

1

00:00:30,160 --> 00:00:31,320

Good afternoon.

2

00:00:31,320 --> 00:00:34,360

Today, something like May 26th or 7th.

3

00:00:34,520 --> 00:00:37,520

I'm sitting with Psyche Williams-Forsen

4

00:00:38,360 --> 00:00:40,480

and talking

5

00:00:40,480 --> 00:00:43,720

to her about ASFS

and her relationship to it.

6

00:00:44,320 --> 00:00:47,120

So to start out, can you give me a little

7

00:00:47,120 --> 00:00:51,080

I know you, really first

from Southern Foodways

8

00:00:51,400 --> 00:00:54,760

as one of the first 50 founders
of Southern Foodways.

9

00:00:55,240 --> 00:00:59,760

Is that how you found your way into ASFS
or food studies?

10

00:01:00,040 --> 00:01:03,560

Can you talk a little bit
about how you come to be where you are?

11

00:01:04,120 --> 00:01:06,480

Sure. Thank you.

12

00:01:06,480 --> 00:01:07,720
Yeah.

13
00:01:07,720 --> 00:01:10,960
Psyche Williams-Forsen and so,

14
00:01:11,920 --> 00:01:14,080
so I started out

15
00:01:14,080 --> 00:01:19,400
in 1991 in graduate school,

16
00:01:20,920 --> 00:01:24,400
studying Black women's literature.

17
00:01:26,040 --> 00:01:28,360
I was in the Department
of American Studies

18
00:01:28,360 --> 00:01:30,400
at the University
of Maryland, College Park,

19
00:01:31,520 --> 00:01:34,600
but I returned to graduate school

20
00:01:34,760 --> 00:01:37,840
at what is called a watershed moment,
right,

21
00:01:38,000 --> 00:01:41,000
of Black feminist studies.

22
00:01:41,760 --> 00:01:45,120
Alice Walker, had introduced us

23
00:01:45,120 --> 00:01:48,120
to Zora Neale Hurston
maybe a decade earlier.

24

00:01:48,880 --> 00:01:51,040

She had a robust,

25

00:01:51,040 --> 00:01:54,920

you know, set of publications.

26

00:01:54,920 --> 00:01:59,760

Mary Helen Washington had recovered
a number of Black women's early work.

27

00:02:00,720 --> 00:02:03,440

The Schomburg

28

00:02:03,440 --> 00:02:06,440

and Henry Louis Gates had just republished

29

00:02:07,080 --> 00:02:11,480

a set of 19th century
Black women's literary texts.

30

00:02:12,120 --> 00:02:15,320

And so I entered graduate school at that moment.

31

00:02:18,600 --> 00:02:21,520

It was also that fall,

32

00:02:21,520 --> 00:02:24,280

the year of Anita Hill, Clarence Thomas.

33

00:02:24,280 --> 00:02:28,880

So I was coming into graduate school
at a very interesting moment.

34

00:02:28,920 --> 00:02:31,760

I was very interested in Black women's
work.

35

00:02:31,760 --> 00:02:37,120
And got introduced to a set of women

36
00:02:37,120 --> 00:02:41,240
at University of Maryland campus
called the Sister Scholars.

37
00:02:41,240 --> 00:02:44,240
And, several of them,

38
00:02:44,360 --> 00:02:47,080
took me under their wing, essentially.

39
00:02:48,200 --> 00:02:49,360
And became

40
00:02:49,360 --> 00:02:52,280
very much needed, appreciated mentors.

41
00:02:52,280 --> 00:02:55,280
So I really started delving into,

42
00:02:55,360 --> 00:02:59,480
this work by these early

43
00:02:59,480 --> 00:03:02,920
or 19th century
Black women writers, Andrew Cooper,

44
00:03:03,360 --> 00:03:08,000
Victoria Early Matthews
and one in particular was Pauline Hopkins.

45
00:03:08,000 --> 00:03:13,840
She wrote the book, Contending Forces,
which was a novel

46
00:03:13,840 --> 00:03:16,960
that had been serialized in the

47

00:03:16,960 --> 00:03:19,960
then journal The Colored American.

48

00:03:20,800 --> 00:03:23,560
And I really enjoyed Hopkins's novel.

49

00:03:23,560 --> 00:03:28,520
It's about a boarding house in Boston
at the turn of the century.

50

00:03:29,560 --> 00:03:34,000
And what I was captivated by in reading

51

00:03:34,000 --> 00:03:37,800
the novel was the amount of detail
that Hopkins used to

52

00:03:39,000 --> 00:03:42,560
give us this portrait, of politics, of,

53

00:03:43,040 --> 00:03:47,320
you know, race based issues
at the moment of women's roles,

54

00:03:47,320 --> 00:03:51,280
Black women's roles of class dynamics,
you name it.

55

00:03:51,280 --> 00:03:52,600
It's all in there, right?

56

00:03:54,640 --> 00:03:57,720
Sexuality and the ways

57

00:03:57,720 --> 00:04:00,760
in which Colourism tied into that
and so forth.

58

00:04:02,200 --> 00:04:04,680

So I, I really started out on this quest

59

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

by just really examining
what was happening in the novel.

60

00:04:09,680 --> 00:04:14,320

And one thing in particular that happened
was a church fair took place,

61

00:04:14,920 --> 00:04:18,520

and the two women were competing

62

00:04:18,520 --> 00:04:22,600

for these prizes, while lots of people
were competing for these prizes.

63

00:04:22,600 --> 00:04:25,600

But two of the women
were competing for the piano

64

00:04:26,800 --> 00:04:30,400

and one of the women

65

00:04:30,400 --> 00:04:35,440

sent to the South to get a possum,
and she made a possum dinner.

66

00:04:35,760 --> 00:04:38,920

And so I was like,
is that such a thing you know possum.

67

00:04:39,880 --> 00:04:42,880

Of course,
if you look at Vertamae Smart-Grosvenor,

68

00:04:43,240 --> 00:04:46,720

Vibration Cooking,

there's a recipe for possum and taters.

69

00:04:46,720 --> 00:04:49,840

So, I was very intrigued by that.

70

00:04:49,840 --> 00:04:52,840

And around the same time,

71

00:04:53,040 --> 00:04:55,240

one of the professors in my department,

72

00:04:56,560 --> 00:04:58,720

needed a researcher.

73

00:04:58,720 --> 00:05:01,120

And it turns out that was Hasia Diner

74

00:05:01,120 --> 00:05:04,280

Hasia Diner. Yeah, right.

75

00:05:04,720 --> 00:05:08,560

Noted Jewish,
scholar of Jewish food and culture.

76

00:05:09,120 --> 00:05:11,800

And so I was in, doing some research

77

00:05:11,800 --> 00:05:14,920

for her and on Jewish peddlers.

78

00:05:15,200 --> 00:05:19,360

And I came across
this word called foodways,

79

00:05:19,480 --> 00:05:22,800

and I was like, never heard of that
wonder if Black people

80

00:05:23,480 --> 00:05:25,280
associated it with food ways.

81
00:05:25,280 --> 00:05:30,200
And so, you know, I internetted that, I
that looked it up on the internet,

82
00:05:31,600 --> 00:05:34,600
what I found were recipes.

83
00:05:34,720 --> 00:05:37,000
Jessica Harris.

84
00:05:37,000 --> 00:05:40,480
Vertamae, Miss Vertamae, Miss Edna

85
00:05:40,480 --> 00:05:44,680
Lewis, you know, and I was like, oh, okay,
this is foodways.

86
00:05:44,800 --> 00:05:45,480
You know, it's like,

87
00:05:45,480 --> 00:05:49,520
but I see all of this information
about what

88
00:05:49,520 --> 00:05:51,760
Black people are
eating, but I don't know why.

89
00:05:52,760 --> 00:05:54,400
So, by now we're at

90
00:05:54,400 --> 00:05:58,960
93, and I just started really researching

91
00:05:58,960 --> 00:06:02,560
why Black people are associated

with certain foods.

92

00:06:02,800 --> 00:06:05,800

Right? And that took me

93

00:06:05,840 --> 00:06:08,840

into an understanding of,

94

00:06:09,240 --> 00:06:13,600

Black food culture

as a form of material culture.

95

00:06:14,960 --> 00:06:18,200

And so by the time we get to 99,

96

00:06:18,200 --> 00:06:21,560

98, 99, when we go to the first SFA,

97

00:06:22,280 --> 00:06:25,240

I have been doing this work

for about 7 or 8 years.

98

00:06:25,240 --> 00:06:25,680

Right.

99

00:06:25,680 --> 00:06:30,240

And so go to SFA

because it's the Southern Foodways.

100

00:06:30,240 --> 00:06:31,120

Right?

101

00:06:31,120 --> 00:06:35,280

And very fortunate that,

102

00:06:36,360 --> 00:06:39,360

Jessica Harris was there and,

103

00:06:40,320 --> 00:06:43,320
lots of other folks.

104
00:06:43,480 --> 00:06:46,480
And so that's how we formed the,

105
00:06:47,720 --> 00:06:50,560
you know, the alliance, right?

106
00:06:50,560 --> 00:06:53,560
Because we were at the symposium.

107
00:06:53,680 --> 00:06:57,800
So we came together and decided
we wanted to formulate an alliance.

108
00:06:58,760 --> 00:06:59,600
And then.

109
00:07:02,160 --> 00:07:04,400
From then I continued to,

110
00:07:04,400 --> 00:07:09,040
participate in southern foodways until

111
00:07:10,800 --> 00:07:13,800
it just became clear to me that

112
00:07:14,920 --> 00:07:17,640
the folks who went to the SFA

113
00:07:17,640 --> 00:07:21,720
or SFS, whichever one you want to call it,
we're really interested

114
00:07:21,720 --> 00:07:25,840
in these celebrations of food,
which is great,

115
00:07:26,440 --> 00:07:30,040
but they did not really want to engage
the critical

116
00:07:31,240 --> 00:07:35,480
element in ways
in which food, as you know, in

117
00:07:35,480 --> 00:07:39,160
my work,
shows us the ugly side of humanity.

118
00:07:39,400 --> 00:07:41,160
Right?

119
00:07:41,160 --> 00:07:42,240
Food and power.

120
00:07:42,240 --> 00:07:44,680
Food and exploitation.

121
00:07:44,680 --> 00:07:46,400
Food and racism.

122
00:07:46,400 --> 00:07:49,360
Food and death.

123
00:07:49,360 --> 00:07:52,120
You know, Black death, right?

124
00:07:52,120 --> 00:07:53,440
They didn't want to engage that.

125
00:07:53,440 --> 00:07:55,640
And so

126
00:07:55,640 --> 00:07:58,680
I sort of, said, okay,

127

00:07:58,680 --> 00:08:01,720

this is probably not the best place for me

128

00:08:01,720 --> 00:08:04,720

to have

129

00:08:05,040 --> 00:08:08,000

fruitful conversations

130

00:08:08,000 --> 00:08:09,520

around that same time.

131

00:08:09,520 --> 00:08:14,160

I forget how,

132

00:08:14,240 --> 00:08:17,200

I think I reached out
to Carole Counihan, actually,

133

00:08:18,760 --> 00:08:20,080

you know, because,

134

00:08:20,080 --> 00:08:23,280

her work around food and gender.

135

00:08:24,160 --> 00:08:26,360

So, I reached out to her and I said,

136

00:08:26,360 --> 00:08:29,360

you know, I'm this graduate student

137

00:08:29,480 --> 00:08:32,480

working on this, this dissertation.

138

00:08:33,040 --> 00:08:35,920

Are you going to Portland for ASFS?

139

00:08:35,920 --> 00:08:37,360
and she said, I am.

140

00:08:37,360 --> 00:08:40,360
And so we decided to meet in Portland

141

00:08:41,280 --> 00:08:43,600
and that one of my first ASFS

142

00:08:43,600 --> 00:08:47,480
I also met Kyla Tompkins in that ASFS

143

00:08:48,200 --> 00:08:51,200
and it was a great experience.

144

00:08:53,120 --> 00:08:55,040
And so that's

145

00:08:55,040 --> 00:08:59,200
when I decided at that time, yeah,
I wanted to be involved in ASFS,

146

00:08:59,440 --> 00:09:02,440
and I think I really sort of got going

147

00:09:03,160 --> 00:09:05,280
when we met. It

148

00:09:05,280 --> 00:09:09,280
in Harrisonburg at, Penn State.

149

00:09:09,760 --> 00:09:11,520
Okay. Yeah, I was there.

150

00:09:11,520 --> 00:09:14,560
Yeah, yeah, I met Fabio Parasecoli

151

00:09:15,440 --> 00:09:18,640
And, you know,
that's when I really just sort of,

152
00:09:19,240 --> 00:09:24,800
attended the first board meeting for ASFS

153
00:09:26,200 --> 00:09:28,480
and yeah, I was

154
00:09:28,480 --> 00:09:31,480
I was excited,
you know, Warren Belasco and

155
00:09:33,360 --> 00:09:35,400
Ken Abala,

156
00:09:35,400 --> 00:09:37,600
you know, had

157
00:09:37,600 --> 00:09:41,960
you had touch with Warren
when you were in Maryland prior to that?

158
00:09:42,040 --> 00:09:46,720
You know, I'm trying to remember
if I knew Warren beforehand

159
00:09:46,720 --> 00:09:49,920
or we might have met either at Portland or

160
00:09:49,920 --> 00:09:52,920
Penn State.

161
00:09:53,040 --> 00:09:55,920
And yeah, I, I, if I'm not mistaken.

162
00:09:55,920 --> 00:10:00,600
Yeah, Warren was on my committee,

so it must have been before 99

163

00:10:00,600 --> 00:10:04,720

that I met these folks because Warren
was, on my dissertation committee.

164

00:10:05,560 --> 00:10:06,040

Okay.

165

00:10:06,040 --> 00:10:10,720

And I'm supposed to ask you,
you're not from Maryland, are you?

166

00:10:11,240 --> 00:10:13,960

No, I'm actually from Virginia, and

167

00:10:13,960 --> 00:10:16,880

I was born in Farmville, Virginia,

168

00:10:16,880 --> 00:10:20,960

which is a part of, Farmville is located
in Prince Edward County,

169

00:10:20,960 --> 00:10:25,480

and Prince Edward County is about,
50 miles south of Richmond.

170

00:10:26,120 --> 00:10:26,920

Okay.

171

00:10:26,920 --> 00:10:31,400

Just very much nestled in
and around the Confederacy.

172

00:10:32,200 --> 00:10:36,960

I'm 50 miles south of Richmond,
but about 20 miles west of Appomattox.

173

00:10:37,920 --> 00:10:38,920

Okay.

174

00:10:38,920 --> 00:10:41,960

And Farmville was the or

175

00:10:41,960 --> 00:10:46,040

Prince Edward County

was the last county to join the Brown

176

00:10:46,040 --> 00:10:49,040

versus Topeka, Kansas

177

00:10:49,120 --> 00:10:50,920

case for, you know,

178

00:10:50,920 --> 00:10:53,920

racial desegregation of schools.

179

00:10:54,160 --> 00:10:59,200

So, all of that had a real

180

00:10:59,960 --> 00:11:03,280

effect, has a real effect

on how I see the world.

181

00:11:03,280 --> 00:11:03,640

Right?

182

00:11:03,640 --> 00:11:08,080

Because my parents

were very actively involved

183

00:11:08,080 --> 00:11:11,840

in the movement

just recently with the passing of my dad.

184

00:11:11,880 --> 00:11:13,960

My mom was

185
00:11:13,960 --> 00:11:16,960
right
before them, was sharing with us about

186
00:11:18,520 --> 00:11:20,440
the fear,

187
00:11:20,440 --> 00:11:25,000
the very real fear
she experienced because my dad had,

188
00:11:25,080 --> 00:11:28,480
helped to organize

189
00:11:28,480 --> 00:11:34,080
the desegregation
of one of the churches in our community.

190
00:11:34,080 --> 00:11:38,560
You know, he was a minister
and he got arrested,

191
00:11:38,560 --> 00:11:42,880
as a result of it
and taken to a neighboring county

192
00:11:44,000 --> 00:11:46,280
in the middle of the night.

193
00:11:46,280 --> 00:11:50,920
My mom was pregnant with my sister,
my youngest sister at that time.

194
00:11:51,440 --> 00:11:53,560
And so they couldn't find them.

195
00:11:53,560 --> 00:11:58,120
You know, and, you know, back
in, in this was this late 60s.

196
00:11:58,120 --> 00:11:59,200
That was a very

197
00:12:00,480 --> 00:12:02,880
scary time.

198
00:12:02,880 --> 00:12:03,040
Yeah.

199
00:12:03,040 --> 00:12:04,720
I think it's hard for people
to understand.

200
00:12:04,720 --> 00:12:09,680
And really briefly,
my mom, in her last year of her life,

201
00:12:10,120 --> 00:12:13,120
confided my
she lost her first child, a girl

202
00:12:13,760 --> 00:12:16,840
April, in '54,

203
00:12:17,240 --> 00:12:21,760
and the following April,
my brother was born in '55.

204
00:12:22,160 --> 00:12:23,800
So it was joyful.

205
00:12:23,800 --> 00:12:26,320
But then that August, Emmett
Till was killed.

206
00:12:26,320 --> 00:12:29,800
And at the end of her life,
she told me that her whole life

207

00:12:30,160 --> 00:12:33,960

she was frightened to death
that we would be blown away.

208

00:12:34,360 --> 00:12:37,360

Even though Connecticut to Mississippi

209

00:12:37,720 --> 00:12:41,320

is so far afield or seemingly, seemingly

210

00:12:42,040 --> 00:12:44,720

even though I have to say
when I was a kid,

211

00:12:44,720 --> 00:12:48,120

one of the heads of the national heads,
the Ku Klux Klan, lived in Connecticut.

212

00:12:50,000 --> 00:12:53,000

But this idea that is

213

00:12:53,000 --> 00:12:57,520

I think people have lost sight of it
pre-internet pre-computer

214

00:12:57,760 --> 00:13:01,360

this kind of fear real in terms

215

00:13:01,360 --> 00:13:03,840

of your case, of your dad
being physically arrested.

216

00:13:04,840 --> 00:13:05,920

Somewhat.

217

00:13:05,920 --> 00:13:09,760

I don't want to say imagined, but,
anxious,

218
00:13:09,760 --> 00:13:12,760
at least of my mother as a Black woman.

219
00:13:14,320 --> 00:13:17,080
It was palpable in this country.

220
00:13:17,080 --> 00:13:19,720
Very palpable. Yeah.

221
00:13:19,720 --> 00:13:22,720
And, you know, all of that

222
00:13:23,480 --> 00:13:26,560
I bring to bear on the way in which

223
00:13:26,560 --> 00:13:29,800
I understand how food operates

224
00:13:30,360 --> 00:13:32,800
in American society,

225
00:13:32,800 --> 00:13:35,600
particularly in the lives of Black people.

226
00:13:35,600 --> 00:13:38,600
You know,

227
00:13:38,680 --> 00:13:41,120
because

228
00:13:41,120 --> 00:13:45,160
it is intricately intertwined, right.

229
00:13:45,160 --> 00:13:48,160
When we think about the Gloria
Gilmores and,

230

00:13:49,360 --> 00:13:52,840
other women
who cooked to fund the movement.

231

00:13:53,920 --> 00:13:56,440
Gloria Gilmore I always get Georgia.

232

00:13:56,440 --> 00:13:58,200
Georgia Gilmore. Yeah.

233

00:13:58,200 --> 00:13:59,320
Yeah I always get that wrong.

234

00:13:59,320 --> 00:14:03,480
When we think about women like Georgia
Gilmore and others

235

00:14:03,480 --> 00:14:08,360
who helped to fund those movements,
we see that on the national scale.

236

00:14:08,360 --> 00:14:10,840
Like you said, Mississippi and Alabama.

237

00:14:10,840 --> 00:14:15,480
But it was happening in in places like
Farmville, in places like Connecticut.

238

00:14:15,520 --> 00:14:15,960
Yeah.

239

00:14:17,120 --> 00:14:21,280
And so food gets very

240

00:14:21,280 --> 00:14:25,560
much intertwined
with these legacies of freedom.

241

00:14:26,440 --> 00:14:29,440
Then and and now.

242
00:14:29,720 --> 00:14:30,160
Yeah.

243
00:14:30,160 --> 00:14:33,720
You know, it's interesting
you're saying this because as I look

244
00:14:33,720 --> 00:14:38,560
at these questions outline, they're asking
what food studies means to you.

245
00:14:38,560 --> 00:14:44,640
And in as an, answer

246
00:14:44,640 --> 00:14:48,360
aspect to that statement
Warren had made about

247
00:14:48,600 --> 00:14:51,600
we need to be generalists to study food
because we need to have

248
00:14:52,120 --> 00:14:54,720
what now probably is called transinter

249
00:14:54,720 --> 00:14:57,720
multidisciplinary foci.

250
00:14:57,760 --> 00:15:01,240
And personally, I think it is true

251
00:15:01,600 --> 00:15:04,600
for myself that I can't,

252
00:15:05,320 --> 00:15:08,160
especially if you're going to deal with,

253

00:15:08,160 --> 00:15:10,640
broadly speaking, politics,

254

00:15:10,640 --> 00:15:13,720
race,
gender, sexual orientation, sexuality.

255

00:15:14,320 --> 00:15:16,280
You have to look at causation.

256

00:15:16,280 --> 00:15:17,320
You have to dig deeper.

257

00:15:17,320 --> 00:15:22,400
You have to be looking at the piano
as well as what was on the dinner table.

258

00:15:22,840 --> 00:15:23,440
That's right.

259

00:15:23,440 --> 00:15:25,840
And what it cost
to get that piano in the house?

260

00:15:25,840 --> 00:15:28,440
That's right. What it costs
and how you how you paid for that.

261

00:15:28,440 --> 00:15:29,920
I mean, come back to

262

00:15:31,000 --> 00:15:32,920
Hopkins's work over and over

263

00:15:32,920 --> 00:15:37,040
because there's an interesting message
in that work in that

264

00:15:38,680 --> 00:15:40,120
all of the people

265

00:15:40,120 --> 00:15:43,120
who were participating in the raffle

266

00:15:43,480 --> 00:15:46,480
were trying to get something

267

00:15:46,840 --> 00:15:49,320
for their house.

268

00:15:49,320 --> 00:15:52,880
One woman was had put aside.

269

00:15:53,080 --> 00:15:56,080
She was paying on a, by layaway,

270

00:15:56,160 --> 00:15:58,920
a break front or a sideboard

271

00:15:58,920 --> 00:16:02,000
in anticipation
that she was going to win this tea set.

272

00:16:03,680 --> 00:16:07,320
Another person
was hoping to win the pocket watch.

273

00:16:07,800 --> 00:16:10,520
And then the ultimate prize was the piano.

274

00:16:10,520 --> 00:16:10,960
Right.

275

00:16:10,960 --> 00:16:17,320
And so these accouterment,
if you will, of, of respectability.

276

00:16:17,520 --> 00:16:20,160
Right.

277

00:16:20,160 --> 00:16:22,320
And they were very visible.

278

00:16:22,320 --> 00:16:26,400
And then it came down to these two women
who were neck and neck

279

00:16:27,000 --> 00:16:29,800
and the one woman, as I said,

280

00:16:29,800 --> 00:16:34,440
got a possum sent from the south,
and she made this possum stew,

281

00:16:35,000 --> 00:16:38,320
but she would not sell the stew
to any Black people.

282

00:16:38,320 --> 00:16:40,280
She only sold to the white people.

283

00:16:41,600 --> 00:16:43,120
Literally shut the door and wouldn't

284

00:16:43,120 --> 00:16:46,680
even let the pastor, she wouldn't
even let the preacher buy it.

285

00:16:47,720 --> 00:16:49,640
Well you know what happened.

286

00:16:49,640 --> 00:16:52,640
She ultimately lost the race.

287

00:16:52,720 --> 00:16:55,560
So now you've got this moral,

288
00:16:55,560 --> 00:16:59,320
this moral argument around how you cannot,

289
00:17:00,160 --> 00:17:03,160
you know, shut Black people out of

290
00:17:05,320 --> 00:17:08,320
culinary situations that they

291
00:17:09,600 --> 00:17:13,520
are familiar with that give life,
if you will, because these

292
00:17:13,520 --> 00:17:16,840
are many of these Black folks
who are migrants from the South.

293
00:17:17,600 --> 00:17:20,600
You can't do that and expect to win.

294
00:17:22,120 --> 00:17:25,120
You know, you have to acknowledge

295
00:17:25,120 --> 00:17:28,120
your history and acknowledge your

296
00:17:29,080 --> 00:17:32,800
connections to the homeland.

297
00:17:34,160 --> 00:17:37,320
And so I just found that really,
really fascinating.

298
00:17:37,320 --> 00:17:43,000
And you know that type of work
really animates me.

299

00:17:43,000 --> 00:17:44,680

And and fuels my soul.

300

00:17:44,680 --> 00:17:49,000

You know,

I mean I think about that work a lot

301

00:17:49,040 --> 00:17:52,760

because I talk about the women of Gordonsville

302

00:17:52,760 --> 00:17:54,920

in, in Building

Houses Out of Chicken Legs,

303

00:17:55,880 --> 00:17:58,880

black women, food and power.

304

00:17:59,080 --> 00:18:02,440

And these were women who called themselves
waiter carriers.

305

00:18:03,360 --> 00:18:06,360

If you look in the census,
they may be known as chicken vendors,

306

00:18:06,360 --> 00:18:09,480

but they called themselves waiter carriers
and it's because,

307

00:18:10,080 --> 00:18:14,680

as you know, Doctor Leni Sorensen said,
you know, they were doing this

308

00:18:14,680 --> 00:18:18,480

particular kind of work
that you saw waiters do, right?

309

00:18:18,480 --> 00:18:20,840

They were preparing these foods.

310

00:18:20,840 --> 00:18:21,800

We don't know where.

311

00:18:21,800 --> 00:18:24,520

We don't know

how long it took them to get there.

312

00:18:24,520 --> 00:18:26,520

We don't know

313

00:18:26,520 --> 00:18:29,240

where they sourced their ingredients from.

314

00:18:29,240 --> 00:18:31,800

But it's it's a fascinating story.

315

00:18:31,800 --> 00:18:35,720

And they sold their foods at the,
at the, train depot.

316

00:18:36,160 --> 00:18:39,440

But what to me is very interesting is

317

00:18:40,160 --> 00:18:43,160

we know very little about these women,

318

00:18:43,840 --> 00:18:48,280

but we know a lot about Edna Lewis,
who comes from the same place.

319

00:18:49,720 --> 00:18:51,240

Except Lewis

320

00:18:51,240 --> 00:18:54,920

was from Freetown
and Freetown is in Orange County.

321

00:18:55,960 --> 00:18:59,320

And so one of the things
that is on my list

322

00:18:59,560 --> 00:19:03,240

as I work toward this next project around
the piano is

323

00:19:03,240 --> 00:19:07,040

what's the distance between Gordonville and Freetown?
The,

324

00:19:08,480 --> 00:19:11,200

you know, did these women
possibly know each other?

325

00:19:11,200 --> 00:19:11,680

Right?

326

00:19:11,680 --> 00:19:14,960

And so I talk a little bit
about what happens

327

00:19:14,960 --> 00:19:17,960

when we allow

328

00:19:19,200 --> 00:19:21,520

1 or 2 black people to be

329

00:19:21,520 --> 00:19:24,520

held up as this sort of standard.

330

00:19:24,520 --> 00:19:26,520

Right?

331

00:19:26,520 --> 00:19:28,920

As the model

332

00:19:28,920 --> 00:19:31,600
when there's so many other names
that we need

333
00:19:31,600 --> 00:19:34,680
to be focusing on
and uncovering and unpacking.

334
00:19:34,880 --> 00:19:36,760
Right.

335
00:19:36,760 --> 00:19:37,880
It's a big question.

336
00:19:37,880 --> 00:19:40,880
It's a big question. Right. Because,

337
00:19:41,200 --> 00:19:44,080
I mean, Tony Tipton Martin
did a lot of this work right?

338
00:19:44,080 --> 00:19:49,560
In The Jemima Code, where she unpacked
all of these cookbook authors

339
00:19:50,000 --> 00:19:54,760
I don't know about, but we got to put them
in conversation with what was happening

340
00:19:55,760 --> 00:19:59,160
in the orbit of people like Edna Lewis.

341
00:19:59,240 --> 00:20:00,280
Right.

342
00:20:00,280 --> 00:20:00,680
Yeah.

343
00:20:00,680 --> 00:20:04,360

That's the where
that work needs to go to the next level.

344
00:20:04,360 --> 00:20:07,360
But I think it's
because she comes more out of journalism.

345
00:20:07,720 --> 00:20:09,640
Oh, absolutely.

346
00:20:09,640 --> 00:20:11,360
I mean, no, the book is awesome.

347
00:20:11,360 --> 00:20:13,960
I was like, yeah, yeah,
but necessary resource.

348
00:20:13,960 --> 00:20:16,000
And I'm saying

349
00:20:16,000 --> 00:20:18,760
she she gives us the name she gives us.

350
00:20:18,760 --> 00:20:20,280
Yeah I agree.

351
00:20:20,280 --> 00:20:22,120
All of these authors. Right.

352
00:20:22,120 --> 00:20:25,120
And what so

353
00:20:25,200 --> 00:20:27,560
we have a mantle or a sort of

354
00:20:27,560 --> 00:20:30,560
challenge ahead of us to

355

00:20:30,880 --> 00:20:33,160
expose

356
00:20:33,160 --> 00:20:36,280
to the world
the work that these women did as well,

357
00:20:36,520 --> 00:20:40,160
the,
the women in that that Martin talks about.

358
00:20:40,720 --> 00:20:43,720
I guess what I'm what's going with
it is when I was

359
00:20:45,640 --> 00:20:48,640
around
'06 or '07, when my mother died and I was

360
00:20:49,000 --> 00:20:54,000
we had a board meeting for SFA
in Birmingham, and I brought my father

361
00:20:54,000 --> 00:20:57,000
because he was in mourning about my mother,

362
00:20:57,040 --> 00:20:59,760
and there was like a lag for some reason.

363
00:20:59,760 --> 00:21:02,760
So I took him to Gee's Bend
and I took him to,

364
00:21:03,200 --> 00:21:06,280
the Rural Studio,
and I took him to Selma.

365
00:21:07,280 --> 00:21:09,080
When we went to Gee's Bend.

366

00:21:09,080 --> 00:21:12,280

At that point,

I can't think of the guy who gets,

367

00:21:12,800 --> 00:21:15,920

bad rap who was the first person,

368

00:21:15,920 --> 00:21:19,360

a white guy who was art historian,

who first put them on the map.

369

00:21:20,080 --> 00:21:22,960

But it was only those 8 or 10 women.

370

00:21:22,960 --> 00:21:26,560

And when you get to Gee's Bend

that somebody was coming to Gee's Bend.

371

00:21:27,120 --> 00:21:30,120

Women

just started coming out of the tree tops,

372

00:21:30,880 --> 00:21:34,320

and all of them had 3 or 4 quilts

they were working on,

373

00:21:35,200 --> 00:21:38,520

but none of them had the names of

or they were the niece

374

00:21:38,520 --> 00:21:42,040

or the cousin

or the goddaughter of these 8 or 10 women.

375

00:21:42,520 --> 00:21:45,520

But they wanted you to see that

they were somebody too,

376

00:21:45,840 --> 00:21:48,080

and they had beautiful work.

377

00:21:48,080 --> 00:21:50,240

It was complicated
because they were in competition

378

00:21:50,240 --> 00:21:54,880

with each other and competition
for scraps, because the other women

379

00:21:54,880 --> 00:21:59,360

had gotten some level of acknowledgment.

380

00:22:00,160 --> 00:22:03,600

And it really showed me
what you're saying.

381

00:22:03,600 --> 00:22:06,920

It was an embodiment of how much more work

382

00:22:06,920 --> 00:22:09,920

needs to be done,
and how do you find these people?

383

00:22:10,720 --> 00:22:13,360

How do you acknowledge these people?

384

00:22:13,360 --> 00:22:15,040

Right, right, right.

385

00:22:16,400 --> 00:22:17,840

And you're

386

00:22:17,840 --> 00:22:21,520

one thing I just want to the is that you?

387

00:22:22,440 --> 00:22:24,600

One of the things
I'm appreciative about your work

388

00:22:24,600 --> 00:22:27,920

is the the depth and the seriousness,

389

00:22:27,920 --> 00:22:31,840

because they ask a question
about seriousness of the discipline.

390

00:22:31,840 --> 00:22:34,000

And I think you bring that to it.

391

00:22:34,000 --> 00:22:38,320

I think that's also why several people ask
to have you be interviewed,

392

00:22:38,680 --> 00:22:41,680

because you're asking us to problematize

393

00:22:41,680 --> 00:22:44,680

something besides Sunday dinner.

394

00:22:46,360 --> 00:22:47,960

Yeah, because Sunday dinner

395

00:22:47,960 --> 00:22:50,960

carried with it a lot of

396

00:22:51,080 --> 00:22:52,680

other things.

397

00:22:52,680 --> 00:22:55,680

You know, you know,

398

00:22:57,960 --> 00:23:00,040

Sunday dinner wasn't just about eating.

399

00:23:00,040 --> 00:23:04,280

You know, I do this,

this read in, in Building Houses

400

00:23:04,280 --> 00:23:07,280
about a Sunday dinner that takes place.

401

00:23:09,160 --> 00:23:11,320
And, you know, I start at the point

402

00:23:11,320 --> 00:23:14,320
in that conversation about just the

403

00:23:14,400 --> 00:23:17,040
where's the money coming from
for the dinner, you know,

404

00:23:18,040 --> 00:23:20,560
and then

405

00:23:20,560 --> 00:23:22,920
what is the grocery list look like?

406

00:23:22,920 --> 00:23:25,920
Where do you have to shop?

407

00:23:26,080 --> 00:23:28,520
And then what are you what are you buying?

408

00:23:28,520 --> 00:23:31,560
And then how does it get into the house
when you get.

409

00:23:31,880 --> 00:23:35,400
And the reason I do
that is because I want people

410

00:23:35,400 --> 00:23:39,280
to be clear about the unrecognized
labor of food preparation.

411
00:23:41,320 --> 00:23:42,160
Right.

412
00:23:42,160 --> 00:23:45,000
I mean, long before

413
00:23:45,000 --> 00:23:48,080
the food actually gets to the table,
you know,

414
00:23:48,080 --> 00:23:51,480
we talk about farm to table way
before that.

415
00:23:51,960 --> 00:23:56,000
There are all of these decisions
that go into that process.

416
00:23:56,000 --> 00:24:01,360
And when you invisibilize that you,
you really do overlook

417
00:24:01,880 --> 00:24:04,880
the emotional, physical,

418
00:24:06,080 --> 00:24:12,360
and psychological in some cases labor

419
00:24:13,480 --> 00:24:16,640
often and primarily of, of women

420
00:24:16,680 --> 00:24:20,000
that goes into helping to make it

421
00:24:20,520 --> 00:24:23,520
what one would define as Sunday dinner.

422
00:24:23,800 --> 00:24:24,640

So true.

423

00:24:26,680 --> 00:24:28,200

I taught a class on,

424

00:24:28,200 --> 00:24:32,440

across the diaspora in the continent
about black women's work,

425

00:24:32,560 --> 00:24:36,400

a little bit of sex work,
but mostly food work and market

426

00:24:36,400 --> 00:24:41,720

work and, market squares
and trying to make it

427

00:24:41,720 --> 00:24:45,160

so that we read always across the diaspora
and every week.

428

00:24:45,840 --> 00:24:48,760

And I ask the question, similar or not

429

00:24:48,760 --> 00:24:51,920

as, impactful as what you just described.

430

00:24:52,720 --> 00:24:55,480

And several of the students said
that they were beginning

431

00:24:55,480 --> 00:24:58,480

to learn
how to organize a meal on their own,

432

00:24:58,720 --> 00:25:01,880

but they went home
and expected to be catered to,

433

00:25:02,680 --> 00:25:05,680
and that this made them
have to realize labor

434
00:25:06,200 --> 00:25:11,280
that was being put out by mothers,
sisters, grandmothers on their behalf,

435
00:25:11,440 --> 00:25:15,960
mostly the boy children,
and that they were sheepish

436
00:25:15,960 --> 00:25:19,440
that you could see they were embarrassed
because they suddenly saw the labor.

437
00:25:22,240 --> 00:25:23,960
That labor is no joke.

438
00:25:23,960 --> 00:25:27,800
I mean, you know, Marj
DeVault writes about this, right?

439
00:25:27,800 --> 00:25:32,240
And and
and so I look at that kind of work

440
00:25:32,400 --> 00:25:35,320
in relation to, for example,

441
00:25:35,320 --> 00:25:37,600
the entrepreneurial contributions

442
00:25:37,600 --> 00:25:41,920
of Black women
who owned boarding houses, right?

443
00:25:41,920 --> 00:25:46,800
Or ran boarding houses,
or lodging houses. And,

444

00:25:47,800 --> 00:25:51,560

you know, that kind of work animates
me and excites me.

445

00:25:52,920 --> 00:25:55,920

I did a piece for the color conventions,

446

00:25:56,200 --> 00:26:00,680

which is a phenomenal project.

447

00:26:00,920 --> 00:26:03,920

It is.

You know, captures the color

448

00:26:04,120 --> 00:26:07,120

convention movements

where black folks came together and

449

00:26:08,200 --> 00:26:10,160

talked about the issues of the day.

450

00:26:10,160 --> 00:26:13,960

And so many years ago, when the symposium

451

00:26:13,960 --> 00:26:16,960

first took place

for the color conventions,

452

00:26:17,760 --> 00:26:21,400

before the symposium took place,

I wrote the convener,

453

00:26:21,880 --> 00:26:26,600

you know, P. Gabrielle Forman,
and I said, you know, Gabrielle

454

00:26:27,520 --> 00:26:32,720

would you be interested in it because her

part of the advertisement for it

455

00:26:32,720 --> 00:26:36,440

said, you know, women did not participate
in the conventions.

456

00:26:36,440 --> 00:26:38,880

They weren't allowed to speak
on the convention floor.

457

00:26:38,880 --> 00:26:40,440

Black women weren't allowed to speak.

458

00:26:42,080 --> 00:26:42,600

So I said,

459

00:26:42,600 --> 00:26:45,600

well, would you be interested
in a paper on food?

460

00:26:46,480 --> 00:26:47,560

Right.

461

00:26:47,560 --> 00:26:50,400

And, she said, okay, say more.

462

00:26:50,400 --> 00:26:51,880

And so I was like, well,
where do people eat

463

00:26:51,880 --> 00:26:54,600

and where did they stay
when they came to the convention?

464

00:26:54,600 --> 00:26:57,400

And how did black women use

465

00:26:57,400 --> 00:27:00,440

commensality and food cultures

466
00:27:00,840 --> 00:27:05,040
to get their, politics on to the floor?

467
00:27:05,400 --> 00:27:05,800
Yeah.

468
00:27:05,800 --> 00:27:10,840
They put that word into the ear of the men
who were allowed to speak,

469
00:27:10,840 --> 00:27:13,720
and they conjure favors,
and they did all this.

470
00:27:13,720 --> 00:27:14,400
Right.

471
00:27:14,400 --> 00:27:17,920
And so, I mean, this is so
when I joined ASFS,

472
00:27:18,560 --> 00:27:22,920
you know, that was the kind of work
I was really interested in.

473
00:27:23,240 --> 00:27:26,840
And there was a lot more talk around

474
00:27:28,960 --> 00:27:30,120
agriculture.

475
00:27:30,120 --> 00:27:33,120
Because of course, we meet with the Ag
and Human Values.

476
00:27:33,440 --> 00:27:36,880
I talk about that kind of work,

477

00:27:37,400 --> 00:27:41,240
hospitality, because those are
some of the folks who were involved.

478

00:27:41,240 --> 00:27:45,320
And so I wanted to really have
these really deep

479

00:27:46,240 --> 00:27:50,480
conversations around gender and race.

480

00:27:50,480 --> 00:27:54,720
And I was able to do that with, you know,
Carole Counihan,

481

00:27:54,720 --> 00:28:00,040
Penny Van Esterik, you know,
Alice Julier to some extent Amy Bentley.

482

00:28:00,040 --> 00:28:02,720
I mean, you know,
we were able to have those conversations,

483

00:28:02,720 --> 00:28:05,960
but when it became an
issue of talking about race,

484

00:28:07,840 --> 00:28:08,800
you know,

485

00:28:08,800 --> 00:28:12,480
that's
when ASFS was was really falling short.

486

00:28:12,480 --> 00:28:15,360
So I remember our meeting very,
very importantly.

487

00:28:15,360 --> 00:28:17,560

I remember this

488

00:28:17,560 --> 00:28:22,840
when we met in Boston in 2006 in June.

489

00:28:24,160 --> 00:28:29,640
And I remember that,

490

00:28:30,800 --> 00:28:35,320
we had there was a session

491

00:28:36,320 --> 00:28:39,280
and it was Arlene

492

00:28:39,280 --> 00:28:42,560
Avakian's Through the Kitchen
Window had just come out

493

00:28:44,320 --> 00:28:47,320
standing room only right in the room.

494

00:28:47,800 --> 00:28:51,280
And, you know, the book

495

00:28:52,480 --> 00:28:54,720
is about ethnicity,

496

00:28:54,720 --> 00:28:57,720
not so much race, but about ethnicity.

497

00:28:58,000 --> 00:29:01,280
And because the two are not the same, but,
you know, back then

498

00:29:01,280 --> 00:29:04,320
and folks would often use the,

499

00:29:04,880 --> 00:29:07,600

the terms interchangeably.

500

00:29:07,600 --> 00:29:12,840

And so we were,

501

00:29:12,840 --> 00:29:16,640

We would talk, you know,
we were in this session and I,

502

00:29:16,640 --> 00:29:21,280

I was trying to find the, the, the book
because I wanted to be sure that.

503

00:29:21,280 --> 00:29:23,480

Yeah. Okay. Through the Kitchen Window.

504

00:29:23,480 --> 00:29:25,520

And so it was a great conversation.

505

00:29:25,520 --> 00:29:28,560

But then I brought up an issue about race.

506

00:29:28,560 --> 00:29:30,040

Right.

507

00:29:30,040 --> 00:29:34,920

Because the subtitle is Women Explore
the Intimate Meanings of Food and Cookery.

508

00:29:34,920 --> 00:29:37,080

But there are no Black.

509

00:29:37,080 --> 00:29:39,720

I don't think there's any Black women's
writings in there.

510

00:29:39,720 --> 00:29:41,320

They might be one.

511

00:29:41,320 --> 00:29:44,560

It's which is a reprint,
if that's the case.

512

00:29:45,400 --> 00:29:49,680

And so we we got into this conversation,

513

00:29:50,400 --> 00:29:53,960

and I remember one of the panelists sit.

514

00:29:55,480 --> 00:29:58,360

Can we get back to the food?

515

00:29:58,360 --> 00:30:00,040

And I was like,

516

00:30:00,040 --> 00:30:03,120

interesting that you don't see that

517

00:30:03,120 --> 00:30:06,120

we are having a food conversation,

518

00:30:06,160 --> 00:30:10,000

but that race is an integral
part of that conversation.

519

00:30:10,000 --> 00:30:13,840

But because it wasn't wholly situated

520

00:30:13,840 --> 00:30:16,840

and focused around

521

00:30:17,680 --> 00:30:21,120

how many cups of flour and, you know,
it was therefore

522

00:30:21,120 --> 00:30:25,440

an irrelevant conversation.

523

00:30:25,440 --> 00:30:29,360

And that was my consistent

524

00:30:29,920 --> 00:30:32,920

sort of encounter,

525

00:30:33,160 --> 00:30:37,080

unfortunately, with, with,

526

00:30:37,080 --> 00:30:41,200

with a ASFS early on.

527

00:30:43,360 --> 00:30:44,840

And that happened.

528

00:30:44,840 --> 00:30:45,280

Yeah.

529

00:30:45,280 --> 00:30:48,160

That happened all the time.

530

00:30:48,160 --> 00:30:49,480

It happened all the time.

531

00:30:49,480 --> 00:30:53,440

So so yeah, that made that made

532

00:30:54,000 --> 00:30:56,680

that made ASFS

533

00:30:56,680 --> 00:31:01,120

ASFS a very isolating experience.

534

00:31:02,400 --> 00:31:04,560

Because, you know,

535

00:31:04,560 --> 00:31:08,680
you can only have these conversations
for so long

536
00:31:08,680 --> 00:31:11,840
before you realize you're not having

537
00:31:13,480 --> 00:31:14,680
a symbiotic one.

538
00:31:18,560 --> 00:31:20,080
So I after

539
00:31:20,080 --> 00:31:23,480
that, I probably, you know,
I stayed on for a while.

540
00:31:23,480 --> 00:31:26,520
I became vice president,
and I stayed on for a while,

541
00:31:26,960 --> 00:31:31,440
but then, you know, my, my career
just went in a different trajectory.

542
00:31:31,440 --> 00:31:33,800
And so I just sort of followed
through with it.

543
00:31:33,800 --> 00:31:36,960
And, and I'm only recently

544
00:31:36,960 --> 00:31:41,560
starting to come back because, in part,
there are younger scholars

545
00:31:41,560 --> 00:31:46,920
coming into the field, who are picking up
these food conversations.

546

00:31:46,920 --> 00:31:50,920

So are people who I can be in conversation with, you know.

547

00:31:51,280 --> 00:31:52,600

Totally.

548

00:31:52,600 --> 00:31:54,640

Totally. Very interesting what you're saying.

549

00:31:54,640 --> 00:31:55,680

Quick aside.

550

00:31:55,680 --> 00:31:56,080

Yeah.

551

00:31:56,080 --> 00:31:59,160

And part of what I'm working on was really listening to,

552

00:31:59,760 --> 00:32:02,760

something I play in class sometimes where,

553

00:32:04,000 --> 00:32:06,400

the kind of,

554

00:32:06,400 --> 00:32:10,800

predator newscaster

Charlie Rose is interviewing Toni Morrison

555

00:32:11,080 --> 00:32:15,480

and asking her about a question that Bill Moyers asked her about

556

00:32:15,480 --> 00:32:16,360

could she write

557

00:32:17,440 --> 00:32:18,640
white people in her

558
00:32:18,640 --> 00:32:23,920
in her books and, you know,
she gives a very beautiful answer.

559
00:32:24,320 --> 00:32:27,320
But at one point
in the kind of the crux is

560
00:32:27,520 --> 00:32:30,520
she says that, you know,
I remember a critique of Sula

561
00:32:31,080 --> 00:32:36,120
that when was I going to get off my high
horse and write about the real issues,

562
00:32:36,560 --> 00:32:39,360
which is the relationship
between black and white people,

563
00:32:39,360 --> 00:32:42,360
and get off this thing about writing,
about black people and black people.

564
00:32:43,880 --> 00:32:45,640
As if that's not a real issue.

565
00:32:45,640 --> 00:32:47,080
And we're not real people.

566
00:32:47,080 --> 00:32:48,280
That's right, that's right.

567
00:32:48,280 --> 00:32:52,240
I think it's the same story that you're
saying in relationship to food.

568

00:32:52,840 --> 00:32:56,440
Because if you don't see me,
if I'm invisible in plain sight,

569

00:32:56,960 --> 00:32:59,640
then you don't,
I don't matter and I'm still 3/5.

570

00:33:01,640 --> 00:33:04,600
And this is
or not at all. Or not at all.

571

00:33:04,600 --> 00:33:07,760
And you know, and without
getting too deep in it, but when

572

00:33:08,800 --> 00:33:12,400
I asked the year
that, Monica White and Ashanté Reese

573

00:33:12,400 --> 00:33:16,800
won the book awards, and I asked
what were they

574

00:33:16,800 --> 00:33:16,960
gonna

575

00:33:16,960 --> 00:33:19,960
It was the it was
it was five years ago, I think.

576

00:33:20,120 --> 00:33:23,000
And I said, well,
what do you all do about race in?

577

00:33:23,000 --> 00:33:24,640
You know, I've been in this organization
for a while.

578

00:33:24,640 --> 00:33:26,120
I'm on the board now.

579
00:33:26,120 --> 00:33:28,720
And they said,
well, we've never dealt with it

580
00:33:28,720 --> 00:33:31,720
because we didn't want to,
you know, kind of

581
00:33:31,800 --> 00:33:32,800
right.

582
00:33:32,800 --> 00:33:35,760
And I was like, well,
but how can you not deal with it,

583
00:33:35,760 --> 00:33:36,440
you know.

584
00:33:36,440 --> 00:33:40,360
And so that brought out these two women
get these awards and then it brings out

585
00:33:40,720 --> 00:33:43,560
this, I don't like the
word, but BIPOC fellowship,

586
00:33:44,560 --> 00:33:47,960
and the thing that I can speak to
that I'm glad for

587
00:33:48,320 --> 00:33:51,840
is that I
Were you in Syracuse last year?

588
00:33:52,480 --> 00:33:54,240
No, I wasn't in Syracuse.

589

00:33:54,240 --> 00:33:58,000

They have they now have this,
what they call BIPOC luncheon.

590

00:33:58,520 --> 00:34:01,520

There's at least 60 people of color,

591

00:34:01,520 --> 00:34:04,080

young scholars,

592

00:34:04,080 --> 00:34:07,800

diverse, in addition to the 12 scholars
who get the fellowship.

593

00:34:08,240 --> 00:34:14,080

So, I was like, okay,
this is making more sense to me.

594

00:34:14,080 --> 00:34:14,760

Now, you get.

595

00:34:14,760 --> 00:34:17,920

And I was just on a panel at LASA

596

00:34:19,240 --> 00:34:22,000

That had to do with, food

597

00:34:22,000 --> 00:34:26,680

and race and gender
and the panels were

598

00:34:26,680 --> 00:34:29,680

I was virtual because of my thing,
but the other people were real.

599

00:34:29,680 --> 00:34:32,120

And so I was coming in hybrid.

600

00:34:32,120 --> 00:34:35,640
The two other, one woman
I know who is a senior scholar in anthro,

601
00:34:36,280 --> 00:34:40,040
the other two women are younger
and they had good work.

602
00:34:40,040 --> 00:34:42,760
Don't get me wrong, I don't know them.
I don't want to badmouth them.

603
00:34:42,760 --> 00:34:48,760
But there was a liberal white
ethos championing the downtrodden.

604
00:34:50,720 --> 00:34:53,720
That, you know,
I was glad that they wanted to take it up.

605
00:34:53,720 --> 00:34:55,440
But I'm also like, yeah,

606
00:34:55,440 --> 00:34:58,800
there's a thing that Jessica says about
she wants us to do our work

607
00:34:58,800 --> 00:35:01,920
to and it's different
when we do our own work.

608
00:35:02,400 --> 00:35:03,400
Absolutely it is.

609
00:35:03,400 --> 00:35:05,720
I mean, that goes back to the Morrison
quote, right?

610
00:35:05,720 --> 00:35:06,640
Yeah.

611
00:35:06,640 --> 00:35:11,680
About
why do we have to situate conversations

612
00:35:12,480 --> 00:35:15,000
with white people to be legitimate?

613
00:35:15,000 --> 00:35:16,000
Yeah.

614
00:35:16,000 --> 00:35:20,680
I mean, the whole reason that,
first of all, let me just be clear about

615
00:35:20,880 --> 00:35:30,160
I don't think my work has ever
been recognized by ASFS and it's fine,

616
00:35:32,320 --> 00:35:34,360
but in terms of

617
00:35:34,360 --> 00:35:36,400
the academy,

618
00:35:36,400 --> 00:35:39,560
my work is different from Jessica's
because, you know,

619
00:35:39,560 --> 00:35:45,600
she started out primarily,
you know, creating these fantastic

620
00:35:45,600 --> 00:35:49,360
works of art that speak to,

621
00:35:50,800 --> 00:35:52,680
cook cookery and cooking.

622

00:35:52,680 --> 00:35:54,600

Yeah, right.

623

00:35:54,600 --> 00:35:59,320

And that's what she's noted for
in her work at the Ebony Test Kitchen.

624

00:35:59,320 --> 00:36:05,400

And, my work is more, in carving out

625

00:36:05,400 --> 00:36:09,000

the subfield of Black feminist food
studies.

626

00:36:09,720 --> 00:36:12,320

Yeah.

627

00:36:12,320 --> 00:36:15,120

And, you know,

628

00:36:15,120 --> 00:36:16,440

I mean, I'm thankful for that.

629

00:36:16,440 --> 00:36:18,920

I didn't know that.

That's what I was doing at the time.

630

00:36:18,920 --> 00:36:24,200

I was just wanting to write
about Black people in food in a way

631

00:36:24,200 --> 00:36:27,840

that I knew reflected my lived experience

632

00:36:27,840 --> 00:36:30,840

and that of so many others.

633

00:36:31,280 --> 00:36:33,400

In my family, in my

634

00:36:33,400 --> 00:36:36,960
in my circles, in my walk of life.

635

00:36:37,520 --> 00:36:39,960
Right? Telling real stories.

636

00:36:39,960 --> 00:36:44,000
Part of the reason that I wrote
Building Houses the way that I did

637

00:36:44,800 --> 00:36:47,800
is because, Doris Witt,

638

00:36:48,360 --> 00:36:51,080
who wrote the book Black Hunger.

639

00:36:51,080 --> 00:36:54,400
Her book came out
just shortly after that first,

640

00:36:55,600 --> 00:37:00,240
Southern Foodways Symposium.

641

00:37:00,640 --> 00:37:03,920
And I remember
lots of us were really excited.

642

00:37:04,360 --> 00:37:05,520
Right?

643

00:37:05,520 --> 00:37:07,840
Again, Toni was there.

644

00:37:07,840 --> 00:37:11,400
Donna Gabaccia

645

00:37:11,720 --> 00:37:16,040
and Donna, Black journalist out of
Oh

646
00:37:16,040 --> 00:37:17,720
I know what you mean. Yeah.

647
00:37:17,720 --> 00:37:18,400
I see her face.

648
00:37:18,400 --> 00:37:21,400
I know.
Yeah, yeah, yeah. And,

649
00:37:21,640 --> 00:37:24,640
and a couple of us were there
and we were all talking about.

650
00:37:24,640 --> 00:37:27,360
We can't wait till this book comes out,
you know?

651
00:37:27,360 --> 00:37:30,360
And it came out,
and it was an exciting book.

652
00:37:30,600 --> 00:37:34,040
And, Charla Draper,

653
00:37:34,040 --> 00:37:37,440
all of us were there, and,

654
00:37:39,480 --> 00:37:41,920
And then I remember Carole Counihan

655
00:37:41,920 --> 00:37:44,920
wrote a review of the book,

656
00:37:45,280 --> 00:37:46,960

and, you know, Carole's an anthropologist.

657

00:37:46,960 --> 00:37:49,960

So she said,

658

00:37:51,760 --> 00:37:54,840

where were the where were the voices of

659

00:37:56,320 --> 00:37:59,320

of the Black women?

660

00:37:59,360 --> 00:38:03,720

And I remember reading that review
and I said, you know what?

661

00:38:03,720 --> 00:38:06,360

That's a really, really good question.

662

00:38:06,360 --> 00:38:09,920

You know, and when Donna Battle Pierce
that's who I was talking about.

663

00:38:09,960 --> 00:38:12,760

Donna. Yeah, we were talking about

664

00:38:14,480 --> 00:38:15,320

the book we were

665

00:38:15,320 --> 00:38:18,320

and how excited we were for it.

666

00:38:19,240 --> 00:38:23,080

We didn't anticipate that it would
really be more of a literary criticism.

667

00:38:23,080 --> 00:38:25,440

Right. It's not so involved in.

668

00:38:25,440 --> 00:38:28,600
But when I read that concern of Carol's,

669
00:38:28,600 --> 00:38:31,600
I was like, right, the
I want to hear from Black women.

670
00:38:32,520 --> 00:38:35,680
Our earlier conversation off the mic,
when we were talking

671
00:38:35,680 --> 00:38:39,440
about doing this work,
it was really important to me that I went

672
00:38:39,440 --> 00:38:43,440
into Black churches
because that was my stomping grounds.

673
00:38:43,440 --> 00:38:46,360
That was the place that I was most
familiar with.

674
00:38:46,360 --> 00:38:49,360
It was important that I capture it,
and I'm glad that I did.

675
00:38:49,360 --> 00:38:52,360
The memories of my,

676
00:38:52,480 --> 00:38:54,520
my, cousin

677
00:38:54,520 --> 00:38:58,400
who I talked about this
in a couple of instances in my work with,

678
00:38:59,080 --> 00:39:01,520
come out of her house and

679

00:39:01,520 --> 00:39:04,600

go right next door into the field
with the brown paper bag,

680

00:39:04,600 --> 00:39:08,440

and come back about 45 minutes later
with a bag of crease salad.

681

00:39:08,920 --> 00:39:12,560

You know, and and then would
you know, I'd go over

682

00:39:12,920 --> 00:39:16,120

once I saw her go back in the house
and she'd be in there

683

00:39:16,120 --> 00:39:19,400

washing the creases and washing the creases
and washing the creases.

684

00:39:19,520 --> 00:39:20,080

And what

685

00:39:20,080 --> 00:39:23,000

You know, because creases
grow low to the ground, right.

686

00:39:24,240 --> 00:39:25,960

And so they could be dirty and

687

00:39:25,960 --> 00:39:29,880

and they would be dirty because she just
picked them out or pokeweed

688

00:39:29,920 --> 00:39:31,240

Right? Right.

689

00:39:31,240 --> 00:39:32,440

Poke salad.

Right.

690

00:39:32,440 --> 00:39:33,040

Yeah.

691

00:39:33,040 --> 00:39:34,240

Like you gotta be careful

692

00:39:34,240 --> 00:39:37,240

how you cook it

because you need to kill somebody with the

693

00:39:37,800 --> 00:39:39,920

I mean, so it's so much of

694

00:39:39,920 --> 00:39:43,000

my work is grounded in home for me.

695

00:39:43,120 --> 00:39:46,320

You know, the lives of of of black people

696

00:39:48,000 --> 00:39:49,720

who are my people.

697

00:39:49,720 --> 00:39:54,240

You know, my great grandmother
whose wig was always askew

698

00:39:54,240 --> 00:39:57,400

and whose pipe was, you know,
never lit you know,

699

00:39:57,400 --> 00:40:01,040

but would tell us we got to go out
and feed the hogs and whatnot.

700

00:40:01,320 --> 00:40:04,360

So that's my lived experience.

701

00:40:04,360 --> 00:40:07,360

So when people say to me,
let's get back to the food

702

00:40:07,760 --> 00:40:12,000

and leave out the race,
I'm like then you're leaving out my voice.

703

00:40:12,400 --> 00:40:17,680

I refused to do any kind of work,
for myself if no one else,

704

00:40:17,680 --> 00:40:21,600

because I wrote Building Houses
for the black women like my mom and others

705

00:40:22,000 --> 00:40:24,320

who would not have
that voice in the kitchen

706

00:40:24,320 --> 00:40:27,320

because that's not their thing,
they do something else.

707

00:40:27,600 --> 00:40:29,960

So, I had to include those voices.

708

00:40:29,960 --> 00:40:31,360

So, when you tell me,

709

00:40:31,360 --> 00:40:34,360

you know, let's just talk about
the measurements in the cups, okay?

710

00:40:34,520 --> 00:40:35,560

There's a place for that.

711

00:40:35,560 --> 00:40:39,440

But there's also very much a place

for the work that I'm doing in the work

712

00:40:39,440 --> 00:40:42,440

that I'm talking about

that does not require a measurement.

713

00:40:42,560 --> 00:40:45,560

But like Vertamae said

it requires vibration.

714

00:40:47,520 --> 00:40:50,680

So, you're on it.

715

00:40:51,040 --> 00:40:53,960

This is this is a,

716

00:40:53,960 --> 00:40:55,240

the foundation.

717

00:40:55,240 --> 00:41:00,200

So we've gone, we've gone

pretty far in this to what they'd like.

718

00:41:00,480 --> 00:41:03,560

So, given what we've just gone through

719

00:41:05,160 --> 00:41:09,520

and where we're sitting now as it is,

720

00:41:10,320 --> 00:41:13,320

the fifth

anniversary of George Floyd being killed

721

00:41:13,720 --> 00:41:16,720

and the decimation of DEI

722

00:41:16,800 --> 00:41:20,640

that brought more people

into some of these spaces

723

00:41:21,520 --> 00:41:25,400

and some of the programs, the Mellon grant, we got as an organization, etc..

724

00:41:27,080 --> 00:41:29,640

How do you see this century

725

00:41:29,640 --> 00:41:33,680

we're in with all of the crap of the current president?

726

00:41:34,280 --> 00:41:36,800

Yeah.

727

00:41:36,800 --> 00:41:40,000

In relationship to food studies, to the field, to the

728

00:41:41,120 --> 00:41:46,480

what people can take up, what institutions will support the structural issues

729

00:41:46,480 --> 00:41:51,160

are that are going to be the rut in the road, are the opportunities.

730

00:41:52,360 --> 00:41:52,720

Yeah.

731

00:41:52,720 --> 00:41:56,920

You know, I was having this conversation with one of the board members of

732

00:41:58,160 --> 00:42:01,840

ASFS, it's been 20 years and I'm like

733

00:42:03,120 --> 00:42:06,120

you know.

734

00:42:07,480 --> 00:42:08,440

The subfield

735

00:42:08,440 --> 00:42:12,640

of Black food studies

or food studies of the African diaspora

736

00:42:12,640 --> 00:42:17,040

is it's here

you've got scholars doing this work.

737

00:42:17,520 --> 00:42:19,840

It is incumbent upon ASFS

738

00:42:19,840 --> 00:42:22,840

if they're going to grow

739

00:42:24,200 --> 00:42:28,880

in directions

that are meaningful to a lot of people,

740

00:42:29,960 --> 00:42:33,360

to acknowledge

that work is part of the subfield

741

00:42:33,480 --> 00:42:36,760

of this larger food studies arena.

742

00:42:38,840 --> 00:42:39,200

Excuse me.

743

00:42:39,200 --> 00:42:42,200

It's also important.

744

00:42:42,320 --> 00:42:43,640

And I've said this before

745

00:42:43,640 --> 00:42:46,640
because back 20 years ago,

746

00:42:46,760 --> 00:42:51,240
go back 30, maybe when the Chronicle did
that crazy article that said, there's

747

00:42:51,240 --> 00:42:55,720
something called food studies studies,
but it's scholarship lite you know.

748

00:42:57,320 --> 00:42:59,920
And people kind of came out
and were kinda like

749

00:42:59,920 --> 00:43:01,760
And just started doing all this work.

750

00:43:02,880 --> 00:43:06,280
It wasn't because we were necessarily
responding

751

00:43:06,280 --> 00:43:10,200
to the Chronicle it was because we were
more people were doing the work.

752

00:43:10,200 --> 00:43:13,200
And now you have a lot more people
doing the work.

753

00:43:16,080 --> 00:43:18,160
But is it

754

00:43:18,160 --> 00:43:21,320
but the work that it's just like food

755

00:43:21,440 --> 00:43:24,440
in general when we when we talk,

756

00:43:25,160 --> 00:43:28,160
everyone thinks, I can write about food
because everyone eats

757

00:43:28,160 --> 00:43:29,400
and so there's nothing to it.

758

00:43:29,400 --> 00:43:31,120
Let me just throw a few biscuits

759

00:43:31,120 --> 00:43:34,600
and some peas in this study,
and I've got a food studies project.

760

00:43:35,480 --> 00:43:39,480
And that's not true
any more than just because you

761

00:43:39,480 --> 00:43:43,520
look at something that was written
20 years ago, you're not a historian,

762

00:43:44,040 --> 00:43:48,360
you know, you're looking
maybe you're looking back,

763

00:43:48,360 --> 00:43:51,520
but it doesn't necessarily
make you a historian.

764

00:43:51,920 --> 00:43:57,760
So I have always felt that we have
to carve out some space, and claim some ground

765

00:43:59,160 --> 00:44:00,480
with ASFS and

766

00:44:00,480 --> 00:44:03,480
say, this is how you do food study.

767

00:44:03,480 --> 00:44:05,680

There are lots of different ways
you can do it,

768

00:44:05,680 --> 00:44:07,360

but there are some principles.

769

00:44:07,360 --> 00:44:11,040

There's some guiding lights
that you want to look to.

770

00:44:11,040 --> 00:44:14,880

There's some road maps
that you want to establish

771

00:44:14,880 --> 00:44:18,680

because otherwise you are dismissing
the very hard

772

00:44:18,680 --> 00:44:21,680

work of the people in this field
who helped to set

773

00:44:22,000 --> 00:44:25,000

the foundations of the work
that's been done.

774

00:44:25,560 --> 00:44:28,240

Any young person,

775

00:44:28,240 --> 00:44:30,200

young in the sense that you know,

776

00:44:30,200 --> 00:44:34,000

they are younger than me
a graduate student.

777

00:44:34,520 --> 00:44:37,600

And they are doing this,
this dissertation project.

778

00:44:37,600 --> 00:44:41,560

And I wrote comments
and I said, you know,

779

00:44:43,280 --> 00:44:47,400

you can't just willy nilly or you can,
but I don't think it's good scholarship

780

00:44:47,400 --> 00:44:51,840

to just willy nilly write about various
racial and ethnic groups in wide

781

00:44:51,840 --> 00:44:57,240

swaths without, you know, really thinking
through who you're talking about.

782

00:44:58,200 --> 00:44:59,160

You know what

783

00:44:59,160 --> 00:45:02,160

What is Latino? What is that?

784

00:45:02,440 --> 00:45:04,680

You talking about

785

00:45:04,680 --> 00:45:06,520

You know Mexicans, Filipinos.

786

00:45:06,520 --> 00:45:07,520

Who are you talking about

787

00:45:07,520 --> 00:45:10,520

there or you know indigenous

788

00:45:11,040 --> 00:45:12,680

and they really kind of get offended.

789

00:45:12,680 --> 00:45:16,800

And I said any more than you can
just talk about African Americans.

790

00:45:16,800 --> 00:45:18,480

I said you do know that their food

791

00:45:18,480 --> 00:45:22,360

practices that are very different
in Louisiana than those

792

00:45:22,600 --> 00:45:23,920

that are in South Carolina,

793

00:45:23,920 --> 00:45:27,480

than those that, Ringland,
than those that are in the Midwest,

794

00:45:28,080 --> 00:45:33,040

from those that are in, you know,
the Washington, DC area or the Chesapeake.

795

00:45:33,800 --> 00:45:36,440

And they just sort of,
you know, looked at me

796

00:45:36,440 --> 00:45:39,800

and I said, and therein lies
part of the challenge thing.

797

00:45:40,640 --> 00:45:42,800

Every discipline has standards.

798

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

And I don't know that we, as

799

00:45:46,840 --> 00:45:49,880

scholars of food, have laid out

800

00:45:49,880 --> 00:45:52,880

what those standards are or should be.

801

00:45:53,320 --> 00:45:56,200

I'm not talking about canons, I'm
talking about

802

00:45:56,200 --> 00:45:59,720

offering people parameters around.

803

00:46:00,040 --> 00:46:02,480

This is what makes
for good food scholarship.

804

00:46:04,000 --> 00:46:04,360

You know,

805

00:46:04,360 --> 00:46:07,600

whether you're anthropologist,
historian, literary scholar.

806

00:46:07,600 --> 00:46:11,320

So, these are I mean, there are myriad ways
you could approach it, but these are

807

00:46:11,320 --> 00:46:14,320

some things you might want to think about
when you're doing that work.

808

00:46:15,560 --> 00:46:18,040

And the reason I say that,
and I shared this with this,

809

00:46:18,040 --> 00:46:21,040

our colleague, is because

810

00:46:21,320 --> 00:46:25,040

without that, people

do not understand often

811

00:46:25,240 --> 00:46:27,160

when their work gets rejected from

812

00:46:27,160 --> 00:46:31,680

Food, Culture, and Society, when it gets rejected
from, you know, Food and Foodways

813

00:46:31,680 --> 00:46:35,400

and possibly Gastronomica
because it does not meet

814

00:46:35,400 --> 00:46:38,400

a particular standard or rigor

815

00:46:38,400 --> 00:46:41,400

or it does not center the actual food,

816

00:46:42,160 --> 00:46:45,160

but you are submitting to a food journal.

817

00:46:46,520 --> 00:46:49,080

So, I've always felt like that's
something that ASFS

818

00:46:49,080 --> 00:46:52,080

wants to be,

819

00:46:52,360 --> 00:46:57,800

concerned about and then also recognizing
that there are a number of

820

00:46:59,000 --> 00:46:59,760

Black women

821

00:46:59,760 --> 00:47:03,720

in particular, who help to establish
what we know

822

00:47:03,720 --> 00:47:07,960

to be this, again,
this subfield of Black food studies,

823

00:47:08,680 --> 00:47:13,080

broadly defined, because I cannot tell you
how many works I have read

824

00:47:13,800 --> 00:47:16,800

that are not authored by Black women.

825

00:47:19,000 --> 00:47:21,280

That act

826

00:47:21,280 --> 00:47:25,480

as if our work doesn't exist
and start somewhere in the middle,

827

00:47:26,160 --> 00:47:29,560

and then just start talking
and just start going on,

828

00:47:29,560 --> 00:47:32,560

you know, about as if we did not,

829

00:47:33,880 --> 00:47:36,520

do quite a bit of work to help establish

830

00:47:36,520 --> 00:47:40,440

and make way for the work
that is currently being done today.

831

00:47:42,160 --> 00:47:43,560

This is very important,

832

00:47:43,560 --> 00:47:46,640

what you're saying now on so many levels

833
00:47:47,520 --> 00:47:50,680
and particularly, as you said, parameters,

834
00:47:50,680 --> 00:47:53,680
not canon or canonical.

835
00:47:55,720 --> 00:47:59,200
And I was with a colleague
who has a good article

836
00:47:59,200 --> 00:48:01,600
they want to publish,
and said I need to get some food stuff in it.

837
00:48:01,600 --> 00:48:06,440
And I know that they're caring,
but I part of me kind of bristled

838
00:48:07,400 --> 00:48:10,480
at, you know, I was quiet, but it, it, it

839
00:48:11,560 --> 00:48:16,320
it speaks to something I've been thinking
lately that sometimes I think

840
00:48:16,320 --> 00:48:19,520
that critical food studies
in ASA takes up

841
00:48:20,000 --> 00:48:23,240
where ASFS, is not, is lacking.

842
00:48:23,760 --> 00:48:26,120
And that becomes a question.

843
00:48:26,120 --> 00:48:30,880
I think I said this to you before years ago
when Carole was editor,

844

00:48:30,880 --> 00:48:35,960

she asked me to review something
for consideration, and I guess it was

845

00:48:35,960 --> 00:48:38,960

Food and Foodways, which I guess I don't know
which one she was doing.

846

00:48:39,760 --> 00:48:43,160

And it was basically it was an okay
article, but it was it had using,

847

00:48:44,280 --> 00:48:47,800

food tropes in rap music
to talk about race,

848

00:48:47,800 --> 00:48:49,000

and it was decent enough,

849

00:48:49,000 --> 00:48:52,480

and it was obviously somebody
who was more trained ethnomusicology.

850

00:48:52,800 --> 00:48:55,920

But the point was that it was
it was a Serbo-Croatian.

851

00:48:55,920 --> 00:48:56,320

To her.

852

00:48:57,280 --> 00:48:59,680

And I said to her like,
yeah, there's some stuff to clean up.

853

00:48:59,680 --> 00:49:03,520

But the one of the strengths of this
article is that students

854

00:49:03,520 --> 00:49:06,960

will understand the point of view,
and the teacher may not.

855

00:49:07,440 --> 00:49:10,440
But that could make
for a heavy discussion in the classroom,

856

00:49:10,480 --> 00:49:13,480
because they'll be familiar
with the material.

857

00:49:13,520 --> 00:49:16,400
And this person, whoever the writer is,

858

00:49:16,400 --> 00:49:20,120
understands this, linkage

859

00:49:21,160 --> 00:49:24,600
in the music and the food
and the commensal thing and that we're

860

00:49:24,600 --> 00:49:28,480
eating and drinking and laughing
and somebody might be playing.

861

00:49:28,880 --> 00:49:32,800
So this is a continuity,
and they're bringing that to the fore,

862

00:49:33,760 --> 00:49:34,920
but you can't see it.

863

00:49:34,920 --> 00:49:36,080
I didn't see it that way to her.

864

00:49:36,080 --> 00:49:39,320
But that doesn't mean it's not legitimate.

865

00:49:39,320 --> 00:49:40,360

And she was asking for help.

866

00:49:40,360 --> 00:49:42,680

So it was she was asking for.

867

00:49:42,680 --> 00:49:46,840

But unless and until people
start to recognize that we're in trouble.

868

00:49:47,080 --> 00:49:48,040

Oh, absolutely.

869

00:49:48,040 --> 00:49:50,720

I agree with you
100%. I mean, I get asked to

870

00:49:52,280 --> 00:49:52,720

review

871

00:49:52,720 --> 00:49:57,280

these very interesting articles
all the time, and and I'm excited by them

872

00:49:57,280 --> 00:50:00,280

because oftentimes
they're not in the U.S.

873

00:50:00,640 --> 00:50:02,280

Yeah.

874

00:50:02,280 --> 00:50:03,960

And you know and I know you do too.

875

00:50:03,960 --> 00:50:05,320

And and so forth.

876

00:50:05,320 --> 00:50:10,720

And, and, you know, and so we're asked
to lend a particular point of view,

877

00:50:11,360 --> 00:50:13,720
not because

878

00:50:13,720 --> 00:50:17,360
of our racial identification, but
because this is the work that we study,

879

00:50:17,360 --> 00:50:20,360
as I just finished sharing with folks out in,

880

00:50:21,280 --> 00:50:23,280
in, in Davis over the weekend.

881

00:50:23,280 --> 00:50:26,280
I mean, I feel, I know Black

882

00:50:26,840 --> 00:50:30,160
food women in food studies
because that's what I study.

883

00:50:30,160 --> 00:50:33,640
I spent 20 years doing this work, right?

884

00:50:33,640 --> 00:50:36,640
Not only because I,

885

00:50:36,680 --> 00:50:38,800
of my own lived experience.

886

00:50:38,800 --> 00:50:42,200
And so that has to be brought to bear.

887

00:50:42,760 --> 00:50:45,800
I'm not I'm going to say it has to count
for something because it does already.

888

00:50:45,800 --> 00:50:48,240

That's always already the case.

889

00:50:48,240 --> 00:50:52,560

But it has to be brought to bear on
these conversations that, that take place,

890

00:50:53,920 --> 00:50:55,520

in very substantive

891

00:50:55,520 --> 00:50:59,480

ways and not in, in, in these
sort of perfunctory,

892

00:50:59,480 --> 00:51:02,720

oh, yeah, we need a Black person or,
or something like that.

893

00:51:02,720 --> 00:51:05,800

And so we're going to go call out
one of the folks that we know,

894

00:51:05,800 --> 00:51:08,800

know, you know, we

895

00:51:09,160 --> 00:51:11,320

we have very central roles

896

00:51:11,320 --> 00:51:16,440

in understanding,
you know, these these multiple dynamics.

897

00:51:16,440 --> 00:51:20,560

I was being interviewed a couple of weeks
ago by a local radio station

898

00:51:21,080 --> 00:51:25,920

here in the DMV around
what I thought about the tariffs

899

00:51:25,920 --> 00:51:28,920
and their impact
on immigrant folkways, and

900
00:51:30,720 --> 00:51:32,560
as it turns out, this semester,

901
00:51:32,560 --> 00:51:35,640
I co-taught a course that I created on,

902
00:51:35,680 --> 00:51:38,680
Maryland's Ethnic Foodways.

903
00:51:40,040 --> 00:51:41,360
And so midway through

904
00:51:41,360 --> 00:51:44,440
this conversation, this person says, well,

905
00:51:45,400 --> 00:51:48,680
you know, they kept harping on
how do I think it's going to affect

906
00:51:48,680 --> 00:51:52,280
immigrants and I said,
how is it going to affect all of us?

907
00:51:52,840 --> 00:51:56,320
You know, these these are foods that are

908
00:51:58,000 --> 00:52:01,520
maybe sold in specialty markets

909
00:52:01,520 --> 00:52:07,240
or immigrant owned supermarkets,
but they affect all of us

910
00:52:07,240 --> 00:52:11,640
because American foodways is immigrant

foodways.

911

00:52:12,560 --> 00:52:13,000

Right.

912

00:52:13,000 --> 00:52:16,000

And I could not believe that in the 21st

913

00:52:16,000 --> 00:52:19,000

century,

I'm having to tell this reporter.

914

00:52:19,880 --> 00:52:20,800

I was like, what?

915

00:52:20,800 --> 00:52:22,240

What are you asking about?

916

00:52:22,240 --> 00:52:25,680

I was like, avocado can be eaten anywhere.

917

00:52:25,960 --> 00:52:26,320

Yeah.

918

00:52:26,320 --> 00:52:30,400

There are some specialty items, of course,
but in the main,

919

00:52:31,680 --> 00:52:34,720

you know, whether it's smoked turkey
or smoked fish or,

920

00:52:35,080 --> 00:52:38,080

you know, curries
or other kinds of spices,

921

00:52:38,520 --> 00:52:42,840

some of which you can only get
at these particular food markets.

922

00:52:42,840 --> 00:52:46,520

The bottom line is we all are going
to pay the price for that.

923

00:52:46,520 --> 00:52:52,360

Totally.

You know, it's not like you only can get,

924

00:52:52,760 --> 00:52:56,160

you know,

palak paneer nowadays in one place.

925

00:52:56,160 --> 00:52:59,160

I mean, you can get these foods wherever.

926

00:52:59,200 --> 00:53:04,120

So, it was a little annoying to me
that we still don't

927

00:53:04,120 --> 00:53:08,280

have a good understanding
about the ways in which,

928

00:53:09,560 --> 00:53:11,800

you know, food unites food.

929

00:53:11,800 --> 00:53:15,400

Food divides,
and food is representative of us all

930

00:53:15,400 --> 00:53:18,400

on so many different levels.

931

00:53:18,800 --> 00:53:19,200

Yeah.

932

00:53:19,200 --> 00:53:22,920

And, it's so, so true what you're saying.

933

00:53:22,920 --> 00:53:25,480

There's so much to unpack there.

934

00:53:25,480 --> 00:53:30,240

And it's, it's unfortunate,
you know, side bar

935

00:53:30,240 --> 00:53:34,560

I was looking at, neuropsychological work

936

00:53:34,560 --> 00:53:36,960

on collective memory
for part of this chapter

937

00:53:36,960 --> 00:53:39,960

I'm working on, and I looked, I go, oh,

938

00:53:40,840 --> 00:53:42,600

this is not at all my specialty.

939

00:53:42,600 --> 00:53:46,720

I can go to the subject librarian,
but this stuff could go away.

940

00:53:47,360 --> 00:53:49,080

Because this is what they're saying

941

00:53:49,080 --> 00:53:50,920

we can't have access to.

942

00:53:50,920 --> 00:53:53,920

And it's in a similar way
to what you're saying about food is that

943

00:53:54,640 --> 00:53:57,640

all of everything is up.

944

00:53:57,720 --> 00:54:00,600
And we have to be mindful
that all of this stuff is up.

945
00:54:00,600 --> 00:54:01,080
Yeah.

946
00:54:01,080 --> 00:54:04,280
And we
we have to be attentive to it. Yeah.

947
00:54:04,360 --> 00:54:07,320
So having said that,
they're asking a question

948
00:54:07,320 --> 00:54:10,480
which I don't know how to frame is
it's not a hard question.

949
00:54:10,480 --> 00:54:14,600
But as you identified, there are now

950
00:54:15,080 --> 00:54:17,720
I get exposed to at least eight,

951
00:54:18,760 --> 00:54:19,680
maybe more,

952
00:54:19,680 --> 00:54:22,600
different journals about food

953
00:54:22,600 --> 00:54:25,600
in varying degrees of caliber.

954
00:54:25,720 --> 00:54:28,720
But they have a question of do
we need to consider

955
00:54:29,320 --> 00:54:34,240

other ways to express
what you've just spoken about, about food

956

00:54:34,240 --> 00:54:37,360
and the parameters do we need

957

00:54:37,360 --> 00:54:41,760
to create journals or monographs
or in some way create

958

00:54:41,760 --> 00:54:46,000
another level of media or disseminated

959

00:54:46,760 --> 00:54:49,760
communication to further

960

00:54:50,360 --> 00:54:53,360
how food studies, ASFS

961

00:54:53,760 --> 00:54:56,760
needs to express itself going forward.

962

00:54:57,000 --> 00:54:59,200
If so, what would you
how would you see that?

963

00:54:59,200 --> 00:55:03,600
Is there a need beyond these journals
you mentioned some others

964

00:55:03,600 --> 00:55:06,600
we haven't mentioned?

965

00:55:07,600 --> 00:55:10,080
I don't know that there's
a need for anything additional.

966

00:55:10,080 --> 00:55:12,960
I think we

we first need to work with what we have.

967

00:55:12,960 --> 00:55:15,800

You know, there's always that tendency
to create something new

968

00:55:15,800 --> 00:55:18,800

because you don't want to tweak
would already exist.

969

00:55:18,960 --> 00:55:20,800

You know, just work with what you have.

970

00:55:20,800 --> 00:55:22,120

We have three food journals.

971

00:55:22,120 --> 00:55:28,040

And for a field our size
I think that's really, really ample

972

00:55:28,040 --> 00:55:31,040

because they all three offer
something very different.

973

00:55:31,040 --> 00:55:36,040

Different.

At the same time

974

00:55:36,040 --> 00:55:40,000

people aren't limited to only publishing
in our three journals.

975

00:55:40,000 --> 00:55:40,480

Right.

976

00:55:40,480 --> 00:55:45,680

I mean, Radical History Review and,
you know, the international journal

977

00:55:45,680 --> 00:55:48,880
of this, that and the other
everybody's publishing food stuff.

978
00:55:48,880 --> 00:55:50,640
That's why I'm suggesting

979
00:55:51,960 --> 00:55:53,680
that some kind of statement

980
00:55:53,680 --> 00:55:56,680
put on our website about, hey,
so you're interested in food

981
00:55:56,680 --> 00:55:59,680
studies, these are some things
you might want to know.

982
00:56:00,040 --> 00:56:02,800
Some of the sources
you might want to think about because, you

983
00:56:02,800 --> 00:56:06,720
know, folks out there who don't do food
studies work in the main.

984
00:56:07,240 --> 00:56:10,240
Really
sometimes I think think they're creating,

985
00:56:10,360 --> 00:56:13,560
a new the, you know,

986
00:56:13,600 --> 00:56:17,400
like they're the ones that came up
with this, you know, I had a student one

987
00:56:17,400 --> 00:56:21,960
time, tell me about the study
that they were doing in communication.

988

00:56:22,000 --> 00:56:24,880

I'm like, well, you know, there's a whole body of literature out there on that.

989

00:56:24,880 --> 00:56:27,440

And they were like, really? You know, you see what I mean?

990

00:56:27,440 --> 00:56:31,560

And so I'm like, you do know there's a field called food studies, right?

991

00:56:32,080 --> 00:56:33,400

No, they don't.

992

00:56:33,400 --> 00:56:38,440

And and I feel like that ASFS does the work does the work

993

00:56:38,440 --> 00:56:42,240

that we do a disservice by not taking that approach?

994

00:56:42,240 --> 00:56:46,040

Because let me tell you, MLA is not going to let you just publish in PMLA.

995

00:56:46,360 --> 00:56:49,000

Yeah. You know, or American history or,

996

00:56:50,200 --> 00:56:53,160

you know, isn't going to just let you publish there

997

00:56:53,160 --> 00:56:57,400

or, again, some of these other journals that there's a clearinghouse.

998

00:56:57,400 --> 00:57:00,280

And so I think
we need to have one as well.

999

00:57:00,280 --> 00:57:04,320

And I do think as, as the editor in chief,
Carol Counihan

1000

00:57:04,360 --> 00:57:09,360

does a great job of that
with, Food and Foodways.

1001

00:57:09,360 --> 00:57:12,320

You know,
she it's very clear to tell people often,

1002

00:57:12,320 --> 00:57:14,680

okay, this is not food studies, really.

1003

00:57:14,680 --> 00:57:17,240

This is actually neuroscience.

1004

00:57:17,240 --> 00:57:20,240

And you should probably publish
in the neuroscience journal.

1005

00:57:20,600 --> 00:57:24,680

Because what we don't want
is to just pass everything off

1006

00:57:24,680 --> 00:57:28,000

as food studies work,
because then you're not

1007

00:57:28,320 --> 00:57:32,120

getting at the essence of what, what we do

1008

00:57:32,160 --> 00:57:35,160

and the arguments
that we're trying to make.

1009

00:57:36,600 --> 00:57:40,880

And so here I'm not arguing for,
I'm saying those three are enough

1010

00:57:40,880 --> 00:57:44,560

because if we have our imprint

1011

00:57:44,560 --> 00:57:48,640

on other publications in a way that

1012

00:57:50,000 --> 00:57:52,080

says, yes, this person is

1013

00:57:52,080 --> 00:57:55,960

is doing food studies work,
I think we're okay, especially since

1014

00:57:56,720 --> 00:57:59,200

we who do this work are often

1015

00:57:59,200 --> 00:58:02,200

the ones who are reviewing
for these other journals.

1016

00:58:02,440 --> 00:58:05,440

Yeah, because they don't have anyone there
like I know, you know,

1017

00:58:05,920 --> 00:58:06,960

it happens all the time.

1018

00:58:06,960 --> 00:58:07,960

All the time. Right?

1019

00:58:07,960 --> 00:58:13,720

I was asked to do a, you know, review
something for the Journal of Geriatrics,

1020
00:58:13,720 --> 00:58:17,520
you know,
because it dealt with food and culture,

1021
00:58:17,520 --> 00:58:19,160
food, culture and literature, actually.

1022
00:58:19,160 --> 00:58:22,600
And unfortunately,
that that request came through at a time

1023
00:58:22,600 --> 00:58:25,600
that I was dealing
with my own funeralizing,

1024
00:58:26,080 --> 00:58:29,520
and so I wasn't able
to get the review completed.

1025
00:58:29,520 --> 00:58:35,000
But the bottom line is, you know, I was
I was honored to be asked

1026
00:58:35,000 --> 00:58:38,600
because I'm like, now I'm engaging
this other field, which is great.

1027
00:58:39,280 --> 00:58:43,240
But, ultimately, you know,

1028
00:58:43,680 --> 00:58:46,680
I don't know if the
what became of the piece,

1029
00:58:47,040 --> 00:58:50,120
but yeah, I just think we should recognize

1030
00:58:50,120 --> 00:58:53,240
that those are dynamics

that reflect on the field.

1031

00:58:55,280 --> 00:58:55,920

Good.

1032

00:58:55,920 --> 00:58:57,920

So they raised this

1033

00:58:57,920 --> 00:59:02,280

Okay, I'll say a point of reference
in my old department at NYU.

1034

00:59:02,280 --> 00:59:05,280

Initially,
they had two ways you could study food,

1035

00:59:05,280 --> 00:59:07,040

at least in the Master's level.

1036

00:59:07,040 --> 00:59:10,680

They you studied it kind of
through humanities or social sciences.

1037

00:59:10,800 --> 00:59:14,360

Social sciences,
you know, environmental studies,

1038

00:59:14,520 --> 00:59:18,800

economics, poli sci
as opposed to lit, anthro, etc..

1039

00:59:19,320 --> 00:59:22,240

And so they have this question

1040

00:59:22,240 --> 00:59:28,360

or outline of three pillars
that define food production, distribution,

1041

00:59:28,360 --> 00:59:31,360

and consumption that are outside

1042

00:59:31,800 --> 00:59:34,800

traditional academic labor in quotes.

1043

00:59:35,440 --> 00:59:38,480

How do we, as food studies scholar,

1044

00:59:38,840 --> 00:59:42,440

try to integrate our research
or lived experience with

1045

00:59:42,680 --> 00:59:46,320

within this definitions of labor
or varying

1046

00:59:46,320 --> 00:59:49,320

definitions of labor?

1047

00:59:50,640 --> 00:59:53,640

Well, I mean.

1048

00:59:56,440 --> 00:59:59,440

We integrated by.

1049

01:00:01,600 --> 01:00:03,920

If you're going to talk
about your lived experience.

1050

01:00:06,080 --> 01:00:07,880

And in the areas

1051

01:00:07,880 --> 01:00:11,000

perhaps that you study
or that you have experience,

1052

01:00:11,680 --> 01:00:14,680

I mean, it goes back to what
I was sharing early on

1053

01:00:15,240 --> 01:00:18,680
about the reasons why I tease out

1054

01:00:18,880 --> 01:00:21,880
what happens when you are preparing a meal

1055

01:00:22,840 --> 01:00:26,240
that's based on a gendered perspective of

1056

01:00:26,280 --> 01:00:30,760
in the cases that I've been talking about,
is based on a racialized perspective.

1057

01:00:32,240 --> 01:00:36,520
And it speaks very much to labor,

1058

01:00:36,520 --> 01:00:40,120
which, of course,
for a lot of African-American,

1059

01:00:40,600 --> 01:00:44,240
people who do work around

1060

01:00:44,240 --> 01:00:47,800
black food studies,
labor is at the center

1061

01:00:47,800 --> 01:00:51,880
of that conversation, because more often
than not, we're laboring for someone else.

1062

01:00:51,880 --> 01:00:52,480
Right?

1063

01:00:52,480 --> 01:00:55,840
Whether it was on plantations,

1064

01:00:55,840 --> 01:00:59,080
on farms, in sharecropping situations.

1065
01:00:59,680 --> 01:01:00,120
Gee's Bend

1066
01:01:00,120 --> 01:01:04,240
and the whole,
you know, horror of what happened there.

1067
01:01:04,640 --> 01:01:08,680
So, it's either
it's always been either been our labor

1068
01:01:08,680 --> 01:01:13,120
has been exploited or is non-existent
or not even acknowledged.

1069
01:01:14,880 --> 01:01:17,880
Or, you know, we are

1070
01:01:18,000 --> 01:01:22,240
doing the work of carrying
something on our back.

1071
01:01:22,520 --> 01:01:28,760
I was thinking about this the other day,
with the dandyism at the Met Gala.

1072
01:01:29,000 --> 01:01:30,200
Right.

1073
01:01:30,200 --> 01:01:32,920
Because, you know, I as
I was telling the audience

1074
01:01:32,920 --> 01:01:37,440
over the weekend in Building Houses,
I do a read of,

1075
01:01:37,800 --> 01:01:41,240
the sheet music, greeting cards, note
cards,

1076
01:01:42,160 --> 01:01:48,240
stereo views,
all of which have this image of,

1077
01:01:48,240 --> 01:01:52,960
Black men more than likely
stealing chicken or taking chicken.

1078
01:01:53,360 --> 01:01:57,800
Who's in the top coat with a top hat
or some kind of bowler

1079
01:01:58,440 --> 01:02:01,440
bomb hat or what have you.

1080
01:02:02,040 --> 01:02:06,760
And that image
is also in Birth of a Nation.

1081
01:02:09,040 --> 01:02:10,520
And that dandy.

1082
01:02:10,520 --> 01:02:13,360
Yes. That's it, that's it, that's it.

1083
01:02:13,360 --> 01:02:14,800
I have that in my collection.

1084
01:02:14,800 --> 01:02:16,360
I love that image. Right.

1085
01:02:16,360 --> 01:02:18,360
And, you know,
this is the thing I don't know

1086
01:02:18,360 --> 01:02:21,800
if your caption says
the same thing is the caption that I have,

1087
01:02:22,480 --> 01:02:25,000
because I've, I've seen that same image

1088
01:02:25,000 --> 01:02:28,720
with different captions
or the same caption on a different image.

1089
01:02:31,280 --> 01:02:31,840
But that

1090
01:02:31,840 --> 01:02:34,840
that person was it was known as zip coon.

1091
01:02:35,000 --> 01:02:36,480
Right.

1092
01:02:36,480 --> 01:02:38,880
And that very much ties in

1093
01:02:38,880 --> 01:02:41,880
to the dandy, you know, image.

1094
01:02:41,880 --> 01:02:45,000
So again, it's like every, you know, you

1095
01:02:45,000 --> 01:02:49,240
I can see almost anything
and see Black food in there.

1096
01:02:49,480 --> 01:02:50,480
Right.

1097
01:02:50,480 --> 01:02:55,480
Or some element of, of food

related to Black people and our role in it

1098

01:02:55,960 --> 01:03:00,280

in procuring and preparing and presenting

1099

01:03:00,520 --> 01:03:05,920

and consuming in discarding

and then, you know, runs the gambit.

1100

01:03:06,200 --> 01:03:07,760

Right.

1101

01:03:07,760 --> 01:03:10,520

And if you're going to stick
with that image for a second,

1102

01:03:10,520 --> 01:03:13,520

if I could pick it up
and look to,

1103

01:03:13,720 --> 01:03:16,320

mine has, I think, seven languages.

1104

01:03:16,320 --> 01:03:18,000

Russian. It's got Portuguese.

1105

01:03:18,000 --> 01:03:21,280

It's got, it's got it's not it has French,
it has Spanish.

1106

01:03:22,080 --> 01:03:25,120

I think it has German,
but it has Swedish like.

1107

01:03:25,120 --> 01:03:29,280

Okay, so what is this about this
circulation in the early 20th century?

1108

01:03:29,280 --> 01:03:29,760

That's right.

1109

01:03:29,760 --> 01:03:33,640

The talk about Black labor
and Black food and Black quote unquote,

1110

01:03:33,640 --> 01:03:39,160

criminality and Black dandyism
all in one package. Yes.

1111

01:03:39,680 --> 01:03:42,000

Which speak
And stereotypes, right?

1112

01:03:42,000 --> 01:03:47,240

And so to know that
that image circulated so widely,

1113

01:03:47,600 --> 01:03:52,680

a stereotypical image mind you of people
with chicken and watermelon.

1114

01:03:53,120 --> 01:03:54,800

You know, this is what I mean.

1115

01:03:54,800 --> 01:03:57,880

This is why you can't
just get back to the food, okay?

1116

01:03:57,880 --> 01:03:58,480

Pick a food.

1117

01:03:58,480 --> 01:04:01,360

Let me. Let's have that conversation too.

1118

01:04:01,360 --> 01:04:02,320

Right.

1119

01:04:02,320 --> 01:04:05,800

The, the the ways in which

1120

01:04:05,800 --> 01:04:09,960
systemic and systematic issues of racism

1121

01:04:10,520 --> 01:04:16,320
and inequality and disinformation

1122

01:04:17,080 --> 01:04:22,360
and, misrepresentation permeate food.

1123

01:04:23,400 --> 01:04:25,200
The layers.

1124

01:04:25,200 --> 01:04:29,160
It'll take us multiple lifetime times
to unpack it.

1125

01:04:29,680 --> 01:04:30,440
Right.

1126

01:04:30,440 --> 01:04:33,600
And so when we start talking

1127

01:04:33,600 --> 01:04:37,240
about this role of ASFS

1128

01:04:37,240 --> 01:04:40,960
it's a heavy one for us,

1129

01:04:41,200 --> 01:04:44,000
this is why I don't

1130

01:04:44,000 --> 01:04:47,200
attend oftentimes a lot of these meetings,
because

1131

01:04:48,400 --> 01:04:52,520

I don't have the patience
for that way of thinking any longer.

1132
01:04:52,520 --> 01:04:55,520
We've been doing this work
for a very long time.

1133
01:04:55,600 --> 01:05:02,040
And we need roles
where within the organization,

1134
01:05:02,040 --> 01:05:04,480
as a part of the organization,

1135
01:05:04,480 --> 01:05:08,560
as a part of the history
and future of the organization,

1136
01:05:08,680 --> 01:05:14,160
and where multiple view viewpoints
are going to be expected,

1137
01:05:14,240 --> 01:05:17,240
not as,

1138
01:05:17,800 --> 01:05:22,000
As an anomaly,
but as an essential part of building out

1139
01:05:22,000 --> 01:05:27,000
what we understand to be the Association
for the Study of Food and Society.

1140
01:05:27,640 --> 01:05:28,440
Right.

1141
01:05:28,440 --> 01:05:31,880
I tell people all the time, you know,

1142

01:05:31,880 --> 01:05:36,160
we haven't even begun, for example,
to talk about food and movement.

1143
01:05:37,000 --> 01:05:41,040
And so I was telling,
you know, Ava Purkiss wrote this book

1144
01:05:41,040 --> 01:05:44,040
about Black women and exercise,

1145
01:05:44,320 --> 01:05:47,680
and a phenomenal book, and,

1146
01:05:48,640 --> 01:05:49,920
you know,

1147
01:05:49,920 --> 01:05:53,040
these notions
that Black people don't like to exercise.

1148
01:05:53,040 --> 01:05:56,640
We don't like to work out, you know,
we want to be unhealthy.

1149
01:05:56,640 --> 01:05:57,160
We want our bodies.

1150
01:05:57,160 --> 01:06:00,080
I say this
all the time is part of Eating While Black.

1151
01:06:00,080 --> 01:06:04,240
But if you want to have that conversation,
Ahmaud Arbery has a word for you.

1152
01:06:04,600 --> 01:06:09,080
You know, because he was out exercising,
trying to heal his body

1153

01:06:09,080 --> 01:06:12,880

and be well when he was gunned down
by white supremacists.

1154

01:06:12,880 --> 01:06:13,240

Right?

1155

01:06:13,240 --> 01:06:18,200

So, don't tell me that
that is not a food conversation,

1156

01:06:18,520 --> 01:06:24,640

you know, because it gets right back into,
this notion that Black people are lazy

1157

01:06:24,640 --> 01:06:28,640

and we're not this and we're not that
when we're always ever present.

1158

01:06:28,960 --> 01:06:32,440

We were in Davis
the other day, as I said, in UC Davis,

1159

01:06:32,440 --> 01:06:35,240

and we saw these young Black men
running down the street,

1160

01:06:35,240 --> 01:06:38,480

and we're really nervous for them
because it was late at night.

1161

01:06:39,040 --> 01:06:42,160

And I mean just that very anywhere else

1162

01:06:42,160 --> 01:06:46,160

that could have been misconstrued
as theft as something.

1163

01:06:46,160 --> 01:06:48,120

And, you know, it's hard

1164

01:06:48,120 --> 01:06:52,000
to believe we still live in this era
where we're having these conversations,

1165

01:06:53,320 --> 01:06:56,320
but we are, you know, and,

1166

01:06:56,480 --> 01:06:59,880
it would be nothing for someone to say,
oh, he must have stolen something

1167

01:06:59,880 --> 01:07:01,480
oh he probably stole a watermelon.

1168

01:07:01,480 --> 01:07:05,680
So, you know, literally,
I can't even begin to say,

1169

01:07:05,920 --> 01:07:08,480
oh, that wouldn't never happen,
because we know that it would.

1170

01:07:08,480 --> 01:07:13,960
And I think that ASFS as not recognizing
that level

1171

01:07:15,280 --> 01:07:19,280
of day to day
life for Black people in America,

1172

01:07:19,280 --> 01:07:22,360
but beyond the American walls, beyond.

1173

01:07:22,840 --> 01:07:25,320
Right.

1174

01:07:25,320 --> 01:07:30,640

Does a disservice to those of us
who do this

1175

01:07:30,640 --> 01:07:35,160
work on a day to day basis.
Yeah, I was really grateful

1176

01:07:35,320 --> 01:07:40,320
I don't know if you saw when he was gunned
down, several runners magazines,

1177

01:07:40,520 --> 01:07:44,760
championed that Black people
should be able to run, run.

1178

01:07:44,760 --> 01:07:46,680
Absolutely.
Yeah.

1179

01:07:46,680 --> 01:07:49,720
So they raise a question
that I think we've just addressed, but

1180

01:07:50,200 --> 01:07:55,080
basically has the have we gone
too big for our britches in the sense of

1181

01:07:55,480 --> 01:07:59,800
are there too many cuisines and subjects
than there are people studying them?

1182

01:08:00,280 --> 01:08:04,680
And I think the answer you just gave shows
that we have more work that can be done.

1183

01:08:05,080 --> 01:08:08,480
Yes. I mean, we're tip of the iceberg
on a certain level.

1184

01:08:08,920 --> 01:08:10,240

Yeah, absolutely.
Okay.

1185
01:08:10,240 --> 01:08:12,720
I mean who cares, too many topics. What?
Yeah.

1186
01:08:12,720 --> 01:08:13,840
That's what I think. Yeah.

1187
01:08:13,840 --> 01:08:15,320
Because you got

1188
01:08:15,320 --> 01:08:18,840
I mean, how do you tell people
that their conversations

1189
01:08:18,840 --> 01:08:22,640
about their lives
are not important or relevant or necessary

1190
01:08:23,320 --> 01:08:25,120
and, you know, to what you said too
I just want to

1191
01:08:25,120 --> 01:08:28,360
say, let's move, Michelle Obama,
that they're trying to go up now.

1192
01:08:28,600 --> 01:08:31,560
Oh yeah, that's a whole I mean, that's

1193
01:08:31,560 --> 01:08:34,560
a whole other conversation,
you know, just.

1194
01:08:34,600 --> 01:08:36,000
Yeah. Yeah.

1195

01:08:36,000 --> 01:08:39,520

You know, so now we're in this part
that they're talking about

1196

01:08:39,520 --> 01:08:42,920

called cultural ethnicity,
ethnicity, class, and diversity,

1197

01:08:43,760 --> 01:08:48,040

and they're asking pointed questions
about the diversity of its membership,

1198

01:08:48,240 --> 01:08:52,840

of the membership along
cultural, ethnic, class, gender,

1199

01:08:53,880 --> 01:08:56,880

sexuality, generational terms

1200

01:08:57,880 --> 01:09:00,880

broadly, I think it's growing.

1201

01:09:01,200 --> 01:09:03,640

I see more diversity than I used to.

1202

01:09:03,640 --> 01:09:04,960

Yeah.

1203

01:09:04,960 --> 01:09:07,080

And that. Yay for them. Yeah.

1204

01:09:07,080 --> 01:09:10,960

And so that, you know,
so there's a time now where it seems to me

1205

01:09:10,960 --> 01:09:15,360

that we've outgrown
this sort of older models of voting and,

1206

01:09:15,680 --> 01:09:18,920
you know, inviting people
to be a part of the board.

1207
01:09:19,360 --> 01:09:21,360
And I shared all this with our colleague.

1208
01:09:21,360 --> 01:09:26,280
I mean, you know, as we grow, there are
lots of things that have to be worked out,

1209
01:09:26,720 --> 01:09:27,320
but there are

1210
01:09:27,320 --> 01:09:31,200
lots of midsize organizations,
so we don't have to reinvent the wheel.

1211
01:09:31,200 --> 01:09:31,560
Right?

1212
01:09:31,560 --> 01:09:36,040
American Folklore
and others have a very systematic way

1213
01:09:36,040 --> 01:09:41,520
of recognizing the will of the body
and their desires.

1214
01:09:41,520 --> 01:09:45,240
But long gone are the ages
when we can just sort of say,

1215
01:09:46,000 --> 01:09:50,960
you know, well, you've got to do X,
Y, and Z in order to be on the board.

1216
01:09:50,960 --> 01:09:52,280
I mean, then we need to do

1217
01:09:52,280 --> 01:09:56,160
some voting on the bylaws
to change things, because time is changed.

1218
01:09:57,200 --> 01:10:00,200
And it's you know, I know that
from when I was in Southern Foodways,

1219
01:10:00,360 --> 01:10:03,040
we ended up having two boards
because they needed

1220
01:10:03,040 --> 01:10:06,040
an advisory board who brought in money
and they needed a creative board.

1221
01:10:06,240 --> 01:10:07,200
That's right.

1222
01:10:07,200 --> 01:10:10,200
And they're they're totally distinct.

1223
01:10:10,400 --> 01:10:12,560
Absolutely.
They're distinct. And we need that.

1224
01:10:12,560 --> 01:10:15,920
And we need to hear more voices
from South Africa.

1225
01:10:15,920 --> 01:10:18,200
We need to bring more voices from Brazil.

1226
01:10:18,200 --> 01:10:22,320
Yeah, we need to hear more voices from,
you know, the Philippines.

1227
01:10:22,320 --> 01:10:24,880
And so and the people are doing this work.

1228
01:10:24,880 --> 01:10:25,200
Yeah.

1229
01:10:25,200 --> 01:10:30,720
You know, and so having a sort
of international set of voices that is

1230
01:10:30,720 --> 01:10:35,480
does not only see international
as European.

1231
01:10:36,200 --> 01:10:41,160
I think is is an important direction
that we need to move in because,

1232
01:10:41,880 --> 01:10:45,120
that's where we have grown to.

1233
01:10:45,120 --> 01:10:50,720
And, and the organization should begin to
reflect the makeup of the, of the field,

1234
01:10:51,160 --> 01:10:55,920
even if it doesn't reflect right now
the makeup of the organization itself.

1235
01:10:56,240 --> 01:10:59,720
Well, I don't know if you got involved
with this conversation with Dan,

1236
01:10:59,720 --> 01:11:04,080
the new president, but I did, in part
because I'm on this committee.

1237
01:11:04,080 --> 01:11:08,320
But, one of the things I thought
was interesting that is germane

1238

01:11:08,320 --> 01:11:12,360
to what we're talking about
is that he you know, he's a very,

1239
01:11:13,360 --> 01:11:15,360
at times theoretical guy,

1240
01:11:15,360 --> 01:11:17,760
talking about the nature

1241
01:11:17,760 --> 01:11:20,760
of an organization in this climate

1242
01:11:20,800 --> 01:11:25,480
and particularly that by happenstance,
this year we start on Juneteenth.

1243
01:11:25,800 --> 01:11:28,600
So the title, official title
has race in the title,

1244
01:11:28,600 --> 01:11:31,600
and we have this new racist president.

1245
01:11:32,040 --> 01:11:34,000
And the issues are

1246
01:11:34,000 --> 01:11:37,880
themes that often get taken up around
climate change and gender

1247
01:11:37,880 --> 01:11:42,880
and race and labor are antithetical
to the administration's belief system.

1248
01:11:42,880 --> 01:11:47,560
And so I think you probably know this,
but there are several mechanisms

1249

01:11:47,560 --> 01:11:50,640
so that if you are, school
that needs you to have

1250
01:11:50,640 --> 01:11:53,680
a certificate to reimburse you,
they'll make a blank one.

1251
01:11:53,680 --> 01:11:55,400
So it doesn't say anything about race.

1252
01:11:55,400 --> 01:11:58,640
You need to have your pronouns
removed, etc..

1253
01:11:59,120 --> 01:12:04,480
And as part of it, as any nonprofit,
you have to have a public meeting.

1254
01:12:05,640 --> 01:12:08,440
But it's and according to Dan's logic,

1255
01:12:08,440 --> 01:12:11,880
which I don't I'm
not necessarily disagreeing with.

1256
01:12:12,720 --> 01:12:16,400
One of the hidden agendas
of this administration is to make it

1257
01:12:16,400 --> 01:12:21,880
very physically difficult
for organizations to exist, in fraternal way

1258
01:12:22,360 --> 01:12:26,760
and into our earlier question, I guess, is
the question I'm trying to formulate

1259
01:12:27,440 --> 01:12:30,880
as opposed to other journals,

I think, modalities

1260

01:12:31,280 --> 01:12:36,040
and what you're talking about
because, I know, for example,

1261

01:12:37,080 --> 01:12:39,240
my organizations

1262

01:12:39,240 --> 01:12:43,200
like LASA and BRASA
that are about Latin America flip

1263

01:12:43,200 --> 01:12:46,880
generally between
or as what flips between,

1264

01:12:47,400 --> 01:12:50,280
but then some of them, I understand

1265

01:12:50,280 --> 01:12:53,280
it's expensive to add a hybrid component.

1266

01:12:53,560 --> 01:12:58,360
I think we have to really rethink
what it means to bring people together

1267

01:12:58,760 --> 01:13:02,160
in real time, in virtual time, in hybrid
time,

1268

01:13:02,720 --> 01:13:06,280
to be able to extend these conversations
to where they need

1269

01:13:06,280 --> 01:13:11,240
to find their voice
or their, their cohort.

1270

01:13:11,680 --> 01:13:15,120
I think that, to me is as much more

1271
01:13:15,840 --> 01:13:19,600
on the front line
of how we want to look forward.

1272
01:13:20,080 --> 01:13:20,920
Yeah.

1273
01:13:22,160 --> 01:13:24,920
And, you know, and to that end,

1274
01:13:24,920 --> 01:13:28,480
I know there have been complaints
that some people who are foreign, I think

1275
01:13:28,480 --> 01:13:32,480
largely European, but whatever have asked
why it has to be in the United States.

1276
01:13:32,720 --> 01:13:35,720
And I think it's particularly
because of the administration.

1277
01:13:36,120 --> 01:13:39,400
But having said that,
I notice from when I've been on the board

1278
01:13:39,400 --> 01:13:43,960
or been a host when I was in New York,
when it's on the coast,

1279
01:13:43,960 --> 01:13:48,880
you get a different, engagement
because people can get from abroad.

1280
01:13:49,720 --> 01:13:52,880
And it's not as and very different than
when it's in the middle of our country.

1281

01:13:53,280 --> 01:13:54,360

Right.

1282

01:13:54,360 --> 01:13:57,360

So I think there's something to be said
for that.

1283

01:13:57,600 --> 01:14:01,600

They're asking a question to go forward

1284

01:14:01,600 --> 01:14:04,600

about how, I guess, how we

1285

01:14:05,560 --> 01:14:08,920

are in conversation or work in conjunction

1286

01:14:09,360 --> 01:14:12,600

with these, area studies

1287

01:14:12,600 --> 01:14:15,600

like women and gender, LatinX,

1288

01:14:16,240 --> 01:14:19,960

East Asian,

you know, more, I guess, more focused

1289

01:14:20,960 --> 01:14:23,960

area studies.

1290

01:14:25,840 --> 01:14:27,320

It's,

1291

01:14:27,320 --> 01:14:30,320

centers or departments and universities.

1292

01:14:30,400 --> 01:14:33,400

And how are we dealing with

1293

01:14:33,720 --> 01:14:36,720
the changing of the guard
and in the Academy?

1294

01:14:38,080 --> 01:14:38,920
Yeah.

1295

01:14:38,920 --> 01:14:40,440
I mean, a couple of things.

1296

01:14:40,440 --> 01:14:44,240
One, I see the point
about not always meeting in the U.S.

1297

01:14:44,240 --> 01:14:47,320
it makes a lot of sense,
except the majority in the membership.

1298

01:14:47,320 --> 01:14:49,080
I think right now is U.S. based.

1299

01:14:49,080 --> 01:14:49,520
Yeah.

1300

01:14:49,520 --> 01:14:52,520
So, that makes a lot of sense as well.

1301

01:14:52,800 --> 01:14:56,320
And so going forward,

1302

01:14:57,120 --> 01:15:00,160
I mean, I'm hoping
that we're not going to remain

1303

01:15:00,160 --> 01:15:02,280
in this cultural moment, you know,

1304

01:15:02,280 --> 01:15:04,960
all hope and we're not going to remain
in this cultural moment.

1305
01:15:04,960 --> 01:15:07,800
I know, I know, right.

1306
01:15:07,800 --> 01:15:11,440
And so we take it one day at a time
and we see what we see.

1307
01:15:11,440 --> 01:15:12,800
Right. It's great

1308
01:15:12,800 --> 01:15:17,760
that ASFS is meeting over Juneteenth and
I remember the conversation around that.

1309
01:15:18,160 --> 01:15:22,000
Unfortunately, I won't be there this year
because I've got another engagement

1310
01:15:22,000 --> 01:15:23,560
because it's Juneteenth right.

1311
01:15:24,880 --> 01:15:26,240
And so there's that piece.

1312
01:15:26,240 --> 01:15:31,320
And then secondly about
how do we engage area studies.

1313
01:15:31,320 --> 01:15:33,400
I mean

1314
01:15:33,400 --> 01:15:35,560
yeah, I, I think we are

1315
01:15:35,560 --> 01:15:38,640

well past having area studies

1316

01:15:39,880 --> 01:15:42,000
meetings. Yeah.

1317

01:15:42,000 --> 01:15:45,160
It's like I said immigrant
food is American food

1318

01:15:45,560 --> 01:15:47,800
area studies is American studies.

1319

01:15:47,800 --> 01:15:49,880
It's it's food studies.

1320

01:15:49,880 --> 01:15:54,080
You know, you just put people
on the program and have at it,

1321

01:15:54,120 --> 01:15:58,320
you know, here's the thing
that's always interesting to me.

1322

01:15:58,320 --> 01:16:01,320
People
are going to find each other at these.

1323

01:16:01,320 --> 01:16:03,760
They're going to do their own area thing.

1324

01:16:03,760 --> 01:16:06,080
And, and I'm happy for them.

1325

01:16:06,080 --> 01:16:09,000
You know, if,
if Asian Americans want to come together

1326

01:16:09,000 --> 01:16:12,280
or Asian people want to go,

you have at it, you know, do your thing.

1327

01:16:12,600 --> 01:16:16,000

You know, we even when we convened at,

1328

01:16:16,480 --> 01:16:20,920

a feminist food studies,
meeting in Minnesota a couple of years

1329

01:16:20,920 --> 01:16:23,800

back, you know, the Black women
who were there got together.

1330

01:16:23,800 --> 01:16:25,320

I mean, that's just an automatic.

1331

01:16:25,320 --> 01:16:27,400

It's like, yeah, we're going to dinner

1332

01:16:27,400 --> 01:16:31,760

and and, oftentimes
you don't have to announce it.

1333

01:16:31,760 --> 01:16:36,000

You just, you know, who who wants to go
to dinner, you know, and then you go and

1334

01:16:37,240 --> 01:16:38,200

and so these

1335

01:16:38,200 --> 01:16:41,200

things are much more organic
without the need

1336

01:16:41,200 --> 01:16:45,360

for always having an intervention
or someone to organize it.

1337

01:16:45,680 --> 01:16:50,320

And ASFS just needs to acknowledge,
I think that, food studies is,

1338

01:16:50,360 --> 01:16:54,000
is celebrated throughout the world
and that we want to hold up everyone

1339

01:16:54,000 --> 01:16:57,800
equally is the point
and give everyone voice and time and space

1340

01:16:58,240 --> 01:17:01,240
to do the work that they are doing.

1341

01:17:03,840 --> 01:17:07,600
So I'll be honest with you,
I feel like we've dealt with that.

1342

01:17:07,600 --> 01:17:10,840
The next area that's asking about national
or international

1343

01:17:12,200 --> 01:17:15,240
engagement,
we've really just spoken about,

1344

01:17:15,360 --> 01:17:20,000
and we've identified, as they do
that it's a largely North

1345

01:17:20,000 --> 01:17:24,120
American organization,
but there is a need to expand the horizon.

1346

01:17:24,880 --> 01:17:27,880
I don't know, there's,

1347

01:17:28,840 --> 01:17:29,920
Anything more to say?

1348
01:17:29,920 --> 01:17:34,000
I'm happy if you have something else
you want to say, but I'm at a place where

1349
01:17:34,480 --> 01:17:37,720
we've touched in
some way on all other topics.

1350
01:17:38,120 --> 01:17:41,880
And then, of course, the
the end game is, you know, the, the

1351
01:17:42,880 --> 01:17:44,800
big bucket,

1352
01:17:44,800 --> 01:17:47,680
you know, hopes for the next 40 years.

1353
01:17:47,680 --> 01:17:50,680
What are the hopes

1354
01:17:50,920 --> 01:17:54,480
for food studies
and ASFS, for the next 40 years.

1355
01:17:54,880 --> 01:17:57,880
And is there anything you'd like to say in
closing?

1356
01:18:01,840 --> 01:18:04,840
Well,
I think what I would say is the future of,

1357
01:18:04,840 --> 01:18:07,600
food studies is that the more we do

1358
01:18:07,600 --> 01:18:10,600
this work,
the more people are excited about it

1359

01:18:11,440 --> 01:18:14,520
and are animated by it
and are going to be doing it,

1360

01:18:14,520 --> 01:18:17,880
and we should
grow as the field is growing.

1361

01:18:18,360 --> 01:18:18,960
Right?

1362

01:18:18,960 --> 01:18:23,200
In the directions that people are going,

1363

01:18:23,640 --> 01:18:26,680
whether it's anthropology

1364

01:18:26,680 --> 01:18:29,680
or anthropological or we are,

1365

01:18:30,280 --> 01:18:33,360
lots of people are going to be writing
about this cultural moment right here

1366

01:18:33,360 --> 01:18:37,760
at some point we're going to see a whole
rack of things around tariffs and so forth,

1367

01:18:38,360 --> 01:18:41,400
and we're also going to be seeing,
like we did with Covid,

1368

01:18:41,720 --> 01:18:46,120
you know, special issues coming out around
what, you know, food around Covid.

1369

01:18:46,320 --> 01:18:49,320
We need to make place for it. Right.

1370
01:18:49,320 --> 01:18:52,160
If we're going to be the Association

1371
01:18:52,160 --> 01:18:55,240
for the Study of Food and Society,
I mean, society's big.

1372
01:18:55,760 --> 01:18:58,360
Yeah. Right. And so you can't

1373
01:19:00,160 --> 01:19:00,880
you can't have

1374
01:19:00,880 --> 01:19:05,200
society and then sort of close off
different facets of society.

1375
01:19:05,200 --> 01:19:05,480
Right?

1376
01:19:05,480 --> 01:19:10,320
So as I see us growing, I just would love
to see the membership grow.

1377
01:19:10,600 --> 01:19:15,880
I would love to see us, engage
different racial, ethnic,

1378
01:19:16,240 --> 01:19:20,520
multiple orientations,
neurodivergence and food.

1379
01:19:20,560 --> 01:19:24,160
I mean, I remember when we did
Taking Food Public Redefining Foodways

1380
01:19:24,160 --> 01:19:28,360
in a Changing World, Carole Counihan

and I, we had one

1381

01:19:28,640 --> 01:19:31,640

article on disability, one.

1382

01:19:31,760 --> 01:19:34,960

It's a whole area now.

It's a whole area

1383

01:19:34,960 --> 01:19:38,520

now, we couldn't find anyone

to write on disability.

1384

01:19:38,920 --> 01:19:39,320

Right.

1385

01:19:39,320 --> 01:19:42,400

And so, you know, let's open that up.

1386

01:19:42,400 --> 01:19:44,160

Let's let's have those conversations.

1387

01:19:44,160 --> 01:19:47,160

We should be seeing those panels so that

1388

01:19:47,400 --> 01:19:50,240

people who are doing that work,

whatever discipline they're

1389

01:19:50,240 --> 01:19:54,080

in, will feel like they can come to ASFS

and have a voice,

1390

01:19:54,080 --> 01:19:58,320

have a home, have a place that they can be

in communion and conversation

1391

01:19:58,600 --> 01:20:01,600

with other scholars who are doing

that work that they're doing.

1392

01:20:01,720 --> 01:20:06,080

So I'm excited about that future
and hope that we remain open,

1393

01:20:06,520 --> 01:20:10,720

and welcoming
to people who want to do that work while

1394

01:20:10,720 --> 01:20:15,160

at the same time being very clear about
this is what food studies can look like.

1395

01:20:15,400 --> 01:20:18,400

This is part of what it should look like,
or beginnings

1396

01:20:18,400 --> 01:20:20,040

of what it should look like.

1397

01:20:20,040 --> 01:20:22,680

And, and,

1398

01:20:22,680 --> 01:20:25,680

and that people need to acknowledge
those earlier,

1399

01:20:25,960 --> 01:20:29,400

you know, groundbreaking work
that helped to set the, the,

1400

01:20:30,040 --> 01:20:32,880

the stage for the work
that is coming behind it.

1401

01:20:32,880 --> 01:20:36,080

So yeah, I can't I can't agree more.

1402

01:20:36,520 --> 01:20:39,280
I had a teacher in graduate school

1403
01:20:39,280 --> 01:20:43,760
whose child has unfortunately died,
who I can't think of her

1404
01:20:44,800 --> 01:20:46,920
disability, but had a severe disability

1405
01:20:46,920 --> 01:20:50,440
that had a lot of physical manifestations
that took her out in her 20s.

1406
01:20:50,840 --> 01:20:53,920
But she had started a disabled
film festival

1407
01:20:54,360 --> 01:20:58,280
that gave me wasn't per se about food,
but food came into it.

1408
01:20:59,080 --> 01:21:02,320
I had a colleague at Montclair State
when I was working as an adjunct

1409
01:21:02,320 --> 01:21:05,320
who is an anthropology, anthropologist,

1410
01:21:05,440 --> 01:21:08,440
disability studies,
and a lot of it was about food.

1411
01:21:08,760 --> 01:21:10,680
And she taught me a whole lot.

1412
01:21:10,680 --> 01:21:14,080
You know, I was on a panel with her,
so I can't agree with you more.

1413
01:21:14,080 --> 01:21:16,080
And, you know, as a closer,
even though I don't

1414
01:21:16,080 --> 01:21:19,960
like to talk about them,
I happened to look at this crazy

1415
01:21:19,960 --> 01:21:24,040
crypto dinner
that he held, in Virginia.

1416
01:21:24,040 --> 01:21:27,120
And when you look
at the I looked up the menu.

1417
01:21:28,240 --> 01:21:30,160
The menu was created

1418
01:21:30,160 --> 01:21:33,040
to have what could be two Mexican
or two Black people

1419
01:21:33,040 --> 01:21:36,040
in the kitchen making

1420
01:21:36,080 --> 01:21:38,880
really quick, catered low

1421
01:21:38,880 --> 01:21:44,080
end for 200 people because, okay,
there's there are Black people

1422
01:21:44,080 --> 01:21:48,760
or colored people in this kitchen
for these elite whites.

1423
01:21:50,040 --> 01:21:52,920
And so for me, I was like,

oh, it's right here.

1424

01:21:52,920 --> 01:21:55,520

I don't really need to write about that,
per se.

1425

01:21:55,520 --> 01:21:57,480

I'm not interested in his stuff.

1426

01:21:57,480 --> 01:21:59,680

But you wonder about food and race.

1427

01:21:59,680 --> 01:22:00,520

It's right here.

1428

01:22:00,520 --> 01:22:04,120

You could see it
just as somebody who was a cook,

1429

01:22:04,400 --> 01:22:07,720

how they structured this meal
and what he was willing to give his guests

1430

01:22:08,080 --> 01:22:12,520

and how much money he put into
hospitality,

1431

01:22:12,520 --> 01:22:16,360

speaks a lot to this moment,
to how he looks at people.

1432

01:22:16,360 --> 01:22:17,240

But who?

1433

01:22:17,240 --> 01:22:20,080

The people he would choose
because he wouldn't have.

1434

01:22:20,080 --> 01:22:22,240

They were not. No offense.
They were not chefs.

1435
01:22:22,240 --> 01:22:24,920
They were line cooks.

1436
01:22:24,920 --> 01:22:27,320
Prep cooks who were given a task,

1437
01:22:28,920 --> 01:22:31,920
and most
likely people, men or women of color.

1438
01:22:32,480 --> 01:22:33,520
Oh, yeah. Most likely.

1439
01:22:33,520 --> 01:22:36,520
I mean, there's a whole discourse,
as we know, to be written

1440
01:22:36,520 --> 01:22:38,920
about food in this moment, right? Yeah.

1441
01:22:38,920 --> 01:22:45,240
From the removal of, of,
immigrant communities

1442
01:22:45,760 --> 01:22:50,000
and what that means for our food supply,
for our labor supply, for,

1443
01:22:50,440 --> 01:22:53,920
you know, the ability to obtain the things

1444
01:22:54,360 --> 01:22:56,960
that we everyday take for granted.

1445
01:22:56,960 --> 01:23:00,720
And so I said

only not to harp on the president, but

1446

01:23:01,520 --> 01:23:04,520

when we speak or spoke about

1447

01:23:05,280 --> 01:23:07,000

race, about,

1448

01:23:07,000 --> 01:23:11,040

too many types of food,

all of these things like it's all right

1449

01:23:11,040 --> 01:23:15,160

there, you have to start to look and it's

it's staring you right in the face.

1450

01:23:15,320 --> 01:23:18,320

Absolutely it is. No, it is, it really is.

1451

01:23:18,760 --> 01:23:24,120

And, that's going to be a conversation

that'll be here for a while, as you know.

1452

01:23:24,160 --> 01:23:24,520

Yeah.

1453

01:23:24,520 --> 01:23:25,920

So that's

1454

01:23:25,920 --> 01:23:31,680

and and as each day passes again,

when we look toward that 40 years,

1455

01:23:31,680 --> 01:23:35,120

we just don't know what's going to happen

in the next day or two,

1456

01:23:35,480 --> 01:23:39,720

in the next moment or two that will turn,

you know, the conversations

1457

01:23:39,720 --> 01:23:40,600
that we're going to be having.

1458

01:23:40,600 --> 01:23:43,760
But as an association, I think it's

1459

01:23:43,760 --> 01:23:46,760
it's important for us to stay pliable,

1460

01:23:46,800 --> 01:23:51,200
and focus
because just like food in a moment, food

1461

01:23:51,200 --> 01:23:55,320
can spoil in a moment,
food can ripen in a moment.

1462

01:23:55,840 --> 01:23:59,680
Food can, you know, disappear, know
and so forth.

1463

01:23:59,680 --> 01:24:02,600
And we need to be as pliable
as the work that we work.

1464

01:24:02,600 --> 01:24:05,560
The, the food that we talk about.

1465

01:24:05,560 --> 01:24:08,640
And the last thing I'm going to say to you
is, you know,

1466

01:24:08,680 --> 01:24:09,760
Nina Mbgengue-Williams.

1467

01:24:09,760 --> 01:24:11,200
I don't know. Nina.

1468

01:24:11,200 --> 01:24:14,800

No. She's so she's, Edna is niece.

1469

01:24:15,080 --> 01:24:19,320

She's the one who transcribed,
the second book.

1470

01:24:19,600 --> 01:24:23,840

And she's her mom, I believe, is Maddie.

1471

01:24:23,840 --> 01:24:26,720

I think it's Maddie. Well,
I don't know if Maddie is still here.

1472

01:24:28,600 --> 01:24:31,240

Because if Maddie is here, she's over 100.

1473

01:24:31,240 --> 01:24:33,840

Nina lives in Denver, I believe.

1474

01:24:33,840 --> 01:24:35,360

At least in Colorado.

1475

01:24:35,360 --> 01:24:38,160

And I get, you know,
if you really are going to go forward

1476

01:24:38,160 --> 01:24:43,560

with the connection you mentioned earlier,
she might be the one to talk to. So.

1477

01:24:43,600 --> 01:24:44,800

So, let me know.

1478

01:24:44,800 --> 01:24:46,160

Okay. I will I will.

1479

01:24:46,160 --> 01:24:49,160
She's a good lady. She she she's solid.

1480
01:24:49,400 --> 01:24:52,600
Okay. I definitely will. Always good to talk
with you Scott.

1481
01:24:52,600 --> 01:24:54,080
Yeah this was a treat for me.

1482
01:24:54,080 --> 01:24:56,360
I was really happy to get this assignment.

1483
01:24:56,360 --> 01:24:57,640
Excellent. Thank you.

1484
01:24:57,640 --> 01:25:00,320
I appreciate all your flexibility.

1485
01:25:00,320 --> 01:25:02,480
Oh, hey. We're in this together.