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Easy As Pie

*Bring home the bacon.
I was cool as a cucumber.
Honey catches more flies than vinegar.
Half a loaf is better than none.*

Traditional sayings and proverbs express culinary beliefs and values. Sayings about food are part of every language. In Mexico, food sayings are called *dichos*.

De buen vino, buen vinagre.
From good wine, good vinegar.

Eso es harina de otro costal.
That is wheat from a different bag.

Hazme las cuentas claras, y el chocolate espeso.
Make the accounts clear and the chocolate thick.

Por el árbol se conoce el fruto.
By the tree the fruit is known.

Camarón que se duerme, se lo lleva la corriente.
The shrimp that falls asleep gets carried away by the current.

Students can easily collect food sayings and proverbs from friends and family members as well as school staff. They will find that by sharing such sayings, people easily add many more. In addition to collecting, they can also analyze their findings. When are the sayings used? Who uses them? What do they mean to the person? Students can choose how to present their final collection, perhaps in an illustrated publication or a school web page.



The 2011 issue of CARTS will focus on Folk Arts Collaborations with other fields, from art to science. We welcome articles, photos, student work, interviews, and resources. Copy deadline is February 15, 2011. Email paddybowman@verizon.net for guidelines.



CARTS.

CULTURAL ARTS RESOURCES FOR TEACHERS AND STUDENTS

Newsletter for City Lore and
Local Learning: The National Network for Folk Arts in Education

2010
Volume 11

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You Eat What You Are: Foodways in Education

by Paddy Bowman, Amanda Dargan, and Steve Zeitlin

“P roverbial wisdom tells us that we are what we eat,” writes folklorist Millie Rahm, “but perhaps it is the other way around: we eat what we are.” The study of foodways in K-12 classrooms offers compelling ways to explore local and world customs and cultures through an accessible, universal, everyday practice. The foods we eat provide a firsthand, sensory experience that can build an appetite for learning in wide array of subjects.

Foodways study offers opportunities for active, experiential learning. Students can grow, prepare, cook, and taste food. They can conduct interviews, document food preparation and celebrations where food is a central focus, and draw on food memories as inspiration for creative writing and art making. Foodways can serve as an entry point for talking about culture, history, and identity. “Food –

remembering and re-creating it, growing it, marketing it, cooking it, eating it – and sense of place are interconnected,” Rahm continues in her essay, “Laying a Place at the Table.” “Wherever we find ourselves – in the kitchen, garden, or field; at the corner shop, farmers market, or supermarket; or at festive events in sacred, seasonal, or ordinary time – foodways can show how family stories, community histories, and the significant events of humanity are regularly and traditionally expressed through food.”

Food Knowledge

Our ideas about food—what’s fit to eat, when to eat, manners, taboos, well-being—are a dynamic part of our folk culture. We learn about food among our various subcultures and become cooks by informally apprenticing ourselves to family and friends. Almost by osmosis we acquire the skills required to set a table, buy ripe fruit, clean vegetables, bake a favorite cake. Mining such implicit everyday knowledge for the classroom, we gain explicit knowledge of individuals, families, communities, and regions as well as of history, health, science, math, narrative, economics, religion, agronomy, and artistry.

Foodways refers to the whole range of activities, beliefs, and expressive forms surrounding food and eating within a cultural group. As folklorist Lucy Long writes, “Foodways includes not only what people eat, but when, where, why, how, and with whom.” Planning, acquiring, preparing, eating, and cleaning



The Troy Kids' Garden in Madison, WI, involves many young people who live nearby.
Photo by Nathan Larson

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From the Editors

CARTS welcomes Guest Editor Makalé Faber-Cullen's return to the world of folk arts and education to help craft our *Teaching with Foodways* issue. Since leaving City Lore's education program in 2004 to lead an alliance of food, farming, environmental, and cultural organizations, she has been fully engaged in documenting, restoring, and celebrating the biologically and culturally diverse food traditions of North America.

Last winter, over a warm and savory Moroccan breakfast on the Lower East Side of New York City, our editorial team explored the many intersections of food and learning. We reminisced about name-games using watermelon seeds and how seedless varieties erase both the fruit's ability to reproduce and an age-old children's game of memory and wit. We exchanged stories about the getting of food—from Saturday morning group buying trips to the only "ethnic" grocer in the region to Thanksgiving Eve wild turkey and deer hunts. There was also no shortage of testimony that food is very much in the news today and relevant to all subject areas for all ages of learners. And so here we meld folklorists' and food advocates' approaches to foodways in provocative, diverse ways.

Food serves not only our bodies but also our spirits, connecting us to memory, place, and people. Food contributes to our self-identity and to our social selves. We take comfort from certain foods and avoid others. We share the preparation and clean-up as well as the enjoyment of meals with loved ones. Food helps us mark life passages and celebrations throughout the seasonal round. We experience food, or the lack of it, on a daily basis. The metamorphosis of seed to harvest and raw to cooked symbolizes life itself.

Here's our menu. With school lunch in the news, we present an advocacy story by Andrew Wolf from Fannie Lou Hamer Freedom High School in the Bronx plus toolkits for student action. Youth gardens and school gardens are growing in popularity, so we highlight several and urge youth garden advocates to connect with local garden traditions and gardeners.

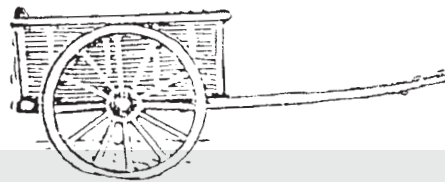
Certainly, food communicates regional identity. Riki Saltzman, Gregory Sharrow, and Lola Milholland introduce us to people who both define and are defined by the foodways of Iowa, Vermont, and Oregon. Maribel Alvarez

and Gary Nabhan, two long-time Arizona cultural activists, poetically pay tribute to U.S.-Mexico border foods and food issues. Joy Santlofer deepens the locavore manifesto, emphasizing that packaged foods as well as fresh symbolize a place. Maria Carmen Gambliel tells of refugee gardeners in Idaho introducing locals to the foodways of other countries while restoring their traditional knowledge of gardening as they satisfy a longing for the foods of "home." Marcie Cohen Ferris considers religious identity in the context of region in *Matzoh Ball Gumbo*. Maida Owens and Eileen Engel focus on regional variations of gumbo in South Louisiana, and we offer tips to help students research local and family foodways on fieldtrips to markets, home pantries, or the school cafeteria.

Chef Deborah Madison and painter Patrick McFarlin playfully demonstrate that family foods and family cooks remain a deep source of nourishment in our lives, present even when we eat alone. Jonathan Deutsch urges us to allow cooking's inherently improvisational character to guide our teaching styles. Leena Trevedi-Grenier describes her after-school course on students' favorite foods. Nicola Twilley inspires us to decode our refrigerators as a clue to identity and to learn more about food preservation history and beliefs. Folklorists Betty Belanus and Cathy Kerst share ideas for teaching about bread, and Norine Dresser gives us a mystery of mealtime manners. Hi'ilei Hobart's museum exhibit of a Depression-era conflict between dairy farmers and corporations, "Over Spilt Milk," exemplifies teaching with historic images and reminds us that food is political as well as social.

Foodways study provides scaffolding for young people to investigate their own identity as well as that of their families and regions in addition to food issues and policies. Foodways includes folklore such as urban legends, manners, food sayings, and beliefs, not to mention comfort foods, family recipes, and seasonal celebrations. This issue of C.A.R.T.S. beckons schools to open classroom curricula to tasty surprises and important discoveries through the integration of foodways across the disciplines. Food happens all around us, but taking note of it teaches us some of the complexities of the past and the present, ourselves and others.

Dig in and *buen provecho!*



C.A.R.T.S.

Cultural Arts Resources
for Teachers and Students

Newsletter of City Lore and Local Learning;
The National Network for Folk Arts in Education

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City Lore is a cultural organization dedicated to advancing New York City's living cultural heritage. Local Learning: The National Network for Folk Arts in Education links folklorists, folk artists, and educators nationwide, advocating for the full inclusion of folk and traditional arts and artists in our nation's education. The C.A.R.T.S. Newsletter is published annually and provides ideas and resources for teachers, folklorists, and artists interested in integrating folk arts and community study into their teaching.

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State of the Arts



NYSCA

You Eat What You Are: Foodways in Education

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up after eating consume a part of each day. Some days we put extra endeavor into what we eat to mark rites of passage, celebrate holidays, and honor others. Food brings people together to create communities—think of potluck suppers, church dinners, crawfish boils, and food festivals.

Foodways provides a window into geography and cultural history. On a recent visit to a Filipino bakery in Queens, New York, for example, folklorist Bill Westerman ordered a traditional dessert, *halo halo*, from the Tagalog word *halò*, meaning “mix.” “You can see the history of the Philippines in this dish,” he said. The purple yam, plantains, garbanzos, mangos, and *macapuno* (sweetened coconut meat) are the indigenous and Asian ingredients; the ice cream and crème caramel come from Europeans, beginning with Magellan, who arrived in the Philippines in 1521.

Cross-Cultural Exchange

Two books by Mark Kurlansky, *Cod: The Biography of a Fish That Changed the World* and *Salt: A World History*, illustrate how the history of the world can be told through just a single dish. Foods provide tangible evidence of the journeys of people across continents and oceans. For example, students may be surprised to discover that the potato, so strongly associated with Ireland, originated in Peru. Foodways now introduces students to cultural blending, population shifts, and cross-cultural exchange.

Some dishes prepared by Romy Dorotan, owner and head chef of the New York City restaurant Cendrillon, illustrate the blending of different cuisines. Romy came to New York from the Philippines in the 70s and opened Cendrillon in 1995. Asked about the origin of an appetizer, curried goat in a pancake with mango salsa, he answered, “The origin of the goat curry is that we lived in Flatbush, Brooklyn, and it’s a West Indian community. So that’s my own take on the goat *roti* – I used a scallion pancake instead of the *roti* – the bread. It’s what I call ‘fusion confusion.’” Students can investigate dishes that blend different cuisines and reveal histories and contemporary examples of

cultural contact, such as jalapeno knishes, a recent offering at Yonah Schimmel’s Jewish store on New York’s Lower East Side, which clearly didn’t serve those when they opened in 1910.

The exploration of local foods, groceries, and markets that cater to different immigrant and regional groups can take students beyond classroom walls to visit farms, stores, and factories. Students’ own distinctive recipes and documentation of regional variations in local dishes tell a lot about community history and culture. Students in Southwest Louisiana, for example, researched the local spicy sausage called *boudin*. They interviewed local French-speaking butchers who make and sell *boudin* and created a map of the “*Boudin* Trail.” (See the 2002 CARTS issue, A Sense of Place, for an article about this project www.locallearningnetwork.org/library.)

Food and Identity

Foods not only sustain our bodies, but are a powerful badge of identity—positive and negative. Folklorist Michael Owen Jones, in his essay “Food Choice, Symbolism, and Identity,” writes that traditional dishes can evoke both warm memories of home or feelings of shame. He recounts a story told by film director Luis Valdez in a TV interview. “‘Mother’s tacos, I mean, they’re wonderful things, especially if the tortillas are warm, they’re hot off the stove, the beans are hot,’ he said. ‘And it is everything that symbolized the warmth of home, mother. It’s a symbol of the solidarity of Mexican family life.’” But at school, as Valdez expresses in his 1982 film, *Zoot Suit*, the other children were eating real, squared-off sandwiches. “‘And you look at it and suddenly that taco, which symbolized that warmth, is no longer the same thing.... For one thing, it’s no longer warm, it’s cold. So the tortilla has undergone, you know,... a wrinkling process that makes it look like this long, ugly, dried up thing with spots on it, and the beans are cold, and all of a sudden, it represents everything that you’re ashamed of, and you don’t want to pull that sucker out and eat it in public.’”

With food in the news and on the minds of millions of Americans today, marrying issues such as sustainability, eating local, food safety, and children’s health with the cultural knowledge of foodways scholarship benefits all. We can’t improve nutrition without aware-

ness of the cultural and personal food preferences and associations, yet food scholars and food advocates do not always talk with one another. This issue of CARTS bridges these realms to share ways of teaching with foodways that engage young people and help prepare them to make healthy choices and to be advocates for food issues that matter to them.

Paddy Bowman, Local Learning Director, and Amanda Dargan, City Lore Education Director, co-edit CARTS. Steve Zeitlin directs City Lore.

Metaphors and More

Human beings feed on metaphors as ways of talking about something else: we hunger for, cannibalize, spice it up, sugar coat, hash things out, sink our teeth into, and find something difficult to swallow or hard to digest so we cough it up and then have a bone to pick with someone, which is their just desserts. Terms of endearment partake of the gastronomic: sugar, honey, pumpkin, cupcake, sweetie pie, or “my little kumquat,” in the words of W.C. Fields. Foodstuffs inform descriptions of people: a ham, nut, or tomato with peaches-and-cream complexion, cauliflower ears, and potato-masher nose who pigs out when not hot dogging like a pea-brained turkey. There’s a bountiful array of proverbs and proverbial expressions, such as you can catch more flies with honey than with vinegar, you reap what you sow, cast your bread upon the waters and it will return to you a thousandfold, you can’t have your cake and eat it too, half a loaf is better than none, man does not live by bread alone, variety is the spice of life, too many cooks spoil the broth, a watched pot never boils, out of the frying pan and into the fire, there’s many a slip ‘twixt the cup and the lip, watch your Ps and Qs (pints and quarts), you are what you eat, one man’s meat is another man’s poison, and an apple a day keeps the doctor away. In other words, as Lévi-Strauss said, “Food is not only good to eat, but also good to think with.”

From Michael Owen Jones, “Food Choice, Symbolism, and Identity: Bread-and-Butter Issues for Folkloristics and Nutrition Studies.” Journal of American Folklore, Vol. 120, no. 476, p. 132.

What We Eat When We Eat Alone

by Deborah Madison

A few years ago my husband and I had an idea for a book about what people eat when they're alone and no one is standing by to judge or influence their choices. When we began we thought it was all in fun because the first responses we got were pretty silly and sometimes downright gross. Margarita mix on bread? Spaghetti sandwiches? Frozen cookie dough? Once you've moved into peanut butter, there's no end to answers like these. People love to talk about their weird food choices. After a while when someone asked us if we wanted to know what they ate and they had that certain gleeful tone in their voice, we wanted to say, "No!" Please don't tell us!" We knew what was coming.



Drawing by Patrick McFarlin

But as is often true with projects, the idea you start with grows to include others you didn't expect to find. In the end, this wasn't just about weirdness and secret indulgences. What people do when they're alone is influenced by other factors as well, a sense of self-respect being one, and a close connection to one's past, another.

Many people actually choose to eat well. Some say that whether they're alone or not makes no difference to how they eat; they're going to take some time preparing their meal, enjoy a glass of wine, and sit down to a good dinner. The poem we included in the book by Daniel Halpern, "How to Eat Alone," underscored the value of one's own good company.

One man talked about how much more aware he was of sights and sounds when he cooked alone – the Monarch butterflies outside feeding on flowers, the tap of a spoon on this pot. Even though he missed his wife, being alone was in itself nourishing in ways he hadn't expected: cooking and eating alone opened up a new sensory world and he felt good being alone with himself.

Knowledge about what's good for them didn't seem to come into play so much when people ate alone. Not that it got tossed out the window exactly, but no one we spoke to brought up healthful eating as a guiding light, and no skinless, boneless chicken breasts were mentioned. (Men did, however, gravitate to pasta far more than women.) Instead, people often discovered nourishment in those foods that had nourished them at another time in their lives. One young woman talked about tater tots and the way they reminded her of the smell after a spring rain in Los Angeles when she was in junior high school. Tater tots may be junk food, but for her they evoked a memory that was pleasant and sensual. One woman spoke fondly of the dinner her grandmother used to make her every Tuesday night—

salmon cakes with egg noodles and a wedge of iceberg lettuce with Russian dressing. Even though she doesn't make the entire meal, every so often those salmon cakes appear and remind her of her grandmother. Another woman spoke of cooking a frittata in a pan that her mother had given her and how it was the pan that had special meaning, not what she cooked in it. A third turns to the mushrooms on toast she had as a child and she recalls with fondness meals her father used to make. A fourth sighed and said when she missed her mother, she liked to make sweet potatoes because her mother always loved them. Sentiment. Memory.

It seems that nourishment has as much to do with what one ate with one's family as with our ideas about what's good for us. Of course it's possible that foods we know from the past are in alignment with the "shoulds" and "oughts" of today, or can be made to be, but the associations with family foods, with one's personal traditions, remain a deep source of nourishment in our lives. They are what many of us turn to when we find ourselves on some unexpected occasion or night after night, alone in our kitchens.

Deborah Madison is author of What We Eat When We Eat Alone, illustrated by Patrick McFarlin, published in 2009 by Gibbs Smith. She is author of numerous cookbooks and articles about food.



Drawing by Patrick McFarlin

Sick and Tired of Being Sick and Tired: Food Activism at Fannie Lou Hamer Freedom High School

by Andrew Wolf

I walked into my first food justice class in New York City during October of last year. After writing “food justice” on the board, I waited for the class to arrive. As the students made their way into the room, it didn’t seem like many of them were taking notice of either the visitor (me) or the chalkboard.

I was introduced by the students’ advisory teacher, Luz. A little nervous about getting the students interested in how food gets to our tables, I began by telling the class who I was and asking a starter question. “Who here knows what food justice is?” I asked.

Bruised Fruit

I received blank stares. One student raised his hand, a smile on his face, “Protecting fruits and vegetables from getting hit.” Then, as if to save his answer from being just a joke, he added, “You know, so they aren’t bruised when they get to the store.”

I smiled, then tried to bring it back. “Let’s break it down. What’s food?”

This one was easy. “What we eat, Fruit Loops, chicken nuggets, milk,” were some of the answers.

“Now what’s justice?”

Luz jumped in. She reminded the 10th-grade advisory class that they had talked about justice when they read Plato.

“What’s fair, protecting people, what’s right,” they answered. Now the class was getting it.

“Right, so food justice is...”

“Food that’s fair,” one student replied. “People eating what’s healthy,” another responded.

I smiled. “Now you’ve got it.”

Thus began my school year challenge: develop a curriculum that would create space for students to be healthy change advocates around food in their communities.



Students at Fannie Lou Hamer Freedom High School in NYC taught healthy recipes to peers in their Food Justice course.

Photo by Andrew Wolf

1,500 Miles in Eight Days

Meeting with students only once a week, I had a total of eight days to make real the approximately 1,500 miles that food travels before it reaches our tables. After these eight foundational classes, I hoped that students would be inspired to act on what they had learned, coming up with a project such as making a bodega in their neighborhood healthier or creating a public service announcement for their school.

As I began to talk to the class about healthy food and where it comes from, I realized that to make it real for students and answer the “So what?” that inevitably follows abstract discussions about food miles and greenhouse gases, we had to make the class relevant to students’ lives. How is the food available and affordable in the South Bronx linked to diabetes and heart disease? How does food affect our moods and concentration as we go through the school day? How can food make us sick and tired?

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School Foodways, Student Advocacy

Fraught with cultural, social, and nutritional issues, school lunch is complicated. From seating patterns to song parodies, students find fun (and fright) in the cafeteria. If you don’t have friends to sit with or have a food allergy, school lunch is not so much fun. School food culture includes not only lunch and breakfast but also classroom parties, school celebrations, family night potlucks, team banquets, snacks, and beverages.

Spurred by media attention, reauthorization of the Child Nutrition Act, First Lady Michelle Obama’s White House garden and Let’s Move program, and their own interest in making positive changes, young people across the country are successfully tackling a variety of school food issues. Whether they are concerned about disposable Styrofoam trays or high-fat foods, ditching vending machines or adding local produce, sporks or short lunch periods, students are taking action. Below are tools to help students identify, research, and advocate for school food issues that concern them.

Berkeley Media Studies Group takes on Junk Food Marketing to Kids. www.bmsg.org/pdfs/BMSG_Junk_Food_toolkit.pdf

Center for Ecoliteracy provides an online Rethinking School Lunch Guide. www.ecoliteracy.org

Center for Science in the Public Interest focuses on nutrition and food policy. Resources include a School Food Assessment Survey and School Food Toolkit. www.cspinet.org/nutritionpolicy/policy_options_foodmarketing.html
www.cspinet.org/schoolfoodkit

Jamie Oliver’s Food Revolution TV series web site features a School Food Charter advocating cultural as well as nutritional changes. www.jamieoliver.com/campaigns/jamies-food-revolution/school-food

Let’s Move is First Lady Michelle Obama’s campaign targeting childhood obesity. www.letsmove.gov

Real Food Challenge unites students for just and sustainable food. www.realfoodchallenge.org

Take a Bite Out of Climate Change helps educators and students learn about the connection between climate change and the food on our plates and what to do about it. www.takeabite.cc

Teaching Tolerance Mix It Up at Lunch Day each November organizes students to “take a new seat, make a new friend.” www.tolerance.org/mix-it-up

Portrait of an Iowa Radio Homemaker

by Rachelle H. (Riki) Saltzman

Love web sites like Chowhound or Epicurious? Addicted to TV food shows? Ever share recipes online? Social networking around food has been around for a long time.

Before television, film, the Internet, Twitter, Facebook, blogs, and other social media, there was radio. Today, radio, whether commercial or public, is only one of many forms of public media. When radio started in the 1920s, it was something brand new; it wasn't static like newspapers or popular magazines. For the first time, people could hear live voices reporting on events, performing music and soap operas, telling stories, or giving recipes and household advice.

In its heyday, radio brought the world into small-town America, into farm houses and barns, factories, workshops, cafés, and stores. On air "homemakers" created a virtual community for farm and small town women—reaching into their homes and across their kitchen tables with talk, advice, recipes, and friendship. According to Evelyn Birkby, "a radio homemaker was a friend and a neighbor, someone who cares about you and who shares your life, and who shares her life with those who are listening."

During the 1920s and '30s and into the '50s, there were many homebound women, on the farm or in town. Women "could turn on the radio and there was someone to share their lives with them," Birkby explains. Some radio homemakers broadcast from studios, others did it from their own kitchens. They cooked, chatted, and offered advice. For the radio homemakers, theirs was a new genre; they had a whole day to fill – and a captive audience to listen.

Evelyn Birkby lives in Sidney in southwestern Iowa. She became a radio homemaker in 1950 and is a wife, mother, homemaker, newspaper columnist, author, and radio personality. For nearly 60 years, she has enchanted her audience with her warm stories and wonderful recipes. Here she describes her work.

My broadcasting started in 1950. And I still do a monthly broadcast over radio station KMA, and I love it! And I still am getting letters from people who say, "You're friendly, and your voice has a smile in it, and it makes me feel better." And if I have any purpose in life, it's to make people

feel better.

I had a 15-minute daily program.



Photo by Riki Saltzman

I would go from our little farm—I drove to Shenandoah to the station. I would do one live program and then tape the next. Then two days later I'd go over and do that again. . . . Radio meant that the whole world was out there. It was as broad as I wanted to make it, as broad as the station could make it. And I began getting letters from people. And then the opportunities, the doors that opened for me. And I guess I do like to talk. When I'm on the radio, I try to imagine that they're sitting across the table from me in my kitchen or on my porch having a cup of coffee. I like that sense of being with people. Again, a neighboring, a community that I feel has been a part of my life.

Rachelle H. (Riki) Saltzman, PhD, is Coordinator of the Iowa Arts Council Folklife Program and producer of the online education guide, *Iowa Folklife: Our People, Communities, and Traditions* and its companion, *Iowa Folklife*, vol 2, (see resources.) Evelyn Birkby broadcasts monthly on KMA-FM radio. Hear live and archived shows at www.evelynbirkby.com/radio.php. Her books include *Up a Country Lane Cookbook* and she is featured in the documentary *Iowa's Radio Homemakers*.

UP A COUNTRY LANE

Evelyn Birkby Radio Program, 1950

We had quite a day yesterday. I imagine most of you did too in celebrating Mother's Day. We were over in Sidney at Bob's folks, and with seven grandchildren and the three children and three in-laws they really had a houseful at the Mother's Day celebration. It was one of those wonderful dinners where we had fried chicken and mashed potatoes and all the trimmings. It was really a wonderful experience to not only sit down to dinner but to watch all of the grandchildren playing together—and once in a while getting into arguments and doing all the things that it's fun to watch children do.

One of the things that it made it a very especially beautiful dinner were the cakes. My sister-in-law has been taking a course in cake decorating and she makes this beautiful cake. She had decorated the Mother's Day cakes yesterday with carnations. She said it took her all Saturday afternoon to make them and I can believe it because they were perfectly made. She had made them red and pink with little green leaves and, really, when I first looked at the cake I thought they were real carnations they were that perfectly made. How she kept all the kids out of the pastry tube and out of the icing is more than I know, but she must have had utmost patience in fixing the cake.



Radio Show Recipe

Evelyn Birkby's radio show was a precursor to today's rage for food web sites, blogs, and radio and TV shows. Enlist students to produce a local foodways radio show. They can choose the topic, interview cooks, record sound effects, create a storyboard, and edit sound files to produce a podcast to upload to the school's web site. Joe Richman of Radio Diaries shares radio production details in the online *Teen Reporter's Handbook* at www.radiodiaries.org.

Sugaring: A Labor of Love

by Gregory Sharrow

Sugaring season is an annual ritual in Vermont, when the maple sap begins to run and sugarmakers gather and boil it to make maple syrup. It requires warm days and cold nights, the first harbinger of spring after a long winter. Fairfield, Vermont, is a sugaring town, and Ray Howrigan is from a sugaring family. Fairfield, in fact, is one of the last bastions of sugaring with horses, and a goodly portion of the sap from Ray's sugarwoods was gathered using a well-trained team. Sadly, Ray passed away unexpectedly last October. To quote from his obituary, "Over the years he always cherished sugaring season up on Fox Hill, working with his brothers and sister, Joan, his father-in-law, Red Whiting, and eventually his sons, many nephews, and family friends."

I interviewed Ray Howrigan and his wife Mary at their home in Fairfield on April 17, 1990, and this excerpt illustrates how sugaring is tied to many people's sense of place and the seasonal round in Vermont.

Talking with Vermont Sugarmakers

GS: Gregory Sharrow

RH: Ray Howrigan

MH: Mary Howrigan

GS: Your family's been here in this area for quite a while, haven't they?

RH: Ya, must be over 100 years. My father was born right here. The farm's still in the family, big stone house. . . . They always called sugaring a cash crop. It really meant something. And when they had a good run of sap, you didn't go to school. No one went to school, they were out there gathering the sap and it was understood.

GS: When you start working kids into the operation, where do they begin? What's a good thing for a kid to do in a sugaring?

RH: I guess the youngest or the smallest child would maybe slip on the bucket covers. Instead of where one man might do it, several children might do that. Sometimes maybe a child would put the spouts in the tap holes. There's quite a few things. I'm real enthusiastic about ours, how they like it. This oldest boy, gosh, he's off the bus and he packs his duffel bag with enough clothes to last him two weeks, and his lunch and off he goes. He's only in second grade so I wouldn't let him walk up from here. Mary will just take him down the main road and up past the house that has a few dogs. He'll hoof it the rest of the way, which is pretty good hoof there for a little fellow. He'll walk right in all smiles, wants to know what he can do and where he's wanted. If there's nothing to do, he'll play and have a good time. It's a big thing for him at Christmas, he'll get his wool pants and jacket and a pair of spring boots. He's pretty tickled about that.



Boys study maple taps in Fairfield, VT.

Photo by Loreli Westbrook

GS: So you must have been pretty tickled about it too when you were little. Do you remember loving sugaring?

RH: Oh, sure. You've heard them say it's in your blood, it definitely must be. It must be a real, real labor of love, 'cause it's hard work. It's hard work the way we do it. It's a lot a, lot of buckets. I've been boiling probably thirty plus years. See, it's very important to get that syrup the right density. If it's not heavy enough, it won't keep.

GS: Are you a connoisseur?

RH: I'd like to think so. I definitely try to pick out the best ones to keep throughout the year. I like to be thought of as one. I should be I guess after all this. That's the big thing on the fancy syrup. People see it fancy and see it's light, and they might be used to the darker, what is it, commercial syrup. That's always dark or black as your boot as the old farmer would say. If we're

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Al Pazar: A Voice for Oregon Fishers

by Lola Millholland

Scientists are more often calling upon traditional knowledge to inform their research and engage local experts in collaborative projects. This Oregon crab fisher finds his work with scientists very rewarding.

Al Pazar operates the *Delma Ann*—a 51-foot fiberglass combination boat—out of Florence, Oregon. Around November 28 every year, Pazar lays his first crab pots in Oregon waters. For the following months he fishes first for Dungeness crab and then Chinook salmon, albacore tuna, Pacific halibut, and, recently, Humboldt squid. His boat allows him to fish for many species by swapping the deck gear, thus its designation as a "combination boat." November is the one month Pazar takes off of the ocean, working with his crew to rig crab pots.

Pazar also owns the Krab Kettle, a seafood market in Florence, and co-owns Local Ocean Seafood, a market and restaurant in Newport. Both offer fishers who use sustainable methods a fair wage while showcasing wild-caught seafood at its finest. His customers are discriminating—they want wild-caught fish that are high in omega-3s; fish that were handled carefully (nothing smelly, limp, or discolored); and they are willing to pay a premium for the quality. In fact, some 500 to 600 customers—including barbecuers, home canners, and people who freeze fresh summer halibut, salmon, or albacore for winter—buy from him every year right off the dock.

Over the past year, I've been researching Oregon fisheries in my work at the Portland-based nonprofit Ecotrust, documenting the stories of fishing communities who are adapting to a tumultuous seascape, where fish may sometimes seem less plentiful than regulations. I always call fishers to schedule a visit, but they are without fail elusive. Fishing is not a 9 to 5 job. Fishers go when the weather is accommodating, when the fish are running, when a derby begins. From one day to the next, they can't predict where they'll be or what they'll be doing.

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How Do You Take Your Gumbo?

by Maida Owens and Eileen Engel

Gumbo, jambalya, Vietnamese spring rolls. Louisiana's complex blending of cultures over 300 years produced distinctive regional food traditions for which we are known worldwide. But we have other food traditions that are not so well known. Each cultural group has retained food traditions, and even within cultural groups, traditions vary from community to community, and family to family.

Gumbo is an excellent example of cultural blending, or creolization. This dish so closely identified with south Louisiana, melds African, European, and Native American cultures. The word itself is derived from the Bantu word for okra, *nkombo*. The okra plant, a favorite in Africa, is originally a Middle Eastern plant brought to America from Africa by Portuguese traders. Filé (ground sassafras leaves) is Native American. The origin of gumbo--usually defined as a soup-like

dish featuring two or more meats or seafood and served with rice—is often attributed to the French *bouillabaisse*, but the strong preference for soups in Africa reinforced the tradition.

Any gumbo researcher soon discovers that there are many types and that there is no consensus about what makes a good gumbo. If your family prefers an almost black roux, your family probably has ties to the prairies west of the Atchafalaya Basin. If your family prefers a lighter roux or you add tomatoes, you are more likely to have ties to southeast Louisiana east of the Atchafalaya.

Although people in all parts of south Louisiana make meat and sausage gumbo thickened with filé, seafood gumbo thickened with okra is more common along the coast, where seafood is more plentiful. If you make duck, venison, or squirrel gumbo, you most likely have a hunter in the family. If you put a scoop of potato

salad in your gumbo before serving, you likely have some German influence. If you make the much less common, meatless *gumbo z'herbes* for Lent, you are likely Catholic and your family has been in Louisiana many generations. You are less likely to find this in many of the Cajun and Creole cookbooks so readily available now. And if your family wants to extend the gumbo, you might add boiled eggs.

No matter which type of gumbo you make, though, you likely feel that the gumbo that you make is the "right way" to make a gumbo. If eating and cooking gumbo are favorite pastimes in Louisiana, arguing about what is a good gumbo comes in a close third. And, if you didn't realize that gumbo was so complicated, you likely are recent to Louisiana!

Maida Owens is director of the Louisiana Division of the Arts Folklife Program. Eileen Engel is an award-winning educator and education program manager.

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Food on the Landscape

What foods symbolize your region? Reading the landscape helps us get a sense of regional foodways. Students can research regional culture with basic observations and a trip to a supermarket. Here are questions to spark students' investigations.

- Are there nearby farms, ranches, fisheries, or orchards you can visit?
- What signs for restaurants and food shops dot the streets and highways?
- What locally owned restaurants and markets are listed in the Yellow Pages?
- Are local foods grown or processed for sale?
- What foods are sold in great quantities and what does that tell you about the stores? Customers?

Using a vintage yam label from Louisiana as a model (print out and laminate one of the three labels from www.louisianavoices.org/la_yams.html), assign students to summarize their research by designing a label for a food that they think expresses regional culture. They may use construction paper and oil pastels or photos and graphics. Ask them to explain why they chose their images and what story their labels tell about the region in a short presentation or essay.



This 1947 Sweet Lue Label depicts a local girl and her family's farm.

Courtesy of Louisiana Voices



This Vermont dairy farm invites visitors

Photo by Paddy Bowman



Known as the Big Chicken, this jube mechanical sign is a major landmark in Marietta, GA.

Photo by Paddy Bowman

Food Studies 101, Popular American Foods

by Leena Trivedi-Grenier

There I was, knee-deep in flour and attempting the impossible: teaching basic bread making to a group of teens. Of course, this also included stopping a flour fight, preventing a few students from beating the life out of their dough, and stepping in multiple, mysterious gooey spots.

But I had an ulterior motive—to let my students fully experience the day's topic: pizza. The class lecture was over, a riveting 20 minutes on the history of pizza, how it came to the U.S., examples of it in popular culture, and fun facts.

In 2008, I had the pleasure of creating and teaching a unique after-school enrichment class for Golder College Prep High School in Chicago based on popular American foods. The hope was that by teaching teens the history and culture surrounding foods that they eat every day, they would understand that food is more than something we eat to survive—it carries different memories, emotions, and ideas for each person.

I picked a few popular American foods like the hamburger, the hot dog, and pizza and constructed a multidisciplinary course. Each class began with a lecture on the weekly topic. Then students moved to our food lab, where they watched a video

or participated in cooking projects. Class ended with a tasting lab and writing lab. At the end of the semester, we combined the class food writing and created a food magazine.

Students had an instant interest because they were so familiar with the topics and knew they would get to eat. That excites even a teacher! More importantly, my students, many of whom were minorities and immigrants, were enthused to learn that so many popular American foods originally came from another country. American cuisine truly reflects the contributions of many cultures, and my students really related to this.

What also surprised me was how studying a topic we all had in common, food, brought us closer as a class. The quiet student who sat at the back and avoided eye contact was so excited after the hamburger lecture that he told the class about how he had spent the summer as an exchange student in Japan, eating all the crazily unfamiliar fish dishes they would put in front of him and he loved them.

Maria, a sassy dark-haired student who spent most of class gossiping, shared a story after the school lunch nutrition class about how she almost got arrested when she first moved from Peru to NYC. In

Peru, students went home to eat lunch with their families, but when Maria tried to leave school in NYC, they thought she was trying to make a run for it.

Did learning about American foodways get the students excited? Maybe. But it might have also been the free food, or taking their teenage aggressions out on a poor lump of pizza dough. What I do know is that learning about American food and foodways gave my students more perspective about the world around them, including within their own classroom.

Leena Trivedi-Grenier is a professional food writer from the San Francisco Bay Area. She is a graduate of the University of Adelaide/Le Cordon Bleu Masters in Gastronomy program, where she researched U.S. food blog user behavior. Her writing has appeared in The Business of Food: Encyclopedia of the Food and Drink Industry and will appear in upcoming titles from Greenwood Press including Icons of American Cooking and Food Culture of the World Encyclopedia. She is also the creator of Leena Eats This Blog www.leena-eats.com/blog.

Sample Food Studies Class: PB&J Sandwiches

Lecture: I covered the peanut butter, jelly, and bread and then how and when the three came together for this iconic American sandwich. We talked about what a PB&J sandwich represented in popular culture, from a sense of nostalgia to the phrase, "We go together like PB&J!" We discussed foods that are considered nostalgic in other cultures. We ended with a short video of tv clips about the sandwich, including a Cosby Show episode in which Rudy tries to make PB&J using Cliff's juicer and an episode of the popular cartoon, Family Guy.

Food Lab and Writing Lab: I combined the two labs for this class. First, I taught the students how to write a basic recipe: ingredients with amounts, clear directions, number of people it serves. Then I laid out lots of ingredients to make personal variations of the PB&J and assigned the students to create their favorite version or a brand-new version. Students had to write down their recipe, name it, and share it with the class.

Variations on an American Icon

Many American children, teens, and adults love peanut butter sandwiches, but we all have individual preferences. What is your ideal peanut butter sandwich?

Start with the bread, what kind do you prefer?

Next comes the peanut butter. Do you crave crunchy or smooth? Do you have a favorite brand? Do you make your own?

As for the "J," some people insist on homemade, some want a beloved store brand, and some don't like jam or jelly but love mayonnaise. Is a banana involved? Any other other ingredient?

Presentation is also important. How do you cut the sandwich? Do you trim off the crusts? Eat it from a plate or a lunchbox? What's the perfect drink to accompany your perfect peanut butter sandwich?



What's the perfect jam for PB&J

Photo by Paddy Mowman

Sabores Sin Fronteras/ Flavors Without Borders

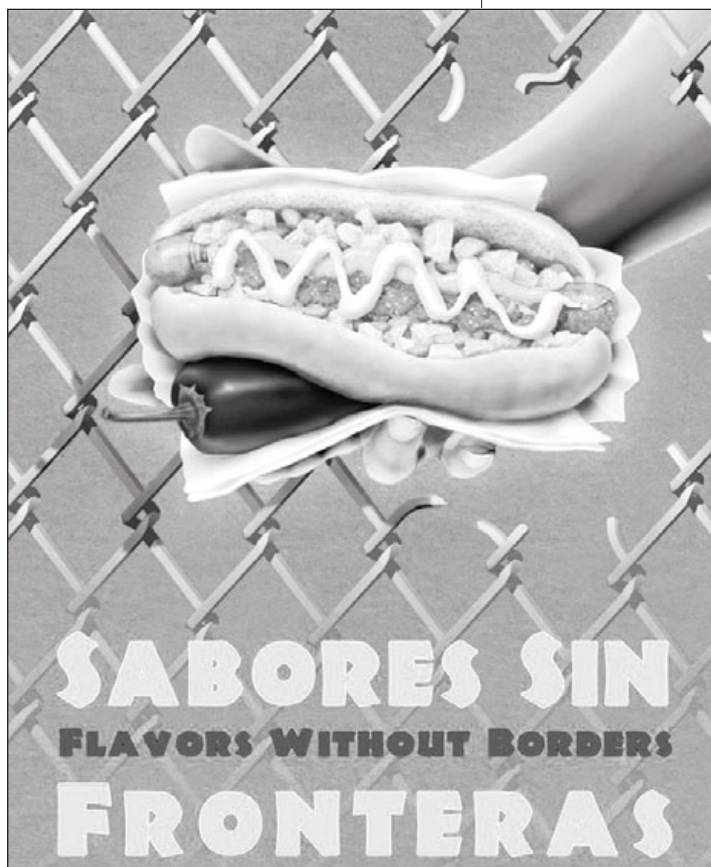
by Maribel Alvarez and Gary Nabhan

The North American food system has grown increasingly dependent upon the blood, sweat, tears, skills, talents, and intelligence of Spanish-speaking farmers, ranchers, farm workers, truck drivers, butchers, and cooks. Four of every five pounds of produce that Americans eat in the winter-time comes through the hands of Mexican and Chicano laborers in the border states, yet few of us know their names, faces, or the *gritos*, *recetas*, *lagrimas*, or *chistes* they voice as they bring us our food.

The *Sabores Sin Fronteras* farming and foodways alliance was initiated in the winter of 2007-2008 to daylight the stories and debates of those involved in the dynamic food traditions of the U.S.-Mexico border states. At harvest time in 2008, the first Flavors Without Borders symposium and festival occurred 25 miles north of the border

wrapped in bacon inside a soft, sweet bread and topped with a wide array of condiments) to *capirotada* puddings (Easter bread pudding made with dried fruits, cheese, and brown sugar), many borderland foods have evolved into something altogether new, but rooted.

Maribel Alvarez, PhD, holds a dual appointment as Assistant Research Professor in the English Department and Research Social Scientist at the Southwest Center, University of Arizona. Gary Nabhan, PhD, is a writer, food and farming advocate, rural lifeways folklorist, and conservationist whose work is rooted in the U.S.-Mexico borderlands. Learn more about *Sabores Sin Fronteras* at www.saboresfronteras.com.



The Sonoran hot dog combines flavor traditions of the U.S.-Mexico border.

Image courtesy of Sabores Sin Fronteras

Sample Food Studies Class: Hot Dogs

Lecture: We discussed the history of the hot dog as well as a Chicago-style hot dog. We discussed several examples of hot dogs in popular culture, including Nathan's Annual 4th of July Hot Dog Eating Contest and the Oscar Mayer weiner song.

Food Lab: Hot Doug's, which focuses on artisan, gourmet hot dogs, donated hot dogs for the entire class. The class was encouraged to try one of the more unusual hot dogs on the menu and share with the class reactions to what they ate.

Writing Lab: Instead of the usual writing lab, I taught the students basic food photography using their hot dogs. We discussed the importance of colors, lighting, and balance in a photo before students took several shots of their hot dog. These photos were later used in our class magazine and for the covers.

at Rex Ranch in Amado, Arizona, attracting a diverse mix of people from eight of the ten border states. Since then, it has engaged dozens of practitioners and scholars in field documentation projects that are cross-cultural, cross-disciplinary, and cross-boundary, that is, *transfronterizo*.

At a time when drugs and violence rather than food and culture are what many Americans think of when they hear of the border, *Sabores Sin Fronteras* participants tell us stories, give us poignant images, and offer us bold tastes that refresh our cultural memories and wash away stereotypes.

The traditions of the border cultures are eclectic and innovative, and many foods have emerged from the dynamic interplay of influences that have settled together near the border. From prickly pear margaritas to *chimichangas* (deep fried burritos), from Sonoran hot dogs (wieners

Sing for Your Supper

Foodways illustrate that the culture of the U.S.-Mexico borderlands is complex and interesting. Musical traditions of the border are also rich. Maribel Alvarez translated a verse of a popular border song to inspire students to write food songs. They may borrow a tune from another song or compose a tune as well as lyrics for a favorite food or a famous local food.

*Carita de requesón,
Narices de mantequilla,
Ahí te mando mi corazón
Envuelto en una tortilla.*

Your face like the best soft cheese,
Your nose smooth as butter,
I offer my heart to you
Wrapped up in a warm tortilla.

Matzoh Ball Gumbo

by Marcie Cohen Ferris

From *Matzoh Ball Gumbo: Culinary Tales of the Jewish South*, by Marcie Cohen Ferris. Copyright © 2005 by Marcie Cohen Ferris. Used by permission of the University of North Carolina Press www.uncpress.unc.edu.

Food memories link me to the South and to my own family. During my study of the Jewish South, I discovered recipes pasted into albums and filed in boxes. As southern Jewish women prepared these recipes and invented new ones, they confronted their southern and Jewish identities. They merged past and present into rugelach and pecan pies.

Jews have lived in the South since the late seventeenth century, and each generation has balanced its southern and Jewish identities. Southern Jewish history reminds us of our nation's racial and religious diversity, and nowhere is this diversity better understood and tasted than at the dinner table....Here religious observance and ethnic identity center on region, African Americans are embraced as "Jewish" cooks and caterers, "creative" interpretation of Jewish ritual and law is tolerated, synagogue affiliation and participation in Jewish organizations are extremely important, and nonreligious cultural activities are invested with religious meaning.

Southern Jews were tempted by regional foods that are among the *most* delectable in the world but also the *most* forbidden by Jewish standards. *Kashrut* specifies which foods are prohibited to Jews, how certain foods should be prepared, and the manner in which animals should be slaughtered. The challenge of "keeping kosher" in the South, where foods forbidden by *kashrut*—pork, shrimp, oysters, and crab—are popular, has confronted Jewish southerners for more than four centuries.

During my travels in the Jewish South, I found that food traditions—those kosher and nonkosher, those deeply southern and deeply Jewish—endure and are reinterpreted by each generation of Jewish cooks as they mix regional flavors and methods of Old World ingredients and techniques. The older generation of Jewish grandmothers and mothers rarely change their recipes, choosing to preserve flavors that remind them of family, ancestral places, and historic memories. At their dining tables, Jewish southerners—young and old, rural and urban—created a distinctive reli-

gious expression that reflects the evolution of southern Jewish life.



"Temple Israel Brisket" was our favorite Hanukkah entrée prepared by the Sisterhood at Temple Israel, in Blytheville, Arkansas, always served with potato latkes. We often enjoyed it at home for Sabbath meals.

Photo courtesy of Marcie Cohen Ferris

Why Food?

Food is key to understanding southern Jews. For more than four centuries, they have both eaten and rejected the foods indigenous to the places in which they live. The degree to which southern Jews either embraced local cuisine or preserved Jewish foodways defined their identity in the South. Food became a barometer, a measuring device that determined how southern Jews acculturated while also retaining their own heritage. Introducing new food, recipes, and cooking methods quickly set boundaries between older residents and newcomers.

Southern Jews adjusted eating habits to match those of their neighbors, a pattern familiar to Jews since biblical times. They also created a new cuisine that revealed both their merging of the many cultures they encountered in the New World and the boundaries they created to separate themselves from these worlds. They faced a timeless predicament. How could Jews

be Jewish in a place where catfish is easier to find than *kishke*?

Eating is a simple act. We prepare food, and we eat it. But why do people have such strong feelings about food? Why does food cause people to experience a range of emotions from comfort to anger? Simply put, eating is not solely about nourishment. Eating is a complicated activity that reveals who we are and where we come from, an activity that defines our race, gender, class, and religion.

The act of eating in the Jewish South reflects how Jews balanced their Jewishness in a world dominated by white and black Christian southerners. Their story is repeated in each century, in each generation—a meal of mutton enjoyed by an eighteenth-century Jewish merchant and self-trained *shohet* (Jewish ritual slaughterer) in colonial Georgia; a snack of hard-boiled eggs and crackers eaten by a nineteenth-century Jewish peddler on an Alabama road; collard greens sold by a Jewish store owner to his black customers in Charleston, South Carolina, in the twentieth century; or a shrimp boil fund-raiser organized by brotherhood members at a Reform congregation in New Orleans, Louisiana, today.

Foodways traditions are passed from generation to generation through stories. While some written records exist as recipes, diaries, cookbooks, and prescriptive literature, the primary source of foodways knowledge is oral. Simply put, cooks teach others to cook in the kitchen. This communication is the heart of my subject. Each food-related activity—from a simple meal at home to an elaborate public celebration—is a form of communication and communion.

Marcie Cohen Ferris is an associate professor and Director of Undergraduate Studies in the American Studies Department at UNC-Chapel Hill and also serves as the department's coordinator of Southern Studies. Her interests include the history of the Jewish South, food in American culture, American Jewish women's history, and the material culture of the American South. She is author of *Matzoh Ball Gumbo: Culinary Tales of the Jewish South* (UNC Press, 2005) and co-editor of *Jewish Roots in Southern Soil: A New History* (University Press of New England, 2006). Ferris is immediate past president of the Southern Foodways Alliance.

Raising the Village, Row After Row

by Maria Carmen Gambliel

Just as new ethnic food shops signal the arrival of new immigrants and refugees in a community, so do gardens and gardening traditions as newcomers seek the tastes of home.

For the past decade, the resettlement of close to 7,000 refugees from Africa, East and Central Asia, the Middle East, Europe, and Central America has been changing Southwest Idaho's cultural landscape. Change is visible everywhere—in classrooms, bus stops, phone directories, supermarkets, and, for the past three years, farmers' markets.



The 8th Street Farmers' Market in downtown Boise is one venue for refugee gardeners in the Global Gardens program. Photo by Katie Painter

Refugees come here from all walks of life and many regions of the world. Although some have graduate degrees, many have never attended school but they bring a wealth of traditional knowledge and practices. A history of discrimination, survival, longing for relatives left behind, and new beginnings is common to all. For some, the U.S. is a third or fourth host country. Others, like the Burundi 1972, the year they first sought refuge in another country.

In Idaho, the Agency for New Americans, International Rescue Committee,

and World Relief are working with the Idaho Office for Refugees, which hosts programs crucial to resettlement success. One is Global Gardens, a refugee agriculture program, created to improve nutrition and provide opportunities for clients to maintain a social network. In less than three years, Global Gardens has started a CSA. During the growing season, participants pick up weekly bags of fresh organic

produce grown by refugees on Tuesday nights at Edward's Greenhouse or Saturday mornings at the 8th Street Farmers' Market, where Global Gardens was the first vendor to accept food stamps.

Each of the eight Global Gardens sites is turning global into local. A pool of property owners contributes their land and water rights to refugee gardeners. The congregations of the Ahavath Beth Israel Synagogue, Hillview United Methodist Church, King of Glory Lutheran Church,

and Family Church of Peace, joined by the Silver Sage Girl Scouts Council, the owners of Camille Beckman Cosmetics, and the Veterans Park Neighborhood Association are sponsors of refugee gardens. Refugee gardeners use organic methods rooted in their own cultures and receive training on the best agricultural practices for our region and growing season. They also learn to grow choice crops for local patrons.

"While many Boiseans are aware that we are a refugee resettlement community and welcome new neighbors of many ethnicities, rarely do we know very much about how and why our new neighbors



Many organizations donate land and water rights to refugees in Boise. Photo by Katie Painter

arrived here. We may see women in ethnic clothing waiting for a bus, hear a family speaking an unfamiliar language in the grocery store or the library, meet a Russian taxi driver or an African custodian at our child's school, but we don't have the opportunity to go into their homes, meet their families, or taste the wide variety of food traditions they've brought with them to Boise," said Katie Painter, the Refugee Agriculture Coordinator for the Idaho Office for Refugees.

Global Gardening Lore

Global Gardens is a valuable resource for Idaho educators and learners. Gardeners bring a host of traditional skills and knowledge from world communities. From them, students can learn units of measurement used in other countries; how refugees differ from immigrants; how various cultural groups commemorate life passages, the change of seasons, religious or civic holidays. They can find out about the languages spoken by their new classmates, as well as their foodways.

At the farmers' market, people can see firsthand what foods are important to refugees. For example, most of the eastern Europeans grow beets and turnips, and many gardeners like to grow cauliflower and green beans for their leaves, which they love to eat. Almost all the gardeners grow corn. Other foods include okra, leeks, amaranth, and sweet potatoes. The Global Gardens are bringing many types of food home to the Treasure Valley.

Maria Carmen Gambliel is Director of the Idaho Commission on the Arts Folk and Traditional Arts Program. Learn more about the Idaho Office for Refugees and Global Gardens at www.idahorefugees.org.

Spurred by health concerns, the desire to eat organic and locally grown foods, and the White House garden, many communities and schools across the U.S. are invested in youth gardens. Gardens are also a magnet for drawing in community gardeners to share their knowledge with young people. Here we profile four gardens that are serving students, families, and communities well.

Native Seeds and Knowledge Sown in Youth Gardens

Flagstaff's Northern Arizona Native Youth Garden

by Gay Chanler

It takes faith and determination to grow food in Flagstaff, Arizona. At 7,000 feet we face formidable challenges: a short growing season, scarce water, 40-degree temperature fluctuations, hail, intense ultraviolet exposure, poor soils, and a multitude of predators including grasshoppers, gophers, rabbits, deer, and elk.



High school students install Cherokee hoop structures of willow branches to support Hopi Yellow Pole Bean plants in the Northern Arizona Native Youth Garden.

Photo by Gay Chanler

Our good fortune lies in the heritage of our Native neighbors. Traditional farmers of the Hopi and Navajo Nations and the Pueblo communities of New Mexico have stewarded ancestral agricultural knowledge and crop varieties well adapted to the harsh growing conditions of the Colorado Plateau. The value of Native varieties to biological diversity has been championed by organizations such as Slow Food, Native Seeds SEARCH, Seed Savers Exchange, and other small seed companies. Perhaps equally valuable are the cultural

traditions of these ancestral foods, reflecting the spiritual connections between the earth, plants, and humans, and expressed through stories and traditional celebrations of stewardship such as Hopi dances and planting ceremonies.

Last summer, as co-leader of the Slow Food Northern Arizona chapter, I organized an experimental grow-out to introduce some of these hearty varieties in two Flagstaff youth gardens. The garden managers and I selected ten Southwest Native varieties of corn, beans, squash, amaranth, chilies, wildflowers, tomatillos, and wild onions.

At the Museum of Northern Arizona Native Youth Garden, high school students, including Native Americans, participated in a project sponsored by Native Movement, a community activist organization run by Native Americans, to incorporate traditional growing techniques with selected heirloom plants. They built a Cherokee hoop structure of willow branches to support the Hopi Yellow Pole Bean plants. They designed and painted vibrant murals on windbreaks and collected wild and cultivated herbs to dry for traditional teas to sell at the farmers' market. The garden became a forum of self-expression and

group identity.

At Flagstaff Arts and Leadership Academy, a charter high school, students may choose the garden program as part of their academic curriculum. The first cohort participates in the spring semester. Starting seedlings in the greenhouse, transplanting, weeding, composting, and irrigation were interspersed with lessons on botany, plant cycles, soil science, natural pest control, and organic fertilizers. As the produce ma-

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Let's Go Learn on the Farm

Lake Country Land School, Minneapolis, MN, and Dunn County, WI

by Andy Gaertner

The Land School is a 160-acre farm in the rolling hills of western Wisconsin, an hour and a half from the parent Montessori Lake Country School in Minneapolis. There is a four-acre organic vegetable farm, with greenhouses to extend the season into the spring and fall. There are barns with animals to care for, including sheep, llamas, chickens, and guinea fowl. There are 80 acres of forest, laced with student-maintained trails. The forest has good stands of sugar maple trees, from which students make maple syrup. There are beehives and an orchard with apples, pears, blueberries, grapes, raspberries and plums. There is a pond and a bird blind and feeder station to observe wild birds as part of the Cornell Feeder Watch study. There are places to play, including a tree house, sledding hills, athletic fields, and good old corn fields.

When Lake Country expanded the Land



Even young children have chores at the Land School.

Photo by Andy Gaertner

School in 2003, they built a dorm so junior high students could live on the farm for two-week stays in groups of 10 to 12. The school also hosts school and parent visits, day trips, and camping trips; in the summer, adolescents can sign up for week-long

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A Place to Grow: Reconnecting to Food in the Garden

Troy Kids' Garden, Madison, WI

by Nathan Larson

In addition to the discoveries a child can make through free exploration in a garden, the environment provides a dynamic outdoor classroom in which to teach a wide variety of academic subjects from botany to math to creative writing. Gardens are also particularly good places to teach children about food. This is fortunate because today too many children don't know where their food comes from, much less how it is grown. The disconnect between people and the origins of their food not only threatens our health but the health of our planet. Garden classrooms offer an ideal learning environment for children to reconnect with good food and learn exactly where their food comes from through direct experience.

In our neighborhood garden classroom, the Troy Kids' Garden, providing children regular hands-on opportunities to engage in meaningful garden work is the key to fostering positive relationships with food. When given an opportunity to grow, prepare, and eat food in the garden, young people forge a deeply personal relationship with the food that sustains them. This relationship encourages children to be adventurous about eating a wide variety of less familiar fruits and vegetables. For example, one afternoon, a young boy pulled a big, red raspberry from its cane, and while staring deep into the resulting hollow center, he exclaimed, "Oh! That's why they have holes in them."

By teaching young people how to grow their own food, we introduce them to the ultimate local food system, as they take on the dual roles of growers and consumers. Children also gain self-confidence as they build a host of valuable new skills—making compost, wrangling chickens, preparing garden beds, and maneuvering wheelbarrows through tight garden paths—all in pursuit of healthful food production.

Nathan Larson is Education Director at Community GroundWorks at Troy Gardens and Senior Outreach Specialist in the Department of Landscape Architecture at the University of Wisconsin-Madison. He directs urban garden education programs for K-12 students, de-

velops garden-based curriculum, and provides professional development for school teachers, college students, and community educators. Learn more at www.communitygroundworks.org.



Chicken wrangling is among jobs at the Troy Kids' Garden. Photo by Nathan Larson



Young gardeners can take home part of their harvest. Photo by Nathan Larson



The Troy Kids' Garden gives young people regular hands-on opportunities. Photo by Nathan Larson

The Flowers of Tomorrow Are in the Seeds of Today

Edible Schoolyard, Samuel J. Green Charter School, New Orleans

by Eileen Engel

The Edible Schoolyard at Samuel J. Green Charter School in New Orleans puts together the strong traditions of city gardens and community involvement to show students how to grow, cook, and serve food. Students also share fresh produce and meals with their families and their community. This award-winning program created by a team of chefs, community activists, students, school staff, parents, and foundations has been in place for four years in the heart of New Orleans.

Chef Alice Waters started the first Edible Schoolyard in Berkeley, CA, in 1994. After Hurricane Katrina in 2005, she wanted to help with recovery and thanks



Students wanted benches in their Edible Schoolyard. Photo by Eileen Engel

to the support of long-time local food activists this garden is the result. Classroom work in all subjects uses the garden as a backdrop. Science, math, language arts, art, and social studies all weave in experiential learning and the garden. Children learn to cook traditional New Orleans food with the produce they grow in the school kitchen. Each grade level also explores foodways with fieldtrips to restaurants, gardens, and markets. Students contributed to the garden design, which includes benches, paths, and arbors where community members are welcome. Learn more at www.esynola.org.

Eileen Engel lives in Hammond, LA, and works on a variety of educational projects nationwide.

Over Spilt Milk

by Hi'ilei Hobart

Images are a great way to relay the economics and history of food as excerpts of this New York Food Museum exhibit illustrate.

The story of New York milk production in the Great Depression has a hoof in every camp: big business, politics, economics, labor, food supply, and transportation. The Consumer-Farmer Milk Cooperative foreshadows Community Supported Agriculture (CSAs) and the consumer activism that characterizes today's market.

CFMC's success depended on community support. Not only did they need each membership to operate independent of the "milk monopoly," they needed people to understand why it was important. CFMC made sure that customers could understand the complex laws that controlled the price of milk. Finding ways to communicate helped give everyone the tools they needed to advocate for their right to affordable food. The CFMC used cartoons, newsletters, and posters as educational tools. Most importantly, they organized meetings between the customers in the city and the farmers who produced their milk. After a successful first year in business, the CFMC distributed its profits to all its customers, and continued to do so for nearly a half-century.

TFMC activists knew their own power and weren't afraid to use it. Take a moment to put yourself in their shoes, and drink your milk!

Hi'ilei Hobart is a PhD candidate at the NYU Steinhardt School's Food Studies Program.



Both consumers and farmers felt robbed by the monopolistic milk distributors. This cartoon, shows the conflict in simple terms.



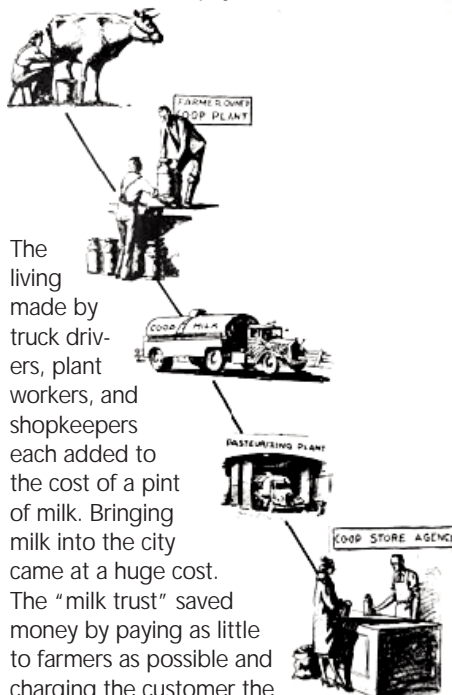
New Jersey processing plants, like this one run by the Consumer-Farmer Milk Cooperative, collected milk from NY farms for distribution in the city.

With refrigeration technology still new, those who couldn't afford special delivery trucks rushed to the plant before their product spoiled.

Early every morning farmers rumbled up in their Model Ts and unloaded their canisters, which were then combined, pasteurized, and poured into individual pint and quart bottles.

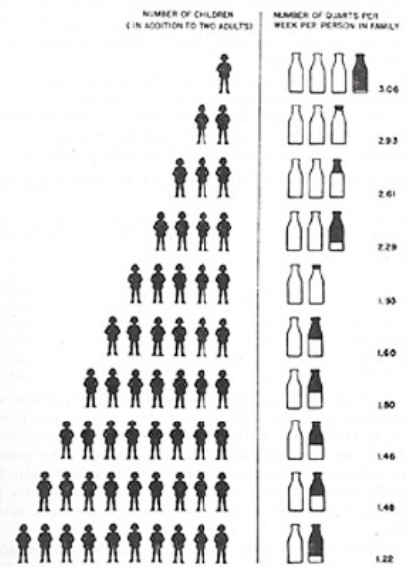
Large refrigerated delivery trucks then crossed the bridge into New York City and dropped them off at stores, housing complexes, and churches.

Each time milk changed hands – from farmer to consumer and each stop in between – someone received pay for their labor.



The "milk trust" saved money by paying as little to farmers as possible and charging the customer the greatest legal amount. This poster, created by the Consumer-Farmer Milk Cooperative, shows how they streamlined this process to deliver milk from farm to market using the most direct route possible.

THE GREATER THE NUMBER OF CHILDREN
THE SMALLER IS MILK CONSUMPTION



The economic hardships of the Great Depression left many families with few resources for feeding their families. As the cost of milk climbed, parents couldn't buy as much. Many of the neediest families didn't speak or read English, so illustrations helped communicate the market's inequalities.



New York State boasted one of the largest dairy markets in the country, and the system for bringing this highly perishable good into the city was complex. The journey began in upstate farms where families milked their cows by hand into large metal canisters bound for a processing plant. To save on trucking costs, farms often worked together to deliver milk on a single flatbed truck. Without refrigeration, they had to rush to the processing plant. Stringent regulations designed to keep the milk market from becoming saturated made it hard to receive a living wage as a dairy farmer.

All images courtesy of the Consumer's Union Archives

The Anti-Fridge: Rediscovering Traditional Knowledge

by Nicola Twilley

What staples are always in your pantry? What might someone learn from parsing your spice rack? What and how we store food changes across time and technology platforms.

In the U.S., 99.5 percent of households own at least one fridge. I'd guess that for most people reading this article, the more surprising news is that 0.5 percent—or roughly 1,520,299 households—don't! What do those refrigerator-less people do? Food processors, dishwashers, Foreman grills... most kitchen appliances seem optional. But living without a refrigerator sounds a little crazy, if not actually impossible.

Of course, such dependence wasn't always the case (nor is it still, in many parts of the world). In fact, the earliest attempts to commercialize artificial cold storage were unreliable, unpopular, and frequently unprofitable. As the historian Susanne Freidberg writes in her book, *Fresh*, many working-class and rural Americans either found the icebox an unnecessary luxury or feared that cold storage was simply a con.

During the first half of the 20th century, however, the combination of technological advances, war (during World War I, patriotic Americans were urged to conserve food and save leftovers in an icebox), urbanization and suburbanization, lifestyle changes such as women joining the workforce, and pervasive marketing ("Kelvinated foods just fairly coax mid-summer appetites!") meant that by 1940 more than half of American households owned a refrigerator.

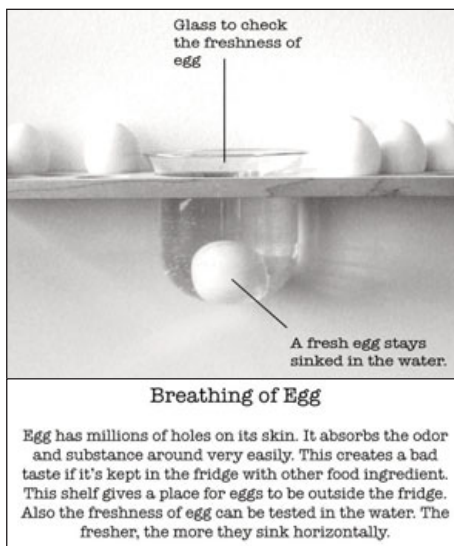
Perhaps to an even greater extent than the car, the refrigerator didn't just become ubiquitous, it became essential. The artificial cold chain has played a huge role in reshaping the geography of food, removing the constraints of season, climate, and proximity in favor of monocultural economies of scale, astronomical food mileage (apples from New Zealand on sale in Washington state), and permanent global summertime (strawberries in January).

What's Fresh?

Perhaps most significantly, refrigeration has undermined our traditional knowledge of fresh food—what it should look like, how long it should last, and how we should treat it. In a world of sell-by dates and flavorless fruit picked before it's ripe

and stored for months in a chilled warehouse, the label "fresh" no longer relates to a shared understanding of time, season, or place.

Recently, designers have started to think about ways to redesign refrigerators and rediscover our lost understanding of what "fresh" really means. For example, Jihyun Ryou's thesis project at the Design Academy Eindhoven in the Netherlands, "Save Food From the Refrigerator," drew on what used to be common knowledge to design wall-mounted produce storage units. Ryou talked to farmers as well as older people who remembered life before pervasive refrigeration. She found out that root vegetables such as carrots and leeks last longer when buried upright in slightly damp sand, mimicking their growing conditions. Meanwhile, fruit vegetables (peppers, squash, and eggplant, for example) benefit from moist storage rather than the cold and dry environment in the fridge.



Photos courtesy of Jihyun Ryou

Although she hardly believed them, Ryou's interviewees promised her that eggs used to last perfectly well for a few weeks stored away from direct sunlight in barns or pantries. Their porous shells pick up odors from other foods in a refrigerator. Ryou proposes a separate egg shelf complete with freshness tester (a fresh egg sinks in water, while an older egg will

Fridge Anatomy

"Reading" the contents of a pantry or refrigerator can be revealing. Take a photo of the inside of a refrigerator and enlarge it for students to practice looking closely and asking questions. A worksheet with columns such as Fruit, Vegetables, Dairy, Condiments, Drinks, Meat, Staples, and Other will help them categorize food



items. What items are unfamiliar? Do their families store these items in the fridge?

float, another piece of lost traditional wisdom). Meanwhile, her combined apple and potato storage unit takes advantage of the ethylene gas emitted by apples to control sprouting in potatoes.

By putting fresh fruit and vegetables on the wall, this design would force us actually to look at our food. The result of this daily confrontation, the designer hopes, is that we would eat more healthily, waste less, and—intangibly but importantly—rebuild our relationship with fresh, perishable food. As Ryou sums it up:

In the current food preservation situation... we hand over the responsibility of taking care of food to the technology. We don't observe the food any more and don't understand how to treat it. My design looks at re-introducing and re-evaluating traditional oral knowledge of food. Furthermore, it aims to bring back the connection between us as human beings and food ingredients as other living beings.

Nicola Twilley is a freelance journalist and the founder and author of *Edible Geography* www.ediblegeography.com. She is also co-founder and curator, with Sarah Rich, of the Foodprint Project www.foodprintproject.com. Her writing has been published by Dwell, Volume, GOOD, and Landscape Architecture, among others. See Ryou's design at <http://savefoodfromthefridge.blogspot.com>.

From Food to Foodways: Broadening Our Understanding of Food

by Lucy M. Long

Food surrounds us. Producing, obtaining, preparing, and consuming food organizes our daily lives and is integral to the ways we socialize, celebrate, comfort, and express our identity and creativity. Food nourishes us physically and emotionally, evoking powerful memories of people, places, and events.

Americans are becoming more aware of food as more than just fuel for our bodies. Food plays an increasingly visible role in entertainment media—as seen in the popularity of television food shows, cooking classes, culinary tours, cookbooks, food magazines, and chefs with rock star status. Health hazards from contaminated spinach and eggs to high-fat, high-sodium fast food are featured regularly in the news. More of the general public and popular media are concerned about our how our food system is connected to the health of our environment, our communities, international relations, governmental policy, and economic and social justice issues.

Educators around the country are tap-

ping into this fascination with food. With the Child Nutrition Reauthorization Act once again up for a vote (it happens every five years), communities are challenging school lunch programs for their contribution to poor eating habits that lead to hyperactivity, diabetes, and malnutrition masked as obesity.

While nutritional and physiological effects of food are important to address, some educators use foodways to enrich learning throughout the curriculum and construct more effective learning communities. A number of strategies already have been developed—food as a way to explore another culture, cooking as math, edible science experiments, school gardens offering farm-to-table experiences, class recipe booklets, and more. Rather than suggest more teaching tools, I offer a foodways framework to encourage a broader conception and deeper understanding of foodways, so that teachers can do what they do best—apply that knowledge to their specific teaching contexts and students.

Acquiring, preparing, and eating food are complex, multifaceted but daily activities that lend themselves to many classroom applications, from primary data collection and interpretation to the design and presentation of new information to an audience. Teaching with a foodways framework can make lessons personally relevant to students.

Our foodways represent the places we inhabit, the cultural identities we claim, and the sensibilities we develop around taste preferences. We can learn a great deal about other cultures, regions, and individuals through their food. Food, like folklore, is both universal and particular. It is good to think with, to socialize around, and to participate in other people's lives and cultures. Its universality demonstrates our commonalities, while its local and regional differences reveal our particularities. This duality offers students opportunities to connect their personal experiences to larger concepts and issues, to understand the geographical and cultural influences that shape foodways, and to engage in the world around them.

Lucy M. Long is a folklorist teaching tourism, leisure, and food studies at Bowling Green State University. She has published two books on foodways, including Culinary Tourism (University Press of Kentucky, 2004) and Regional American Food Culture (Greenwood Press, 2009).

Making Meaning While Making a Meal

Start with commonplace, seemingly insignificant foods or foodways activities (e.g., reheating dinner, grocery shopping, dishwashing) and have your students analyze it using the nine points of the foodways framework below. In addition to taking notes, students can sketch, photograph, and record their foodways observations to develop essays, storyboards, booklets, scrapbooks, podcasts, poetry, songs, skits, and other assignments.

1. Context

(Meal System)

What is this meal called? What time, where, and with whom does the cook usually eat this meal?

2. Performance

(Symbolism, Meanings, Associations, Beliefs)

Are the dishes common? Are they distinctive in any way? Do any foods hold special meaning? Are some dishes associated with specific holidays or people? Are there any beliefs connecting this food to notions of

health, physical attractiveness, general well-being?

3. Product

(Dishes, Recipes, Ingredients)

Describe each food in the meal. Are there variations from the usual pattern? (Holiday meals usually differ significantly.)

4. Procurement

(Source, Producer, Cost)

How did the cook get the ingredients? Where did the cook shop? Who usually shops? Did the cook grow any of the food? How much did it cost?

5. Preservation

(Methods, Physical Structures, Presentations, Locations)

How (canning, freezing, smoking, etc.) and where (refrigerators, pantries, etc.) was food for this meal stored? Who is usually responsible for preserving the food?

6. Preparation

(Techniques, Tools, Equipment)

Who prepared the food? Did the cook use cookbooks, written recipes, the Internet? Were special techniques used? What cook-

ing equipment and tools were used? If you learned to cook, did you learn from your parents, from school, or by teaching yourself?

7. Presentation

(Physical Appearance, Table Setting, Location)

How and where was the food served and by whom? Were special plates or dishes used? Did people sit down with family members or others to eat? Were there any special rules for eating together? Was there a prayer or blessing before eating? If it was a special occasion, how was it different from the usual meal?

8. Consumption

(Techniques, Tools, Equipment, Manners)

How did people eat (forks and spoons, chopsticks, fingers, etc.)? What rules for polite eating were used?

9. Clean-up

(Techniques, Tools, Equipment)

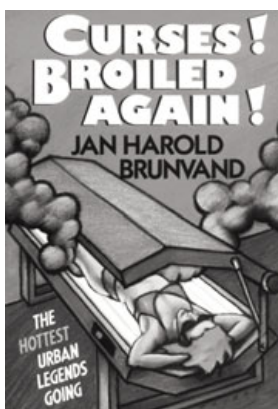
Who washed dishes and cleaned the kitchen? Did the cook use a dishwasher? What was done with the leftovers and table scraps?

This *really* happened to a friend of mine...

Urban legends enthrall middle and high school students, who are lively oral and digital ex-changers of these almost-plausible contemporary tales. Legends are stories told as fact yet feature a twist that takes them to the boundary of possibility. Plenty of contemporary legends involve food. Have you heard the one about the Kentucky Fried rat or the cockroach in the soft drink? How about the five-second rule for food dropped on the floor? Mystery meat served in the school cafeteria? Many also involve new technology, for example, microwaved poodles and fake computer viruses.

Sharing food-related legends in the classroom is a good way to start a foodways documentation project and study oral narrative. Assign students to collect as many legends as possible from people of various ages. They should choose some to retell in class. They can also analyze the legends using resources such as *Too Good to Be True*, by the folklorist Jan Brunvand and www.Snopes.com.

Brunvand believes that contemporary legends express anxieties about changing social roles and technology. Concerns about contamination and the safety of our children and guilt over serving packaged and fast foods come into play. In the early 20th century, legends about the dangers of young woman frequenting newfangled ice cream parlors abounded. Why do students think that urban legends are so popular? How many did they believe were true? What are the most frequent topics they discovered? Ask students to choose a favorite legend to illustrate in a cartoon strip for a class publication. What do they think urban legends say about foods and beliefs?



Regional Foodways—A Cultural Marker

Local foods contribute to a sense of place. For example, few foods in the U. S. invite more regional loyalty than barbeque. BBQ is a uniquely American food that differs not only from state to state but town to town. A penchant for pork or beef or vinegar-based or ketchup-based sauce can reveal someone's home county! How do variations in recipes align with regional differences?

Documenting local food preferences can reveal interesting clues about a community. Use the Yellow Pages, the Internet, and interviews to identify local restaurants and cooks. Invite a professional or a home cook for a classroom interview. Use the interview as a jump-off point for writing assignments, a podcast, a web page, or a recipe collection.



A BBQ stand at the farmers' market in Great Falls, MT, courts both pork and beef BBQ fans. Not only the meat but also the sauce speak of local BBQ traditions! Photo by Paddy Bowman

Food Beliefs

Never eat oysters during months that don't have an "R".

Feed a cold, starve a fever.

Black-eyed peas and greens eaten on New Year's Day bring good luck.

Our personal folklore includes a complex of foodways beliefs. What foods are used to heal? What foods ward off illness? Are some foods taboo? What do you eat at different times of the day, the week, the year? What foods are appropriate—even necessary—for a particular event or ritual? What foods should be served raw? What foods should never be combined?

Students can create a class booklet or web page of foodways beliefs and adages that they collect from each other, friends, and family members.

- What foods cure hiccups?
- What do you eat or drink when you have a cold?

Students may also collect data about their interviewees and chart their findings: age, gender, how they learned the belief or saying, where they learned it. Find a collection worksheet to use as a model in the online guide, Louisiana Voices. See Unit IX, Lesson 3, "Elders' Ways," www.louisianavoices.org.

Everyone Eats Bread

by Betty Belanus and Cathy Kerst

In the U.S., everyone eats bread almost every day, and it comes in many varieties. As folklorists and parents, we thought that developing a unit of study on bread for young children would lead to cultural discoveries and create a stronger link to their local community. We taught this unit over several weeks to first graders at Glenhaven Elementary School in Wheaton, Maryland, using the format of the county social studies curriculum and standards.

We began by exploring the importance of bread and its various forms. Students examined breads and ingredients such as yeast and types of flour in the classroom. They kept a weeklong bread diary and used results to analyze the uses of bread in daily life and for special occasions. Students also collected a bread recipe from home, and we sent a letter inviting parents and caregivers to participate in an International Bread Fair at the school.



During a Local Learning institute in Arlington, VA, teachers interviewed a local baker, Carla Büchler, of the Heidelberg Pastry Shoppe, a neighborhood favorite.

Photo courtesy of Paddy Bowman

Fieldtrips to local bakeries were a big success. Beforehand, we documented diverse neighborhood bakeries—Italian, Chinese, and Dutch—and scheduled student visits. We made a map showing where the bakeries were in relation to the school and showed it to students along with our photos of the bakeries. We took photos of the exteriors as well as of bakers at work and display cases inside.

We prepared students to interview bakers, asking them to brainstorm questions and talk about what they expected to find. They went in small groups to the bakeries,

Dear Bread Diary. . .

Although most people eat bread every day, some kinds of bread are made and eaten only on special occasions or holidays. Assign students to keep bread diaries, logging all breads they eat for breakfast, lunch, dinner, and snacks for a week. Allow some time to review the diaries to see what breads the students seemed to eat everyday versus special types of bread that show up in the diaries.

Use students' examples (pancakes on a weekend, Italian bread with a spaghetti supper, etc.) to introduce a discussion about the differences between bread we eat everyday and special breads. In addition to their examples, ask students to think of other breads eaten at special times. Examples might include Passover, Easter, birthdays, Friday nights, Chinese New Year, or Thanksgiving.

Introduce samples or photos of special breads such as matzo, highly decorated breads, breads in different shapes, sweet breads, or rolls. Discuss why these might not be eaten every day and whether people buy or bake them. Use a Venn diagram to compare and contrast everyday versus special breads. What is everyday for some might be special for others.

Ask students to draw a special bread that they love on a big index card. Make a bulletin board display case to mount drawings for a classroom bakery collage.

where bakers gave them a short tour and before students interviewed them. We had rich classroom discussions the following week, and students drew thank-you notes for the bakers.

The culminating event was the International Bread Fair, which gave families an opportunity to bake bread together and see just how many cultures were represented in one class. Parent volunteers set up tables and cut bread into bite-sized pieces on platters. They made signs for each type of bread and placed recipes nearby. Students stood by their breads to tell how they made them or where they

Please turn to page 23

A Mystery of Manners, part 1

by Norine Dresser

From *Multicultural Manners: New Rules of Etiquette for a Changing Society*, by Norine Dresser (John Wiley & Sons, 1996), reprinted with permission of the publisher.

Scott, born and raised in Los Angeles, and Marina, who spent her childhood in Cambodia, plan to marry. One evening, Scott joins Marina and her family for dinner, which they enjoy while sitting in a circle on the floor, Cambodian style. Each place setting has a small bowl of liquid. Scott observes the elderly Cambodian guest sitting next to him pick up the small bowl and drink from it. Scott does the same, emptying the bowl completely. As soon as he does, Marina's mother asks, "Good?"

"Good," says Scott, and Marina's mother refills it. Once more, Scott drinks the entire contents and again Marina's mother refills it. This happens one more time, but now Scott's face has turned red and he has a dripping nose. He keeps leaving the table to get a cold drink. The more he drinks from the small bowl, the more Marina's mother gives him. He doesn't know what to do.

Foodways include manners, which differ from family to family, culture to culture. What's the answer to the dilemma Scott encounters in this story? Find the answer on p. 26.

Thanksgiving Dinner

Turkey or tamales? Mashed potatoes or rice? What do you absolutely, always want to eat at Thanksgiving? Betty Belanus asks people to color their Thanksgiving dinners on a paper plate and then share their pictures and food stories. We might think everyone serves the same meal, maybe the one in the famous Norman Rockwell painting, but variations on this iconic American meal are surprising.



Drawing by Pam Gaskins

Who Lives Here? Find Clues on Foodways Fieldtrips

by Paddy Bowman

Students don't have to go far afield to find promising places to investigate foodways traditions. From the school cafeteria to home pantries and local markets, close observation of foods and food products reveals a lot about people and communities. What staples and spices do students see? What brands dominate shelves? How many kinds of fresh produce are stocked? What can they deduce from their findings?

Community Grocery Stores

During a fieldtrip to investigate Medina's Supermarket where many Puerto Ricans shop in Springfield, MA, a team of teachers in the Explorations in Puerto Rican Culture Project found many reasons to incorporate foodways fieldtrips into their teaching. Even before entering the store, a boy ran up to hug a teacher in the parking lot, ecstatic at seeing her in his neighborhood. He excitedly introduced her to his mother. The teacher later revealed that she'd been nervous about going to the neighborhood but now would urge all the teachers in her grade level to return with her for their own fieldtrip to learn about where their students shop and let their students see them in the neighborhood.

Spanish-speaking teachers from several countries were astonished to find unfamiliar foods packaged under the familiar Goya brand. For them, Goya meant "home," but they were unaware that Goya produces foods for many markets. "Mexicans don't eat that," exclaimed one. "We never see this in Venezuela," said another. The teachers appreciated the shoppers as well as the staff who were friendly and helpful and included two butchers who relished reactions to their weighing a frozen hog's head for a customer. "The atmosphere is like a family party, it's the opposite of the megastore where I shop," one teacher concluded.

Who Lives Here?

To answer the question "Who lives here?," educators in a City Lore workshop explored a neighborhood through several lenses including food. They were surprised to learn that people from many countries made this neighborhood home.

A City Lore student fieldtrip took young people to an Indian grocery store near the school. They were to look for staple foods sold in great quantity, the variety of foods, and types of spices. Invited to talk with the students, the manager introduced them to foods from different regions of India.



Students in a City Lore artist residency program explore South Asian cultures through foods in Jackson Heights, Queens, including this Pakistani bread.

Photo courtesy of City Lore

In Madison, WI, students in Mark Wagler's 4th-5th grade class routinely document an array of farmers' markets, food producers, gardens, and grocery stores. They make copious notes, sketches, and photographs. Later they write reflections, including poetry. A student wrote this poem after a visit to Yue-Wah Oriental Foods during the class neighborhood cultural tour.

"Yue-Wah Oriental Foods"

Down each aisle comes a new and exotic smell
Spices and durians and mangos, and meats,
Eggplants, and coconuts, and chili, and sweets.
The smells fill my nostrils
They roll off the air
All through the store.
Smells are here and there
Smells they are sharp, strong and sweet
Smells they float by in one waving sheet

The scents are carried on the breeze
Of mochi, and peppers, and all kinds of teas
The smells are everywhere
Of foods that are rare
Drifting, soaring
Wherever they may be
Smells are important to me.
—Miracle



Madison Students explore local markets on cultural tours. Courtesy of Mark Wagler

Decoding Food Clues

By simply looking around them, students will discover that the landscape offers many foodways clues to community identity. Are there farms or gardens? Do fast food restaurant signs dominate? How do local grocery stores and markets attract customers? What foods and food businesses do billboards advertise?

An in-school fieldtrip can teach students to consider the types and nutritional value of foods in vending machines, cafeteria meals, lunch boxes and ultimately, how to advocate for healthy, tasty food. All they need are notebooks and pencils. Begin by asking, "What can you tell about our school from the foods you find here?"

At home, students can tally the types of spices and herbs on the spice rack, the staples that are always in the pantry, and produce or dairy products in the refrigerator.

By comparing findings, they will learn that not every family eats the same foods or stores them in the same way. Students can learn, for example, where people come from and what they believe about foods. Why is there no rice? What's with all the potatoes? What does Kosher mean? Ketchup, does it belong in the fridge or the pantry?

"Who lives here?"
Me!

Taste of the Sidewalks

by Joy Santlofer

Examine the labels of goods on grocery shelves closely and discover more than nutritional data. Often we think of local foods as fresh, but packaged foods also connote a sense of place.

Although famous for fabulous restaurants and fancy food, it is not widely known that New York produces a wide variety of packaged food products. The “Made in NYC” label may be small, or absent altogether, but the tastes of these products are deeply rooted in the neighborhoods where they are made.



Tortillerias in Brooklyn produce thousands of fresh tortillas daily.

Photo by Joy Santlofer

New York City's food companies range from factories with four hundred workers to tiny shops with two employees. Some are over a hundred years old, while others have only a few months under their belts. Their products are sold in markets locally, nationally, and globally and illustrate the many community and personal histories that compose the great living story of the city.

History on the Shelf

What better way to understand the social and economic changes that have swept over New York City than through the taste of its packaged foods? While a restaurant may change its recipes season to season, a packaged food product captures a social, economic, and political moment. Because it can remain stable for generations, a product offers a living record of our community.

When Mexicans from the state of Puebla began moving here in the late 1980s and early 1990s, they brought their food traditions with them. Fresh tortillas are an integral part of mealtimes in Puebla and to supply them, tortillerias, factories that make the thin cornmeal discs, began to open in

the Bushwick section of Brooklyn. Their owners opened businesses in the neighborhoods where they lived, which was also where their workers, generally from the same region in Mexico, had also settled.

The food industry is often the first place of employment for immigrants as English language proficiency is usually not required, especially if the factory is owned by countrymen. Although the first position may be an entry-level job, many employees' tenure in New York City's food businesses might reach twenty or thirty years.

Both new immigrant and long-standing New York City food producers impart to their workers not only a love of their companies but also a love for the city that is home to their success. One, Sweet'N

Low, producer of the little pink packets of artificial sweetener that are a staple in restaurants around the country, is now led by the third generation of the Eisenstadt family and staffed by a few three-generation families in the factory workforce who root the company to its community of Williamsburg, Brooklyn. Do you think the bright pink boxes on a local grocery store shelves have a discernible Brooklyn flavor? What about after hearing the company's New York story?

New Trends

A company does not have to have been around for decades to be loyal to its employees. Constantly changing food trends spark the creativity of New York food producers, and many new artisanal food companies have opened in the last two decades.

Owners are passionate about their products and how they are made. Most begin on a shoestring and their relationship with employees is intimate. Mast Brother Chocolates in Williamsburg, Brooklyn, is part of a movement of committed producers who create intricately crafted foods. The handful of employees, most who began as volunteers, peel, roast, and grind cocoa beans to make chocolate that is a far cry from a Hershey bar. The young workers are as involved with the success of the product as the company's two owners, whose future is also dependent on its workers. Although Mast Brothers Chocolates, wrapped in hand-printed packaging, are a long way from being on a supermarket shelf, the flavors and products they make are as much a part of the city's future as the older products are part of its past.

Chocolates wrapped in exquisite paper, pink cardboard boxes of Sweet'N Low, and plastic bags of tortillas on supermarket shelves are part of the story of New York City, tales of family, immigrant communities, successes, failures, and changing food tastes. A nibble of a fresh tortilla can illustrate the story of a changing neighborhood, a journey across continents, or how dreams can sometimes come true. The city is home to a multitude of food businesses and whether or not the taste of the city is apparent in each bite, there is a bit of the sidewalks of New York permeating each of these locally produced products if one looks closely.



Sweet'N Low factory workers include third-generation employees.

Photo by Joy Santlofer

*Joy Santlofer, M. A., an adjunct instructor in the Food Studies program at New York University, has written about food production in New York City for several publications, including “Asphalt Terroir,” in *Gastropolis: Food and New York City*. W.W. Norton will publish her forthcoming book on the subject in 2012.*

Sick and Tired of Being Sick and Tired

continued from page 5

Introducing the idea of a “food environment,” we began to explore aspects of food that surround us every day: advertising on packaging, billboards, and the Internet; processed foods in our supermarkets and school cafeterias; and the items available in a bodega. Instead of talking about processed food, we went to the bodega and looked at food labels to see the ingredients and decide for ourselves whether they were healthy, somewhat healthy, or not healthy at all. Not only were we able to develop our label reading skills, it also became apparent what sort of food is available close to the school, leading to an active discussion on food in the South Bronx.

Another opportunity to get out of the classroom was through conducting a Community Food Assessment (CFA). Starting with the U.S. Department of Agriculture CFA Toolkit (www.ers.usda.gov/Publications/EFAN013), we designed our own series of surveys. This was a great opportunity to think critically about the food in the neighborhood. If we wanted to find out what people are eating, what questions should we ask? How could we know if people are cooking, where they're getting their food, or their suggestions for healthier foods they'd like to buy? In terms of the food environment surrounding the school, how could we track where different foods are located and what sorts of advertisements for food line the streets? Our class was able to get outside and see for ourselves what the food is like where we live and work.

Even when we couldn't leave the building to make food issues real, we used role-playing to understand topics such as farm labor. By acting out the roles in the Coalition of Immokalee Workers' Campaign for Fair Food, a community-based Florida workers' rights group, we began to understand not only the labor that goes into bringing our food to the table, but also the power for change that groups of people have when they unite to protect workers' rights—or to bring healthier food to their community. By the end of eight classes, we knew the basics of healthy food and were beginning to see the possibility for advocacy in our community.

Cookin' it up with Luz

Fannie Lou Hamer Freedom High School is an “activist school,” following in the tradition of its namesake, Mississippi

civil rights leader Fannie Lou Hamer. Our class decided that to become food activists, it wasn't enough to tell people to “make healthy choices.” Instead, we needed to create an environment in which those choices are possible. We were left asking ourselves, “What now? How can we do that?” Strategizing, our class decided that first we needed to educate our community about the current food system, inspiring others to demand food justice and reaching the critical mass necessary for real change.

Since January, we've been filming and editing a video entitled “Cookin' it up with Luz” in tribute to their teacher, Luz, who invited me to their school to work on this project and is an alum. The video is a cooking show that also talks about food justice issues, such as what kind of food is available at bodegas and how much it costs. In addition, we put together six cooking kits to rotate among classes and teach other students the tasty (and fun) possibilities of healthy food. While students touch and taste healthy foods, food justice class members share their message that community health is related to the accessibility and affordability of food in their neighborhoods.

Becoming Advocates

Although the focus of our class has been food, the lessons we've learned about social justice and how it can be pursued through advocacy at the local or even national levels can apply to many aspects of students' lives. Rather than being disengaged individuals or identified solely as consumers rather than active citizens, students can now speak up as members of a community, inspired by Fannie Lou Hamer's quote, “I'm sick and tired of being sick and tired.” If the right to fresh food, safe streets, and healthy bodies will be achieved, it will be because we have developed a sense of civic participation and activism through engaging in ethnographic community research. Food justice class explores issues of food to develop a commitment to advocacy with the hope that change is possible.

Andrew Wolf is a food educator at the Children's Aid Society Go!Healthy Program. He began teaching about cooking and food at Brainfood in Washington, DC, while studying at American University. When not in the classroom, he's gardening, composting, reading, or riding his bicycle.

Everyone Eats Bread

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bought them and about their importance to their families. That day, everyone ate bread!

Betty Belanus, PhD, is an Education Specialist at the Smithsonian Center for Folklife and Cultural Heritage, and Cathy Kerst, PhD, is an Archivist at the American Folklife Center at the Library of Congress. Find their bread unit at www.fieldworking.com/main/school-House/everyoneEatsBread.html.

Let's Go Learn

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apprenticeships in the gardens; and elementary and pre-school children are involved through day trips and summer activities.



Students work year-round at the Land School.

Photo by Andy Gaertner

During the school year, the lower elementary children go to the Land School with their classes in the spring for a three-day Environmental Education Experience and in the fall to harvest pumpkins they planted in spring. Upper elementary classes take on specific projects such as planting, harvesting, caring for the orchard, cutting down invasive species, and caring for the animals. By the time the young people make it to junior high, they've been going to the Land School for up to ten years and often already have a deep connection and sense of ownership.

Andy Gaertner served in Honduras with the Peace Corps and worked in a cloud forest protected area. He serves on the board of Farmer to Farmer, devoted to peace and sustainable agriculture in Central America.

Please visit the new
Local Learning web site
www.LocalLearningNetwork.org.

Sugaring: A Labor of Love

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going to have syrup on the table or whatever, it won't be that color. So people would think maybe it's been diluted or something. If you have some of ours it would be the nice light syrup, and it would be nice maple flavor to it. You put the syrup in your mouth and you swallow it. You should have a good, sweet maple



Project Sweet Talk students walk in snow for interviews in a sugarhouse.

Photo by Loreli Westbrook

taste afterwards.

GS: How about maple in your life here? I assume, Mary, that you are this Howrigan family's cook. Is maple an important part of your cooking?

MH: Ya, I bake with it. If I make pies, I don't use sugar, I use the syrup, which makes a nice pie. Especially with an apple pie. What else? Baked beans, and then it's traditional with the pancakes and French toast. I also make some maple rag muffins, which the girls are learning how to make.

GS: What are they?

MH: They're like a biscuit dough that you just roll out flat. You put some cinnamon and a little bit of butter in the middle and roll it up and slice them. But you put them in a pan of syrup, so they cook in the syrup. They're really best warm, but you can reheat them in the microwave or whatever.

RH: Cornmeal cake or johnny cake. That was always big with us, hot, warm johnny cake out of the oven, put maple syrup on it.

GS: So syrup's a year-round part of your eating.

MH: Um-hum. I think you tend to use it a little more this time of year just because it's fresh, never be any better.

RH: I noticed, talking about it nights, the little ones wanted to know what I did. They were even misinformed how some things went, and some of the names they had wrong. Maybe I guess I could say they were using city names versus ours. I kept telling Mary, I said, you know when the children go up to the sugarhouse they're going to learn the right terms. If somebody asks them they're going to know what it is.

Of course the rough part of sugaring for the little ones, they fall into the snow. If it's warm enough they get wet, fall into a mud puddle or water puddle. Next thing you know they're in trouble. That's the big part with the little ones is trying to keep them dry and happy. But we've done pretty well this year.

By gosh, even the baby knows, takes sap to make syrup. If we don't have any sap, we don't go to the sugarhouse. So he wants sap in the buckets. He's got a pretty good ear, he doesn't forget anything. Come to find out I'm going to the sugarhouse, he'll go to the breadbox, he'll start making sandwiches! 'Cause he knows it's going to be a full day, he knows he'll need something. He just knows that sandwiches go with the sugarhouse term.

MH: And Ryan, the oldest son, when he was in kindergarten was watching a Curious George cartoon on TV one day. You know who I mean, the little monkey. They were sugaring. And they were going tree to tree. And the narrator was saying that they were taking the buckets of syrup from the maple trees. And Ryan just turned and looked at me, he goes, "They don't take syrup from the trees." He says, "They have to boil it first!"

Gregory Sharrow, PhD, is a folklorist and Director of Education at the Vermont Folklife Center in Middlebury, VT. He manages the Discovering Community summer institute and teacher network supporting curriculum development and classroom projects, see www.discoveringcommunity.org.

Project Sweet Talk

Project Sweet Talk was a collaboration between the Bent Northrop Memorial Library and the Fairfield Center School. The library received a grant to record sugaring stories in Fairfield, a rural, agricultural community well known for its maple syrup, and enlisted students' help. After a bit of interview training with Greg Sharrow of the Vermont Folklife Center, 6th-grade teams sought sugaring stories and experiences. In these days of low milk prices when dairy farmers are really struggling, sugaring helps them survive. There are also many "backyard" sugar operations. Sugaring is a very important part of the flow of seasons in Vermont, and everyone looks forward to sugaring season. After the hard work of gathering is done, families and friends spend hours visiting in the sugarhouse while the sap is boiled down to syrup. It's all steamy and warm and it smells delicious. You can smell the maple in the steam.



Photo by Loreli Westbrook

Students recorded the interviews using still and Flip cameras. The recordings will become part of a larger film library that hosts interview clips from friends and neighbors. The project began in October 2009 and ended in April 2010 and was led by 6th-grade teacher Stacey Tully, Title I teacher Wendy Scott, outdoor classroom coordinator Lorelei Westbrook, and librarian Kristen Hughes of the Bent Northrop Memorial Library.

A Voice for Oregon Fishers

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A Wealth of Stories

I've not yet struggled to find people open and excited to speak with me. I learned quickly that almost any experienced fisher has a wealth of stories. The best information I've gathered has come from fishers when they are talking off the cuff. Because the Oregon fishing community is incredibly tight-knit, I am always being led to another boat to continue the conversation or given the number of a friend.



Enlisted by OSU scientists, fisher Al Pazar unloads monitoring sensors he'll attach to his crab pots to gather data about ocean oxygen and temperature levels.

Photo by Jeremy Childress, Courtesy of Oregon State University

Pazar is a voice for the fishing community. In addition to his business pursuits, he serves on the Cape Perpetua Marine Reserves Committee, which looks at where ocean plots might be closed to encourage healthy fish populations; participates in conversations about wave energy devices, an alternative energy source to fossil fuel, and how to site them along the coast without disrupting crab grounds; and assists in numerous Oregon State University (OSU) research projects. The difficult discussions are constant, as are the opportunities for learning and collaboration.

The weather is sunny, so I know that Pazar is at sea. I call him in the morning. He is on the *Delma Ann* near Alsea Bay, just south of Newport, and can't talk because he and his two-man crew are pulling crab pots out of the surf. A few hours

later, with the water too rough to hoist up the remaining 120-pound pots, we sit down for an interview.

A Conversation with Fisher Al Pazar

LM: Please tell me about how you became a fisher.

AP: I grew up in Westport, Washington. I started fishing salmon with my dad in Ilwaco in the summers when I was six years old. I've been doing it ever since. I am 54 now, so that's a number of years.

In high school, I built a troller during

my shop and oceanography class periods and any study halls I could escape. (Trollers are boats designed to be at sea for many days chasing populations such as salmon and albacore tuna.) It is a fishing town, so they understood. In Westport, your parents owned a motel, cranberry farm, or fishing boat. When I finished building the boat, an FFA (Future Farmers of America) tractor pulled it to the water and people came out to watch. It was quite a project.

I started crab fishing commercially in 1977 after I dropped out of college at Oregon State University because I ran out of money. I didn't set out to be a crabber; I set out to be a salmon fisherman. Salmon fishing wasn't enough to make it, so I got into crabbing, and that's been pretty good for a number of years.

LM: How did you become involved in Oregon State University research projects?

AP: When I went to college I was studying fishery science. From the time I was a little kid I always wanted to be a scientist of some sort. It didn't quite work out like that, but now I get the best of both worlds: I get to go fishing and I get to assist the scientists with their projects.

Just in the last bit there has been a strong initiative to do a lot more science in coastal waters. There's an excellent get-together that OSU Sea Grant hosts called the Scientists and Fishermen Exchange. During the second half of the gathering, we eat a couple of pieces of pizza and mingle with the scientists, professors, and their graduate students. Some of them have projects, and they approach the fishermen to say, "Hey I got this idea, would you like to talk about it?" I'm always all over that. I've hooked up with several different grad students who've done a really nice job. They create research experiments, and I do the data gathering. We're out here anyway, so if we can, we make the research go hand in hand with what we're doing already.

I think collaboration is important. Scientists have something to say and fishermen usually have something to say as well; we seem to enlighten each other. Another part of the reason I like doing it is that if I gather data properly, even if the information tells us something we don't want to hear, I know it's accurate and was done right. When we get good solid data that we didn't have before, maybe we'll figure out where to go and have better catches. Maybe we'll figure out when not to go and save our fuel.

LM: What is your favorite way to eat crab?

AP: Fresh, hot, whole crab—right out of the cooker. I like to eat it warm, cooked in a little salt water with no other spices. Sometimes I'll drip it in cocktail sauce; sometimes I'll dip it in butter; sometimes I just eat it. Since I co-own a fish market and restaurant, I can slip in a crab once in a while.

Lola Milholland works for Ecotrust, a Portland-based nonprofit, in the Food & Farms program. She is the staff writer and recipe editor of Edible Portland magazine. She likes to eat Dungeness crab with some mayonnaise and crusty bread. Learn more at www.ecotrust.org.

Native Seeds

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tured, students cooked it with their families, and the local CSA sold the surplus at the farmers' market. The fall cohort continues maintaining the garden and the harvest as well as classroom lessons and prepares the garden for the winter, turning the beds, spreading manure, and mulching.

To document each plant variety we created a chart to record the date of germination, bloom, and maturity dates of the fruit yield, and notes about the plant. Last season the squashes and onions produced the best yields. After a few years of trials, we'll know which varieties are the most productive, heartiest, and tastiest. Most importantly, we will be keeping alive the heritage of ancestral people who learned to survive and prosper in a challenging environment.

Most immediately gratifying, students experienced firsthand the taste differences between fresh, organic vegetables and the supermarket produce of industrial farming, "I had no clue there was such a variety of plants, let alone food," said one student. "There are about eight vegetables I don't like. Zucchini was about number six on that list, until I tasted the zucchini we grew in the garden. I loved it!" said another.

These gardens successfully engaged young people in the 10,000-year-old rituals of agriculture, a long leap back in time to the roots of organized society. Working as a team, enjoying and sharing the fruits of their labor, and gathering with other food producers at the market are powerful community-building experiences. Cultivating this connection in youth and school gardens provides the next generation with the traditions, knowledge, and tools of sustainable food production, empowering them with self-sufficiency and ensuring nutritious, delicious foods for future generations.

"Do you think you will have a garden in the future?" I asked. Overwhelmingly, the response was "Yes, definitely!"

Gay Chanler is a retired chef with an MA in cultural anthropology. She is former co-leader of Slow Food Northern Arizona and member emeritus of the Slow Food Ark and Presidia, whose work is to identify, preserve, and promote endangered foods with important culinary, cultural, and biological value. She teaches cooking classes in Flagstaff and works for a healthy, local, sustainable food system.

A Mystery of Manners, part 2

by Norine Dresser

Norine Dresser, a Los Angeles folklorist, writes often about manners and customs of different cultural groups. Her story about Scott and his perpetually full soup bowl on p. 20 is from her book *Multicultural Manners: New Rules of Etiquette for a Changing Society* (John Wiley & Sons, 1996) and is reprinted with permission of the publisher. What's the answer to the mystery? Here's what Norine writes.

When Cambodians empty the bowl or glass or clean their plates, that means they want more. If Scott had wanted to discourage the constant refills, he should have left less than half in the bowl. Marina might have told him this, but she was so busy helping her mother that she was unaware of her boyfriend's plight.

The act of cleaning one's plate and emptying the glass has different meanings, depending on the culture. . . . Americans frequently caution their children not to waste food and to clean their plates, often citing some place in the world where people are starving. Parents elsewhere employ similar techniques for warning children not to waste food. A Chinese American recalls her childhood when her mother admonished that for every grain of rice left on the plate the youngster would have one pock mark on her face.

When you're at a new acquaintance's house and you're not sure whether or not to clean your plate, observe how other guests ask for more food and how they signal when they have had enough. When in doubt, ask. If there is a language barrier, experiment.

*Norine Dresser, a Los Angeles folklorist, is author of numerous collections of contemporary traditions useful for the classroom, including *Come as You Aren't*, *Multicultural Manners*, and *I Felt Like I Was From Another Planet*. Her newest book is *Saying Goodbye to Someone You Love: Facing Challenges at the End of Life*. Learn more at www.norine-dresser.com.*

Recipe Secrets

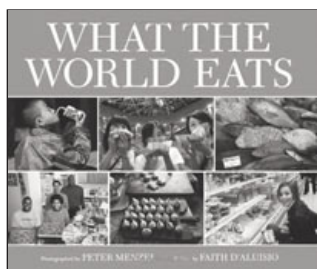
Many of us collect recipes, but digging deep to research recipes discloses intriguing information. By investigating the context of recipes, food scholars discover vital cultural, historical, and ecological knowledge. Recipes are good starting points for larger research studies that use tools such as interviews and observation to explore personal histories and experiences with food, the social and cultural contexts of food, even the artistry of individual cooks.

When students interview a cook about a recipe, they can place it in the context of family traditions, regional culture, technological changes, biodiversity, and history. Delving into the stories behind recipes reveals not only what a particular dish means to a cook but also how customs change and people transmit traditional knowledge across time and geography.

As they collect recipes and interviews, students will want to compare and analyze them and develop ways to share their findings. They might choose to publish more multilayered versions of the classic classroom cookbook, create digital stories with images and sound tracks, organize cooking demonstrations, or produce video podcasts or web sites.

Recipe Collection Guides

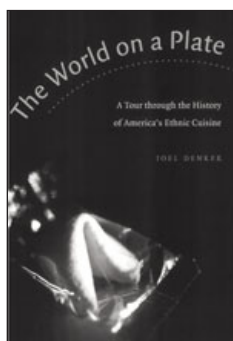
- Louisiana Voices features a recipe interview form that students may adapt in the unit "Many Food Traditions" as well as model release forms and detailed interview instructions in Unit II of www.louisianavoices.org.
- The Iowa Folklife Learning Guide includes recipe collection and analysis in the Foodways as Family Heritage unit www.uni.edu/iowaonline/folklife/1/8/index.htm.
- The Foodways guide from the Michigan State University 4-H Folklife Project explores food history and heritage and recipes. To order contact Lu Anne Kozma at kozma@msu.edu.



What The World Eats

By Faith D'Alusio and Peter Menzel. Tricycle Press. 160 pages. 2005.

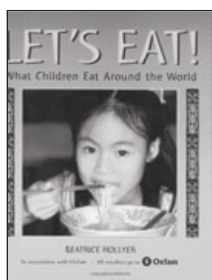
These cultural geographers visited families in 21 countries to document what people eat. Each family posed with the food they consume in a week. All ages will enjoy browsing the pages and traveling from Australia to Turkey, Bhutan to the U.S.



The World on a Plate: A Tour Through the History of America's Ethnic Cuisine

By Joel Denker. Westview Press. 208 pages. 2003.

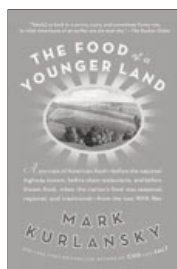
A historian examines immigrants' contributions to American foods for the general reader and includes interviews with food merchants, restaurateurs, grocers, and manufacturers.



Let's Eat: What Children Eat Around the World

By Beatrice Hollier. Henry Holt and Co. 48 pages. 2004.

Vivid photos illustrate the role of food in the lives of five children from different countries in this book for grades 2-5. Published in association with Oxfam, the book shows cultural similarities and differences and offers a map and glossary.



The Food of a Younger Land

By Mark Kurlansky. Riverhead Hardcover. 480 pages. 2009.

The author of the best sellers Cod and Salt turns to the culinary history of the U.S. found in the vast W.P.A. documentation of American food traditions in the 1930s. By mining these collections, he paints a portrait of regions and an era when local cuisine was truly local.



Renewing America's Food Traditions: Saving and Savoring the Continent's Most Endangered Foods

By Gary Paul Nabhan, ed. Chelsea Green Publishing. 350 pages. 2008.

Nabhan divides North America into food nations—Salmon Nation, Cornbread Nation—in this beautifully illustrated book, which includes the RAFT Toolkit for Community-Based Conservation and Evaluation of Traditional Foods.



Baking as Biography: A Life Story in Recipes

By Diane Tye. McGill-Queen's University Press. 216 pages. 2010.

Reading her mother's collection of recipe cards as a diary, the author uncovers the complex intertwining of identities involved in the production and consumption of food and reveals how ordinary acts and everyday objects are imbued with meaning and memory.



Victory Garden Kids' Book

By Majorie Waters. 116 pages. Globe Pequot Press. 1994.

Following the clearly illustrated step-by-step instructions can help make a youth garden successful.

WEB SITES

Bread Traditions of Wisconsin

<http://csumc.wisc.edu/exhibit/Breaking-Bread> is a small web site that models how any region can tell its story through local bread traditions.

City Farmer www.cityfarmer.info supports urban gardening worldwide.

Civil Eats www.civileats.com promotes sustainable agriculture and food systems as part of building economically and socially just communities.

Edible Geography www.ediblegeography.com

Nicola Twilley's blog explores places and people through their landscapes of food.

Good Food Served Right www.northcountryfolklore.org/goodfood by Traditional Arts in Upstate New York features a teacher's guide, audio clips, and creative themes for teaching with foodways.

Native Seeds/SEARCH <http://nativeseeds.org> conserves, distributes, and documents adapted and diverse varieties of agricultural seeds and the role these seeds play in cultures of the American Southwest and northern Mexico.

Real Food Challenge www.realfoodchallenge.org

unites students for just and sustainable food and is run by students for students to train the next generation of food leaders.

Renewing America's Food Traditions

www.slowfoodusa.org/index.php/programs/details/raft managed by Slow Food USA, this alliance of food, farming, environmental, and culinary advocates identify, restore, and celebrate America's biologically and culturally diverse food traditions.

Check out
www.LocalLearningNetwork.org
for more resources on folk arts
in education.