

1

00:00:26,720 --> 00:00:30,400

This is Lucy Long and KC Hysmith.

2

00:00:30,440 --> 00:00:34,400

Today is Friday, April 11th, 2025,

3

00:00:34,960 --> 00:00:37,960

and we are conducting this interview  
virtually.

4

00:00:38,160 --> 00:00:40,760

From our, I'm from my home office.

5

00:00:40,760 --> 00:00:43,760

And, Lucy  
are you in your home office as well?

6

00:00:43,760 --> 00:00:45,400

Yes. Yes. Yes, definitely.

7

00:00:45,400 --> 00:00:47,800

You can see photos of my children  
in the back.

8

00:00:47,800 --> 00:00:48,960

I love it.

9

00:00:48,960 --> 00:00:51,960

I've got I've got some children  
mementos back here too.

10

00:00:53,440 --> 00:00:55,680

So the Association for the Study of Food

11

00:00:55,680 --> 00:00:59,880

and Society was founded in 1985  
to promote the interdisciplinary

12

00:00:59,880 --> 00:01:03,640  
study of food and society  
as part of its 40th anniversary.

13  
00:01:03,680 --> 00:01:07,680  
We wanted to chronicle the history of ASFS  
as an organization

14  
00:01:08,040 --> 00:01:11,040  
and reflect on its role in the broader  
field of food studies.

15  
00:01:11,200 --> 00:01:12,360  
As part of this effort.

16  
00:01:12,360 --> 00:01:16,640  
We are conducting a series of video  
interviews with esteemed individuals

17  
00:01:16,640 --> 00:01:19,800  
like yourself to gather insights about ASFS's

18  
00:01:19,840 --> 00:01:23,080  
past, present, and future.

19  
00:01:23,480 --> 00:01:26,400  
And I'm so excited to be here talking  
with you about all of those things.

20  
00:01:27,600 --> 00:01:29,440  
So let's let's get started.

21  
00:01:29,440 --> 00:01:30,800  
Let's dive right in.

22  
00:01:30,800 --> 00:01:33,800  
So to start us off,  
can you tell us a bit about yourself?

23

00:01:34,640 --> 00:01:35,160  
Okay.

24  
00:01:35,160 --> 00:01:36,960  
So I

25  
00:01:36,960 --> 00:01:39,960  
I was born in North Carolina in Charlotte.

26  
00:01:41,320 --> 00:01:44,320  
And I always

27  
00:01:44,320 --> 00:01:47,320  
I always like to say  
I was raised bicultural

28  
00:01:47,400 --> 00:01:50,680  
because my mother's family  
was from the Piedmont.

29  
00:01:50,760 --> 00:01:53,760  
The flatlands an old established family.

30  
00:01:54,120 --> 00:01:54,560  
You know way

31  
00:01:54,560 --> 00:01:57,920  
back they actually had a plantation  
and went back to Governor

32  
00:01:57,920 --> 00:02:00,920  
William Bradford up in Plymouth, you know.

33  
00:02:00,920 --> 00:02:04,680  
So, I had DAR all that  
on one side of the family.

34  
00:02:04,960 --> 00:02:09,000  
And then my father was from the mountains

of northwestern North Carolina.

35

00:02:10,560 --> 00:02:13,560

So, I had hillbilly and country club

36

00:02:14,680 --> 00:02:16,280

the same state.

37

00:02:16,280 --> 00:02:18,760

You know.

Now, they're like 2.5 hours apart.

38

00:02:18,760 --> 00:02:21,320

You know.

You know, but very different cultures.

39

00:02:22,440 --> 00:02:23,560

As a kid, I

40

00:02:23,560 --> 00:02:26,560

was very aware of that

in terms of the food,

41

00:02:26,680 --> 00:02:32,080

because when I was with my mother's family, we always had grits.

42

00:02:32,640 --> 00:02:35,640

When I was with my father's family, we had hominy.

43

00:02:36,200 --> 00:02:38,920

And, and and neither

44

00:02:38,920 --> 00:02:40,160

family had barbecue.

45

00:02:40,160 --> 00:02:45,480

I do remember my grandfather

and Charlotte would go across the tracks

46

00:02:45,480 --> 00:02:48,480

and get barbecue, but it wasn't considered

47

00:02:48,560 --> 00:02:51,040

anything proper for us to eat.

48

00:02:51,040 --> 00:02:53,560

So so I was, I was.

49

00:02:53,560 --> 00:02:57,480

Very aware of

I mean, you know, that was 50s and 60s.

50

00:02:57,720 --> 00:03:00,720

So, things have obviously changed.

51

00:03:01,360 --> 00:03:03,800

I was very aware of

52

00:03:03,800 --> 00:03:06,800

identity being tied to food

53

00:03:06,840 --> 00:03:08,880

from from a very early age.

54

00:03:08,880 --> 00:03:11,440

And then when, when

55

00:03:11,440 --> 00:03:13,520

I was

56

00:03:13,520 --> 00:03:16,080

this would have been

57

00:03:16,080 --> 00:03:18,120

third and fourth grade.

58

00:03:18,120 --> 00:03:21,120  
We moved to Northern Virginia.

59

00:03:21,560 --> 00:03:24,360  
And my, my father

60

00:03:24,360 --> 00:03:27,440  
my father was very poor Appalachia,  
you know,

61

00:03:27,880 --> 00:03:31,840  
actually he grew up in an orphanage  
and he became a banker, an economist.

62

00:03:32,040 --> 00:03:35,680  
So he, we moved to Northern  
Virginia, he was working at a bank up there.

63

00:03:36,760 --> 00:03:38,880  
And all of a sudden, that's

64

00:03:38,880 --> 00:03:42,200  
when people  
I realized I was a Southerner.

65

00:03:43,520 --> 00:03:45,600  
Because people would tell me.

66

00:03:45,600 --> 00:03:48,920  
I had a very thick accent.

67

00:03:49,800 --> 00:03:52,480  
It was a mixture of Charlotte  
and Mountain.

68

00:03:52,480 --> 00:03:54,360  
So because we spent a lot of time in

69

00:03:54,360 --> 00:03:55,480

Ashe County.

70

00:03:55,480 --> 00:03:58,480

And also Buncombe over near Asheville.

71

00:03:58,520 --> 00:04:00,840

So, I had a mixture of both.

72

00:04:00,840 --> 00:04:03,840

And people made fun of me all the time.

73

00:04:04,440 --> 00:04:07,280

It's okay.

74

00:04:07,280 --> 00:04:09,360

I had a bunch of brothers,  
so I just beat them up.

75

00:04:09,360 --> 00:04:10,560

You know, and so

76

00:04:10,560 --> 00:04:12,240

it didn't really bother me, but

77

00:04:12,240 --> 00:04:12,480

but it

78

00:04:12,480 --> 00:04:16,120

made me made me very aware  
that, oh, okay, I'm considered different.

79

00:04:16,840 --> 00:04:19,680

And the difference again  
would show up in food

80

00:04:19,680 --> 00:04:23,000

because people would come over, friends

of mine would come over to the house.

81

00:04:24,360 --> 00:04:27,360

Oh. You know, they have a snack,  
they'd have potato chips or something.

82

00:04:27,640 --> 00:04:31,200

My father was no, there was a pot of beans  
and greens on the stove,

83

00:04:32,040 --> 00:04:35,040

and I thought everybody kept  
a pot of beans on their stove.

84

00:04:35,040 --> 00:04:36,480

You know, soup beans.

85

00:04:36,480 --> 00:04:37,200

Yeah.

86

00:04:37,200 --> 00:04:37,920

You know.

87

00:04:37,920 --> 00:04:39,960

So, and,

88

00:04:39,960 --> 00:04:42,960

And obviously, my friends thought  
that was very weird.

89

00:04:43,440 --> 00:04:45,160

And, and then my

90

00:04:45,160 --> 00:04:49,080

my uncles raised hogs back in North  
Carolina, raised called,

91

00:04:49,880 --> 00:04:52,080

and they had a ham curing business.



92

00:04:52,080 --> 00:04:55,560

So, we always had giant hams  
hanging up in our attic.

93

00:04:56,120 --> 00:04:59,120

So, when it was time for bacon or meat,

94

00:04:59,160 --> 00:05:03,120

my father would pick up the machete  
and go up there and slice some off.

95

00:05:03,680 --> 00:05:07,680

So, that that really terrified  
my friends.

96

00:05:09,120 --> 00:05:12,120

So, you know, you know.

97

00:05:12,120 --> 00:05:14,960

So I didn't think very much about food,  
though.

98

00:05:14,960 --> 00:05:16,400

I mean, I love to eat.

99

00:05:18,880 --> 00:05:19,200

You know, I

100

00:05:19,200 --> 00:05:23,520

was used to eating a lot because I had  
all these I had two older brothers, one

101

00:05:23,520 --> 00:05:27,720

younger brother we ended up having a lot of foster  
brothers who are in and out.

102

00:05:27,720 --> 00:05:30,560

I didn't

103

00:05:30,560 --> 00:05:34,440

want to cook though

because it was only women in the

104

00:05:34,440 --> 00:05:37,440

kitchen and

105

00:05:37,840 --> 00:05:38,760

they would gossip.

106

00:05:38,760 --> 00:05:40,440

It wasn't interesting.

107

00:05:40,440 --> 00:05:43,320

And I like to be outside, running around.

108

00:05:43,320 --> 00:05:44,040

And to hear

109

00:05:44,040 --> 00:05:47,320

my brothers were allowed to be outside

I'm supposed to stay in the kitchen.

110

00:05:47,520 --> 00:05:50,200

So I didn't want to have anything

to do with cooking at all,

111

00:05:50,200 --> 00:05:52,320

but I love to eat.

112

00:05:52,320 --> 00:05:53,360

So, you know.

113

00:05:53,360 --> 00:05:57,720

So, then fourth and third and fourth grade,

I discovered I was a Southerner,

114

00:05:58,040 --> 00:06:01,760  
and then fifth grade  
we moved to South Korea

115  
00:06:01,760 --> 00:06:05,520  
because my father started working  
for the State Department as an economist for

116  
00:06:05,760 --> 00:06:06,840  
USAID

117  
00:06:09,520 --> 00:06:11,760  
Which is not a waste of money.

118  
00:06:11,760 --> 00:06:12,960  
No, it is not.

119  
00:06:12,960 --> 00:06:14,520  
I have to add that.

120  
00:06:14,520 --> 00:06:15,760  
So he he

121  
00:06:15,760 --> 00:06:20,320  
always like to say that he helped design  
the banking system of South Korea.

122  
00:06:20,640 --> 00:06:21,200  
Oh, wow.

123  
00:06:21,200 --> 00:06:24,040  
Which is one of the strongest economies  
in the world today.

124  
00:06:24,040 --> 00:06:25,280  
Yeah.

125  
00:06:25,280 --> 00:06:27,680  
But, anyway.

126

00:06:27,680 --> 00:06:30,720

In in Korea,  
I discovered that I was an American,

127

00:06:31,240 --> 00:06:35,000

and people assume that I ate

128

00:06:35,000 --> 00:06:37,720

hot dogs and hamburgers and steak.

129

00:06:37,720 --> 00:06:40,120

Well,  
we never ate any of that kind of stuff.

130

00:06:40,120 --> 00:06:40,920

That just wasn't

131

00:06:40,920 --> 00:06:44,280

it wasn't part of our family's food  
repertoire.

132

00:06:45,400 --> 00:06:48,360

And my mother was very adventurous,

133

00:06:48,360 --> 00:06:50,640

and she'd love trying new foods.

134

00:06:50,640 --> 00:06:52,920

So, we ate lots of Korean

135

00:06:52,920 --> 00:06:54,600

food and

136

00:06:54,600 --> 00:06:58,560

and at that time, this was 60s and 70s.

137

00:06:59,040 --> 00:07:02,040

The expectation was

138

00:07:03,080 --> 00:07:05,360

Americans

139

00:07:05,360 --> 00:07:07,920

could contribute to the local community,

140

00:07:07,920 --> 00:07:11,160

to the local economy

by hiring as many people as possible.

141

00:07:11,760 --> 00:07:17,160

So, we had a cook, we had a washing lady,  
we had someone who came in to clean.

142

00:07:17,400 --> 00:07:19,600

We had someone who came in to  
look after the

143

00:07:19,600 --> 00:07:23,040

I ended up having,  
having two younger sisters.

144

00:07:23,040 --> 00:07:24,400

After, after a while.

145

00:07:26,720 --> 00:07:27,240

You know, so

146

00:07:27,240 --> 00:07:31,680

we had Korean cooks who cook Korean food  
all the time, and we loved it.

147

00:07:32,240 --> 00:07:33,120

Yeah.

148

00:07:33,120 --> 00:07:34,520

You know. So.

149

00:07:34,520 --> 00:07:38,040

And and then I discovered  
most other Americans.

150

00:07:38,240 --> 00:07:40,560

We were living on the army base.

151

00:07:40,560 --> 00:07:42,960

It was the military State Department

152

00:07:42,960 --> 00:07:44,840

compound

153

00:07:44,840 --> 00:07:47,840

in Seoul.

154

00:07:48,080 --> 00:07:49,480

Most of my friends there

155

00:07:49,480 --> 00:07:53,320

thought Korean food was really yucky. So,

156

00:07:53,680 --> 00:07:56,960

and then we also knew

a lot of the missionary families

157

00:07:56,960 --> 00:07:59,960

that Presbyterian

missionary families tended to be

158

00:08:00,440 --> 00:08:01,800

they were emphasizing education.

159

00:08:01,800 --> 00:08:04,440

A lot of them worked at universities  
and hospitals.

160

00:08:04,440 --> 00:08:06,960

And and so.

161

00:08:06,960 --> 00:08:08,640

So, we got to know a lot of them.

162

00:08:08,640 --> 00:08:12,240

And they were

they had also grown up with Korean food.

163

00:08:12,280 --> 00:08:15,280

So, they were not as anti-Korean.

164

00:08:15,960 --> 00:08:18,960

So occasionally what

165

00:08:18,960 --> 00:08:21,360

We like to do things

I ended up going to,

166

00:08:22,880 --> 00:08:24,600

going to a boarding school,

167

00:08:24,600 --> 00:08:28,320

missionary run boarding school in Korea

for my last two years of high school.

168

00:08:28,920 --> 00:08:30,200

Cool.

169

00:08:30,200 --> 00:08:30,600

Yeah.

170

00:08:30,600 --> 00:08:33,440

That's,

171

00:08:33,440 --> 00:08:35,920

You know,

so most of those were missionary kids

172

00:08:35,920 --> 00:08:38,920

who had grown up with Korean, Korean food.

173

00:08:39,680 --> 00:08:42,680

And so we occasionally do, like, gross out

174

00:08:43,000 --> 00:08:45,960

visiting Americans or visiting Koreans.

175

00:08:45,960 --> 00:08:48,560

We would make,

176

00:08:48,560 --> 00:08:51,560

kimchi cheese sandwiches

177

00:08:51,640 --> 00:08:54,000

because Koreans would tell us

178

00:08:54,000 --> 00:08:58,080

that cheese was it smelled horrible

179

00:08:58,080 --> 00:09:01,520

and, you know,

and that Americans had milk breath.

180

00:09:01,920 --> 00:09:05,480

You know, they ate this,

this rotted mucous from a cow.

181

00:09:07,200 --> 00:09:09,360

And the Americans were saying  
to the Koreans,

182

00:09:09,360 --> 00:09:12,360

you eat this rotten cabbage,

and it's buried in the ground.

183



00:09:12,880 --> 00:09:15,440  
Yeah. And so you made it perfect.

184  
00:09:15,440 --> 00:09:19,320  
You made a perfect little, like,  
unity sandwich of

185  
00:09:19,320 --> 00:09:20,320  
the two.

186  
00:09:20,320 --> 00:09:23,440  
And it's hilarious  
because now grilled cheese

187  
00:09:23,440 --> 00:09:26,440  
sandwiches are all the rage  
as a street food in Korea.

188  
00:09:26,480 --> 00:09:27,480  
Right?

189  
00:09:27,480 --> 00:09:28,760  
Yeah. And various

190  
00:09:28,760 --> 00:09:32,880  
various, like, cabbage, cheese, grilled  
cheese, cabbage, kimchi things.

191  
00:09:32,880 --> 00:09:33,120  
Yeah.

192  
00:09:33,120 --> 00:09:36,560  
That's that's what I know of Korean food  
is, is that cheese is okay.

193  
00:09:37,440 --> 00:09:38,720  
I know, and and

194  
00:09:38,720 --> 00:09:40,960

it has to be the slices of American.

195

00:09:40,960 --> 00:09:41,480

Yeah.

196

00:09:41,480 --> 00:09:44,560

And a cheese

that I would never eat here in America.

197

00:09:44,880 --> 00:09:46,240

Exactly. Yeah. Yeah.

198

00:09:46,240 --> 00:09:47,760

I mean, it was so funny.

199

00:09:47,760 --> 00:09:50,520

That was, it was GI cheese that,

200

00:09:50,520 --> 00:09:54,120

you know, because that's what,

that's what government the PX and commissary.

201

00:09:54,120 --> 00:09:55,880

Yeah. So,

202

00:09:55,880 --> 00:09:59,760

well, you know, so

all of that made me very aware of food

203

00:10:00,480 --> 00:10:02,880

and so but

204

00:10:04,040 --> 00:10:05,200

for much of my

205

00:10:05,200 --> 00:10:08,200

much of my life,

I was very involved in music and dance.

206

00:10:08,280 --> 00:10:10,600

And I loved.

207

00:10:10,600 --> 00:10:14,000

The traditional music that I made hear  
in the mountains in North Carolina.

208

00:10:15,000 --> 00:10:18,640

And I was very involved  
in that and dancing and

209

00:10:19,040 --> 00:10:21,800

and started learning  
how to play the fiddle

210

00:10:21,800 --> 00:10:23,440

or learning how to play the violin,

211

00:10:23,440 --> 00:10:25,200

so I could play the fiddle.

212

00:10:25,200 --> 00:10:28,560

So there's something about music  
that always drew me. So,

213

00:10:29,640 --> 00:10:32,640

I took violin  
lessons and piano lessons and,

214

00:10:33,120 --> 00:10:36,480

and when I was in Korea,  
I studied Korean musical instruments.

215

00:10:37,120 --> 00:10:40,440

So, Lucy,  
where did you do your formal studies?

216

00:10:42,400 --> 00:10:44,720

Okay, so I,

217

00:10:44,720 --> 00:10:47,720

I actually did my, my formal,

218

00:10:48,240 --> 00:10:51,240

college started in Vietnam

219

00:10:51,400 --> 00:10:54,160

in the fall of 1974.

220

00:10:54,160 --> 00:10:57,160

I graduated from high school in Korea.

221

00:10:57,920 --> 00:10:59,840

In the spring of

222

00:10:59,840 --> 00:11:02,080

of 1974.

223

00:11:02,080 --> 00:11:04,800

Actually, the last two years  
of high school, my mother was living

224

00:11:04,800 --> 00:11:07,840

in Taiwan

while my father was working in Vietnam.

225

00:11:07,840 --> 00:11:10,800

So, I was going back  
and forth. Taiwan, Korea.

226

00:11:12,480 --> 00:11:13,360

So the year

227

00:11:13,360 --> 00:11:16,640

after high school,  
I wanted to stay overseas.

228

00:11:16,680 --> 00:11:20,960  
And so I stayed in Vietnam with my father

229  
00:11:21,440 --> 00:11:24,120  
and started university,

230  
00:11:24,120 --> 00:11:27,600  
actually it was the University of Maryland  
extension courses.

231  
00:11:27,920 --> 00:11:29,520  
Oh, cool. So.

232  
00:11:29,520 --> 00:11:34,360  
So, I had a creative writing class  
and an anthropology class,

233  
00:11:35,160 --> 00:11:38,800  
and the anthropology  
class was just physical anthropology.

234  
00:11:39,000 --> 00:11:39,880  
And it met

235  
00:11:39,880 --> 00:11:43,320  
in the marine barracks in Saigon.

236  
00:11:44,280 --> 00:11:49,160  
So. And,  
so here I am in, in this,

237  
00:11:49,640 --> 00:11:50,360  
this country

238  
00:11:50,360 --> 00:11:54,200  
in which all this stuff is going  
on, you know, politically and culturally,

239  
00:11:54,640 --> 00:11:58,080

the anthropology class had nothing at all  
to do with any of that.

240

00:11:59,760 --> 00:12:02,480

And even the creative writing class,

241

00:12:02,480 --> 00:12:06,800

it was it didn't have anything to do with  
with what we were seeing around us.

242

00:12:07,440 --> 00:12:09,720

And so I found it

243

00:12:09,720 --> 00:12:11,160

I found that was kind of frustrating.

244

00:12:12,200 --> 00:12:15,000

I'd always been very interested  
in music though.

245

00:12:15,000 --> 00:12:17,960

So I also was taking classes

246

00:12:17,960 --> 00:12:20,960

at the Vietnamese Conservatory.

247

00:12:21,280 --> 00:12:24,120

And, I was studying.

248

00:12:24,120 --> 00:12:29,000

Well, when I was in Korea, I studied  
Korean instruments, and there's this long

249

00:12:29,000 --> 00:12:34,000

zither kind of thing that they have  
in Korea, Japan, China and Vietnam.

250

00:12:34,720 --> 00:12:37,800

And I studied

a little bit of that in Korea.

251

00:12:38,320 --> 00:12:40,680

So, I started studying that in Vietnam also.

252

00:12:40,680 --> 00:12:42,640

And I was fascinated.

253

00:12:42,640 --> 00:12:45,640

Here's something that the instrument  
was so similar,

254

00:12:45,840 --> 00:12:48,840

but different cultures, different music.

255

00:12:49,480 --> 00:12:52,200

And so

256

00:12:52,200 --> 00:12:54,080

I was I was focusing on music.

257

00:12:54,080 --> 00:12:55,960

I was thinking music would be my career.

258

00:12:55,960 --> 00:12:58,880

I had no idea what I would do with it.

259

00:12:58,880 --> 00:13:00,400

In the meantime, I love to eat.

260

00:13:00,400 --> 00:13:03,360

I love going exploring in the markets.

261

00:13:03,360 --> 00:13:06,400

Since I pretty much grown up over there,  
I was used to eating

262

00:13:07,280 --> 00:13:11,040

street food and and, all sorts of things.

263

00:13:12,000 --> 00:13:13,760

So, and

264

00:13:13,760 --> 00:13:18,600

then also, my mother was living  
in Thailand to be closer to my father.

265

00:13:18,600 --> 00:13:20,760

So, she had my, my

266

00:13:20,760 --> 00:13:23,240

four of my siblings were there with her.

267

00:13:23,240 --> 00:13:26,240

And so I go back and forth.

268

00:13:26,760 --> 00:13:30,000

At Christmas, we went back to Bangkok

269

00:13:31,320 --> 00:13:34,080

for Christmas with the family.

270

00:13:34,080 --> 00:13:37,080

They wouldn't  
let me back in Vietnam after that.

271

00:13:37,960 --> 00:13:39,720

I found out later it was

272

00:13:39,720 --> 00:13:43,480

the CIA  
was trying to get my father out of there

273

00:13:43,480 --> 00:13:44,520

because he had uncovered

274



00:13:44,520 --> 00:13:48,920  
some corruption going on  
among South Vietnamese officials, and

275  
00:13:48,920 --> 00:13:50,480  
Oh, my.

276  
00:13:50,480 --> 00:13:53,080  
And well. You know. Yeah. So.

277  
00:13:53,080 --> 00:13:53,880  
But I was

278  
00:13:53,880 --> 00:13:55,800  
told that it probably wasn't safe,

279  
00:13:55,800 --> 00:13:58,840  
even though everyone thought,  
oh, the war is coming to an end

280  
00:13:59,400 --> 00:14:01,720  
because there was a truce,  
and there was starting

281  
00:14:01,720 --> 00:14:03,880  
to be a lot of traveling and all. So,

282  
00:14:03,880 --> 00:14:09,360  
but the upshot of that,  
though, was I was in Bangkok.

283  
00:14:10,560 --> 00:14:12,400  
Thailand has

284  
00:14:12,400 --> 00:14:15,400  
some of the best food in the entire world.

285  
00:14:15,640 --> 00:14:17,360  
And and

286

00:14:17,360 --> 00:14:21,400

part of what I would do is recreation  
was just go down to the street markets

287

00:14:22,320 --> 00:14:23,960

and eat.

288

00:14:23,960 --> 00:14:27,400

And, you know, I didn't I

289

00:14:27,400 --> 00:14:31,080

wasn't thinking of this as any kind of  
career thing or educational thing.

290

00:14:31,080 --> 00:14:34,080

It was just like,  
I just this was fascinating stuff.

291

00:14:34,520 --> 00:14:38,480

And I did a lot of backpacking  
around, and,

292

00:14:40,400 --> 00:14:41,880

backpacked Indonesia

293

00:14:41,880 --> 00:14:45,960

to Burma and, and met up with other kids  
who had grown up

294

00:14:46,520 --> 00:14:49,120

over, you know, in that part of the world.

295

00:14:49,120 --> 00:14:51,120

And we were all used to just kind of,

296

00:14:51,120 --> 00:14:54,800

well, we had diplomatic passports  
so we could kind of go anywhere,

297

00:14:55,160 --> 00:14:59,480

you know, so we would go into areas  
that most foreigners were not allowed.

298

00:14:59,960 --> 00:15:01,240

And so.

299

00:15:02,520 --> 00:15:04,680

So after, after that,

300

00:15:04,680 --> 00:15:09,000

backpacking

all Indonesia, India, Nepal, Burma, and all.

301

00:15:09,360 --> 00:15:12,360

It was Burma then.

302

00:15:13,440 --> 00:15:16,200

So, I came back to the U.S.

303

00:15:16,200 --> 00:15:18,800

for college thinking,

304

00:15:18,800 --> 00:15:19,920

I'll study music.

305

00:15:19,920 --> 00:15:22,000

I don't know, maybe music education.

306

00:15:22,000 --> 00:15:24,600

I don't know all the

307

00:15:24,600 --> 00:15:24,840

you know.

308

00:15:24,840 --> 00:15:29,200

So, I started that, said, no,

this does not work. And

309

00:15:30,760 --> 00:15:32,640

so I dropped out of college.

310

00:15:32,640 --> 00:15:35,640

My parents had come back to the US

311

00:15:35,640 --> 00:15:36,240

by then.

312

00:15:36,240 --> 00:15:38,280

They were living in Northern Virginia.

313

00:15:38,280 --> 00:15:41,560

So, I was staying with them. And

314

00:15:41,880 --> 00:15:43,280

living in their basement,

315

00:15:43,280 --> 00:15:46,480

you know, trying to figure out  
what do I do with my life. And,

316

00:15:48,200 --> 00:15:49,840

I have to tell this anecdote

317

00:15:49,840 --> 00:15:52,840

because it's like,  
always listen to your mother.

318

00:15:52,920 --> 00:15:55,200

And so she she

319

00:15:55,200 --> 00:15:57,240

wanted to go to a little folk festival.

320

00:15:57,240 --> 00:16:00,240

The Glen Echo Folk Festival in  
Maryland is very famous.

321

00:16:01,000 --> 00:16:02,280

And I

322

00:16:02,280 --> 00:16:05,720

didn't want to go, you know, all these  
little all my brothers and sisters.

323

00:16:06,160 --> 00:16:08,920

But I went with her.

324

00:16:08,920 --> 00:16:12,600

And there was a  
woman playing Japanese music.

325

00:16:13,600 --> 00:16:15,600

And so I was fascinated.

326

00:16:15,600 --> 00:16:18,000

She was playing the same long instrument.

327

00:16:18,000 --> 00:16:19,200

So afterwards

328

00:16:19,200 --> 00:16:22,200

and I was very, very shy back then.

329

00:16:23,040 --> 00:16:26,040

So, afterwards I went over

330

00:16:26,920 --> 00:16:28,360

and talked to her.

331

00:16:28,360 --> 00:16:31,760

She had actually introduced herself  
saying if anyone wants to study

332

00:16:31,760 --> 00:16:35,680

Japanese music with me, you know,  
so I went over and introduced myself.

333

00:16:36,000 --> 00:16:39,360

So, she gave me a scholarship to study  
with her right on the spot.

334

00:16:39,720 --> 00:16:40,680

Oh, wow.

335

00:16:40,680 --> 00:16:43,600

Yeah, yeah. And and then also.

336

00:16:43,600 --> 00:16:47,640

While I was talking to her,  
there was a man standing there.

337

00:16:48,320 --> 00:16:50,880

And after I finished talking to her,

338

00:16:50,880 --> 00:16:53,880

he said, is your name really Lucy Long?

339

00:16:54,000 --> 00:16:55,000

I said yes.

340

00:16:55,000 --> 00:16:57,040

He said, well, then, do you know this?

341

00:16:57,040 --> 00:17:00,240

And he started singing the song  
Take Your Time Miss Lucy.

342

00:17:00,240 --> 00:17:01,160

Take your time Miss Lucy Long.

343

00:17:02,520 --> 00:17:06,000

So which turns out it was the most popular  
sheet music

344

00:17:06,000 --> 00:17:10,920  
sold in 1838,  
and it turned into a minstrel show song.

345

00:17:11,480 --> 00:17:16,320  
So, the man who, who

346

00:17:16,480 --> 00:17:20,560  
was talking to me, he was Joe Hickerson  
from the Library of Congress.

347

00:17:20,560 --> 00:17:23,560  
The Archive of Folk Song.  
No big deal.

348

00:17:23,800 --> 00:17:26,520  
I know. He said with a name  
like that

349

00:17:26,520 --> 00:17:28,280  
you have to come and work for me.

350

00:17:28,280 --> 00:17:29,360  
So, he

351

00:17:29,360 --> 00:17:31,640  
he set up an internship

352

00:17:31,640 --> 00:17:34,640  
So I ended up going down  
to the Library of Congress,

353

00:17:34,800 --> 00:17:37,800  
discovering folklore as a field.

354

00:17:37,840 --> 00:17:40,520

So and musicology.

355

00:17:40,520 --> 00:17:43,520

So, I thought that's the direction  
I was going in.

356

00:17:45,080 --> 00:17:48,640

I was I was still fascinated by food,  
but just as something to eat.

357

00:17:49,200 --> 00:17:51,040

You know, and.

358

00:17:51,040 --> 00:17:54,040

and then,

359

00:17:54,800 --> 00:17:56,920

I finished college.

360

00:17:56,920 --> 00:17:59,400

And and then and worked for a year.

361

00:18:01,920 --> 00:18:02,360

And you went

362

00:18:02,360 --> 00:18:05,360

to University of Maryland, correct?

363

00:18:05,440 --> 00:18:06,680

Yes. That that

364

00:18:06,680 --> 00:18:09,720

well, I went to Davidson  
College for my undergraduate.

365

00:18:09,880 --> 00:18:11,120

Yes. So

366



00:18:11,120 --> 00:18:14,760  
so after and after Davidson College,

367  
00:18:15,440 --> 00:18:19,000  
I worked at the Smithsonian Institution  
for about six months,

368  
00:18:19,200 --> 00:18:23,080  
working at the  
at the annual Folklife Festival.

369  
00:18:23,760 --> 00:18:26,760  
That they do, which included food.

370  
00:18:27,000 --> 00:18:30,000  
Thought oh, that's really interesting.

371  
00:18:30,040 --> 00:18:33,880  
You know, this is kind of all the stuff  
I always knew about food. And

372  
00:18:33,880 --> 00:18:36,880  
then from there I worked at NEH

373  
00:18:36,920 --> 00:18:40,120  
and I was just doing like  
temporary secretarial things.

374  
00:18:40,120 --> 00:18:44,160  
But it was great because I got to meet  
all these people and become familiar with things.

375  
00:18:44,200 --> 00:18:45,400  
And so

376  
00:18:45,400 --> 00:18:48,720  
And then and then I, I went to Memphis

377  
00:18:48,960 --> 00:18:53,120

and spent about five months working at the  
Center for Southern Folklore.

378

00:18:54,240 --> 00:18:57,240

And that's  
where I first started doing food stuff.

379

00:18:57,720 --> 00:19:01,080

So because I was fascinated,  
here I was in Memphis

380

00:19:01,080 --> 00:19:03,600

and there were  
all these Chinese restaurants.

381

00:19:03,600 --> 00:19:05,560

So how did these get here?

382

00:19:05,560 --> 00:19:06,360

Yeah, and some

383

00:19:06,360 --> 00:19:09,680

of them were Chinese and

384

00:19:09,680 --> 00:19:10,960

soul food.

385

00:19:10,960 --> 00:19:12,000

So, yeah.

386

00:19:12,000 --> 00:19:13,920

That's a great combination.

387

00:19:13,920 --> 00:19:15,400

I know, I know.

388

00:19:15,400 --> 00:19:18,400

You know, so so the center said, okay,  
we'll we'll, we'll pay,

389  
00:19:18,960 --> 00:19:22,720  
you know, pay you a stipend,  
you know, to go to the five restaurants

390  
00:19:22,720 --> 00:19:24,240  
that were listed in the phone book.

391  
00:19:24,240 --> 00:19:28,240  
Turned out  
there were 37 Chinese restaurants. So

392  
00:19:28,880 --> 00:19:31,880  
so and I went around interviewed  
all these people, and,

393  
00:19:32,840 --> 00:19:35,200  
you know, the owners and all.

394  
00:19:35,200 --> 00:19:37,880  
Discovered it was fascinating stuff.

395  
00:19:37,880 --> 00:19:38,640  
You know.

396  
00:19:38,640 --> 00:19:41,640  
People were talking about identity.

397  
00:19:42,000 --> 00:19:45,560  
And the kinds of issues  
that had always interested me.

398  
00:19:47,080 --> 00:19:51,160  
So, but I was still on the music  
track and,

399  
00:19:51,160 --> 00:19:53,800  
Yeah.  
So I Left there.

400

00:19:53,800 --> 00:19:56,800

Went back to North Carolina,  
Western North Carolina.

401

00:19:57,600 --> 00:20:01,320

And, I had a grant to  
do the oral histories around

402

00:20:01,600 --> 00:20:04,840

traditional music,  
the dulcimer, basically.

403

00:20:06,000 --> 00:20:07,520

Up in the mountains.

404

00:20:07,520 --> 00:20:10,520

So and then and then I started my,

405

00:20:10,960 --> 00:20:13,960

my master's degree in ethnomusicology

406

00:20:13,960 --> 00:20:17,160

at the University of Maryland. And

407

00:20:18,920 --> 00:20:21,920

I was I was also working  
at the Library of Congress

408

00:20:21,920 --> 00:20:24,920

in the Smithsonian on a part time  
basis during that.

409

00:20:25,120 --> 00:20:28,440

So, I was kind of frustrated by it  
because I felt like.

410

00:20:31,200 --> 00:20:34,200

At that particular time, the field

411

00:20:35,080 --> 00:20:38,160  
tended to focus  
just on the mechanical aspects

412

00:20:38,520 --> 00:20:41,520  
of non-classical Western musics.

413

00:20:42,320 --> 00:20:43,800  
And that didn't

414

00:20:43,800 --> 00:20:48,520  
interest me as much as the social aspects  
and the meanings of the music.

415

00:20:49,520 --> 00:20:52,560  
So, I started finding folklorist  
who were dealing with that.

416

00:20:52,840 --> 00:20:57,960  
So, I finished my masters and I  
went to the University of Pennsylvania

417

00:20:58,440 --> 00:21:01,840  
for a PhD in Folklore and,

418

00:21:02,040 --> 00:21:05,040  
you know, still on the on the music,  
the folk music track.

419

00:21:05,680 --> 00:21:09,480  
However, while I was there,  
I took a class with Don Yoder.

420

00:21:10,200 --> 00:21:12,880  
And who

421

00:21:12,880 --> 00:21:13,680  
you know, was

422

00:21:13,680 --> 00:21:17,480

was the one who pretty much brought  
the word foodways into folklore scholarship.

423

00:21:17,560 --> 00:21:18,760

Yeah.

424

00:21:18,760 --> 00:21:21,560

So and to clarify, he was a professor.

425

00:21:21,560 --> 00:21:23,520

At that moment, right. Okay. Yeah.

426

00:21:23,520 --> 00:21:25,200

Yeah. And and

427

00:21:25,200 --> 00:21:25,800

His

428

00:21:25,800 --> 00:21:28,800

the other thing that Don was famous for.

429

00:21:28,840 --> 00:21:32,160

He he was bringing European folk life

430

00:21:34,440 --> 00:21:37,080

methodologies and theories,

431

00:21:37,080 --> 00:21:39,520

you know, to, to the US.

432

00:21:39,520 --> 00:21:44,040

So and he, he's  
the one who brought the term folk life

433

00:21:44,280 --> 00:21:45,720

also.

Right.

434

00:21:45,720 --> 00:21:49,280

So so I was taking a class from him

435

00:21:49,680 --> 00:21:52,560

and for our final paper,  
our final project,

436

00:21:52,560 --> 00:21:55,320

we're going around the room talking  
about what to do. And I said, well

437

00:21:55,320 --> 00:21:56,400

you know.

438

00:21:56,400 --> 00:22:01,320

I can do this stuff on the dulcimer,  
or I've been noticing that the

439

00:22:01,320 --> 00:22:06,720

Korean restaurants change their recipes  
for kimchi when Americans go in.

440

00:22:07,480 --> 00:22:10,280

And they offer they only offer Americans

441

00:22:10,280 --> 00:22:13,280

the real the weaker kimchi.

442

00:22:13,320 --> 00:22:14,760

And his face just lit

443

00:22:14,760 --> 00:22:16,560

up and

444

00:22:16,560 --> 00:22:18,400

everybody was fascinated with that.  
So like

445

00:22:18,400 --> 00:22:19,800  
okay great.

446

00:22:19,800 --> 00:22:22,400  
You know. So, I ended up doing

447

00:22:22,400 --> 00:22:22,800  
doing.

448

00:22:22,800 --> 00:22:24,120  
this massive project for

449

00:22:24,120 --> 00:22:27,120  
him on on kimchi.

450

00:22:27,840 --> 00:22:29,880  
Yeah. And in those public venues.

451

00:22:29,880 --> 00:22:31,200  
And how Koreans

452

00:22:32,160 --> 00:22:33,160  
were changing

453

00:22:33,160 --> 00:22:36,200  
the recipe or the type of kimchi.

454

00:22:36,200 --> 00:22:38,560  
So, they'd offer the mul kimchi  
or water kimchi.

455

00:22:38,560 --> 00:22:41,040  
Instead of the, the cabbage, regular cabbage

456

00:22:41,040 --> 00:22:43,080  
kimchi



457

00:22:43,080 --> 00:22:44,760  
you know and

458

00:22:44,760 --> 00:22:49,840  
and I was looking at how that related  
to their sense of identity.

459

00:22:50,480 --> 00:22:52,840  
Yeah. And, and.

460

00:22:52,840 --> 00:22:54,400  
It was, it was fascinating.

461

00:22:54,400 --> 00:22:56,400  
I wrote this massive paper.

462

00:22:56,400 --> 00:22:59,400  
And. For him and

463

00:23:00,680 --> 00:23:03,720  
you know, was was trying to  
to do more work on that.

464

00:23:04,040 --> 00:23:05,400  
You know, but

465

00:23:05,400 --> 00:23:08,920  
at the same time,  
I had to work on my dissertation,

466

00:23:08,920 --> 00:23:14,120  
which was the impact of tourist  
and folk music collectors

467

00:23:14,640 --> 00:23:18,480  
on the concept of the dulcimer  
as a tradition.

468

00:23:19,000 --> 00:23:22,000

And this one little area  
in North Carolina.

469

00:23:22,680 --> 00:23:25,680

And so for that  
I was doing a lot of research on tourism.

470

00:23:26,640 --> 00:23:30,040

And like the anthropology of tourism.

471

00:23:30,480 --> 00:23:35,920

And most of that literature saw tourism,  
it was always a negative force.

472

00:23:36,360 --> 00:23:36,640

A harmful force.  
Yeah.

473

00:23:36,640 --> 00:23:39,320

Bit I kept thinking but you know.

474

00:23:39,320 --> 00:23:40,920

When I was in Bangkok

475

00:23:42,000 --> 00:23:44,000

I was a tourist and, and the,

476

00:23:44,000 --> 00:23:47,760

and the street markets, I loved it  
and I learned about the cultures that way.

477

00:23:48,360 --> 00:23:51,360

So, so I started looking at tourism

478

00:23:51,800 --> 00:23:54,800

from the theoretical perspective,

479

00:23:54,840 --> 00:23:58,440

as something that that actually  
could be a window

480

00:23:58,760 --> 00:24:01,560  
into other cultures.

481

00:24:01,560 --> 00:24:03,200  
So I finished my,

482

00:24:03,200 --> 00:24:06,400  
my dissertation  
and while I was doing that, I was.

483

00:24:06,400 --> 00:24:08,960  
Finding people who couldn't.

484

00:24:08,960 --> 00:24:13,880  
Talk about music that in the same way  
they could talk about food.

485

00:24:15,000 --> 00:24:18,600  
They didn't have the vocabulary  
to talk about the chords or the types of rhythms.

486

00:24:19,360 --> 00:24:22,360  
But like everybody could talk about food.

487

00:24:22,400 --> 00:24:24,680  
So, so I started.

488

00:24:24,680 --> 00:24:27,680  
That's when I started  
thinking of culinary tourism.

489

00:24:28,200 --> 00:24:31,200  
As soon as I finished my dissertation

490

00:24:31,360 --> 00:24:34,360  
I started working

more on culinary tourism.

491

00:24:35,160 --> 00:24:36,720

I'd like for us to pivot

492

00:24:36,720 --> 00:24:39,920

just a little bit to,

the topic of food studies.

493

00:24:39,920 --> 00:24:41,000

But before we do,

494

00:24:42,000 --> 00:24:42,480

I have one

495

00:24:42,480 --> 00:24:45,560

more question,

I think in this other section, but I,

496

00:24:45,560 --> 00:24:49,560

I just want to point out and I mean this

in the biggest complimentary way ever.

497

00:24:49,800 --> 00:24:53,000

When I asked you

about your formal studies, you told me

498

00:24:53,000 --> 00:24:56,000

all these beautiful stories of backpacking

499

00:24:56,160 --> 00:25:00,040

and making kimchi cheese sandwiches

and all these things

500

00:25:00,040 --> 00:25:02,920

that most people wouldn't

consider formal studies

501

00:25:02,920 --> 00:25:06,120

and which I know  
you also have formal studies,

502

00:25:06,320 --> 00:25:09,400  
but I, I think it's really beautiful  
and speaks

503

00:25:09,400 --> 00:25:12,520  
a lot to the things that you've  
contributed to the field of food studies

504

00:25:12,520 --> 00:25:13,560  
is that your first

505

00:25:13,560 --> 00:25:17,280  
inclination is to say like, well,  
these are also my formal studies.

506

00:25:17,280 --> 00:25:18,160  
These are all part of it.

507

00:25:18,160 --> 00:25:21,120  
And I just  
I just think that's really beautiful.

508

00:25:21,120 --> 00:25:24,480  
So, I wanted to  
before we jump into the kind of bigger

509

00:25:24,480 --> 00:25:28,000  
theoretical concept of food studies  
and some of the questions we have,

510

00:25:28,240 --> 00:25:31,120  
I wanted to ask you  
about where you've done.

511

00:25:31,120 --> 00:25:34,240  
So, you've graduated  
with your dissertation.

512

00:25:34,880 --> 00:25:38,360

And then take us down just briefly,  
kind of where

513

00:25:38,360 --> 00:25:41,360

you've done most of your teaching  
and your research kind of,

514

00:25:41,640 --> 00:25:43,000

I don't know, you can pick your favorite.

515

00:25:43,000 --> 00:25:46,680

You've been doing this a while,  
so you can pick your favorite time period.

516

00:25:46,680 --> 00:25:49,440

You can you can say it however you'd like.

517

00:25:49,440 --> 00:25:50,640

Okay. So,

518

00:25:52,320 --> 00:25:56,040

I initially was teaching ethnomusicology

519

00:25:56,760 --> 00:26:01,120

and I moved out to Ohio, where  
I still am based,

520

00:26:01,560 --> 00:26:04,560

to Bowling Green State University.

521

00:26:05,280 --> 00:26:06,840

Initially it was just because my

522

00:26:06,840 --> 00:26:09,920

my husband, who's also a folklorist,

523

00:26:10,320 --> 00:26:13,320  
had gotten a job out here  
in the popular culture department.

524  
00:26:14,520 --> 00:26:17,520  
We thought it was just a one year  
position,

525  
00:26:18,000 --> 00:26:19,400  
that turned tenure track.

526  
00:26:19,400 --> 00:26:23,280  
And also so I, I moved down here too. And

527  
00:26:24,520 --> 00:26:26,040  
started having children,

528  
00:26:26,040 --> 00:26:27,320  
so three children.

529  
00:26:27,320 --> 00:26:31,000  
So, but in between I was teaching  
in the music department

530  
00:26:31,600 --> 00:26:34,440  
and teaching ethnomusicology.

531  
00:26:34,440 --> 00:26:36,960  
So and running the music appreciation

532  
00:26:36,960 --> 00:26:39,960  
program and things like that.

533  
00:26:40,000 --> 00:26:43,000  
I enjoyed it, but not really,

534  
00:26:43,160 --> 00:26:46,160  
partly  
because the kind of music that I enjoyed,

535

00:26:46,160 --> 00:26:50,000

my colleagues didn't consider it  
serious music.

536

00:26:50,320 --> 00:26:52,720

You know, as,

537

00:26:52,720 --> 00:26:56,320

it's old, like old time string  
band music is what is what I and

538

00:26:56,320 --> 00:27:01,720

I still play, and perform in a play for  
dances and all, you know, but

539

00:27:02,800 --> 00:27:06,440

I, I didn't  
feel like it was a good fit for me.

540

00:27:07,400 --> 00:27:10,400

When I start talking  
about culinary tourism,

541

00:27:11,040 --> 00:27:13,760

that didn't really fit  
into the music classes

542

00:27:13,760 --> 00:27:15,960

at all. So.

543

00:27:15,960 --> 00:27:16,720

And then I

544

00:27:16,720 --> 00:27:18,720

I had done a PhD in folklore.

545

00:27:18,720 --> 00:27:21,360

I wanted to be teaching folklore.



546  
00:27:21,360 --> 00:27:24,360  
So, you know, so I was still in music.

547  
00:27:25,120 --> 00:27:28,720  
And, this is back in the day

548  
00:27:28,720 --> 00:27:32,440  
when you can still have full time  
contracts and benefits and everything.

549  
00:27:32,760 --> 00:27:35,440  
Yeah. You know, with so and and.

550  
00:27:35,440 --> 00:27:39,000  
So and I actually turned down  
tenure track positions

551  
00:27:39,040 --> 00:27:42,160  
because of three little children.  
And. And.

552  
00:27:42,480 --> 00:27:46,640  
I was also did a lot of work in museums  
and really enjoyed public sector stuff.

553  
00:27:46,880 --> 00:27:50,760  
And, you know, so I was trying to combine  
public sector academic.

554  
00:27:52,440 --> 00:27:53,840  
You know, teaching.

555  
00:27:53,840 --> 00:27:56,440  
You know, academic writing,  
three children.

556  
00:27:56,440 --> 00:27:59,720  
So and, and playing music and art too. So,

557

00:28:01,680 --> 00:28:02,200

I ended up

558

00:28:02,200 --> 00:28:05,600

switching

over to the popular culture department

559

00:28:05,600 --> 00:28:08,600

so that I could focus more on folklore.

560

00:28:09,360 --> 00:28:12,360

And so while I was there,

561

00:28:12,360 --> 00:28:15,360

I started, I started getting

562

00:28:16,080 --> 00:28:16,400

kind of

563

00:28:16,400 --> 00:28:19,400

more affirmation about the food,

564

00:28:19,440 --> 00:28:22,440

the interest in food. And

565

00:28:23,080 --> 00:28:26,360

I, I didn't realize what no one thought of

566

00:28:26,760 --> 00:28:30,640

of food as a, as food studies per se, but

567

00:28:31,160 --> 00:28:35,520

I was very aware because at the University of Pennsylvania in the 70s,

568

00:28:35,760 --> 00:28:38,760

there had been a lot of folklorists

who were applying folklore theory

569

00:28:38,760 --> 00:28:42,280

as a performance oriented theories  
to, to food.

570

00:28:42,880 --> 00:28:45,800

And I have been introduced to that  
when I was

571

00:28:45,800 --> 00:28:47,360

at Penn.

572

00:28:47,360 --> 00:28:49,720

You know,  
but I wasn't all that interested.

573

00:28:49,720 --> 00:28:54,840

You know, I was more like ethnicity and  
food was, was part and identity and food.

574

00:28:55,960 --> 00:28:58,520

So, in

575

00:28:58,520 --> 00:29:01,520

in 1996

576

00:29:02,320 --> 00:29:04,560

I think it was

577

00:29:04,560 --> 00:29:07,160

I went to my first

578

00:29:07,160 --> 00:29:09,960

ASFS first meeting.

579

00:29:09,960 --> 00:29:12,120

And it had just

580  
00:29:12,120 --> 00:29:14,920  
I still remember like email had just

581  
00:29:14,920 --> 00:29:17,920  
emerged as something that was possible.

582  
00:29:18,080 --> 00:29:20,880  
And a colleague of mine,

583  
00:29:20,880 --> 00:29:23,880  
Marilyn Motz,  
who was in the popular culture program.

584  
00:29:25,440 --> 00:29:28,560  
So and she was she was chair later on,

585  
00:29:29,760 --> 00:29:32,920  
which is important because she hired me  
to teach food classes.

586  
00:29:33,720 --> 00:29:36,120  
Through as, as folklore classes.

587  
00:29:36,120 --> 00:29:41,280  
But so she said she had seen something  
about a food studies conference.

588  
00:29:41,800 --> 00:29:45,800  
So she helped me set up an email  
and find this on the internet.

589  
00:29:46,080 --> 00:29:49,080  
So I went to, Saint Louis

590  
00:29:49,560 --> 00:29:52,360  
to do this conference,

591  
00:29:52,360 --> 00:29:54,440

presented on this framework

592

00:29:54,440 --> 00:29:57,440  
of culinary tourism  
that I was thinking of,

593

00:29:57,600 --> 00:29:58,400  
and discovered

594

00:29:58,400 --> 00:30:02,440  
there were only about six of us  
who were coming out of the humanities.

595

00:30:03,000 --> 00:30:06,000  
Everyone else was part of the agriculture

596

00:30:06,000 --> 00:30:09,000  
and and the social science aspects.

597

00:30:09,200 --> 00:30:11,880  
And at that stage of ASFS

598

00:30:11,880 --> 00:30:16,080  
where we already combined with our,  
our sister organization, AFHVS. Yes.

599

00:30:16,440 --> 00:30:17,360  
Yes. Yes.

600

00:30:17,360 --> 00:30:17,800  
Okay.

601

00:30:17,800 --> 00:30:18,320  
So okay.

602

00:30:18,320 --> 00:30:21,240  
So and you know,  
we were much, much smaller.

603

00:30:21,240 --> 00:30:24,520

So, we were kind of  
tagging along with them. And

604

00:30:25,680 --> 00:30:26,680

the it tended to

605

00:30:26,680 --> 00:30:28,680

be very different tracks.

606

00:30:28,680 --> 00:30:31,800

Now that, you know,  
we didn't really overlap that much.

607

00:30:32,600 --> 00:30:35,760

And you know, so I remember, you know,

608

00:30:35,760 --> 00:30:38,760

Lisa Heldke.

609

00:30:40,200 --> 00:30:44,240

So Jeffrey Sobal, Warren Belasco,

610

00:30:45,520 --> 00:30:48,480

you know. So,

611

00:30:48,480 --> 00:30:49,560

you know, and people

612

00:30:49,560 --> 00:30:52,440

were very they're very encouraging.

613

00:30:52,440 --> 00:30:56,280

They were really interested  
in, in the culinary tourism idea.

614

00:30:56,920 --> 00:31:02,040

And so then I ended up presenting on that

at the American

615

00:31:02,040 --> 00:31:05,920

Folklore Society meeting,  
even though a lot of people in humanities.

616

00:31:06,120 --> 00:31:09,560

But as soon as you said tourism,  
it's like, oh, no, this is something

617

00:31:09,840 --> 00:31:12,840

evil is inherently evil.

618

00:31:13,560 --> 00:31:14,920

So and then and

619

00:31:14,920 --> 00:31:17,920

then we did a, a special issue of a

620

00:31:17,920 --> 00:31:20,920

of a folklore journal on culinary tourism.

621

00:31:21,560 --> 00:31:25,440

So, in the meantime,  
I was actually still teaching in music,

622

00:31:26,520 --> 00:31:28,640

and still do a lot of stuff on music,

623

00:31:28,640 --> 00:31:32,920

but people were more interested  
and or they get more excited about food.

624

00:31:33,520 --> 00:31:34,040

Yeah.

625

00:31:34,040 --> 00:31:37,080

And, and the people when I went to the.

626  
00:31:37,080 --> 00:31:41,400  
Food studies  
meetings, people were encouraging. And

627  
00:31:41,680 --> 00:31:44,520  
we all were coming from such different  
backgrounds.

628  
00:31:44,520 --> 00:31:44,880  
Yeah.

629  
00:31:44,880 --> 00:31:48,040  
And a lot of us were teaching  
in very different kinds of programs.

630  
00:31:48,320 --> 00:31:51,320  
So, there wasn't the competition  
that you would get.

631  
00:31:51,840 --> 00:31:53,280  
In some fields.

632  
00:31:53,280 --> 00:31:57,360  
So, so the folk music  
was very competitive, ironically.

633  
00:31:58,000 --> 00:32:01,000  
And, and I didn't feel as welcome there.

634  
00:32:01,360 --> 00:32:05,400  
I felt like I have to prove myself, you know,  
I got to name the b side of.

635  
00:32:05,760 --> 00:32:06,120  
You know, the

636  
00:32:06,120 --> 00:32:09,360  
flip side of, of that single from 1937.



637

00:32:10,160 --> 00:32:12,120

And. And food studies.

638

00:32:12,120 --> 00:32:16,040

Instead we were all exploring things  
from the very beginning

639

00:32:16,040 --> 00:32:19,040

and very encouraging of each other.

640

00:32:19,200 --> 00:32:20,600

And a lot.

641

00:32:20,600 --> 00:32:24,880

Of people in food studies in the 90s,  
if they were looking

642

00:32:24,880 --> 00:32:28,880

for theories to apply to food,  
they were turning to work.

643

00:32:28,880 --> 00:32:30,880

That folklorist had done.

644

00:32:30,880 --> 00:32:34,000

In in the 70s and 80s.

645

00:32:34,480 --> 00:32:38,120

There was a lot of stuff  
being published on food as performance.

646

00:32:38,520 --> 00:32:41,720

And as performance identity,  
group boundaries.

647

00:32:42,000 --> 00:32:43,520

Yeah, that type of thing.

648

00:32:43,520 --> 00:32:44,040  
Well, I think this

649  
00:32:44,040 --> 00:32:48,200  
leads really well to one of the questions  
that we have to, shout

650  
00:32:48,200 --> 00:32:51,520  
out to Warren Belasco, in this question.

651  
00:32:52,080 --> 00:32:54,920  
So Warren  
once stated that to do food studies

652  
00:32:54,920 --> 00:32:57,920  
and academic needs to be a generalist,

653  
00:32:58,120 --> 00:33:01,520  
an anthropologist and a poet,  
an economist and a philosopher.

654  
00:33:02,640 --> 00:33:04,920  
You know, any  
combination that you want to put together.

655  
00:33:04,920 --> 00:33:06,280  
And it sounds like you you're.

656  
00:33:06,280 --> 00:33:10,120  
I feel like I already know your answer  
to this, but, And we'll let you answer it.

657  
00:33:10,920 --> 00:33:12,520  
You need to be more than a specialist.

658  
00:33:12,520 --> 00:33:16,840  
You need to not necessarily niche down  
like academia tells us to do.

659

00:33:17,640 --> 00:33:18,800  
So what do you think about this?

660  
00:33:18,800 --> 00:33:22,280  
How does this apply to your work  
and to the field of food studies

661  
00:33:22,280 --> 00:33:25,280  
more broadly?

662  
00:33:25,960 --> 00:33:28,960  
I think food is such a

663  
00:33:29,400 --> 00:33:34,640  
massive topic and it's so integrated  
into so many aspects of our lives.

664  
00:33:35,000 --> 00:33:40,920  
That we need every approach  
possible to really understand it.

665  
00:33:41,400 --> 00:33:44,520  
So, I know personally I took a lot of

666  
00:33:44,520 --> 00:33:47,520  
the a lot of my training

667  
00:33:47,760 --> 00:33:49,680  
in ethnomusicology.

668  
00:33:49,680 --> 00:33:52,440  
I've actually applied to food so

669  
00:33:52,440 --> 00:33:54,360  
that when

670  
00:33:54,360 --> 00:33:57,360  
When I talk about taste, something that

671  
00:33:57,880 --> 00:34:00,560  
that develops out of personal experiences

672  
00:34:00,560 --> 00:34:04,760  
and then there's,  
there's just these ineffable kinds of,

673  
00:34:05,720 --> 00:34:09,720  
of responses  
and reactions that people have to food

674  
00:34:09,720 --> 00:34:12,840  
in the same way that some music grab

675  
00:34:13,920 --> 00:34:18,480  
people and some don't, you know, and,  
and food can be the same way, you know?

676  
00:34:18,480 --> 00:34:23,160  
So, and folklore as a discipline tends  
to focus on the esthetics

677  
00:34:23,920 --> 00:34:24,800  
of food.

678  
00:34:24,800 --> 00:34:27,800  
So it's very easy to apply.

679  
00:34:29,560 --> 00:34:32,120  
But Charles Seeger said that

680  
00:34:32,120 --> 00:34:35,120  
at one point when you're studying  
and talking about food,

681  
00:34:36,360 --> 00:34:38,440  
you're talking about music.

682

00:34:38,440 --> 00:34:40,600

You can only music about it,

683

00:34:40,600 --> 00:34:43,680

you can't talk about it anymore. And

684

00:34:44,400 --> 00:34:47,600

I feel like that's extremely important  
in understanding food.

685

00:34:48,160 --> 00:34:49,400

Absolutely.

686

00:34:49,400 --> 00:34:52,480

That's because there's there is there's,

687

00:34:53,520 --> 00:34:55,560

you know, this aspect of food

688

00:34:55,560 --> 00:34:58,600

that sometimes we just cannot explain.

689

00:34:59,160 --> 00:35:01,080

We got we got a food about it.

690

00:35:01,080 --> 00:35:03,640

Yes, exactly. Exactly.

691

00:35:03,640 --> 00:35:06,360

And that doesn't mean  
that we have to go to

692

00:35:06,360 --> 00:35:10,000

to culinary arts school  
in the same way that in music,

693

00:35:10,200 --> 00:35:15,120

going for classical training to learn how  
to play the fiddle really messed me up.

694

00:35:15,280 --> 00:35:16,160

Oh, no.

695

00:35:16,160 --> 00:35:19,160

I, I was not able to play

696

00:35:19,360 --> 00:35:20,840

the kind of music that I heard.

697

00:35:20,840 --> 00:35:23,400

I couldn't get the magic that I heard.

698

00:35:23,400 --> 00:35:25,920

Using classical techniques.

699

00:35:25,920 --> 00:35:26,320

I guess.

700

00:35:26,320 --> 00:35:31,320

Oh, you have to throw out all that stuff  
about tone quality and perfect pitch.

701

00:35:31,720 --> 00:35:33,680

It's all about rhythm, you know.

702

00:35:33,680 --> 00:35:36,960

So, I started applying that  
to different genres

703

00:35:37,840 --> 00:35:42,200

of food

as well as different genres of music. So,

704

00:35:43,360 --> 00:35:44,760

I was never all that interested

705

00:35:44,760 --> 00:35:47,760

in like, gourmet food.

706

00:35:49,160 --> 00:35:52,160  
Partly because it's expensive.

707

00:35:52,280 --> 00:35:54,080  
And and I.

708

00:35:54,080 --> 00:35:57,760  
Didn't like dressing up,  
going to hoity toity places and, and

709

00:35:58,000 --> 00:35:59,280  
and just didn't have the money.

710

00:35:59,280 --> 00:36:02,400  
You know, so, you know,  
I never developed a taste for wine.

711

00:36:03,000 --> 00:36:06,000  
It's too expensive  
for me to cultivate this.

712

00:36:06,200 --> 00:36:11,400  
So, the idea of different genres of food,  
I think, is extremely important.

713

00:36:12,200 --> 00:36:15,200  
And and different people.

714

00:36:15,840 --> 00:36:19,080  
Because of their backgrounds  
and their disciplinary backgrounds,

715

00:36:19,080 --> 00:36:23,000  
as well as personal backgrounds, are going  
to be focused on different genres.

716

00:36:23,600 --> 00:36:25,560

Yeah, absolutely.

717

00:36:25,560 --> 00:36:28,960

So what do you think that Food Studies  
takes seriously?

718

00:36:28,960 --> 00:36:31,960

And what does it not yet take seriously?

719

00:36:33,600 --> 00:36:35,120

You know, when food

720

00:36:35,120 --> 00:36:37,720

studies

721

00:36:37,720 --> 00:36:39,280

was was developing

722

00:36:39,280 --> 00:36:43,200

in the 90s

and early 2000, from what I could see,

723

00:36:44,680 --> 00:36:45,920

there was much more attention

724

00:36:45,920 --> 00:36:48,920

being paid to the meanings of food.

725

00:36:49,840 --> 00:36:54,000

And coming at this from,  
from a folklorist perspective.

726

00:36:54,200 --> 00:36:57,560

It's not just what foods mean  
on a cognitive level.

727

00:36:57,720 --> 00:37:01,400

It's the meaningfulness  
they have for individuals, the memories



728

00:37:01,400 --> 00:37:04,480  
they evoke, the emotions  
that that are attached to them.

729

00:37:05,560 --> 00:37:08,560  
People act upon meaningfulness.

730

00:37:10,000 --> 00:37:15,240  
And so to really understand  
what's going on with food, we have to

731

00:37:15,240 --> 00:37:17,000  
get at the

732

00:37:17,000 --> 00:37:20,560  
meaningfulness of food  
to individuals and to groups.

733

00:37:21,600 --> 00:37:24,600  
I think a lot of that has been lost.

734

00:37:26,280 --> 00:37:29,280  
Partly because

735

00:37:29,280 --> 00:37:30,880  
it's

736

00:37:30,880 --> 00:37:33,280  
it's difficult to measure those types

737

00:37:33,280 --> 00:37:36,280  
of things, and

738

00:37:36,560 --> 00:37:38,760  
it's difficult to be taken seriously

739

00:37:38,760 --> 00:37:41,760

by within academia

740

00:37:42,200 --> 00:37:44,480  
unless you can show numbers and graphs.

741

00:37:44,480 --> 00:37:45,120  
Yeah.

742

00:37:45,120 --> 00:37:48,120  
And things that'll get you those grants.

743

00:37:48,840 --> 00:37:52,480  
Yes. And the social sciences tend

744

00:37:52,520 --> 00:37:56,200  
you tend to get a lot more grants  
than the humanities.

745

00:37:56,520 --> 00:37:56,760  
Yeah.

746

00:37:56,760 --> 00:38:00,680  
So, I really feel like the humanities have  
been have been overlooked.

747

00:38:02,320 --> 00:38:05,120  
And a

748

00:38:05,120 --> 00:38:07,720  
I say this very carefully  
because we definitely don't

749

00:38:07,720 --> 00:38:08,880  
have all the answers either.

750

00:38:08,880 --> 00:38:15,120  
But but I have been seeing at,  
at conferences, talks

751  
00:38:15,240 --> 00:38:19,440  
that people are giving that just seem  
to miss the humanities aspect completely.

752  
00:38:19,720 --> 00:38:21,720  
Things we had about 20 years ago.

753  
00:38:21,720 --> 00:38:24,360  
Well, you know, we we all knew those.

754  
00:38:24,360 --> 00:38:27,600  
You know, so people are kind  
of rediscovering the wheel but also.

755  
00:38:27,600 --> 00:38:28,760  
Yeah.

756  
00:38:28,760 --> 00:38:29,480  
So and

757  
00:38:29,480 --> 00:38:31,520  
then also missing out on

758  
00:38:31,520 --> 00:38:33,440  
on really

759  
00:38:33,440 --> 00:38:36,440  
fully understanding food as a human

760  
00:38:37,040 --> 00:38:38,200  
activity.

761  
00:38:38,200 --> 00:38:38,440  
Yeah absolutely.

762  
00:38:38,440 --> 00:38:42,080  
It's not just it's not only economic  
or political.

763

00:38:42,600 --> 00:38:43,400

You know.

764

00:38:43,400 --> 00:38:46,320

So there's so many intersections.

765

00:38:46,320 --> 00:38:47,080

Yeah.

766

00:38:47,080 --> 00:38:51,480

So, you know,

so kind of along the same lines,

767

00:38:51,720 --> 00:38:54,840

do you think that food studies  
as a scholarly endeavor

768

00:38:54,840 --> 00:38:57,920

has or should have a mission and a vision?

769

00:38:58,280 --> 00:39:00,080

And if so, what would that be?

770

00:39:00,080 --> 00:39:03,160

You know, it doesn't have to be pithy,  
but especially in light of kind

771

00:39:03,160 --> 00:39:07,480

of all the current things  
that are happening in 2025 with,

772

00:39:07,960 --> 00:39:10,920

you know, half the things  
that you mentioned you experienced

773

00:39:10,920 --> 00:39:15,400

as a younger person on your way to food  
studies, those things are either gone

774

00:39:16,680 --> 00:39:19,040

or not not, you know, not over time.

775

00:39:19,040 --> 00:39:21,320

But like in the past four months,

776

00:39:21,320 --> 00:39:25,680

those things have been taken away  
or severely disabled in different ways.

777

00:39:25,680 --> 00:39:28,680

Financially. Departmentally.

778

00:39:28,880 --> 00:39:32,840

You know, facing all of this  
going forward, you know, what?

779

00:39:32,840 --> 00:39:36,040

What do you think our our mission  
as food studies scholars should be?

780

00:39:36,960 --> 00:39:38,480

I know well, no pressure.

781

00:39:38,480 --> 00:39:39,600

That's a big question.

782

00:39:39,600 --> 00:39:41,040

I know, and I'm going to.

783

00:39:41,040 --> 00:39:44,400

Answer that in two ways, too, because. I

784

00:39:45,640 --> 00:39:47,920

I feel I feel terrible

785

00:39:47,920 --> 00:39:50,920

for younger scholars coming along now.

786

00:39:51,520 --> 00:39:54,600

I was able to switch over from teaching

787

00:39:54,600 --> 00:39:57,920

in the music department to teaching  
in the Department of Popular Culture,

788

00:39:58,600 --> 00:40:01,920

and I, I purposely chose

789

00:40:01,920 --> 00:40:04,920

a non tenure track route.

790

00:40:05,040 --> 00:40:06,720

But I was included.

791

00:40:06,720 --> 00:40:09,160

I was recognized as full faculty.

792

00:40:09,160 --> 00:40:11,400

I was on committees developing programs,

793

00:40:12,360 --> 00:40:15,480

and I did that partly well.

794

00:40:15,840 --> 00:40:17,280

I ended up being

795

00:40:17,280 --> 00:40:20,600

in American Culture Studies  
and International Studies

796

00:40:20,600 --> 00:40:24,480

and Popular culture, and we were trying  
to develop a food studies program.

797

00:40:25,080 --> 00:40:28,080

And then the recession came

798

00:40:28,480 --> 00:40:31,040

everything was cut down, and

799

00:40:31,040 --> 00:40:31,720

everything had to

800

00:40:31,720 --> 00:40:35,880

be very practical and very pragmatic.

801

00:40:36,080 --> 00:40:40,240

And so, you know,

so the focus was now on nutrition.

802

00:40:40,280 --> 00:40:43,800

And I actually moved over to it

as a

803

00:40:44,320 --> 00:40:44,720

tourism leisure

804

00:40:44,720 --> 00:40:46,200

event planning program,

805

00:40:46,200 --> 00:40:49,080

but it was under sports administration.

806

00:40:49,080 --> 00:40:52,400

Which introduced me

to a lot of social science stuff.

807

00:40:54,680 --> 00:40:56,160

You know, and then.

808

00:40:56,160 --> 00:41:01,120

And then all of that dissolved again

and so then I was teaching

809

00:41:01,120 --> 00:41:05,000

and, and food and nutrition  
and American culture studies.

810

00:41:05,200 --> 00:41:08,880

So, those kinds of opportunities  
don't really exist now.

811

00:41:10,160 --> 00:41:11,880

You know, so I, I was able to have

812

00:41:11,880 --> 00:41:15,640

the flexibility to try out  
all these different things, be exposed,

813

00:41:15,640 --> 00:41:19,720

to all these different disciplines,  
which I think was very, very important.

814

00:41:20,320 --> 00:41:21,800

So and so.

815

00:41:21,800 --> 00:41:24,960

That kind of leads back to you  
know, food studies having a mission.

816

00:41:26,960 --> 00:41:27,600

I think

817

00:41:27,600 --> 00:41:32,800

fundamentally food studies  
is about understanding food

818

00:41:33,160 --> 00:41:34,160

and all

819

00:41:34,160 --> 00:41:37,160

the dimensions that we can think of



820

00:41:37,720 --> 00:41:40,720

that are related  
to that economic, political,

821

00:41:41,120 --> 00:41:45,040

so environmental,  
you know, spiritual and cultural.

822

00:41:46,560 --> 00:41:47,400

So, I want

823

00:41:47,400 --> 00:41:48,840

to use that as the basis.

824

00:41:48,840 --> 00:41:53,480

And then in terms of having broader  
missions like, you know, should we then

825

00:41:53,560 --> 00:41:59,640

promote, you know,  
environmentally conscientious food. So,

826

00:42:00,160 --> 00:42:03,000

yes, but I wouldn't make that  
as part of our mission,

827

00:42:03,000 --> 00:42:06,000

because I think it's important  
to have that foundation.

828

00:42:06,360 --> 00:42:08,680

And then allow individual

829

00:42:08,680 --> 00:42:12,840

scholars,  
to choose the strategies that they feel

830

00:42:13,120 --> 00:42:17,280

will be the most effective for them  
in their particular context.

831

00:42:17,760 --> 00:42:19,440

So, yeah

832

00:42:19,440 --> 00:42:22,480

and you know, which

which sounds like a little bit of a,

833

00:42:23,720 --> 00:42:26,600

of hedging, but I feel very strongly

834

00:42:26,600 --> 00:42:29,960

that people need to look at the context  
in which they're in.

835

00:42:30,360 --> 00:42:33,360

Yeah. And choose the strategy and so.

836

00:42:33,680 --> 00:42:34,480

And so when.

837

00:42:35,640 --> 00:42:37,200

Frequently a mission statement

838

00:42:37,200 --> 00:42:41,760

will include strategy

as well as the fundamental concepts.

839

00:42:42,240 --> 00:42:45,040

I think it's important

to separate those two.

840

00:42:45,040 --> 00:42:45,800

And I think so.

841

00:42:45,800 --> 00:42:50,120

And I think as you've kind of described

and what I've witnessed, having

842

00:42:50,720 --> 00:42:53,440  
been a college student  
in undergrad during that

843

00:42:53,440 --> 00:42:56,560  
2008, 2007 recession,  
I had just started college.

844

00:42:57,640 --> 00:43:02,520  
My undergrad, I, you know,  
so much of us being told to niche down

845

00:43:02,520 --> 00:43:05,960  
nuance, nuance, nuance,  
and those things are important.

846

00:43:06,400 --> 00:43:10,360  
All these specific strategies,  
but without some kind of full fledged

847

00:43:10,360 --> 00:43:13,680  
support foundation that I didn't find  
until I went to

848

00:43:13,680 --> 00:43:16,680  
my first ASFS conference  
in my master's program.

849

00:43:17,080 --> 00:43:18,960  
This kind of yeah, it all matters.

850

00:43:18,960 --> 00:43:22,600  
Like every single thing,  
every single one of us in this room matter

851

00:43:23,000 --> 00:43:24,480  
and have different perspectives.

852  
00:43:24,480 --> 00:43:26,080  
And we all have expertise, of course.

853  
00:43:26,080 --> 00:43:30,160  
But, together we  
we create this really strong foundation.

854  
00:43:30,720 --> 00:43:34,520  
And that is something I, I truly did  
not experience in any of my other,

855  
00:43:35,760 --> 00:43:37,920  
fields or departments in at least

856  
00:43:37,920 --> 00:43:42,880  
not in the same kind of stable,  
sustainable way.

857  
00:43:42,880 --> 00:43:45,440  
And that's pretty, pretty cool.

858  
00:43:45,440 --> 00:43:48,120  
But I want to talk about specific  
ASFS memories.

859  
00:43:48,120 --> 00:43:50,040  
Any that you might have.

860  
00:43:50,040 --> 00:43:53,040  
Do you, have any specific,

861  
00:43:54,000 --> 00:43:57,000  
interactions, events or conferences,

862  
00:43:57,080 --> 00:44:00,360  
that stand out in your mind,  
in your, in your time with ASFS?

863

00:44:01,920 --> 00:44:06,240  
Yes. There  
there actually was one time when,

864  
00:44:08,200 --> 00:44:09,800  
I'm trying to remember.

865  
00:44:09,800 --> 00:44:12,760  
When this was it was still,

866  
00:44:12,760 --> 00:44:16,000  
you know, the  
the leadership was very informal.

867  
00:44:16,000 --> 00:44:19,760  
It was kind of like, well, who has  
the time to be president this year?

868  
00:44:20,840 --> 00:44:21,480  
You know.

869  
00:44:21,480 --> 00:44:24,880  
So, we were all kind of  
going back and forth and,

870  
00:44:25,920 --> 00:44:27,600  
supporting each other.

871  
00:44:27,600 --> 00:44:30,600  
And, it wasn't competitive at all.

872  
00:44:30,840 --> 00:44:33,840  
And I remember one time

873  
00:44:33,920 --> 00:44:35,400  
I was

874  
00:44:35,400 --> 00:44:39,000  
I was kind of at a crossroads

professionally.

875

00:44:39,000 --> 00:44:42,800

And then also in terms of what departments  
I was teaching in.

876

00:44:43,400 --> 00:44:45,520

And I

877

00:44:48,080 --> 00:44:50,120

I was still doing a lot of stuff in music,

878

00:44:50,120 --> 00:44:53,760

but I was definitely moving away  
more toward towards food.

879

00:44:54,160 --> 00:44:57,600

So, I had gone to a conference. And

880

00:44:58,880 --> 00:45:02,040

Was an ASFS conference.

881

00:45:03,840 --> 00:45:06,280

Was just kind of trying to,  
trying to find my,

882

00:45:06,280 --> 00:45:09,600

my way  
and feeling a little bit out of things.

883

00:45:10,080 --> 00:45:12,120

And then at the banquet,

884

00:45:12,120 --> 00:45:15,840

which was it was just in this big hall  
and there were maybe

885

00:45:15,960 --> 00:45:18,960

200 people at the most, you know.

886  
00:45:19,000 --> 00:45:21,720  
So, so I was standing there at the door

887  
00:45:21,720 --> 00:45:24,720  
looking to see if there was a table  
with anyone that I knew.

888  
00:45:25,400 --> 00:45:28,480  
And several people came over

889  
00:45:29,160 --> 00:45:32,160  
Alice Julier for one.

890  
00:45:33,000 --> 00:45:33,840  
And she saw me.

891  
00:45:33,840 --> 00:45:36,480  
So Lucy, come up,  
come on over to this table.

892  
00:45:36,480 --> 00:45:38,480  
And it was kind of all of us,

893  
00:45:39,880 --> 00:45:40,360  
taking

894  
00:45:40,360 --> 00:45:43,360  
turns being president or vice president.

895  
00:45:43,560 --> 00:45:45,800  
And taking leadership roles, you know?

896  
00:45:45,800 --> 00:45:49,520  
So they brought me over to the table, and  
I was like, okay, this is where I belong.

897  
00:45:50,160 --> 00:45:53,040

This is this is this is mine.

898

00:45:53,040 --> 00:45:55,120

And I'm I'm very, very active.

899

00:45:55,120 --> 00:45:57,840

Also, in the American Folklore Society.

900

00:45:57,840 --> 00:46:00,920

And have a lot of friends,  
just like going to a high school reunion.

901

00:46:01,440 --> 00:46:03,720

You know, you know.

902

00:46:03,720 --> 00:46:05,880

You know, but but a lot of people.

903

00:46:05,880 --> 00:46:10,440

A lot of folklorist are actually coming  
out of lot of English literature.

904

00:46:11,120 --> 00:46:14,160

And it has been said to me.

905

00:46:14,920 --> 00:46:17,320

That,

906

00:46:17,320 --> 00:46:19,360

food is not a subject

907

00:46:19,360 --> 00:46:22,360

in which high theory can be done.

908

00:46:23,400 --> 00:46:26,200

So. Well, Barbara  
Kirshenblatt-Gimblet would disagree

909



00:46:26,200 --> 00:46:29,200  
with you, but. You know, but.

910  
00:46:29,560 --> 00:46:33,600  
So and I like to think that some of what  
I've done could be considered high theory.

911  
00:46:33,720 --> 00:46:36,280  
You know, you know, you know,  
but food

912  
00:46:36,280 --> 00:46:40,840  
hasn't been used that much to theorize  
about what folklore is, you know, so I do

913  
00:46:40,840 --> 00:46:42,160  
I, I do see their

914  
00:46:42,160 --> 00:46:43,840  
point, you know, but the whole.

915  
00:46:43,840 --> 00:46:45,520  
Point of that saying that.

916  
00:46:45,520 --> 00:46:46,200  
That.

917  
00:46:46,200 --> 00:46:51,600  
Foodways, even though I see it as being  
an integral part of folklore studies.

918  
00:46:52,080 --> 00:46:53,760  
And, and

919  
00:46:53,760 --> 00:46:57,240  
every folklore program includes,  
they include food at some

920  
00:46:57,240 --> 00:46:58,200

point.

921

00:46:58,200 --> 00:47:01,040  
You know in my textbook on on,

922

00:47:02,160 --> 00:47:02,560  
Food and Folklore, the reader

923

00:47:02,560 --> 00:47:06,320  
is usually used,  
you know,

924

00:47:06,320 --> 00:47:10,880  
but it's still kind of pushed aside  
a little bit as anybody can do food.

925

00:47:11,840 --> 00:47:12,240  
Yeah.

926

00:47:12,240 --> 00:47:14,400  
And that actually leads me into  
some of our

927

00:47:14,400 --> 00:47:18,560  
the next questions, which is kind of under  
the banner of talking about ASFS

928

00:47:18,760 --> 00:47:21,760  
as a 21st century scholarly project.

929

00:47:22,120 --> 00:47:25,320  
And one of these questions  
that we're wanting to ask folks is, although

930

00:47:25,320 --> 00:47:27,720  
the food  
studies has gained significant traction

931

00:47:27,720 --> 00:47:30,240

with within departments  
at numerous institutions.

932

00:47:30,240 --> 00:47:34,000

As we've already discussed,  
it is far less often found success

933

00:47:34,000 --> 00:47:37,000

on its own  
standalone department or program.

934

00:47:37,240 --> 00:47:39,600

We both know  
that there are very few of these programs.

935

00:47:39,600 --> 00:47:42,840

I was very grateful to attend  
be in gastronomy, but I know that's

936

00:47:43,160 --> 00:47:46,080

still very, you know, seen as different

937

00:47:46,080 --> 00:47:49,080

and sometimes weird to some people.

938

00:47:49,160 --> 00:47:50,760

So so why do you think that is?

939

00:47:50,760 --> 00:47:52,240

What are some of these?

940

00:47:52,240 --> 00:47:54,320

Tell us how to fix it, Lucy. How do we?

941

00:47:55,800 --> 00:47:57,960

How do we fix this?

942

00:47:57,960 --> 00:47:58,920

Well, first

943

00:47:58,920 --> 00:48:01,040

everybody needs to take my classes.

944

00:48:01,040 --> 00:48:02,080

Okay, there we go.

945

00:48:02,080 --> 00:48:05,120

Step one is to go to step one. All right.

946

00:48:05,640 --> 00:48:06,480

Right.

947

00:48:06,480 --> 00:48:07,200

You know.

948

00:48:07,200 --> 00:48:10,200

So because I do try to integrate

949

00:48:11,160 --> 00:48:14,160

social science concerns and methods.

950

00:48:15,360 --> 00:48:19,800

But also, I mean, and this is partly  
because I've taught international studies,

951

00:48:19,800 --> 00:48:23,080

which included economic development  
internationally.

952

00:48:24,280 --> 00:48:27,240

I taught history of recreation.

953

00:48:27,240 --> 00:48:30,240

I, I taught event planning.

954

00:48:30,360 --> 00:48:31,440

You know, and then.

955

00:48:31,440 --> 00:48:34,440

I've also taught in food and nutrition,  
teaching

956

00:48:34,600 --> 00:48:37,600

the cultural aspects of food.

957

00:48:37,680 --> 00:48:40,680

And I'm very aware  
that students need to get jobs.

958

00:48:41,040 --> 00:48:44,960

You know, so, you know, I'm, I'm  
very sympathetic to the people who say,

959

00:48:44,960 --> 00:48:50,680

well, you know, it's all fun to you  
to read about the history of food,

960

00:48:50,680 --> 00:48:56,120

but it's can it get me a job, you know,  
and I say, yes, it will so.

961

00:48:56,560 --> 00:48:58,840

But you like to be a little more creative.

962

00:48:58,840 --> 00:49:00,240

And how you present yourself.

963

00:49:01,720 --> 00:49:02,160

And a lot

964

00:49:02,160 --> 00:49:05,160

of this goes back to

965

00:49:05,440 --> 00:49:07,760

I think, American

966

00:49:07,760 --> 00:49:10,760  
Society in American academia.

967

00:49:11,080 --> 00:49:12,960  
And is

968

00:49:12,960 --> 00:49:15,960  
Pushing the humanities aside.

969

00:49:16,440 --> 00:49:19,600  
Part of that  
is the all of a lot of humanities scholars

970

00:49:20,400 --> 00:49:23,280  
who don't really see the need

971

00:49:23,280 --> 00:49:27,360  
for more practical stuff  
or for pragmatic applications.

972

00:49:27,840 --> 00:49:30,840  
Humanities theories.

973

00:49:32,000 --> 00:49:33,840  
You know, but

974

00:49:33,840 --> 00:49:34,400  
they.

975

00:49:34,400 --> 00:49:38,400  
They haven't been trying to integrate

976

00:49:38,640 --> 00:49:42,480  
like public sector stuff  
with, with academic.

977

00:49:42,920 --> 00:49:44,000  
And I.

978

00:49:44,000 --> 00:49:46,760

I've always done that a lot.

979

00:49:46,760 --> 00:49:49,520

Well,

one of the other things that I do, there's

980

00:49:49,520 --> 00:49:54,000

the National Association

for interpretation, which works with

981

00:49:54,640 --> 00:49:59,640

its it's mostly like environmental education  
and park rangers.

982

00:50:00,080 --> 00:50:03,080

And it developed these

983

00:50:04,080 --> 00:50:07,040

sort of techniques and strategies

984

00:50:07,040 --> 00:50:10,040

for, how to help park rangers

985

00:50:10,520 --> 00:50:12,480

get people to not feed the bears.

986

00:50:12,480 --> 00:50:14,720

You know, because the park rangers

987

00:50:14,720 --> 00:50:16,680

are always telling people,  
don't feed the wild

988

00:50:16,680 --> 00:50:18,360

animals.

Don't feed the bears.

989

00:50:18,360 --> 00:50:19,440

And nobody ever listens.

990

00:50:19,440 --> 00:50:22,440

You know, so, you know,  
so they were trying to come up with

991

00:50:22,520 --> 00:50:25,520

methods  
and strategies that they could use.

992

00:50:25,560 --> 00:50:29,880

And I started realizing this is very,  
very similar to public sector folklore.

993

00:50:30,360 --> 00:50:33,000

In which we were

994

00:50:33,000 --> 00:50:33,720

helping

995

00:50:33,720 --> 00:50:36,680

individuals  
have their own voice to the public.

996

00:50:38,160 --> 00:50:39,920

We would do a lot of presenting.

997

00:50:39,920 --> 00:50:42,920

So, a Folklife festival, for example.

998

00:50:43,280 --> 00:50:43,640

You know, it's

999

00:50:43,640 --> 00:50:47,320

not just sitting around enjoying the music  
or helping people understand.

1000



00:50:47,480 --> 00:50:51,840  
I'd like to say they understand  
when to clap and how

1001  
00:50:51,840 --> 00:50:54,840  
loud and why.

1002  
00:50:54,840 --> 00:50:55,760  
You know so so they go

1003  
00:50:55,760 --> 00:50:57,320  
away

1004  
00:50:57,320 --> 00:51:01,760  
understanding something about the people  
behind the music and, but also understand

1005  
00:51:01,760 --> 00:51:04,760  
that there are all these different ways  
to respond to music.

1006  
00:51:04,800 --> 00:51:07,520  
And yeah they might not like it you know.

1007  
00:51:07,520 --> 00:51:08,440  
So I was

1008  
00:51:08,440 --> 00:51:13,320  
able to do a lot of that with food  
at the Smithsonian Folklife Festivals.

1009  
00:51:13,680 --> 00:51:16,680  
And I've worked with them over the years.

1010  
00:51:16,720 --> 00:51:18,960  
The Smithsonian Senior

1011  
00:51:18,960 --> 00:51:22,960  
Research Fellowship in 2010

and look specifically

1012

00:51:23,760 --> 00:51:26,760  
at how they were presenting food.

1013

00:51:28,800 --> 00:51:29,840  
You know, and

1014

00:51:29,840 --> 00:51:33,840  
and I like to say that this type of work.

1015

00:51:35,040 --> 00:51:37,640  
Is definitely  
a window into other cultures,

1016

00:51:37,640 --> 00:51:41,760  
but even more so, it's a mirror  
on our own culture

1017

00:51:42,120 --> 00:51:45,600  
and on our own personal values

1018

00:51:46,240 --> 00:51:49,160  
and histories, personalities.

1019

00:51:49,160 --> 00:51:53,320  
You know, so if if someone at  
at a festival comes up and says

1020

00:51:54,760 --> 00:51:55,400  
And, and

1021

00:51:55,400 --> 00:51:57,000  
people would frequently do this because I,

1022

00:51:57,000 --> 00:52:00,960  
I try to open it up and create it  
like this creates situations.

1023

00:52:01,400 --> 00:52:03,880  
They can come up to me and say,

1024

00:52:03,880 --> 00:52:05,640  
this food smells horrible.

1025

00:52:05,640 --> 00:52:08,640  
How could anybody ever eat it?

1026

00:52:09,240 --> 00:52:10,520  
So and they

1027

00:52:10,520 --> 00:52:12,120  
would say that about kimchi.

1028

00:52:12,120 --> 00:52:16,360  
I remember presenting kimchi  
like in 1981, two

1029

00:52:17,040 --> 00:52:19,440  
1383, I think it was.

1030

00:52:19,440 --> 00:52:22,520  
And people would come over to me  
because they didn't want to be rude

1031

00:52:22,560 --> 00:52:25,840  
to the women who are showing to  
the Korean women who are showing kimchi.

1032

00:52:26,400 --> 00:52:27,160  
Yeah.

1033

00:52:27,160 --> 00:52:29,600  
You know, so they would,  
they would come over and talk to me

1034

00:52:29,600 --> 00:52:33,720

and say do they really eat this  
it smells horrendous it's awful.

1035

00:52:34,560 --> 00:52:36,080  
And and I realized

1036

00:52:37,440 --> 00:52:38,240  
what this does.

1037

00:52:38,240 --> 00:52:41,160  
Is it can show them

1038

00:52:41,160 --> 00:52:44,160  
what their true culture is.

1039

00:52:44,160 --> 00:52:45,600  
Yeah.

1040

00:52:45,600 --> 00:52:50,320  
And so it's not a matter of, now  
they understand more about foreignness.

1041

00:52:50,360 --> 00:52:54,600  
They understand that their own food  
culture is a construction

1042

00:52:54,920 --> 00:52:58,640  
based on their experiences, their values.

1043

00:52:59,160 --> 00:53:02,280  
And and people aren't  
used to thinking about food in that way.

1044

00:53:02,400 --> 00:53:04,000  
So just giving them

1045

00:53:04,000 --> 00:53:07,440  
that, that idea,  
you know, so I feel like that's

1046  
00:53:07,440 --> 00:53:10,800  
the kind of thing that humanities can do.

1047  
00:53:11,280 --> 00:53:14,280  
Yeah.

1048  
00:53:14,320 --> 00:53:14,640  
It's

1049  
00:53:14,640 --> 00:53:20,560  
being pushed aside because funding goes  
to things that you can show solid numbers.

1050  
00:53:20,760 --> 00:53:21,200  
Yeah.

1051  
00:53:21,200 --> 00:53:25,080  
And and, you know, so, you know,

1052  
00:53:25,320 --> 00:53:29,080  
part of what I'd really like ASFS to do  
is to encourage more.

1053  
00:53:29,080 --> 00:53:33,800  
And I think they actually do  
this, encourage collaborative projects,

1054  
00:53:34,040 --> 00:53:37,960  
humanities, social science, people  
from different, different backgrounds.

1055  
00:53:39,960 --> 00:53:40,640  
You know, and then

1056  
00:53:40,640 --> 00:53:43,640  
those of us  
who are coming from the humanities.

1057

00:53:45,680 --> 00:53:48,680

I wish I could write more quickly.

1058

00:53:48,800 --> 00:53:51,000

So get these ideas out there.

1059

00:53:51,000 --> 00:53:52,200

You know, and more

1060

00:53:52,200 --> 00:53:55,200

articulately so that.

1061

00:53:55,560 --> 00:53:55,920

We needed to

1062

00:53:55,920 --> 00:53:58,920

to really emphasize that meaningfulness

1063

00:53:59,520 --> 00:54:03,520

is central

to understanding human behavior

1064

00:54:03,960 --> 00:54:05,280

around food.

1065

00:54:05,280 --> 00:54:09,720

And it ties into sustainability  
and to nutrition.

1066

00:54:10,080 --> 00:54:12,360

All those. So.

Yeah.

1067

00:54:12,360 --> 00:54:16,080

Well and kind of I guess  
along the same lines in terms of like the,

1068

00:54:17,320 --> 00:54:20,760

we're talking about the, the,  
you know, the production of,

1069

00:54:21,040 --> 00:54:24,560  
tangible goods in terms of this data  
that's very easy to see.

1070

00:54:24,800 --> 00:54:28,720  
So kind of along those lines,  
what role do you think ASFS should take

1071

00:54:28,720 --> 00:54:32,760  
in the production of monographs,  
journals, edited collections, articles

1072

00:54:32,760 --> 00:54:36,720  
about food studies, digital projects,  
public facing projects.

1073

00:54:37,000 --> 00:54:38,400  
And I think this can be interpreted.

1074

00:54:38,400 --> 00:54:41,680  
This question is both like ASFS  
as an organization,

1075

00:54:42,000 --> 00:54:43,840  
because we know that other organizations.

1076

00:54:43,840 --> 00:54:46,840  
Oxford Food Symposium,  
I think is a good example.

1077

00:54:47,160 --> 00:54:50,840  
With the journal and kind of the things  
that they, they hold online,

1078

00:54:51,960 --> 00:54:52,920  
or or is

1079  
00:54:52,920 --> 00:54:56,520  
that, is that not something we should  
or something is more of like,

1080  
00:54:56,920 --> 00:54:59,560  
like us lifting up the scholars of ASFS

1081  
00:54:59,560 --> 00:55:02,560  
rather than as an organization.

1082  
00:55:03,360 --> 00:55:04,120  
And you know

1083  
00:55:04,120 --> 00:55:07,720  
I would be very hesitant  
for the organization

1084  
00:55:07,720 --> 00:55:10,880  
to put out like the book  
on what food studies is.

1085  
00:55:10,880 --> 00:55:13,520  
Yeah.  
Because

1086  
00:55:13,520 --> 00:55:16,520  
just because it wouldn't  
include everybody.

1087  
00:55:17,400 --> 00:55:19,360  
And and

1088  
00:55:19,360 --> 00:55:19,880  
There's so

1089  
00:55:19,880 --> 00:55:22,880  
many ways of approaching food

1090



00:55:23,400 --> 00:55:24,000  
that

1091  
00:55:24,000 --> 00:55:28,280  
it'd be very easy for,  
for some of the ways

1092  
00:55:28,600 --> 00:55:31,400  
that are not as visible.

1093  
00:55:31,400 --> 00:55:33,960  
Could could be not included.

1094  
00:55:33,960 --> 00:55:36,760  
Part of what I'm seeing now.

1095  
00:55:36,760 --> 00:55:39,000  
There are so many

1096  
00:55:39,000 --> 00:55:42,240  
food histories  
being written around individual foods.

1097  
00:55:42,720 --> 00:55:44,560  
It's it's a very easy topic.

1098  
00:55:44,560 --> 00:55:46,080  
You know

1099  
00:55:46,080 --> 00:55:48,720  
for historians to do.

1100  
00:55:48,720 --> 00:55:50,760  
And people coming out of

1101  
00:55:50,760 --> 00:55:54,360  
out of English literature  
are analyzing food

1102  
00:55:54,360 --> 00:55:58,560  
motifs in and that's, that's  
all valid stuff that needs to be done.

1103  
00:56:00,400 --> 00:56:02,760  
They tend to write

1104  
00:56:02,760 --> 00:56:05,840  
more articulately and more quickly.

1105  
00:56:06,760 --> 00:56:08,560  
They have very well-defined subjects.

1106  
00:56:08,560 --> 00:56:11,640  
So, it's easier to write that stuff.

1107  
00:56:12,160 --> 00:56:13,720  
Yeah.

1108  
00:56:13,720 --> 00:56:14,400  
They don't they

1109  
00:56:14,400 --> 00:56:19,120  
don't grapple with it morally  
as as much as I think the rest of us do.

1110  
00:56:19,280 --> 00:56:21,040  
I don't feel like I have imposter

1111  
00:56:21,040 --> 00:56:25,080  
syndrome as much as I just have  
too many morals and ethics.

1112  
00:56:25,080 --> 00:56:29,640  
Like quarreling inside my body saying  
like, but what about but what about?

1113  
00:56:30,480 --> 00:56:33,080

Exactly. Well, and you know, I

1114

00:56:33,080 --> 00:56:37,080

I do think it's important for food studies  
and this you know,

1115

00:56:37,080 --> 00:56:40,880

this is obviously  
in my folklore background, but

1116

00:56:42,240 --> 00:56:44,160

it really needs to, to keep

1117

00:56:44,160 --> 00:56:49,560

that ethnographic element and,  
and make sure that,

1118

00:56:50,120 --> 00:56:53,240

you know,  
that it's not just theoretical stuff on,

1119

00:56:53,520 --> 00:56:57,000

you know, this is what this book means,  
but what does it mean to these people,

1120

00:56:57,600 --> 00:56:58,920

to these individuals?

1121

00:56:58,920 --> 00:57:01,320

And that's very hard to do.

1122

00:57:01,320 --> 00:57:03,040

Yeah. You know, it's

1123

00:57:03,040 --> 00:57:05,040

you know, if you do well

1124

00:57:05,040 --> 00:57:08,200

in the social sciences,

people try to do that through surveys.

1125

00:57:08,720 --> 00:57:11,640

But we all know that when people sit down

1126

00:57:11,640 --> 00:57:15,040

to do a survey,

they respond very differently from

1127

00:57:15,520 --> 00:57:17,960

if they're at a dinner party somewhere.

1128

00:57:19,160 --> 00:57:21,400

And so the type of

1129

00:57:21,400 --> 00:57:25,800

more informal ethnographic research

that I think a lot of us do

1130

00:57:26,400 --> 00:57:29,000

in food studies

means we're standing in line

1131

00:57:29,000 --> 00:57:32,000

at the grocery store

and people make comments.

1132

00:57:32,520 --> 00:57:35,160

That's data for us, right?

1133

00:57:35,160 --> 00:57:35,520

That's not

1134

00:57:35,520 --> 00:57:36,480

data for.

1135

00:57:36,480 --> 00:57:39,640

Our brains never turn off.

Exactly.

1136

00:57:39,640 --> 00:57:45,120

And so I'm so I have admired your work  
for so long, and it feels really good

1137

00:57:45,120 --> 00:57:49,360

to hear someone at your experience and,  
and all the knowledge

1138

00:57:49,360 --> 00:57:52,920

that you've experienced  
so far to say what I have in my brain.

1139

00:57:53,280 --> 00:57:56,280

Like you just you're constantly gathering.

1140

00:57:56,360 --> 00:57:57,840

And that makes me feel really good

1141

00:57:57,840 --> 00:58:00,840

because it makes it clear  
that my brain is not broken.

1142

00:58:01,320 --> 00:58:02,200

Right.

1143

00:58:02,200 --> 00:58:04,480

Right.

1144

00:58:04,480 --> 00:58:06,120

So, kind of along

1145

00:58:06,120 --> 00:58:10,360

those lines of things that ASFS  
and then food scholars in particular,

1146

00:58:10,680 --> 00:58:13,960

or in general,  
need to kind of keep an eye out for

1147

00:58:14,760 --> 00:58:19,360

what do you think about, as food  
studies has grown as a field

1148

00:58:19,560 --> 00:58:23,440

so too have the number of subjects and  
cuisines taken seriously by food studies

1149

00:58:23,760 --> 00:58:27,280

has the diversity of scholars,  
involved in food studies

1150

00:58:27,280 --> 00:58:30,280

has been outpaced  
by the scholarship in food studies?

1151

00:58:30,440 --> 00:58:33,080

And, you know,  
should there be steps to address that?

1152

00:58:33,080 --> 00:58:34,200

And then similarly,

1153

00:58:35,240 --> 00:58:35,720

what do you

1154

00:58:35,720 --> 00:58:38,720

feel or what do you feel ASFS has not done,

1155

00:58:39,080 --> 00:58:42,080

or has done  
to encourage this diversification in,

1156

00:58:43,200 --> 00:58:44,640

in its ranks?

1157

00:58:44,640 --> 00:58:48,480

Well, it it's interesting because we,

we have a very similar discussion

1158

00:58:48,480 --> 00:58:53,160

in, in folkloristics  
and the American Folklore Society.

1159

00:58:53,840 --> 00:58:58,280

And I think the best way to increase  
diversity

1160

00:58:59,160 --> 00:59:02,040

is to increase

1161

00:59:02,040 --> 00:59:05,200

the visibility and viability of the field.

1162

00:59:06,040 --> 00:59:08,560

So, I remember when I was at the

1163

00:59:08,560 --> 00:59:11,560

University of Pennsylvania  
studying folklore, there was

1164

00:59:12,520 --> 00:59:14,520

a young African-American man

1165

00:59:14,520 --> 00:59:17,520

who was he was finishing up  
his undergraduate work,

1166

00:59:17,760 --> 00:59:21,240

and he was very interested  
in doing a degree in folklore.

1167

00:59:21,720 --> 00:59:25,240

And so he was he was coming  
to some of the graduate classes,

1168

00:59:26,240 --> 00:59:29,240

and he was being encouraged  
to studying folklore.

1169

00:59:30,400 --> 00:59:33,120

He would say, well, I have all these

1170

00:59:33,120 --> 00:59:35,040

I have to pay student loans.

1171

00:59:35,040 --> 00:59:37,760

I come he came from a very poor family.

1172

00:59:37,760 --> 00:59:39,760

He had to think in terms of making

1173

00:59:39,760 --> 00:59:42,280

money and

1174

00:59:42,280 --> 00:59:43,520

folklorist.

1175

00:59:43,520 --> 00:59:46,560

I mean, this is you could actually get  
a job as a folklorist,

1176

00:59:47,080 --> 00:59:49,200

you know, back in the 80s.

1177

00:59:49,200 --> 00:59:50,440

And 90s.

1178

00:59:50,440 --> 00:59:53,040

And I now

it's a little more difficult.

1179

00:59:53,040 --> 00:59:55,200

You know, but still, it, you know.

1180



00:59:55,200 --> 00:59:58,800  
People were not getting paid  
as much as as he felt he needed.

1181  
00:59:59,320 --> 01:00:02,800  
So, he ended up taking these classes.

1182  
01:00:03,440 --> 01:00:07,440  
But I think he end up doing a Master's  
in finance or something

1183  
01:00:08,000 --> 01:00:08,720  
And, and.

1184  
01:00:08,720 --> 01:00:12,520  
He, he thought he found  
the folklore class is useful for that.

1185  
01:00:12,520 --> 01:00:15,520  
It helped him understand human behavior.

1186  
01:00:15,560 --> 01:00:15,880  
Oh that's awesome.  
And that,

1187  
01:00:16,800 --> 01:00:17,640  
you know.

1188  
01:00:17,640 --> 01:00:21,600  
You know, but he didn't see it as a field  
that was viable for him.

1189  
01:00:22,040 --> 01:00:24,280  
So and I

1190  
01:00:24,280 --> 01:00:27,280  
think that's true of a lot of people.

1191  
01:00:27,480 --> 01:00:29,600

You know, with I

1192

01:00:29,600 --> 01:00:32,160

I do like to think of diversity also

1193

01:00:32,160 --> 01:00:35,800

it's, it's so much more than different

1194

01:00:35,800 --> 01:00:38,800

racess, different ethnicities.

1195

01:00:38,880 --> 01:00:41,880

You know, there's different regions  
that you come from.

1196

01:00:43,960 --> 01:00:45,560

Different color hair.

1197

01:00:45,560 --> 01:00:46,600

Yeah.

1198

01:00:46,600 --> 01:00:49,600

I mean, which sounds silly, but

1199

01:00:49,640 --> 01:00:52,000

No, as a redhead, I totally get you.

1200

01:00:52,000 --> 01:00:53,880

Yeah. Well, and

1201

01:00:53,880 --> 01:00:56,880

as a young blond woman  
with a southern accent.

1202

01:00:57,240 --> 01:01:01,880

So, I was there were so many times  
when I was, I was stereotyped.

1203

01:01:02,040 --> 01:01:03,840  
And and not

1204  
01:01:03,840 --> 01:01:06,520  
I'm not even an American really.

1205  
01:01:06,520 --> 01:01:07,560  
Yeah.

1206  
01:01:07,560 --> 01:01:09,480  
You know, so,

1207  
01:01:09,480 --> 01:01:11,160  
You know that I think we need

1208  
01:01:11,160 --> 01:01:14,280  
to broaden the concept of of diversity.

1209  
01:01:15,080 --> 01:01:16,720  
Do that somehow without

1210  
01:01:17,720 --> 01:01:19,280  
without ignoring.

1211  
01:01:19,280 --> 01:01:22,720  
And that's  
not a way to get us off the hook

1212  
01:01:22,920 --> 01:01:25,920  
for looking at the structural  
discrimination.

1213  
01:01:26,040 --> 01:01:26,680  
Yeah.

1214  
01:01:26,680 --> 01:01:29,760  
And lack of diversity  
that we do have in our country.

1215  
01:01:30,080 --> 01:01:33,040  
You know, but we need

1216  
01:01:33,040 --> 01:01:33,960  
we need to.

1217  
01:01:33,960 --> 01:01:36,600  
I don't know,  
sort of recognize the complexity of human

1218  
01:01:36,600 --> 01:01:39,600  
nature and of culture.

1219  
01:01:39,960 --> 01:01:41,560  
So yeah.

1220  
01:01:41,560 --> 01:01:44,560  
So I do, I do think ASFS has been

1221  
01:01:45,360 --> 01:01:48,360  
they have been very good about promoting,

1222  
01:01:49,920 --> 01:01:51,480  
grants and scholarships

1223  
01:01:51,480 --> 01:01:54,600  
and allowing space for diversity.

1224  
01:01:54,920 --> 01:01:57,640  
I look at someone like Michael Twitty who

1225  
01:01:57,640 --> 01:01:59,600  
I met, I met

1226  
01:01:59,600 --> 01:02:03,320  
a long time ago at a conference. And,

1227

01:02:05,440 --> 01:02:08,360  
we decide we're probably related way back.

1228  
01:02:08,360 --> 01:02:09,480  
Oh, wow.

1229  
01:02:09,480 --> 01:02:11,800  
So but I know, I

1230  
01:02:11,800 --> 01:02:14,200  
know he felt very encouraged.

1231  
01:02:14,200 --> 01:02:16,560  
Coming to the meetings and

1232  
01:02:16,560 --> 01:02:18,360  
going to continue pursuing the

1233  
01:02:18,360 --> 01:02:20,440  
you know, this stuff's important.

1234  
01:02:20,440 --> 01:02:23,360  
And I think it also gave him

1235  
01:02:23,360 --> 01:02:25,080  
and I've I've.

1236  
01:02:25,080 --> 01:02:27,840  
been on a number of panels  
and things with him too.

1237  
01:02:27,840 --> 01:02:29,160  
And

1238  
01:02:30,280 --> 01:02:32,840  
I always tried to

1239  
01:02:32,840 --> 01:02:35,840

I feel like the field of folklore  
recognizes

1240  
01:02:35,840 --> 01:02:37,040  
that

1241  
01:02:37,040 --> 01:02:41,120  
humans can have multiple motivations  
for things and that

1242  
01:02:42,280 --> 01:02:42,960  
and that

1243  
01:02:42,960 --> 01:02:46,640  
situations can be interpreted  
in so many different

1244  
01:02:46,640 --> 01:02:49,640  
ways.

1245  
01:02:49,920 --> 01:02:50,400  
You know, so

1246  
01:02:50,400 --> 01:02:53,400  
it's kind of a more

1247  
01:02:53,920 --> 01:02:54,640  
it's so, it's

1248  
01:02:54,640 --> 01:02:57,640  
the most humane of the humanities  
is whatever. We

1249  
01:02:58,640 --> 01:03:00,400  
I mean, I know we're biased.

1250  
01:03:00,400 --> 01:03:02,560  
Yeah, we're we're biased  
about that sure,

1251

01:03:02,560 --> 01:03:04,960  
but I also agree with you on that.

1252

01:03:04,960 --> 01:03:07,000  
Yeah.

1253

01:03:07,000 --> 01:03:10,000  
So kind of kind of continuing on that.

1254

01:03:10,080 --> 01:03:14,560  
So there's as I, I feel like we, you know,  
we've we're all in the same boat.

1255

01:03:14,560 --> 01:03:16,800  
We're experiencing  
this changing of the guard

1256

01:03:16,800 --> 01:03:21,200  
that's happening across the academy,  
new scholars bringing in new their own

1257

01:03:21,200 --> 01:03:24,200  
disciplinary priorities  
to the field of food studies,

1258

01:03:24,480 --> 01:03:27,840  
but also kind of a change  
in like a paradigm shift,

1259

01:03:27,840 --> 01:03:30,840  
right, in that I, I'm not affiliated.

1260

01:03:30,880 --> 01:03:33,520  
And I know a lot of my colleagues,  
who recently

1261

01:03:33,520 --> 01:03:36,600  
graduated with their masters

or their PhDs are not affiliated either.

1262

01:03:36,880 --> 01:03:40,440

So, there's not only this changing  
of the guard in the academy,

1263

01:03:40,440 --> 01:03:43,440

but a changing of how the academy kind of

1264

01:03:43,560 --> 01:03:46,560

also extends into these public sectors,

1265

01:03:46,560 --> 01:03:49,440

which you obviously have  
a lot of experience with.

1266

01:03:49,440 --> 01:03:52,600

And for some of us, it's  
because of jobs and money

1267

01:03:53,200 --> 01:03:55,680

or motherhood,  
which was kind of all three for me.

1268

01:03:56,880 --> 01:03:57,720

And, and for

1269

01:03:57,720 --> 01:04:00,880

others, it's just because they didn't find  
what they needed in the academy.

1270

01:04:01,640 --> 01:04:02,440

But in general,

1271

01:04:02,440 --> 01:04:04,360

so I would want to expand this question.

1272

01:04:04,360 --> 01:04:07,440

So both in the academy



and beyond, the academy and still

1273

01:04:07,440 --> 01:04:10,800

within the beautiful big confines of ASFS  
and food studies.

1274

01:04:11,120 --> 01:04:14,840

What do you see gaining traction  
in these new spaces that might shape

1275

01:04:14,840 --> 01:04:17,880

the direction,  
the future direction of ASFS.

1276

01:04:18,840 --> 01:04:22,560

These, you know, the thing gaining  
traction could be scholarship or just,

1277

01:04:23,760 --> 01:04:26,840

you know, other things that are impacting  
the way we do food studies.

1278

01:04:28,360 --> 01:04:29,800

I know, I, you know

1279

01:04:29,800 --> 01:04:32,720

one of the things that that is happening,

1280

01:04:32,720 --> 01:04:35,720

unfortunately,  
when people are scrambling for work

1281

01:04:36,520 --> 01:04:39,680

and scrambling to look after families,

1282

01:04:40,560 --> 01:04:44,280

it's it's hard to sit down and write. And

1283

01:04:45,520 --> 01:04:48,520

so I think part of,

1284

01:04:50,040 --> 01:04:51,440

you know, part

1285

01:04:51,440 --> 01:04:54,640

part of what we need to try to do is

1286

01:04:56,000 --> 01:04:58,200

create spaces

1287

01:04:58,200 --> 01:04:59,600

and at

1288

01:04:59,600 --> 01:05:03,040

times that

in which we can all be working together

1289

01:05:03,440 --> 01:05:05,920

to encourage each other to write.

1290

01:05:05,920 --> 01:05:06,480

I know one.

1291

01:05:06,480 --> 01:05:09,120

Of the other issues,

1292

01:05:09,120 --> 01:05:13,320

because it is still, if you don't publish,  
you're not recognized.

1293

01:05:13,680 --> 01:05:15,720

Yeah. You know, and.

1294

01:05:15,720 --> 01:05:21,240

And for me, at this point, that doesn't  
it doesn't have any bearing on, on jobs.

1295

01:05:21,240 --> 01:05:24,920  
But like, I think there's important stuff  
to get out there.

1296  
01:05:25,080 --> 01:05:26,520  
You know.  
Yeah.

1297  
01:05:26,520 --> 01:05:28,000  
So and I feel like

1298  
01:05:28,000 --> 01:05:33,480  
the perspectives that we have are useful  
and are needed.

1299  
01:05:33,760 --> 01:05:36,680  
You know,  
particularly politically right now.

1300  
01:05:36,680 --> 01:05:39,680  
You know, so,

1301  
01:05:40,320 --> 01:05:41,920  
I think if, if there

1302  
01:05:41,920 --> 01:05:44,800  
were more

1303  
01:05:44,800 --> 01:05:46,800  
more opportunities

1304  
01:05:46,800 --> 01:05:50,120  
to help people get their publications out.

1305  
01:05:50,640 --> 01:05:51,760  
Yeah.

1306  
01:05:51,760 --> 01:05:55,480  
You know, do things like podcast,

the types of things

1307

01:05:55,480 --> 01:06:00,280  
that actually are being used today  
to speak to the general public.

1308

01:06:01,560 --> 01:06:04,880  
So, I think  
that could be really, really useful.

1309

01:06:05,600 --> 01:06:08,600  
And it sounds like  
maybe we also need to be organizing

1310

01:06:08,600 --> 01:06:12,320  
ASFS writing retreats  
or writing groups of some sort.

1311

01:06:12,720 --> 01:06:16,720  
And maybe like, you know, I know  
we don't all get along with each other.

1312

01:06:16,720 --> 01:06:20,520  
There's still beef  
within the ASFS at large, but

1313

01:06:20,800 --> 01:06:24,920  
I can see these little, you know,  
we spend a day in the conference week

1314

01:06:25,200 --> 01:06:29,080  
where we also just sit  
in our respective little covens

1315

01:06:29,080 --> 01:06:33,000  
and we write and we,  
you know, we we make that space.

1316

01:06:33,000 --> 01:06:36,000  
I, I'd sign up for that.

That would be fun.

1317

01:06:36,120 --> 01:06:38,720

And and part of it would be.

1318

01:06:38,720 --> 01:06:41,720

Just because food

is such a massive topic.

1319

01:06:42,200 --> 01:06:45,360

And somebody can be very knowledgeable

in their own discipline

1320

01:06:46,080 --> 01:06:48,720

and they start writing about food

and then don't realize,

1321

01:06:48,720 --> 01:06:51,760

well, wait a minute,

you know, this other person, you know

1322

01:06:52,160 --> 01:06:54,920

has already written

a book on that specifically.

1323

01:06:54,920 --> 01:06:59,400

And so, just being able

to toss these ideas around.

1324

01:07:00,760 --> 01:07:02,600

I think can be helpful.

1325

01:07:02,600 --> 01:07:03,760

Peer the

1326

01:07:03,760 --> 01:07:06,760

peer reviews for the journals

1327

01:07:06,960 --> 01:07:10,480

in theory do that  
frequently though it's more

1328  
01:07:10,480 --> 01:07:13,480  
a matter of

1329  
01:07:14,280 --> 01:07:15,320  
people.

1330  
01:07:15,320 --> 01:07:18,480  
People are not that they don't know  
how to do reviews in a kind

1331  
01:07:19,120 --> 01:07:21,360  
productive way.  
Yeah.

1332  
01:07:21,360 --> 01:07:25,320  
So and so they look at something  
and if it doesn't fit their particular

1333  
01:07:25,320 --> 01:07:30,280  
disciplinary paradigm, they,  
they just dismiss it completely.

1334  
01:07:30,800 --> 01:07:34,640  
And, that's that that's not helpful.

1335  
01:07:34,920 --> 01:07:36,120  
So.  
No,

1336  
01:07:36,120 --> 01:07:39,320  
Especially for young scholars,  
if you get that first rejection

1337  
01:07:39,840 --> 01:07:43,200  
and it can be gutting,  
especially when you get two readers

1338  
01:07:43,440 --> 01:07:45,720  
and one is glowing  
and the other one is not,

1339  
01:07:45,720 --> 01:07:47,600  
and you don't know where to go with that.

1340  
01:07:47,600 --> 01:07:50,000  
Yes. Yes.  
You know. I, I am great

1341  
01:07:50,000 --> 01:07:52,840  
I'm very grateful to be in the stage  
where I get to review.

1342  
01:07:52,840 --> 01:07:57,840  
I'm asked to peer review,  
and if I can't come up with something

1343  
01:07:57,840 --> 01:08:02,400  
nice to say, I, I try to let my words,  
you know, make it clear

1344  
01:08:02,400 --> 01:08:05,840  
like I don't say nothing at all  
for very particular reasons.

1345  
01:08:05,840 --> 01:08:10,160  
And I, I don't know,  
I strive to be incredibly gracious

1346  
01:08:10,160 --> 01:08:14,760  
in all of my reviews because I have been  
on the receiving end of some very non-

1347  
01:08:14,760 --> 01:08:18,440  
constructive critical reviews,  
and that's just not good.

1348

01:08:18,840 --> 01:08:19,640  
That didn't help me.

1349  
01:08:21,880 --> 01:08:24,880  
So, I guess what are,

1350  
01:08:25,080 --> 01:08:29,360  
does ASFS in your opinion,  
does ASFS serve as a venue where contesting

1351  
01:08:29,360 --> 01:08:33,160  
cultural, ethnic, and class  
differences and approaches to food studies

1352  
01:08:33,600 --> 01:08:36,600  
can center  
or can enter a dialog with one another?

1353  
01:08:36,600 --> 01:08:40,640  
So does ASFS foster  
these kinds of conversations? Would ASFS

1354  
01:08:40,800 --> 01:08:43,880  
be a good place for our  
our writing retreat

1355  
01:08:43,880 --> 01:08:46,880  
where we have these dialogs  
and then we go off and write together?

1356  
01:08:47,640 --> 01:08:51,720  
I think so, I think so, and I know

1357  
01:08:53,040 --> 01:08:56,040  
I, I tend to find more papers,

1358  
01:08:57,600 --> 01:08:59,840  
of interest to me personally

1359



01:08:59,840 --> 01:09:03,560  
when it's the years  
that ASFS is sponsoring.

1360  
01:09:04,560 --> 01:09:07,560  
So, and that's just because of my  
my particular interest.

1361  
01:09:07,800 --> 01:09:09,000  
But but I.

1362  
01:09:09,000 --> 01:09:12,000  
think it's also very important  
to be exposed

1363  
01:09:12,000 --> 01:09:15,000  
to those other issues,

1364  
01:09:15,840 --> 01:09:18,120  
and other methods of study and food.

1365  
01:09:18,120 --> 01:09:21,800  
I'm just kind of dismayed  
that that sometimes people are getting

1366  
01:09:21,800 --> 01:09:25,680  
these massive grants  
for something that we do

1367  
01:09:26,480 --> 01:09:28,760  
for, you know, \$500.

1368  
01:09:28,760 --> 01:09:29,680  
Yeah.

1369  
01:09:29,680 --> 01:09:31,640  
So, I hear you.

1370  
01:09:31,640 --> 01:09:33,760

Yeah. You know, so.

1371

01:09:33,760 --> 01:09:37,080

I would

I would like to see ASFS doing is

1372

01:09:37,560 --> 01:09:40,160

is helping form collaborations.

1373

01:09:41,200 --> 01:09:42,440

So that

1374

01:09:42,440 --> 01:09:46,240

when someone is, is doing something on

1375

01:09:48,720 --> 01:09:49,800

you know like

1376

01:09:49,800 --> 01:09:53,240

nutritional needs among

an immigrant population

1377

01:09:53,560 --> 01:09:56,520

in a particular city,

1378

01:09:56,520 --> 01:09:58,680

they're also bringing in humanities

1379

01:09:58,680 --> 01:10:02,160

scholars

who have studied the concept of ethnicity.

1380

01:10:02,640 --> 01:10:04,360

Yeah.

1381

01:10:04,360 --> 01:10:05,720

You know, and, and.

1382

01:10:05,720 --> 01:10:09,000  
Partly  
it would be a way for those humanities

1383  
01:10:09,000 --> 01:10:11,520  
scholars  
who don't have access to the grants.

1384  
01:10:11,520 --> 01:10:12,840  
And those of us.

1385  
01:10:12,840 --> 01:10:16,280  
I'm not I'm not attached to my university  
anymore for grants.

1386  
01:10:16,800 --> 01:10:21,200  
And so it's very hard  
to get the funding to do research.

1387  
01:10:21,840 --> 01:10:24,720  
Yeah. So  
It it is,

1388  
01:10:24,720 --> 01:10:25,000  
Yeah.

1389  
01:10:25,000 --> 01:10:28,160  
There's so much to gain from collaboration  
and very little

1390  
01:10:28,680 --> 01:10:31,400  
the risks are low  
and the and the potentials

1391  
01:10:31,400 --> 01:10:35,240  
seem to be quite great,  
but it's, it's that, you know,

1392  
01:10:35,800 --> 01:10:39,440  
you have to do the hard work

of reaching out and, and opening up

1393

01:10:39,440 --> 01:10:43,280

for others, which we're just not good  
at as humans these days.

1394

01:10:43,280 --> 01:10:44,560

It seems like not just ASFS.

1395

01:10:46,400 --> 01:10:46,800

Well, and

1396

01:10:46,800 --> 01:10:49,800

I'm and and I'm trying to think of.

1397

01:10:49,840 --> 01:10:52,480

Of how ASFS could do that.

1398

01:10:52,480 --> 01:10:55,400

A really really good example,

1399

01:10:55,400 --> 01:11:00,520

was when I was teaching  
and the food and the nutrition program

1400

01:11:00,520 --> 01:11:03,520

here at Bowling Green State University.

1401

01:11:04,720 --> 01:11:06,120

I was, I was teaching,

1402

01:11:06,120 --> 01:11:09,120

like, the cultural aspects of food,  
you know,

1403

01:11:10,120 --> 01:11:11,600

that that's a whole different story.

1404

01:11:11,600 --> 01:11:14,720  
And I could, I think, for a long time,  
you know, for nutrition students,

1405  
01:11:15,240 --> 01:11:19,000  
you know,  
but there was a, a Chinese food Chinese

1406  
01:11:19,560 --> 01:11:22,480  
scholar who came in to teach,

1407  
01:11:22,480 --> 01:11:25,480  
and during Covid.

1408  
01:11:26,400 --> 01:11:28,080  
She, she did

1409  
01:11:28,080 --> 01:11:29,280  
she got

1410  
01:11:29,280 --> 01:11:33,080  
a large grant to do a national survey

1411  
01:11:34,680 --> 01:11:37,680  
on what nutritionists call  
emotional eating,

1412  
01:11:37,720 --> 01:11:40,960  
but what most people refer to as comfort  
food.

1413  
01:11:41,840 --> 01:11:46,080  
And I was also doing an oral history  
and an international oral history

1414  
01:11:46,280 --> 01:11:49,080  
on ways in which people found comfort

1415  
01:11:49,080 --> 01:11:52,160

and discomfort  
through food during the pandemic.

1416

01:11:52,800 --> 01:11:55,400

So, she and I started talking.

1417

01:11:55,400 --> 01:11:58,400

This is your liminality of scones piece?

1418

01:11:58,720 --> 01:12:01,080

Oh, that's that was one of them.

1419

01:12:01,080 --> 01:12:03,240

Okay cool. I loved that piece.

1420

01:12:03,240 --> 01:12:04,800

Oh good. Oh good.

1421

01:12:04,800 --> 01:12:06,480

That was

1422

01:12:06,480 --> 01:12:08,600

I did that one with my daughter,  
actually.

1423

01:12:08,600 --> 01:12:09,600

Oh, I love that even more.

1424

01:12:10,560 --> 01:12:11,000

Yeah.

1425

01:12:11,000 --> 01:12:13,840

You know, she's she's a sociologist  
in Ireland.

1426

01:12:13,840 --> 01:12:16,080

So fun. Yeah.

1427

01:12:16,080 --> 01:12:18,920  
So. So she actually works with women's  
public health.

1428  
01:12:18,920 --> 01:12:20,640  
Doesn't have anything to do with food.

1429  
01:12:20,640 --> 01:12:23,680  
So, but, and and Irish dance

1430  
01:12:24,200 --> 01:12:25,480  
too.  
But,

1431  
01:12:25,480 --> 01:12:28,480  
So this Chinese scholar had

1432  
01:12:28,800 --> 01:12:31,800  
she had all this data  
and she didn't know what to do with it.

1433  
01:12:31,920 --> 01:12:34,680  
So she came to me, I said, well, you know,

1434  
01:12:34,680 --> 01:12:38,000  
we could let's look at this  
in terms of the concept and comfort food.

1435  
01:12:38,000 --> 01:12:39,440  
And so.

1436  
01:12:39,440 --> 01:12:44,120  
I I wrote up kind of a humanities  
interpretation of the data.

1437  
01:12:44,920 --> 01:12:47,320  
We ended up publishing that

1438  
01:12:47,320 --> 01:12:50,320

and it got her tenure.

1439

01:12:50,520 --> 01:12:53,120

And it has gotten.

1440

01:12:53,120 --> 01:12:54,600

I mean, it's it's.

1441

01:12:54,600 --> 01:12:58,480

Referenced, you know, by  
so many people in the nutrition world

1442

01:12:58,480 --> 01:13:01,480

because it was published in a nutrition  
journal.

1443

01:13:02,200 --> 01:13:04,200

You know, and and it

1444

01:13:04,200 --> 01:13:06,440

amazed me that I mean she was thrilled.

1445

01:13:06,440 --> 01:13:09,040

She thought oh this is so interesting.  
I never thought of this.

1446

01:13:10,280 --> 01:13:12,000

This is such basic stuff I thought.

1447

01:13:12,000 --> 01:13:14,480

That's amazing.  
Yeah.

1448

01:13:14,480 --> 01:13:17,200

You know, you know but it was to have the

1449

01:13:17,200 --> 01:13:19,720

opportunity to work with her.



1450  
01:13:19,720 --> 01:13:20,800  
Yeah.

1451  
01:13:20,800 --> 01:13:23,520  
Was what was really nice.

1452  
01:13:23,520 --> 01:13:24,400  
And, and then

1453  
01:13:24,400 --> 01:13:27,400  
to see the impact of that

1454  
01:13:27,960 --> 01:13:29,640  
and just it's, it's

1455  
01:13:29,640 --> 01:13:32,800  
referenced by so many nutritionists now

1456  
01:13:32,880 --> 01:13:35,880  
internationally,  
I mean, particularly Chinese ones.

1457  
01:13:35,880 --> 01:13:37,400  
This is

1458  
01:13:37,400 --> 01:13:39,680  
That is so cool

1459  
01:13:39,680 --> 01:13:40,520  
And, you know

1460  
01:13:40,520 --> 01:13:44,080  
if we can create opportunities  
like that, that's

1461  
01:13:44,080 --> 01:13:46,720  
More of that.  
Yeah, that sounds lovely.

1462

01:13:46,720 --> 01:13:49,880

I, I have some similar stuff  
that I'm working on now, and I,

1463

01:13:49,960 --> 01:13:53,960

I've never been more delighted  
to be in those shared spaces and be,

1464

01:13:54,480 --> 01:13:57,120

you know,  
someone that gets to say this is basic,

1465

01:13:57,120 --> 01:14:01,200

but also, I'm so excited to hold your hand  
as we walk through this.

1466

01:14:01,200 --> 01:14:03,240

And then I learn from you new stuff, too.

1467

01:14:04,360 --> 01:14:05,040

It is really cool,

1468

01:14:05,040 --> 01:14:08,040

but I know, I know how special it is  
and how rare that is.

1469

01:14:08,400 --> 01:14:10,400

Which it shouldn't be.

We should have more of it.

1470

01:14:10,400 --> 01:14:13,520

So I guess that leads us to as as we're

1471

01:14:13,520 --> 01:14:16,680

losing time quickly  
to some wrapping up questions.

1472

01:14:16,680 --> 01:14:21,120

Some big questions can we can almost treat these as rapid fire if we feel like it.

1473

01:14:21,440 --> 01:14:24,560

So what are your hopes for food studies in the next 40 years?

1474

01:14:26,240 --> 01:14:29,120

So, I hope that it

1475

01:14:29,120 --> 01:14:32,680

continues to strengthen the integration of social science

1476

01:14:33,040 --> 01:14:36,040

and and the humanities.

1477

01:14:36,880 --> 01:14:39,400

I think also

1478

01:14:39,400 --> 01:14:42,160

we and food studies in general

1479

01:14:42,160 --> 01:14:42,720

needs

1480

01:14:42,720 --> 01:14:46,080

to demonstrate how these ideas

1481

01:14:46,080 --> 01:14:49,080

could be applied for employment for students.

1482

01:14:49,200 --> 01:14:51,160

Some of that is obvious.

1483

01:14:51,160 --> 01:14:54,440

You know, they go into marketing or, you know, developing

1484

01:14:54,440 --> 01:14:56,400  
farmers markets and all that.

1485

01:14:56,400 --> 01:14:58,840  
There's there's  
so much more that people can do.

1486

01:15:00,320 --> 01:15:02,080  
So I, I, I'd

1487

01:15:02,080 --> 01:15:05,160  
like to see that because then that would  
bring more students into the field.

1488

01:15:05,760 --> 01:15:06,600  
Sure.

1489

01:15:06,600 --> 01:15:08,920  
So and, and it would

1490

01:15:08,920 --> 01:15:11,280  
help those that are graduating.

1491

01:15:11,280 --> 01:15:14,280  
It would help them find jobs. Yeah.

1492

01:15:14,440 --> 01:15:15,520  
So I think

1493

01:15:15,520 --> 01:15:19,720  
the, the small,  
the small grants that they offer.

1494

01:15:20,160 --> 01:15:24,000  
I know I used one of those  
for the comfort food

1495

01:15:24,760 --> 01:15:28,080  
ethnography that I did,  
and I was able to pay,

1496  
01:15:29,400 --> 01:15:31,280  
a graduate student

1497  
01:15:31,280 --> 01:15:34,280  
to develop the website for that.

1498  
01:15:34,840 --> 01:15:37,920  
An online exhibit that led to her

1499  
01:15:37,920 --> 01:15:40,920  
getting other jobs.

1500  
01:15:40,960 --> 01:15:43,280  
And she's now doing a PhD in folklore.

1501  
01:15:43,280 --> 01:15:44,160  
Nice.

1502  
01:15:44,160 --> 01:15:46,720  
So she was able to get fellowships  
and things. So, yeah.

1503  
01:15:46,720 --> 01:15:48,240  
These opportunities

1504  
01:15:48,240 --> 01:15:51,120  
Well,  
and and two of the students who were,

1505  
01:15:51,120 --> 01:15:53,640  
who are involved in that

1506  
01:15:53,640 --> 01:15:56,680  
also went on to get fellowships  
for, for graduate school.

1507

01:15:56,840 --> 01:15:58,680

So, you know, so and that was

1508

01:15:58,680 --> 01:16:00,360

500 dollars.

1509

01:16:00,360 --> 01:16:02,600

You know. You know, from ASFS.

1510

01:16:02,600 --> 01:16:06,960

So, it might have been a thousand, you know, but  
Every bit counts.

1511

01:16:06,960 --> 01:16:11,360

And, and half of it is, you know, half of  
it is, is having that experience too.

1512

01:16:11,720 --> 01:16:13,640

Yes, exactly.

1513

01:16:13,640 --> 01:16:17,520

And you know, those small amounts  
I know for people in the social sciences,

1514

01:16:17,520 --> 01:16:19,200

I say, what's \$500?

1515

01:16:20,440 --> 01:16:22,280

Those of us in the humanities.

1516

01:16:22,280 --> 01:16:25,080

That's a good chunk of money.

1517

01:16:25,080 --> 01:16:26,600

You know, and

1518

01:16:26,600 --> 01:16:30,160

you know,  
so there's so many opportunities like that

1519

01:16:30,160 --> 01:16:33,440  
that we could encourage and provide

1520

01:16:34,440 --> 01:16:36,040  
mentoring.

1521

01:16:36,040 --> 01:16:38,560  
You know, people having so,

1522

01:16:38,560 --> 01:16:41,560  
so many of us have a lot of different  
varied experiences.

1523

01:16:42,840 --> 01:16:46,440  
We don't even realize  
that we have knowledge that's useful.

1524

01:16:47,520 --> 01:16:49,840  
Or so many intersections to

1525

01:16:49,840 --> 01:16:55,280  
so many things that we share that,  
that create even closer kind of kinship,

1526

01:16:55,280 --> 01:16:58,840  
that then allow us to have like better  
working relationships too.

1527

01:16:59,600 --> 01:17:03,360  
Yes, there's, there's more, more  
collaboration on all the different levels.

1528

01:17:03,720 --> 01:17:06,720  
So okay,  
so I think this is the last big question.

1529

01:17:06,840 --> 01:17:07,960  
What haven't

1530  
01:17:07,960 --> 01:17:10,720  
Is there anything else that you wanted  
to talk about today that we haven't?

1531  
01:17:10,720 --> 01:17:14,160  
I know, I feel like you and I could talk  
for hours about all the things.

1532  
01:17:14,400 --> 01:17:17,360  
And then is there anything else about  
ASFS that you'd like to share?

1533  
01:17:20,440 --> 01:17:21,040  
I feel like

1534  
01:17:21,040 --> 01:17:22,360  
ASFS

1535  
01:17:22,360 --> 01:17:26,520  
has it's it's been crucial to my career

1536  
01:17:27,400 --> 01:17:30,560  
because I've gotten the affirmation  
encouragement.

1537  
01:17:32,160 --> 01:17:33,960  
Kind of the audience for

1538  
01:17:33,960 --> 01:17:36,040  
things there

1539  
01:17:36,040 --> 01:17:38,160  
it's also because

1540  
01:17:38,160 --> 01:17:41,920  
because it is so diverse



with so many different, diverse,

1541

01:17:43,600 --> 01:17:46,600

disciplinary backgrounds coming in.

1542

01:17:46,680 --> 01:17:47,080

I kind of

1543

01:17:47,080 --> 01:17:50,680

feel safer presenting ideas in some ways.

1544

01:17:50,880 --> 01:17:51,560

Yeah.

1545

01:17:51,560 --> 01:17:53,000

You know, so.

1546

01:17:53,000 --> 01:17:54,480

There have been a

1547

01:17:54,480 --> 01:17:59,520

number of, presentations that I've done  
that are kind of the preliminary.

1548

01:17:59,760 --> 01:18:01,920

So these are my thoughts, you know.

1549

01:18:01,920 --> 01:18:03,680

Does this make sense?

1550

01:18:03,680 --> 01:18:07,200

And I feel like, is that kind of a place.

1551

01:18:07,480 --> 01:18:10,280

You know,

I don't want to be disrespectful or,

1552

01:18:10,280 --> 01:18:12,840

you know, waste people's time

1553

01:18:12,840 --> 01:18:15,240  
at the conference, but I feel like it's

1554

01:18:15,240 --> 01:18:18,240  
people are open to

1555

01:18:18,480 --> 01:18:21,720  
to new ideas and, and, and new approaches.

1556

01:18:21,760 --> 01:18:24,000  
So, I really appreciate that about it.

1557

01:18:26,560 --> 01:18:29,560  
So and

1558

01:18:29,560 --> 01:18:32,560  
it's always been great fun to do the

1559

01:18:33,480 --> 01:18:36,720  
Sorry, the cat is now coming  
to play with the microphone too.

1560

01:18:37,200 --> 01:18:38,960  
So, the

1561

01:18:38,960 --> 01:18:44,480  
the offsite tours of restaurants,

1562

01:18:44,840 --> 01:18:48,000  
you know, there have been like walking  
food tours for a couple of.

1563

01:18:48,560 --> 01:18:51,560  
And those have, really enlightening.

1564

01:18:52,320 --> 01:18:53,240

That's awesome.

1565

01:18:53,240 --> 01:18:55,080

Yeah, I appreciate that.

1566

01:18:55,080 --> 01:18:56,800

So yeah, I would.

1567

01:18:56,800 --> 01:18:58,520

But I would say definitely

1568

01:18:58,520 --> 01:19:01,880

we need to keep the humanities  
strengthen the humanities side.

1569

01:19:02,520 --> 01:19:04,720

All right. Well,  
we have our our marching orders.

1570

01:19:04,720 --> 01:19:06,440

That sounds great.

1571

01:19:06,440 --> 01:19:10,600

So I just want to say on behalf of the  
ASFS 40 Committee and ASFS

1572

01:19:11,440 --> 01:19:14,880

in general, I want to thank you for  
taking the time to speak with me today.

1573

01:19:14,880 --> 01:19:18,080

And, for, I guess, anyone

1574

01:19:18,080 --> 01:19:21,080

listening,  
please get in touch with John Lang

1575

01:19:21,480 --> 01:19:24,600

at lang@oxy.edu,

if you have any questions.

1576

01:19:24,600 --> 01:19:26,640

And thank you so much.

1577

01:19:26,640 --> 01:19:26,960

Sure.

1578

01:19:26,960 --> 01:19:28,160

And I hope to have a

1579

01:19:28,160 --> 01:19:30,240

cheese kimchi sandwich with you at the next.

1580

01:19:30,240 --> 01:19:33,240

Likewise.

Let's make it happen.

1581

01:19:33,400 --> 01:19:35,920

Let's make it happen.

Okay. Okay.