

## Food Eating And Identity In Early Medieval England Anglo Saxon Studies

Over the last forty years, scenes that prominently feature acts of preparing and eating food have filled the pages of novels and memoirs written by American immigrants and their descendants because these writers understand that eating is more than a purely biological function but, instead, works to define who we are in the United States and abroad. Are We What We Eat? critically analyzes eight of these pieces of ethnic American literature, which demonstrate the important role that cooking and eating play in the process of identity formation. With the growing scholarly and popular interests in food and ethnicity in the United States, *Are We What We Eat?* is a timely analysis of food in literature and culture. To date, much of the scholarship on cooking and eating in ethnic American literature has focused on a specific ethnic group, but has not examined, in any in depth way, the similarities among the different ethnic and racial groups that comprise American culture. *Are We What We Eat?* presents a cross-cultural analysis that considers the common experiences among several ethnic cultures and, at the same time, recognizes the different ways that each culture was (and in some cases, still is) marginalized by the dominant American one. With analysis that is both accessible and thought-provoking, *Are We What We Eat?* will be an illuminating study for all who are interested in food, ethnicity, or gender in American culture.

**Food:** The Key Concepts presents an exciting, coherent and interdisciplinary introduction to food studies for the beginning reader. Food Studies is an increasingly complex field, drawing on disciplines as diverse as Sociology, Anthropology and Cultural Studies at one end and Economics, Politics and Agricultural Science at the other. In order to clarify the issues, Food: The Key Concepts distills food choices down to three competing considerations: consumer identity; matters of convenience and price; and an awareness of the consequences of what is consumed. The book concludes with an examination of two very different future scenarios for feeding the world's population: the technological fix, which looks to science to provide the solution to our future food needs; and the anthropological fix, which hopes to change our expectations and behaviors. Throughout, the analysis is illustrated with lively case studies. Bulleted chapter summaries, questions and guides to further reading are also provided.

This book explores the significance of food practices for childhood identities, from early babyhood to middle childhood and teenage years. It examines how children and families negotiate food and eating practices; what influence the media has on these; the role institutions play; and how lar class and ethnicity shape the food that children eat.

The preparation, serving and eating of food are common features of all human societies, and have been the focus of study for numerous anthropologists - from Sir James Frazer onwards - from a variety of theoretical and empirical perspectives. It is in the context of this previous anthropological work that Jack Goody sets his own observations on cooking in the West Africa. He discusses those approaches which overlook the comparative historical dimension of culinary, and other, cultural differences that emerge in class societies, both of which elements he particularly emphasises in this book. The central question that Professor Goody addresses here is why a differentiated 'cuisine' has not emerged in Africa, as it has in other parts of the world. His account of cooking in West Africa is followed by a survey of the culinary practices of the major Eurasian societies throughout history - ranging from Ancient Egypt, Imperial Rome and medieval China to early modern Europe - in which he relates the differences in food preparation and consumption emerging in these societies to differences in modes of production and communication. He concludes with an examination of the world-wide rise of 'industrial food' and its impact on Third World societies, showing that the ability of the latter to resist cultural domination in food, as in other things, is related to the nature of their pre-existing socio-economic structures. The arguments presented here will interest all social scientists and historians concerned with cultural history and social theory.

Remembering, Eating, Cooking, and Sharing: Identity Constructing Activities in Ethnic American First-Person Food Writings

A Part of Your Identity

Eating and Identity in Postcolonial Fiction

Food, Fights, and Regionalism

Eating Together

Eating Puerto Rico

The Social Archaeology of Food

This compelling collection of original essays explores food and identity in the Caribbean, focusing on contemporary political and economic changes which impact upon culinary identities.

This book focuses on the fiction of four postcolonial authors: V.S. Naipaul, Anita Desai, Timothy Mo and Salman Rushdie. It argues that meals in their novels act as sites where the relationships between the individual subject and the social identities of race, class and gender are enacted. Drawing upon a variety of academic fields and disciplines — including postcolonial theory, historical research, food studies and recent attempts to rethink the concept of world literature — it dedicates a chapter to each author, tracing the literary, cultural and historical contexts in which their texts are located and exploring the ways in which food and the act of eating acquire meanings and how those meanings might clash, collide and be disputed. Not only does this book offer suggestive new readings of the work of its four key authors, but it challenges the reader to consider the significance of food in postcolonial fiction more generally.

*We Are What We Eat* follows the fortunes of dozens of enterprising immigrant cooks and grocers, street hawkers and restaurateurs who have cultivated and changed the tastes of native-born Americans from the seventeenth century to the present. The book draws a surprisingly peaceful picture of American ethnic relations, in which "Americanized" foods like Spagheti-Os happily coexist with painstakingly pure ethnic dishes and creative hybrids.

During the past couple of decades, the topic of food and identity has become the subject of increased academic inquiry and scholarly pursuit. However, despite this increased attention, it is still more common to find interpretations of the food that appears in fictional writings than to find critical examinations of creative nonfiction works whose entire thematic focus is food. First-person food writings, like other forms of literature, are not only aesthetically pleasing, they have the power to evoke emotional and psychological responses in their readers. More specifically, ethnic American food memoirs and essays explore important twenty-first century questions concerning identity and the navigation of hybridity. This thesis considers some of these questions through an investigation of three specific food-related acts in five separate literary works: Remembering in "Cajimar, 1958," from Eduardo Machado's book, Tastes Like Cuba: An Exile's Hunger for Home, and "Kimchi Blues," by Grace M. Cho; eating in "Candy and Lebehenc," part of Diana Abu-Jaber's The Language of Baklava, and "Eating the Hyphen" by Lily Wong; and cooking in Shoba Narayan's "A Feast to Decide a Future" and "Honeymoon in America," part of her food memoir, Monsoon Diary.

The Role of Food in Redefining the South

Reading Food in Asian American Literature

Children, Food and Identity in Everyday Life

Cooking, Eating and Drinking in Europe Since the Middle Ages

Food and Identity in England, 1540-1640

Modern Japanese Cuisine

Food and Eating

The French epicure and gastronome Brillat-Savarin declared, "Tell me what you eat, and I will tell you who you are." Wenyng Xu infuses this notion with cultural-political energy by extending it to an ethnic group known for its cuisines: Asian Americans. She begins with the general argument that eating is a means of becoming—not simply in the sense of nourishment but more importantly of what we choose to eat, what we can afford to eat, what we secretly crave but are ashamed to eat in front of others, and how we eat. Food, as the most significant medium of traffic between the inside and outside of our bodies, organizes, signifies, and legitimates our sense of self and distinguishes us from others, who practice different foodways. Narrowing her scope, Xu reveals how cooking, eating, and food fashion Asian American identities in terms of race/ethnicity, gender, class, diaspora, and sexuality. She provides lucid and informed interpretations of seven Asian American writers (John Okada, Joy Kogawa, Frank Chin, Li-Young Lee, David Wong Louie, Mei Ng, and Monique Truong) and places these identity issues in the fascinating spaces of food, hunger, consumption, appetite, desire, and orality. Asian American literature abounds in culinary metaphors and references, but few scholars have made sense of them in a meaningful way. Most literary critics perceive alimentary references as narrative strategies or part of the background; Xu takes food as the central site of cultural and political struggles waged in the seemingly private domain of desire in the lives of Asian Americans. Eating Identities is the first book to link food to a wide range of Asian American concerns such as race and sexuality. Unlike most sociological studies, which center on empirical analyses of the relationship between food and society, it focuses on how food practices influence psychological and ontological formations and thus contributes significantly to the growing field of food studies. For students of literature, this tantalizing work offers an illuminating lesson on how to read the multivalent meanings of food and eating in literary texts. An electronic version of this book is freely available thanks to the support of libraries working with Knowledge Unlatched, a collaborative initiative designed to make high-quality books open access for the public good. The open-access version of this book is licensed under Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0), which means that the work may be freely downloaded and shared for non-commercial purposes, provided credit is given to the author. Derivative works and commercial uses require permission from the publisher.

Available for the first time in English, Cruz Miguel Ortiz Cuadras's masterful historical history of the foods and eating habits of Puerto Rico unfolds into an examination of Puerto Rican society from the Spanish conquest to the present. Each chapter is centered on an iconic Puerto Rican foodstuff, from rice and cornmeal to beans, roots, herbs, fish, and meat. Ortiz shows how their production and consumption connects with race, ethnicity, gender, social class, and cultural appropriation in Puerto Rico. Using a multidisciplinary approach and a sweeping array of sources, Ortiz asks whether Puerto Ricans really still are what they ate. Whether judging by a host of social and economic factors—or by the foods once eaten that have now disappeared—Ortiz concludes that the nature of daily life in Puerto Rico has experienced a sea change.

Southerners love to talk food, quickly revealing likes and dislikes, regional preferences, and their own delicious stories. Because the topic often crosses lines of race, class, gender, and region, food supplies a common fuel to launch discussion. Consuming Identity sifts through the self-definitions, allegiances, and bonds made possible and strengthened through the theme of southern foodways. The book focuses on the role food plays in building identities, accounting for the messages food sends about who we are, how we see ourselves, and how we see others. While many volumes examine southern food, this one is the first to focus on food's rhetorical qualities and the effect that it can have on culture. The volume examines southern food stories that speak to the identity of the region, explain how food helps to build identities, and explore how it enables cultural exchange. Food acts rhetorically, with what we choose to eat and serve sending distinct messages. It also serves a vital identity-building function, factoring heavily into our memories, narratives, and understanding of who we are. Finally, because food and the tales surrounding it are so important to southerners, the rhetoric of food offers a significant and meaningful way to open up dialogue in the region. By sharing and celebrating both foodways and the food itself, southerners are able to revel in shared histories and traditions. In this way individuals find a common language despite the divisions of race and class that continue to plague the south. The rich subject of southern fare serves up a significant starting point for understanding the powerful rhetorical potential of all food.

Exploring a much neglected area, the relationship between food and nationalism, this book examines a number of case studies at various levels of political analysis to show how useful the food and nationalism axis can be in the study of politics.

Eat & Go

Borders, Labor, and Identity in North America

Food, National Identity and Nationalism

Food, Drink and Identity in Europe

Food, Drink and Identity

From Everyday to Global Politics

American Indian Stories of Food, Identity, and Resilience

"Katarzyna Cwiertka shows that key shifts in the Japanese diet were, in many cases, a consequence of modern imperialism. Exploring reforms in home cooking and military catering, wartime food management and the rise of urban gastronomy, she reveals how Japan's pre-modern culinary diversity was eventually replaced by a truly 'national' cuisine - a set of foods and practices with which the majority of Japanese today ardently identify." "The result of more than a decade of research, Modern Japanese Cuisine is a look at the historical roots of one of the world's best cuisines. It includes additional information on the influx of Japanese food and restaurants in Western countries, and how in turn these developments have informed our view of Japanese cuisine. This book is appetizing reading for all those interested in Japanese culture and its influences."--BOOK JACKET.

This book showcases the latest and freshest graphic design of restaurants offering takeaway services.

This book investigates how cooking, eating, and identity are connected to the local micro-climates in each of Ghana's major eco-culinary zones. The work is based on several years of researching Ghanaian culinary history and cuisine, including field work, archival research, and interdisciplinary investigation. The political economy of Ghana is used as an analytical framework with which to investigate the following questions: How are traditional food production structures in Ghana coping with global capitalist production, distribution, and consumption? How do land, climate, and weather structure or provide the foundation for food consumption and how does that affect the separate traditional and capitalist production sectors? Despite the post WWII food fight that launched Ghana's bid for independence from the British empire, Ghana's story demonstrates the centrality of local foods and cooking to its national character. The cultural weight of regional traditional foods, their power to satisfy, and the overall collective social emphasis on the 'proper' meal, have persisted in Ghana, irrespective of centuries of trade with Europeans. This book will be of interest to scholars in food studies, comparative studies, and African studies, and is sure to capture the interest of students in new ways.

Big Night (1996), Rataouille (2007), and Julie and Julia (2009) are more than films about food—they serve a political purpose. In the kitchen, around the table, and in the dining room, these films use cooking and eating to explore such themes as ideological pluralism, ethnic and racial acceptance, gender equality, and class flexibility—but not as progressively as you might think. Feasting Our Eyes takes a second look at these and other modern American food films to emphasize their conventional approaches to nation, gender, race, sexuality, and social status. Devoured visually and emotionally, these films are particularly effective defenders of the status quo. Feasting Our Eyes looks at Hollywood films and independent cinema, documentaries and doucuments, from the 1990s to today and frankly assesses their commitment to racial diversity, tolerance, and liberal political ideas. Laura Lindenfeld and Fabio Parascolli find women and people of color continue to be treated as objects of consumption even in these modern works and, despite their progressive veneer, American food films often mask a conservative politics that makes commercial success more likely. A major force in mainstream entertainment, American food films shape our sense of who belongs, who has a voice, and who has opportunities in American society. They facilitate the virtual consumption of traditional notions of identity and citizenship, reworking and reinforcing ingrained ideas of power.

Edible Identities: Food as Cultural Heritage

A Study in Comparative Sociology

Food, Eating and Identity in Early Medieval England

Studying Food, Identity and Difference among the Garos

Identity, Politics, and Ideology in the Prehistoric and Historic Past

Food and Gender

Women, Eating and Identity

A fresh approach to the implications of obtaining, preparing, and consuming food, concentrating on the little-investigated routines of everyday life.

This book analyzes cultures of eating together in Malaysia and Singapore. It explores everyday spaces, such as street stalls, hawkker centers, and coffee shops. Reflecting on these as sites for people's [different] culinary exchanges, the book captures resonances of national, ethnic, cosmopolitan and multicultural identity.

Due to its centrality in human activities, food is a meaningful object that necessarily participates in any cultural, social and ideological construction and its qualification as 'traditional' is a politically laden value. This book demonstrates that traditionality as attributed to foods goes beyond the notions of heritage and authenticity under which it is commonly formulated. Through a series of case studies from a global range of cultural and geographical areas, the book explores a variety of contexts to reveal the complexity behind the attribution of the term 'traditional' to food. In particular, the volume demonstrates that the definitions put forward by programmes such as TRUEFOOD and EuroFIR (and subsequently adopted by organisations including FAO), which have analysed the perception of traditional foods by individuals, do not adequately reflect this complexity. The concept of tradition being deeply ingrained culturally, socially, politically and ideologically, traditional foods resist any single definition. Chapters analyse the processes of valorisation, instrumentalisation and reinvention at stake in the construction and representation of a food as traditional. Overall the book offers fresh perspectives on topics including definition and regulation, nationalism and identity, and health and nutrition, and will be of interest to students and researchers of many disciplines including anthropology, sociology, politics and cultural studies.

The intersection of food and immigration in North America, from the macroscale of national policy to the microscale of immigrants' lived, daily foodways. This volume considers the intersection of food and immigration at both the macroscale of national policy and the microscale of immigrant foodways:the intimate, daily performances of identity, culture, and community through food. Taken together, the chapters:which range from an account of the militarization of the agricultural borderlands of Yuma, Arizona, to a case study of Food Policy Council in Vancouver, Canada;demonstrate not only that we cannot talk about immigration without talking about food but also that we cannot talk about food without talking about immigration. The book investigates these questions through the construct of the immigrant-food nexus, which encompasses the constantly shifting relationships of food systems, immigration policy, and immigrant foodways. The contributors, many of whom are members of the immigrant communities they study, write from a range of disciplines. Three guiding themes organize the chapters: borders/cultural /physical, and geopolitical; labor, connecting agribusiness and immigrant lived experience; and identity narratives and politics, from 'local food' to 'dietary acculturation.]] Contributors Julian Agyeman, Alison Hope Alkon, FernandoJ. Bosco, Kimberley Curtis, Katherine Dertzman, Colin Dring, Sydney Giacalone, Phoebe Godfrey, Sarah D. Huang, Maryam Khojasteh, Jillian Linton, Pascale Joassart-Marcelli, Samuel C. H. Mindes, Laura-Anne Minkoff-Zern, Christopher Neubert, Fabiola Ortiz Valdez, Victoria Ostenson, Catarina Passidomo, Mary Beth Schmid, Sea Sloat, Dianisi Torres, Kat Vang, Hannah Wittman, Sarah Wood

At the First Table

The Immigrant-Food Nexus

Identity and Power

Eating the Landscape

Food

Cooking, Cuisine and Class

Food, Power and National Identity

*Food - its cultivation, preparation and communal consumption - has long been considered a form of cultural heritage. A dynamic, living product, food creates social bonds as it simultaneously marks off and maintains cultural difference. In bringing together anthropologists, historians and other scholars of food and heritage, this volume closely examines the ways in which the cultivation, preparation, and consumption of food is used to create identity claims of 'cultural heritage' on local, regional, national and international scales. Contributors explore a range of themes, including how food is used to mark insiders and outsiders within an ethnic group; how the same food's meanings change within a particular society based on class, gender or taste; and how traditions are 'invented' for the revitalization of a community during periods of cultural pressure. Featuring case studies from Europe, Asia and the Americas, this timely volume also addresses the complex processes of classifying, designating, and valorizing food as 'terror,' 'slow food,' or as intangible cultural heritage through UNESCO. By effectively analyzing food and foodways through the perspectives of critical heritage studies, this collection productively brings two overlapping but frequently separate theoretical frameworks into conversation.*

*Surveys the archaeology of food: its methods and its themes (economics, politics, status, identity, gender, ethnicity, ritual, religion).*

*Food and Identity in England, 1540-1640 considers early modern food consumption in an important new way, connecting English consumption practices between the reigns of Henry VIII and Charles I with ideas of 'self' and 'otherness' in wider contexts of society and the class system. Examining the diets of various social groups, ranging from manual labourers to the aristocracy, special foods and their preparation, as well as festive events and gift foods, this all-encompassing study reveals the extent to which individuals and communities identified themselves and others by what and how they ate between the Reformation of the church and the English Civil Wars. This text provides remarkable insights for anyone interested in knowing more about the society and culture of early modern England.*

*"At the First Table demonstrates the ways in which early modern Spaniards used food as a mechanism for the performance and maintenance of social identity"--*

*Thinking about Eating from Prehistory to the Present*

*Food, Space, and Identity in Malaysia and Singapore*

*Food and Identity in the Caribbean*

*Eating to Impress*

*Consuming Passions, Unpalatable Truths*

*The Hungry Self*

*Branding & Design Identity for Takeaways & Restaurants*

*Food and eating has always been endowed with meanings. It is one of the most visible and important symbols of identity and difference, uniting the members of a community and segregating them from other communities. This inclusion and exclusion can be observed not only in what they eat or what they are known to eat, but also how they eat, how they prepare and serve their food, and what happens after food is taken. The study of food politics and questions of identity and difference can, therefore, be a means of understanding the underlying social relations in any culture and its quiescent philosophy. This ethnographic work discusses the politics inherent in food among the Garos of Assam (India) and Bangladesh. In these two areas, they live as a minority, and with and in the peripheries of a dominant non-Garo culture. Thus, this book examines the ways in which Garos conceptualize themselves and the 'other' world through the microcosm of food – the most important need of all. It discusses, among other topics, how the concepts of Garo food versus non-Garo food find fruition in social reality and collective memory, as an identity marker.*

*Examines historical and cultural knowledge of traditional Indigenous foodways that are rooted in an understanding of environmental stewardship.*

*This volume examines food and drink by addressing two pivotal sets of questions: firstly with regard to the place of food in the construction of identities, and secondly the origin of food habits within European societies.*

*This volume examines, among other things, the significance of food-centered activities to gender relations and the construction of gendered identities across cultures. It considers how each gender's relationship to food may facilitate mutual respect or produce gender hierarchy. This relationship is considered through two central questions: How does control of food production, distribution, and consumption contribute to men's and women's power and social position? and How does food symbolically connote maleness and femaleness and the social value of men and women? Other issues discussed include men's and women's attitudes towards their bodies and the legitimacy of their appetites.*

*Ethnic Food and the Making of Americans*

*Food and Identity in Late Twentieth-century American Ethnic Literature*

*Are We What We Eat?*

*Eating Traditional Food*

*Food and Identity in Twentieth-century Women's Performance*

*Feasting Our Eyes*

*Food and Identity in Nineteenth and Twentieth Century Ghana*

This book offers a global perspective on the role food has played in shaping human societies, through both individual and collective identities. It integrates ethnographic and archaeological case studies from the European and Near Eastern Neolithic, Han China, ancient Cahokia, Classic Maya, the Inka and many other periods and regions, to ask how the meal in particular has acted as a social agent in the formation of society, economy, culture and identity. Drawing on a range of social theorists, Hastorf provides a theoretical toolkit essential for any archaeologist interested in foodways. Studying the social life of food, this book engages with taste, practice, the meal and the body to discuss power, identity, gender and meaning that creates our world as it created past societies.

How regional Italian cuisine became the main ingredient in the nation's political and cultural development.

Answers the need for help among the five million American women who suffer from eating disorders. "An inspired psychoanalytic meditation on contemporary female identity and eating disorders."--Phyllis Chesler

By addressing the issue of food and eating in Britain today this collection considers the ways in which food habits are changing and shows how social and personal identities and perceptions of health risk influence people's food choices. The articles explore, among other issues:
• the family meal
• wedding cakes
• nostalgia and the invention of tradition
• the rise of vegetarianism
• the recent BSE crisis
• the `creolization' of British food eating out
• creation of individual identity through lifestyle. The contributors include Hanna Bradby, Simon Charsley, Allison James, Anne Keane, Lydia Martens and Alan Warde.

Food, Health, and Identity

Jewish Eating and Identity Through the Ages

Politics, identity and practices

The Psychobiology of Human Food Selection

Eating Identities

Eating the Text

Food and Social Identity in Early Modern Spain

This book explores the history of Jewish eating and Jewish identity, from the Bible to the present. The lessons of this book rest squarely on the much-quoted insight: 'you are what you eat.' But this book goes beyond that simple truism to recognise that you are not only what you eat, but also how, when, where and with whom you eat. This book begins at the beginning – with the Torah – and then follows the history of Jewish eating until the modern age and even into our own day. Along the way, it travels from Jewish homes in the Holy Land and Babylonia (Iraq) to France and Spain and Italy, then to Germany and Poland and finally to the United States of America. It looks at significant developments in Jewish eating in all ages: in the ancient Near East and Persia, in the Classical age, throughout the Middle Ages and into Modernity.

It pays careful attention to Jewish eating laws (halakha) in each time and place, but it does not stop there: it also looks for Jews who bend and break the law, who eat like Romans or Christians regardless of the law and who develop their own hybrid customs according to their own 'laws', whatever Jewish tradition might tell them. In this colourful history of Jewish eating, we get more than a taste of how expressive and crucial eating choices have always been.

Scholars across the humanities and social sciences are increasingly examining the importance of consumption to changing notions of local, regional, national and supranational identity in Europe. As part of this interest, anthropologists, historians, sociologists and others have paid particular attention to the roles which food and drink have played in the construction of local, regional and national identity in Europe. This volume provides the first multidisciplinary look at the contributions which food and alcohol make to contemporary European identities, including the part they play in processes of European integration and Europeanization. It provides theoretically informed ethnographic and historical case studies of transformations and continuity in social and cultural patterns in the production and consumption of European foods and drinks, in order to explore how eating and drinking have helped to construct various local, regional and national identities in Europe. Of particular note in this volume is its attention to how food and drink intersect with recent attempts to foster greater European integration, in part through the recognition and support of common and diverse European cultures and identities.

Food Politics

Food Films and Cultural Identity in the United States

Italian Identity in the Kitchen, or, Food and the Nation

We Are What We Eat

A History of Food, Culture, and Identity

Food, Health and Identity

The Archaeology of Food