

RADICAL TEACHER

A SOCIALIST, FEMINIST, AND ANTI-RACIST JOURNAL ON THE THEORY AND PRACTICE OF TEACHING

“Good For You and Good To You”: The Importance of Emphasizing Race When Radicalizing Students Around the Food Movement

By John M. Burdick



STAFF OF SYLVIA'S, A LEGENDARY SOUL-FOOD RESTAURANT
IN HARLEM, NEW YORK
PHOTO COURTESY OF THE LIBRARY OF CONGRESS

"Slavery is over cousin,
But then at lunch it wasn't.
If food is the last plantation
Then I'm Harriet Tubman"

--Stic Man of Dead Prez, "Scar Strangled Banner"

The diverse environmental and food justice initiatives that comprise the contemporary "Food Movement" undeniably have the potential of offering radical and anti-capitalist alternatives to the corporate agribusiness domination of the global food system. Since the early 1960s, farmers, chefs, grocers, educators, environmentalists, labor organizers, consumers, and a plethora of food justice activists have, by seeing all facets of food as political, worked with much success to fundamentally reshape food production, circulation, and consumption throughout the United States.

Despite the many important challenges being made to the corporate food system, the full radical potential of the varied components that comprise this Movement are often undermined by its (and, more broadly, "foodie" culture's) attachment to a problematic racial politics. Many of the alternative food initiatives emerging in the 1960s materialized as primarily white, self-styled countercultural utopian projects and back to the land movements, formed in part to escape both the strife and privileges of city life.¹ While these numerous alternative food projects emerged under the pretext of moral, ethical, and environmental justifications, many simultaneously exuded a discourse driven by racially exclusionary and color-blind rhetoric that undercut its ability to fully address the ways by which the corporate domination of the food system disproportionately impacts low income communities and communities of color. Of course there is no denying that this movement had radical aims, many of which were and are being currently realized. However, by frequently utilizing discourses of pastoralism, localism, purity, a premium placed on agricultural labor, and an idealized national image of a lush agricultural past, many of the advocates of the Food Movement have conjured a romanticized and whitewashed vision of American agriculture. This romanticized vision works to erase both the past and present of an American agricultural and food access system predicated on racial exploitation.² By failing to fully address our collective agricultural legacy founded on structures of institutional racism that forced African Americans and Mexicans into agricultural labor and removed Indigenous peoples (Mexicans and African Americans as well) from their land, the various practitioners of the alternative Food Movement unconsciously coded spaces of alternative food practice as white, resulting in the vast majority of those involved in alternative food being both white and (for both economic and cultural reasons) socially middle to upper class.³

To be more direct, the Alternative Food Movement, and subsequently the education in it, is dominated by progressive whites in positions of social and economic privilege. Especially at the University level, be it in programs or courses in sustainable agriculture, nutrition, food policy, food systems, or the many that fall under the broad umbrella of *Food Studies*, the pedagogy of alternative food is largely a white, middle-class endeavor. As a result, many of the courses and programs espousing alternative food practices fail to take a critical position toward these problematic racial politics as they impact their teaching of the Alternative Food Movement. This is not to say that there are not an ever increasing number of important challenges to the corporate food system being made by working-class communities of color, many of which I will address further in the article. Rather, in pointing out the problematic racial logics, I aim to critique the ways by which white, urban, and middle/upper-classed subject positions are continually articulated through these romanticized and pseudo-nativist/settler colonial attachments to local and organic foodways and their continual reproduction through alternative food pedagogy.⁴

***The Alternative Food Movement,
and subsequently the education in
it, is dominated by progressive
whites in positions of social and
economic privilege.***

These problematic racial logics have not gone unnoticed. An increasing number of food educators are critiquing the ways by which race and class influence our food system, especially among those courses that place the labor conditions of food industry workers at the center of their curriculums. Nonetheless, as Julie Guthman highlights, even when attempting to address issues of race in their curriculums, food scholars frequently utilize two problematic pedagogical strategies. The first, which Guthman labels the discourse of "if they only knew," is the prevalent notion in alternative food education that if food advocates and educators could simply inform more people, including communities of color, about the benefits of alternative food practice, these groups would undoubtedly change their consumption patterns and partake in the movement's unarguably beneficial undertakings. Under such logic, white non-profits (which often tend to dominate resources and funding) are placed in positions of authority over food justice and food security initiatives, as seemingly well-intentioned white activists and educators enter into communities of color under the assumption that their ways of thinking, and their approach to alternative agriculture, are not only best for themselves, but also for the community which they are entering.⁵ This rhetoric not only reinforces a legacy of white privilege but also blatantly denies the lived realities of systemic structures like poverty, food deserts, urban decay, and inadequate public transportation that disproportionately affect communities of color and restrict many communities' access to quality food. Perhaps even more troubling, in simply thrusting the aims of the Alternative Food Movement into racialized

communities without challenging the Movement's whitewashed rhetoric, it denies that certain food choices, cuisines, and consumption patterns have deep histories that are of central importance to the maintenance of many communities' cultural identities.

The second problematic pedagogical strategy, which Guthman labels "inviting others to the table," is a multicultural approach predicated on inviting an increased multiplicity of voices to the conversation on food practices and policies.⁶ In a pedagogical sense, this strategy has resulted in an increased diversity of the initiatives that food educators are exposing their students to. And in fact many food educators do now teach their students about alternative food projects emerging from, by, and for communities of color. While this is a handy gesture, as critics of multicultural education have made clear for over a decade, simply adding a multiplicity of voices to our curriculums does not in and of itself shift the pedagogy towards more productive, and ultimately more racially just, ends. In this "inviting others to the table" approach, students are not given a foundational and in-depth engagement with the facets of the Alternative Food Movement emerging from and ultimately benefiting communities of color. Rather, the food radicalism emerging from these communities is often tacked on as superficial supplements to an existing curriculum that foregrounds white normativity and whitewashed food practices.

It is my contention that as radical educators and food activists, we must push beyond these two limiting paradigms that drive most alternative food education. As educators, we must reject shallow attempts at expanding the reach of our educational initiatives, often resulting in white food scholars and activists entering into communities of color like food missionaries, attempting to "teach" communities of color how to farm or to preach the benefits of organic agriculture. As food educators we must refuse a blind espousal of "healthier" diets that are predicated on whitewashed conceptions of both health and cuisine. As food educators we must refrain from ineffectively and superficially attempting to include a handful of perspectives from communities of color in our teaching materials on food radicalism.

Rather, we must fundamentally rewrite and reshape the very foundations of our food pedagogy to foreground the ways by which the food system is and always has been driven by the exploitation of bodies of color, the forced removal of Indigenous peoples from their homelands, and the ways by which food access continues to be predicated on systems of power that perpetuate racial genocide. This must be accomplished not by superficially adding projects from within inner city communities of color to our curriculums, but rather by fundamentally grounding our food curriculums in the racialized history of the American food system. We must redraft our curriculums, refusing to

project whitewashed critiques of the corporate dominated food system outward, and rather create a space where the voices, perspectives, histories, and approaches of food justice advocates of color are foundational and at the core of our courses. Not only will this force us to push our students (and ourselves) beyond the troubling racial logics that hinder much of alternative food practice, but we will also be able to impel our students towards a fuller and more radical food consciousness. One that is not located just in food related issues, but also grounded in a foundational critique of the complex hierarchal systems of power and oppression that drive American society.

Taking this stance that the full radical potential of the Food Movement can only be achieved through a critical engagement with contemporary racial politics, this article offers a select handful of pedagogical strategies that move beyond the "if they only knew" and "inviting others to the table" paradigms. Specifically, the remainder of this article draws upon my experiences from a unit taught on "soul food" in an undergraduate course on the cultural politics of the US Food System. I will reflect on my experiences in which I attempted to use an interdisciplinary and historical examination of soul food to grapple with complex phenomena such as slavery, globalization, colonialism, immigration, transnational identities, and neoliberalism while remaining committed to the ultimate goal of radicalizing students around issues related to food politics and racial justice.

In the spring of 2013, I was given the opportunity to design and teach a course on the politics of American food culture at the University at Buffalo (SUNY). Such a course had never been taught at this University and it took much

convincing of university administrators and undergraduate students alike that the production, circulation, and consumption of food was a subject worthy of rigorous academic attention. After meeting the University's fairly strict minimum enrollment requirements, I set out to teach the course with two main goals.⁷ The first was to explore the connections between what we eat and who we are -- "we are what we eat" -- through a critical examination of how personal identities and social groups are formed via food production, preparation, and consumption. As such, together we would study the meaning and significance of food to different ethnic groups and diasporic communities by exploring the way that people transmit, preserve, and change culture through food. Through a combination of discussion, readings, film, field trips to local grocers and restaurants, and of course cooking and eating, I hoped to push my students to understand food as central to phenomena such as globalization, colonialism, immigration, transnational identities, and nation-state formation. The second goal of the course was to radicalize my students around issues of food justice by fostering an understanding of the relationship between food and power. Here, I hoped to delve into the role of food in the formation of political



SERVICE SCHOOL LUNCHES PHOTO BY STEVE RISKIND

movements, subaltern identities, anti-colonialism, contemporary food justice projects, and radical agrarian movements.

I knew I wanted to divide the course into three major components, one historical, one contemporary, and one predicated on community involvement, and structure them in a manner where they were very much in consonance with one another. However, I struggled to find the appropriate curricular framework to structure the course. After much brainstorming, conversations with colleagues, reviews of available literature, and a contemplative analysis of the Association for the Study of Food and Society Syllabi Set, I decided that the debates surrounding "soul food," its history, its significance to black culture, and its impacts on African American health would function as an especially useful platform for the course.⁸ I was a bit reluctant to embrace such a curricular framework, as I was concerned about what I as a white male of a middle-class background, who has never lived in the American South, could teach a group of primarily white students on a suburban campus. However, I was confident that any curriculum engaging with soul food must include conversations on African and African American foodways, diasporic identity, slavery and slave food, and detailed explorations of the inequalities within the contemporary food system. I was optimistic that this soul food lens would give students the historical contextualization to critically examine African American diet and health, food deserts, fast food's role within urban communities, food and gentrification, the food stamp program, and other factors that influence access to healthy food within communities of color, as not only products of twenty-first century racism but as a result of centuries old institutions and ideologies that drive the American racial hierarchy.⁹

After committing to a soul food lens for the course, I decided that the curriculum for the course would be divided into three central units. The first was a historical examination of the role of food in colonialism, which made up the introductory weeks of the semester. The second unit, which comprised the bulk of the course, would be a historical and contemporary examination of the debates surrounding soul food. And the final unit was an examination of contemporary radical food justice projects, which is where we specifically engaged with food initiatives emerging from communities of color. This third unit included the final project for the semester, where students, in groups of five to six, spent the last weeks of the semester researching, and volunteering for or engaging with any number of local or national radical food initiatives. The students then informally shared their work with the class in the final meetings of the semester.

After a brief introduction, the course began with a three-week unit on the history of food and colonialism. During this time, as a group we briefly examined the role of African and Transatlantic foodways in the growth of the American colonies, the relationship between food and slavery, and, with the help of the University of Buffalo's vibrant Native Studies program, the role of food in the colonization of indigenous populations. Initially in the first few weeks of the course, I could sense a bit of reluctance

and restlessness in my students. Many entered the class expecting to be taught about factory farms, slaughterhouses, feedlots, and the Organic Movement from day one. Rather, the class began with Sidney Mintz's seminal text *Sweetness and Power* and a critical examination of the role of sugar in the creation of the American racial hierarchy and the expansion of plantation style slavery. Students, seemingly expecting to be reading Michael Pollan and watching *Food, Inc.*, initially seemed disengaged with this approach. As one of my students expressed in a feedback form I circulated early in the semester, "I'm not totally sure what slavery and sugar plantations have to do with what I am eating. When I first took this course, I was expecting to learn about how to eat healthier and more environmentally aware food. I didn't know it was going to be a history class." At this point of the semester, it didn't seem clear to the students how the historical foodways that we were collectively exploring were relevant to their lives on a suburban campus dominated by dormitory cafeterias and fast-food restaurants. I was hopeful that these realizations would come as the semester progressed, but after only a few brief weeks, based on such student feedback I was considering some major revisions in the direction of the course material.

A race-centered approach allowed my students to understand that the social and corporate structures that continually limit access to quality healthy food in urban communities did so not as an isolated practice, but rather that this lack of access is a continuation of racist institutional structures that attempt to control and ultimately destroy black bodies.

In part because I did not want to lose sight of my initial goals for the course and in part because a reworking of the syllabus would have been a major undertaking, I continued with the planned curriculum. It was at this point, the fourth week of the semester, that our discussions shifted into the bulk of the course material, a six-week historical examination of the role of food, especially soul food, in the racialization of black bodies. Through various class activities like readings, discussions, film screenings, and of course cooking and eating, we dove into conversations on soul food, its origins and its history, and collectively debated what soul food staples like black eyed peas, pork ribs, and of course fried chicken can teach us about the complex ways that racial hierarchies operate in the United States. Using excerpts from texts like Frederick Douglas Opie's *Hog and Hominy*, Jessica B. Harris's *High on the Hog*, and Doris Witt's *Black Hunger*, we collectively examined the importance of soul food to African and African American cultural identity and in the perpetration of violence against black bodies.¹⁰ By engaging with Psyche Williams-Forsson's text *Building Houses Out of Chicken Legs*, we explored representations of chicken in cultural

forms like minstrelsy, vaudeville, and popular film and addressed how a single food could be central in constructing black bodies as criminal, hyper sexualized, and savage or animal.¹¹ Importantly, as a class we also examined the ways by which African Americans appropriated chicken, either in slave diets or as a source of economic mobility, to assert their agency in the face of even the most violent forms of racial oppression.

Both collectively and independently students were pushed to examine the ways that slaves utilized food often thought of as waste by slave owners for their nutritional and cultural survival during slavery, the emergence of soul food through a hybridized combination of Native American, Caribbean and African American culinary staples, the role of soul food in the Great Migration, the importance of soul food to radical black political projects, black relationships to land, and the relationship between soul food and health in African American communities. In having all of these important conversations, not only did soul food offer a useful platform for examining slavery, diasporic identity, and transnational cultural exchange, but it allowed students to ask fundamental questions revolving around how those in power have used the food system to dominate African Americans and perpetuate a racial oppression and conversely how African Americans have used soul food to reject that racial oppression and form radical political movements during slavery, Reconstruction, the Jim Crow Era, and the Civil Rights Movement.

My experiences teaching this course helped me realize that as food educators we can teach our students not only that all people deserve the right to healthy, affordable, quality food, but also what claiming such a right can truly mean.

To conclude this unit on soul food, we viewed and discussed Byron Hurt's 2013 film *Soul Food Junkies*.¹² This excellent film, which features scholars Jessica B. Harris, Marc Lamont Hill, Fredrick Douglas Opie, and Shantrelle P. Lewis; food justice advocates such as Dick Gregory and Bryant Terry; and a wide array of chefs and home cooks, offers a nuanced examination of soul food in both historical and contemporary contexts through the health struggles of the filmmaker's father Jackie. The film, an incredibly useful pedagogical tool, delicately and successfully negotiates the tension between soul food as a staple of black cultural identity and as a harmful factor in African American health. As one tailgating chef explained to the filmmaker, soul food might not always be "good for you," but it at times can be "good to you."

The film further paralleled our course curriculum by delicately portraying black radical politics projects through the dynamic role of black cuisine in examinations of the Civil Rights Movement, black cuisine's denomination as "Soul Food" by the Black Power Movement, and its rejection as "slave food" by the Nation of Islam. The film

concludes by asking important questions about the role of food in the health of the African American community. However, Hurt's film does not blame soul food for the high rates of heart disease, diabetes, and obesity and the lower life expectancy that disproportionately affect African Americans. Rather, as the film makes clear, the bigger cause of the decline of African American health is the industrialization of our food system. It concludes by making clear that the 23.5 million Americans that live in "food deserts" are actually subject to race- and class-based American food apartheid.

Our discussion of the film concluded with an in-depth discussion of the following quote by Dr. Marc Lamont Hill, which the theme of the course was in many respects structured around.

There is no better example of racism in the twenty-first century than the relationship of black and brown people and the access to healthy foods. People think about racism as an individual act of prejudice or discrimination from one person to another. That's not what it's about. It's about systems, structures and institutions... You want to wipe out an entire generation of people, when you want to engage in a kind of twenty-first century genocide, all you have to do is continue to do what we are doing, which is deprive people of access to healthy food.¹³

Through such examinations, the film answered much of my students' reluctance towards the course material that they had been experiencing earlier in the semester and helped us together understand not just how black cuisine impacts African-Americans, but how food, and the black experiences of it, affect everyone.

Using this film as a springboard, it was at the mid-point of the semester that I began to introduce the class to some of the theories, methodologies, practices, and approaches of the Alternative Food Movement. After reading and discussing the portions of the canonical texts on the ills of industrial agriculture from the likes of Marion Nestle, Eric Schlosser, and Michael Pollan, we began to examine and critically question the merits of some of the Food Movement's most celebrated alternatives such as organic farming, the politics of eating locally, the Slow Food Movement, CSAs/farmers' markets, and vegetarian and vegan diets.

While these conversations were promising and at times fruitful, these texts have their limitations as they seemingly blend together into a mushy tale of a "broken" food system and what individual consumers or "eaters" must do to fix it. Rather, as was the intention all along, I wanted to offer a different perspective from the Food Movement's and did so when we reached the true pedagogical climax of this course -- an examination by students of the means by which communities of color have used alternative food practices such as urban gardens, CSAs, co-ops, culinary programs, and health food initiatives to resist the damages caused by the industrial food system.

It was at this point that the final project of the semester was put into action. Collectively, we began to dive directly into the community driven final project that was to be the culmination of the semester of work. Students were asked to research and become involved with a community driven food justice initiative such as the Massachusetts Avenue Project (Buffalo, NY), Growing Green Educational Program (Buffalo, NY), Detroit Black Community Food Security Network, Black Panthers' Free Breakfast Program, the Hip-Hop Group Dead Prez's Food Fight Project, The Sistah Vegan Project, and Michelle Obama's Let's Move Campaign. While these initiatives and others obviously had varying degrees of success, student groups were asked to research, examine, contextualize, and ultimately become involved with a radical food campaign of their choosing. While the student group was not required to become intimately involved with the radical food endeavor they were exploring, in the very short time we had left in the semester they were required to research and find an accessible way to partake in the food justice campaign that their particular organization was currently undertaking. The students then reported back to the class on what they had learned about each campaign, how the project was challenging the corporatization of our food system, and how the issues the campaign was addressing intersected with the issues of food-related racial genocide that we had been discussing all semester.

Over the final two weeks of the semester, each group took a class meeting and described what they had found in their community research and involvement. Students presented on food justice issues far and wide, ranging from farmers' markets right here on the Buffalo Campus, to fast food workers' rights campaigns, to Detroit's urban gardens. I was blown away by what the students generated and the transformations I saw in them. When the students finally had the chance to get their hands dirty, so to speak, and see the ways that people on the ground were actively and very radically fighting against industrial agriculture and its impacts on the health of their communities, they did not see these radical food justice projects through the lens of the problematic whitewashed politics that drive much of alternative food practice. They were no longer hesitant or apprehensive about the connections between the role of food during the early phases of settler colonialism and their daily food choices as students at a large American university. Rather, by exploring soul food and by building an understanding of the role of food in the history of racial oppression in the United States, when these highly motivated and often inspiring students came to examine and, more importantly, become involved with these community driven food projects, they did so with a much fuller awareness of the Movement's radical potential.

A race-centered approach allowed my students to understand that the social and corporate structures that continually limit access to quality healthy food in urban communities did so not as an isolated practice, but rather that this lack of access is a continuation of racist institutional structures that attempt to control and ultimately destroy black bodies. It was clear from my students' presentations that they came to the realization that the apartheid in the American food system was a

continued attempt at controlling and ultimately destroying black bodies. They saw food injustice as having a deep historical legacy of regulating black bodies – from the capture of black bodies on the Western coasts of Africa, to the forced labor of black bodies in American slavery, to urban segregation, to the continual control and domination of black bodies through structures that limit access to quality, healthy food. When learning about, and most importantly finally becoming involved with the ways by which communities of color have resisted the ills of industrial agriculture, my students came to see food justice not as emerging in a vacuum or problematically color-blind, but rather as radically anti-racist and posing a profound challenge to societal wide structures of inequality that are deeply rooted in a history of racial oppression.

My experiences teaching this course helped me realize that as food educators we can teach our students not only that all people deserve the right to healthy, affordable, quality food, but also what claiming such a right can truly mean. By demanding the right to quality healthy food, communities of color have worked to reject the classist, racist, capitalist domination of their bodies. The student projects actualized the content of the course, demonstrating to them the full radical potential of the Food Movement, not as a whitewashed Movement only benefiting the racially and economically privileged, but rather as a radical reclamation of autonomy and self-determination of cultural identity and ultimately of the well-being of one's very body, especially in communities of color. In the end, employing a race-centered approach helped my students see food justice initiatives for what they were, a radical reclaiming of the right to control one's body, stripping that power from the hands of the corporate elite and placing it in the hands of the people. The reclaiming of food can be a reclaiming of life – a rejection of control over not just black but all bodies and a radical rejection of not only the corporate controlled agribusiness, but also the American racialized economy as a whole.

Notes

¹ Belasco, Warren. *Appetite for Change: How Counter Culture Took on the Food System*. Ithaca: Cornell University Press, 2006.

² Guthman, Julie. "'If They Only Knew': Colorblindness and Universalism in California Alternative Food Institutions." *The Professional Geographer*. 60: 387-397, 2008.

³ Slocum, Rachel. "Whiteness, Space and Alternative Food Practice." *Geoforum*, October 6, 2006.

⁴ Tomkins, Kayla Wazana. *Racial Indigestion: Eating Bodies in the 19th Century*. New York: NYU Press, 2012. And Guthman, 2008.

⁵ This critique is also astutely made by Malik Yakini, Executive Director of the Black Community Food Security Network as part of the "Race, Food and Justice: Analyzing the Urban Food Movement through a Social Justice Lens" Lecture Series at Case Western Reserve University in 2013.

⁶ Guthman, Julie. "'If They Only Knew': Colorblindness and Universalism in California Alternative Food Institutions." *The Professional Geographer*. 60: 387-397, 2008.

⁷ Because of funding cuts to the College of Arts and Sciences at the University at Buffalo, there is a strict policy that if proposed courses do not meet a minimum enrollment of 24 students, they can be canceled during the first week of the semester. This results in many faculty and graduate instructors having to "advertise" their courses throughout the university. This enrollment minimum is difficult to reach for many courses, especially in programs and departments doing more radical or interdisciplinary work. This policy is of course very problematic for many fairly obvious reasons.

⁸ The ASFS syllabi set can be found at food-culture.org

⁹ It should be noted that, because this course was an upper level undergraduate class, many of the students had a previous introduction to the study of race. In fact, many of the students in this particular course had taken Introduction to American Studies with me during the previous semester. As a result they were introduced to the foundational concepts of critical race theory and critical ethnic studies, and had at the very least begun examining on a very cursory level the ways that race and ethnicity intersected with gender, class, sexuality, ability, and privilege. I would strongly recommend that any course on the intersections between food and race begin with at least a perfunctory examination of the key concepts in the study of race and introduce students to some of the issues affecting racial oppression and privilege. Much of this can be done as the semester progresses, but laying some of the groundwork and defining key terms at the beginning of the semester would surely prove to be extremely useful.

¹⁰ Harris, Jessica B. *High on the Hog: A Culinary Journey From Africa to America*. New York: Bloomsbury USA, 2011; Opie, Frederick Douglass. *Hog and Hominy: Soul Food From Africa to America*. New York: Columbia University Press, 2008; Witt, Doris. *Black Hunger: Soul Food and America*. Minneapolis: University of Minnesota Press, 2004.

¹¹ Williams-Forsen, Psyche. *Building Houses Out of Chicken Legs: Black Women, Food and Power*. The University of North Carolina Press, 2006.

¹² Hurt, Byron. Dir. *Soul Food Junkies*. Independent Lens. 2013.

¹³ Hurt, Byron. Dir. *Soul Food Junkies*. Independent Lens. 2013.

Suggested Source Materials

Texts:

- Alkon, Alison Hope. *Black, White, and Green: Farmers Markets, Race, and the Green Economy*. Athens: University of Georgia Press, 2012.
- Alkon, Alison Hope. *Cultivating Food Justice: Race, Class and Sustainability*. Cambridge: MIT Press, 2011.
- Bower, Anne. *African American Foodways: Explorations in Food and Culture*. Chicago: University of Illinois Press, 2008.
- Carney, Judith. *Black Rice: The Origins of Rice Cultivation in the Americas*. Cambridge: Harvard University Press, 2002.
- Carney, Judith. *In the Shadow of Slavery: Africa's Botanical Legacy*. Berkeley: University of California Press, 2010.
- Eisnach, Dwight and Herbert C. Covey. *What the Slaves Ate: Recollections of African American Foods and Foodways from the Slave Narratives*. Westport: Greenwood Reference Publishing, 2009.
- Fitchen, Janet. "Hunger, Malnutrition, and Poverty in the Contemporary United States." in Carole Counihan and Penny Van Esterik (eds). *Food and Culture: A Reader*. New York: Routledge, 2012.
- Gottlieb, Robert. *Food Justice*. Cambridge: MIT Press, 2010.
- Harper, A. Breeze. *Sistah Vegan: Food, Identity, Health, and Society: Black Female Vegans Speak*. Herndon: Lantern Books, 2010.
- Harris, Jessica B. *High on the Hog: A Culinary Journey from Africa to America*. New York: Bloomsbury USA, 2011.
- Johnston, Josée and Shyon Baumann. *Foodies: Democracy and Distinction in the Gourmet Foodscape*. New York: Routledge, 2010.
- McMillan, Tracey. *The American Way of Eating: Undercover at Walmart, Applebee's, Farm Fields and the Dinner Table*. New York: Scribner, 2012.
- Miewald, Christian E. "The Nutritional Impact of European Contact on the Omaha: A Continuing Legacy." Carole Counihan (ed.). *Food in the USA*. New York: Routledge, 2002.
- Mintz, Sidney. *Sweetness and Power: The Place of Sugar in Modern History*. New York, Penguin Books, 1986.
- Opie, Frederick Douglass. *Hog and Hominy: Soul Food From Africa to America*. New York: Columbia University Press, 2008.
- Terry, Bryant. *Vegan Soul Kitchen: Fresh Healthy and Creative African American Cuisine*. Boston: De Capo Press, 2009.
- Tompkins, Kyla Wazana. *Racial Indigestion: Eating Bodies in the 19th Century*. New York: NYU Press, 2012.
- Warnes, Andrew. *Savage Barbecue: Race, Culture, and the Invention of America's First Food*. Athens: University of Georgia Press, 2008.
- Witt, Doris. *Black Hunger: Soul Food and America*. Minneapolis: University of Minnesota Press, 2004.
- Williams-Forson, Psyche. *Building Houses Out of Chicken Legs: Black Women, Food and Power*. Chapel Hill: The University of North Carolina Press, 2006.
- Williams-Forson, Psyche. "More Than Just the 'Big Piece of Chicken': The Power of Race, Class and Food in American Consciousness." In Carole Counihan and Penny Van Esterik (eds). *Food and Culture: A Reader*. New York: Routledge, 2012.
- Wise, Michael. "Colonial Beef and the Blackfeet Reservation Slaughterhouse 1879-1895." *Radical History Review: Radical Foodways*. Durham: Duke University Press. 2011.

Waziyatawin. "Decolonizing Our Diets." *For Indigenous Eyes Only: A Decolonization Handbook*. Santa Fe: School of American Social Research Press, 2005.

*Note: Some texts are suitable for all undergraduate courses, others for more advanced undergraduate and graduate courses.

Films:

Full Length:

- The African Americans: Many Rivers to Cross* – Henry Louis Gates
- After I Pick the Fruit* – Nancy Ghertner, Dir.
- Soul Food Junkies* – Byron Hurt, Dir.
- The Garden* – Scott Hamilton Kennedy, Dir.
- The Meaning of Food* – Marcus Samuelson Host. - <http://www.pbs.org/opb/meaningoffood/>
- UrbanRoots* - <http://urbanrootsamerica.com/urbanrootsamerica.com/Home.html>

Clips, Lectures, Music Videos:

- "Food Fight: Earth Amplified" featuring Stic Man Of Dead Prez - <http://www.youtube.com/watch?v=mu8QthIZ6hY>
- "Race, Food and Justice: Analyzing the Urban Food Movement through a Social Justice Lens" - <http://www.youtube.com/watch?v=yFZa4yRW45I>
- "Ted Talk: Ron Finley: A guerilla gardener in South Central LA" - http://www.ted.com/talks/ron_finley_a_guerilla_gardener_in_south_central_la.html

Suggested Food Justice Organizations:

- Will Allen's Growing Power Inc. - <http://www.growingpower.org/>
- Be Black and Green - Detroit, MI. - <http://www.beblackandgreen.com/>
- Black Farmers & Urban Gardeners Conference - New York, NY. - <http://www.blackfarmersconf.org/>
- The Black Land Project - <http://www.blacklandproject.org/>
- Black Panthers' Free Breakfast Program - <http://www.blackpanther.org/>
- The Campaign for Food Justice Now - <http://www.cfjn.org/>
- CATA - The Farm Workers Support Committee - <http://www.cata-farmworkers.org/>
- Coalition of Immokalee Workers - <http://ciw-online.org/>
- The Color of Food - <http://browngirlfarming.com/>
- Communities Creating Healthy Environments - <http://ccheonline.org/>
- Dead Prez's Food Fight Campaign - <http://www.okayplayer.com/news/underground-rap-earth-amplified-stic-man-food-fight-video.html>
- Detroit Black Community Food Security Network - <http://detroitblackfoodsecurity.org/>
- Detroit Food Justice Task Force. Detroit, MI. <http://www.detroitfoodjustice.org/>
- Growing Food and Justice For All Initiative. <http://www.growingfoodandjustice.org/>

Growing Green and Massachusetts Avenue Project - Buffalo, NY. <http://mass-ave.org/>

Federation of Southern Cooperatives Land Assistance Fund. <http://www.federationsoutherncoop.com/>

First Nations Development Institute. <http://www.firstnations.org/>

FJAR - West Philadelphia, PA. <http://mariposafoodjustice.wordpress.com/about/>

National Black Farmers Association - <http://www.bfaa-us.org/>

New Roots - Louisville, KY. <http://www.newrootsproduce.org/>

NY Faith and Justice - New York, NY. <http://nyfaithjustice.org/>

Michelle Obama's Let's Move Campaign. <http://www.letsmove.gov/>

Planting Justice - Oakland, CA. <http://www.plantingjustice.org/>

Rooted in Community - <http://www.rootedincommunity.org/>

Rural Coalition/Coalición Rural. <http://www.ruralco.org/>

The Sistah Vegan Project. <http://sistahvegan.com/>

Other Worlds. <http://www.otherworldsarepossible.org/>

White Earth Land Recovery Project - (Ojibwe) White Earth Indian Reservation <http://www.whiteearth.com/>



FARMERS AND VILLAGE LEADERS IN INDIA PHOTO BY NANCY ROMER



This work is licensed under a [Creative Commons Attribution-NonCommercial-No Derivative Works 3.0 United States License](https://creativecommons.org/licenses/by-nc-nd/3.0/).



This journal is published by the [University Library System](https://www.library.pitt.edu/) of the [University of Pittsburgh](https://www.pitt.edu/) as part of its [D-Scribe Digital Publishing Program](https://www.library.pitt.edu/dscribe/), and is cosponsored by the [University of Pittsburgh Press](https://www.library.pitt.edu/).