EDIBLE THOUGHTS

THE AMERICAN RACIAL DIET

SPRING 2019
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Dear Students,

*Edible Thoughts: The American Racial Diet* is the result of your collective thinking, critical reading, and cooking practice. The recipes here represent your creativity, research, and labor. I hope it will always remind you of our work this semester: how we worked together to explore food as an agent and expression for discipline, fear, hunger, and loss, as well as pleasure and satisfaction; how we experienced both the joyful and the dark sides of eating and traced how “taste” informs the various ways in which we ingest the world and specifically “racial otherness.” We have been taking in the fictions and frictions of American multiculturalism, as well as its aspirations.

“We first encounter the Chinese through the dinner table and plates…”
—George Washington

“I think about what black writers do as having a quality of hunger and disturbance that never ends.”
—Toni Morrison

“The history of cuisine is the history of immigration.”
—Carolyn Kormann, The New Yorker
It was Sigmund Freud who saw melancholia as a drama about managing loss and exclusion. Speaking of the individual person, Freud suggested that, in the face of loss or rejection, the melancholic hangs on to loss and sustains him or herself through the ghostly and simultaneous incorporation yet exclusion of a lost other. Can we now extend that insight onto a larger frame and think of the American national racial ego itself as melancholic in nature?

The psychical drama of American racial consumption and indigestion haunts our nation past and present. It is this peculiar and uneasy dynamic of retaining a denigrated but sustaining loss that resonates most acutely against the mechanisms of the racial imaginary as they have been fashioned in this country. Racialization in America may be said to operate through the institutional process of producing a dominant, standard, white national ideal, which is sustained by the exclusion-yet-retention of racialized others. The national topography of centrality and marginality legitimizes itself by retroactively positing the racial other as always other and lost to the heart of the nation. Legal exclusion naturalizes the more complicated "loss" of the unassimilable racial other. Racial exclusions, be it chattel slavery, the expropriation of Indian and Mexicans, or the repressive use and exclusion of Chinese and Mexican American labor, were the conditions of American freedom rather than exceptions to it. It is at those moments when America is most shamefaced and traumatized by its betrayal of its own democratic ideology (the genocide of Native Americans, slavery, segregation, immigration discrimination) that it most virulently -- and melancholically -- espouses human value and brotherhood. And it is on the plate of the American racial diet that we see and taste most forcefully the appetites and indigestions of American multiculturalism.

It has been my privilege to work through some of these thoughts and more with you all. Your insights and willingness to venture beyond the comfortable or the expected have been a delight and an inspiration. I hope this semester has given you some food for thought, especially how food, a source of quotidian delight and nourishment, can also open up much deeper and darker questions about the complexity of racial dynamics that inform American life.

Best wishes,

ANNE ANLIN CHENG
Rice pudding is a dish that is featured in *The Alice B. Toklas Cookbook* when Toklas and Gertrude Stein visit the United States. This filling dessert served the two expatriates living in Paris with great delight. It is one of the first dishes to enter Toklas’ cookbook, hereby signifying that it was a remarkable and meaningful dish for both Toklas and Stein, in some ways a token to their shared life. Recipes in this intimate book, such as the rice pudding, demonstrate their earnest investment in the food they ate and cooked together.

However, it was not the extravagant meal that they were served at the historic house, but rather the rustic dish that pleased the guests, served on a more daily basis. The desire to return to one’s “roots” through food is not unique to Toklas and Stein; a common path to modern cuisine for a chef involves classical French training, and subsequently using French cooking techniques to produce traditional dishes with a modern take. Though in *The Book of Salt* we observe Binh struggling to marry his Vietnamese roots to French surroundings, Toklas’ valuation of a humble, American dish suggests a common pull to one’s origins by food. To quote Professor Cheng, “taste in food is a matter of national as well as aesthetic belonging and unbelonging”.

The exact origin of the rice pudding is difficult to locate, and variations of the dish, both sweet and savory, can be found all over the world. Our array of sauces from different parts of the globe exemplify the versatility of this dish. Just how Gertrude Stein and Alice B. Toklas return their “roots” through rice pudding, our group is also revisiting our roots through our individual sauces reminiscent of the cuisine of the different countries we originate from.

Sujeonggwa is a traditional Korean drink that dates back to the 18th century. It is a drink made with ginger and cinnamon, which are also used often in eastern medicine as medicine to treat chronic pain and symptoms related to the common cold. Sujeonggwa is often served as a dessert after a fancy meal for the guests. The lingering of the warmness of the spice after the cold sip is reminiscent of a welcoming meal for the guest in Korean culture.

Apfelmus (German) or applesauce dates back hundreds of years and is a sweet, fruity sauce made of stewed apples commonly coupled with sugar and cinnamon. It is usually served with a savory dish such as potato pancakes (Kartoffelpuffer) or, as you can taste today, rice pudding (Milchreis). Applesauce came to be extremely popular in the milder German climate as the long-storage time allowed for continued consumption of vitamin-rich fruit even months past the fall harvest. A long-standing superstition and tradition in Germany is the consumption of a teaspoon of applesauce before going to bed; the sauce is supposed to have a positive influence on your liver and digestion.

Vietnam is the second largest coffee producer in the world. First introduced by the French in the 19th century, coffee culture plays an important role in daily life in Vietnam. Coffee is almost always served with condensed milk at the bottom of the glass, whether with iced or hot coffee. Vietnamese coffee is brewed in a *phin*, which is a small drip filter for individual portions that rests above your cup or mug. The coffee filters slowly, encouraging one to savor the beverage.

Agua de Horchata is a popular Latin American drink made from ground rice, jicaro seeds, and cinnamon. This drink has been known to exist since the 13th century and has since become a staple throughout many countries such as Mexico and Guatemala. The drink is commonly known as an “agua fresca” served alongside many dishes at “taquerias” (taco based restaurants). The drinks popularity in these countries stemmed from the ease of access to the rice needed to make as well as the sweet taste the drink has.
Alice B. Toklas’ Baked Rice Pudding with a Quartet of Sauces

For the rice pudding base

**Ingredients**
- 1.5 cups flour
- Pinch of salt
- Cinnamon to taste
- Nutmeg to taste
- 2 tablespoons vanilla extract
- 10 eggs
- 4.5 cups milk
- 4 cups uncooked rice
- 2.25 cups sugar

**Instructions**
Preheat oven to 350°F. Wash rice thoroughly under cold water. Cook on stove in milk (1/4 inch more milk than rice) with a pinch of salt until liquid has evaporated. In a separate bowl, stir egg yolks with wooden spoon and slowly add sugar and flour while continuously stirring. Add ground nutmeg and cinnamon to taste. Place on stove and heat, slowly add remaining milk and vanilla extract until the mixture thickens enough to coat the spoon. Once rice is cooked, slowly add to egg-sugar- milk mixture. Add beaten egg whites from the eggs. Pour into buttered dish and bake for 30 minutes at 350°F. Serve with sauce.

For the Sujeonggwa Sauce (Ginger Cinnamon Sauce)

**Ingredients**
- 2L water
- 75g cinnamon sticks
- 150g ginger (unpeeled)
- 200g brown sugar

**Instructions**
Peel the ginger. Rinse the ginger and cut into slices. Prepare two pots with 1L of water each. In one pot, put the cinnamon sticks. In the other pot, put the ginger slices. Boil the pots in high heat for 10 minutes. After 10 minutes, lower the heat to medium and boil for another 10 minutes. After the 10 minutes, combine the contents of the two pots, including the cinnamon sticks and ginger, and boil in low-to-medium heat for 1 hour. After an hour, take the cinnamon sticks and ginger out. Add the sugar and stir until sugar is dissolved. Simmer the liquid until desired thickness. Cool the sauce.

For the Vietnamese Coffee Sauce

**Ingredients**
- 5 tablespoons strong black coffee
- 10 tablespoons butter
- 2 condensed milk
- 2 egg yolks
- 1 tablespoon flour
- vanilla extract to taste

**Instructions**
In a small saucepan, melt the butter. Incorporate flour and mix until all lumps are gone. Add the black coffee and vanilla extract, and simmer for 5 minutes. Stir in egg yolks and mix well. Allow to thicken and serve.
For the Apfelmus (Applesauce)

Ingredients
125 ml apple juice
1kg apples
1/2 lemon
5 tablespoons of sugar
1 tablespoon of vanilla extract
Cinnamon to taste

Instructions
Juice half of a lemon and pour the juice into a saucepan with the apple juice, sugar and vanilla extract. Wash, peel and cut up the apples into small cubes. Make sure to remove the core and seeds, then boil the apples in the lemon water. Cover and simmer for 15-20 minutes until the apples are soft and fall apart. Use a potato masher or blender to smoothen the sauce as desired. Add cinnamon to taste and serve warm or cold.

For the Horchata Sauce

Ingredients
3 tablespoons of Horchata Concentrate (“B and B” brand recommended)
4 cups of water
1 tablespoon of sugar or to taste
Cinnamon to taste

Instructions
Begin by mixing the concentrate with the water, make sure to stir thoroughly until the concentrate is blended well into the water. Add your sugar and continue to stir. Begin to boil your mix under a low flame until boiling and add cinnamon. Allow to thicken then serve.
An Avo Split
Amy Watsky, Saumya Umashankar, Lenny Merkin

What is it about avocados? They’re everywhere; Instagram, hippie cafes, school cafeterias. Their popularity has skyrocketed in the past few years, and the craze has even made national headlines. Politicians have blamed it for economic issues, and it’s even been at the center of Trump’s trade deals. A slice of bread with not even a full avocado placed on top, drizzled with olive oil and a dash of salt can run close to twenty dollars, and many millennials do not hesitate to pay such large sums. Looking past this filter of popularity, following the avocado back to its origins, this idealized world crumbles, revealing a serious issue of economic disparity.

Avocados have long been a staple crop produced mainly in Mexico. Mexico has long supported Americans’ obsession with avocados, and it was not until the recent jeopardization of trade deals between Mexico and the US that the most avid avocado consumers even considered how avocados arrived on the plate in the first place. Avocados are the product of laborious work, often hand-picked and thoroughly checked for imperfections. Once ensured of their perfection, they are then sent to the US to be devoured by avocado lovers across the country.

We wanted to present a dish dedicated to revealing the harsh realities behind the avocado craze in the US and reveal its impacts, by creating a two-sided plate.

We wanted to create a dish to emphasize the vivid boundaries between the humble origins of avocado as a fruit of cheap labor and land in Mexico to its manifestation on the plate of a millennial’s Sunday brunch. To embody this, we generated a dish that separated a quintessential method of consumption of avocados — the avocado toast — into two sides.

One side highlights the Mexican origins of Avocado through the labor, flavor and ability to provide sustenance, highlighted through ingredients such as Mexican street corn, tomato, onion, Chile and lemon and other traditional Mexican ingredients representing the locals attempt to ingest this horrifically expensive fruit.

The other with toppings representing the appropriation that wealthy Americans and other wealthier countries alike have invested into this mushy green fruit. We shall attempt to translate this opulence and consumption of the food with disregard to the tenuous origins of the avocado into the other side of the dish.

An Avo Split

**Ingredients**

*Mexican*
- Avocados
- Red Onion
- Cilantro
- Corn
- Black Beans
- Lime
- Tomato
- Tostitos
- Chili Powder
- Cumin
- Jalapeno
- Salt
- Garlic Salt
- Parsley

*US Side:*
- Avocados
- White Rye Bread
- Smoked Salmon
- Sour Cream
- Red Radish
- Olive Oil
- Pesto
- Salt
- Pepper
- Dill
Instructions

For the Mexican Side:
Finely chop the avocado, jalapeno, tomato, cilantro, and red onion. Mix everything together with the chili powder, cumin, salt, garlic salt, corn, black beans, and lime. Taste once combined, and adjust. Serve with tostitos and parsley sprigs.

For the American Side:
Thinly slice the avocado. Spread the bread with pesto, and toast. Place the avocado carefully onto the bread. Place a dollop of sour cream and a slice of smoked salmon on top alongside a few sliced radish pieces. Drizzle with olive oil, salt, pepper, and dill.
Authenticity of ethnically rooted food is a highly debated topic in America today. Because of racialization, Chinese Americans have had to assimilate to American culture upon arrival in the United States, making their culture more palatable for white Americans. Similarly, so-called ‘Chinese cuisine’ in America has been adapted to tailor it more to the white palate. One infamous example of this is Orange Chicken. This dish, while not traditionally a Chinese dish, has been adopted as a staple of ‘authentic’ Chinese restaurants and has become one of the most popular Chinese dishes to date. This dish does not include many traditional Chinese spices and has no history in China; in fact, Orange Chicken originated in a Panda Express in Hawaii. While many traditional Chinese dishes include spices and seasonings such as star anise, Sichuan pepper, Syzygium aromaticum, and many others, Orange Chicken’s primary seasonings include ginger, orange, soy sauce, and garlic, all ingredients commonly included in white American homes. This makes the dish more appealing to white families attempting to adopt Chinese ethnic detail.

As we talked about in lecture, ethnic detail encompasses anything that does not appear white and anything that is different than what society considers the white American norm. We have chosen to cook orange chicken because it strongly encompasses this concept. Orange chicken is considered an ‘ethnic detail’ to many white Americans, despite having no root in so-called ‘ethnic cuisine’. Despite being a profoundly white dish, orange chicken is served in many Chinese restaurants in America. All three of our group members have grown up in communities highly influenced by Asian culinary practices. This kind of Chinese-American hybrid cuisine was readily available in our communities and therefore the topic of modification of Chinese cuisine to fit American palates is close to our hearts, and our stomachs. At first our goal for this project was to change Orange Chicken into something more authentically Chinese. We tried to add the spices and sauces traditionally used in China into our dish to make it taste as though it had originated in China. However, we soon realized how difficult this was. The dish did not turn out to be the Orange Chicken we had imagined, nor did it turn out to be the staple in Chinese-American restaurants. Our group soon realized that the reason Orange Chicken was so loved by Americans everywhere was because of its “un-authenticity” and to alter this would be to alter the core values of the dish. Because of this, we decided to not change the “traditional” Orange Chicken recipe: keep the American spices, keep the American sauces and not add any ethnic Chinese spices.

Through this project we realized the vast differences in American and Chinese cuisine, but were also able to highlight the fusion and similarities through Orange Chicken. A dish that does not even exist in China can be one of the most popular “Chinese” dishes in America. It is the fact that it is so un-authentically Chinese that makes Orange Chicken so authentically Chinese-American.

**Authentic American-Chinese Orange Chicken**

**Ingredients**
- 4 Boneless Skinless Chicken Breasts cut into bite-size pieces
- 3 Eggs whisked
- 1/3 cup Cornstarch
- 1/3 cup Flour
- Oil for frying
- 1 cup Orange Juice
- 1/2 cup Sugar
- 2 Tablespoons White Vinegar
- 2 Tablespoons Soy Sauce
- 1/4 teaspoon Ginger
- 1/2 teaspoon Red Chili Flakes
- 1 Tablespoon Cornstarch
- Green Onions
Instructions

To make orange sauce:

1. In a medium pot, add orange juice, sugar, vinegar, soy sauce, ginger, and red chili flakes.
2. Heat for 3 minutes.
3. In a small bowl, whisk 1 Tablespoon of cornstarch with 2 Tablespoons of water to form a paste. Add to orange sauce and whisk together. Continue to cook for 5 minutes, until the mixture begins to thicken. Once the sauce is thickened, remove from heat.

To make chicken:

1. Place flour and cornstarch in a shallow dish or pie plate. Add a pinch of salt. Stir.
2. Whisk eggs in shallow dish.
3. Dip chicken pieces in egg mixture and then flour mixture. Place on plate.
5. Working in batches, cook several chicken pieces at a time. Cook for 2 - 3 minutes, turning often until golden brown. Place chicken on a paper-towel-lined plate. Repeat.
6. Toss chicken with orange sauce. You may reserve some of the sauce to place on rice.
7. Serve it with a sprinkling of green onion, if so desired.
Baboy in a Blanket
Sophia Marusic, Gianna Garcia, Eve Hewins, Olivia Kane, John Gomez

“Baboy in a Blanket” is an exploration of fusion food and of how we consume animals. Baboy is the Tagalog word for pig, as the pork longganisa used in this dish is Filipino style. Pigs are indigenous to the Philippines, and thus, pork is prepared there in many different ways, amounting to over half of the meat consumption in the country (Philippine). In the past, pigs were used for offerings to gods (The History) and remain a part of ritual sacrifice for the Ifugao people (Matejowsky). In other islands of Southeast Asia, pig shaped asterisms were used for sea navigation (The History).

Longganisa was originally introduced by the Spanish in their conquest of the Philippines; the sausage has many varieties and styles throughout the islands that comprise the country. There are many ways of making longganisa using a variety of meats and spices, and many Filipinos make it themselves, which brings into play this idea of not wanting to see “how the sausage is made,” the idea that knowledge of the process changes our perception of how appealing the final product is. The question becomes, if the process is clean and safe, why are we, as Americans, so averse to watching meat products being made? Why can we not bear to be reminded that what we were eating was once a living animal?

Growing up in a Chinese-Filipino-American family, I began eating Southeast Asian fusion food from the moment I was born, far before it became the foodie restaurant trend. My Lolo and Lola cook traditional Filipino food, but their children, my mom and her siblings, cook Americanized versions: pancit loaded with kale, adobo St. Louis style pork steaks. With Americanizing the dishes came a level of convenience and ease, but also Americanizing the aesthetic appearance of the dish. Growing up helping my Lolo roast a full pig to make lechon and making dinuguan (blood soup) from its blood, it was curious to me that when we made it for parties with predominantly white attendants, he would cut it up beforehand so that you could no longer see the face or the shape of the animal and serve it with buns and barbecue sauce to make sliders. The dish was more similar in appearance to pulled pork than lechon; he did not want to remind people that this was once a living pig.

In our dish, we use a pig shaped mold that was advertised especially for making pigs in a blanket. Here, we are choosing to consume the cute, idealized version of the pig, despite being opposed to seeing the actual animal that they are eating. This dish plays the tension between meat and flesh that we have discussed in the course in texts such as Bottles of Beaujolais. In my personal experience, the transition in making flesh to meat is continuous and part of preparing and consuming the dish, whereas there seem to be stronger boundaries between the two in America. While it seems that the shape of the pig to make pigs in a blanket would serve as a reminder of the animal, the cuteness and cartoon nature actually distances the consumer from the image of a living, squealing, pig raised and slaughtered in an industrial farm. We are eating a pig, but a pig designed to be palatable, designed to be consumed.

Baboy in a Blanket

Ingredients
- 1 package dry pancake mix
- 1 package longganisa sausage
- 1 pancake pig mold

Instructions
1. Thaw longganisa sausage until they are room temperature.
2. Put the sausage in the skillet and pour water until it covers the tops of the sausage.
3. Poke the sausages with a fork all over and cook until the water evaporates off.
4. Let the sausages cook in their own fat for 5-6 minutes more. Remove from skillet and place on paper towels to absorb the grease.
5. Preheat the oven to 425 F.
6. Prepare the pancake mix according to the directions on the box.
7. Cut the longganisa into quarters.
8. Grease the molds.
9. Pour pancake mix into the molds and add a piece of longganisa to each one.
10. Bake for 15 minutes or until golden brown.
Our team has made a protein-rich vegetarian entree to rival meat-centric meals. We made black bean burgers with green chile on sweet potato slider buns. Aside from being delicious, this meal comments on the ethics of meat consumption and reflects recent trends to be mindful of protein and nutrient consumption in a meat-free diet.

As a team with several athletes, our group is aware of the difficulties many athletes face when striving to eat more sustainable, ethical diets. One of our group members is a vegetarian, and another is allergic to poultry. One primary concern often faced by our active group is our level of protein intake. While we would all like to transition to diets that are plant-based and rely less heavily on meat—which is more taxing to the environment and carries with it some ethical qualms—maintaining the high level of protein intake that is necessary to recover from and prepare for practice can be quite difficult. To address this, our team will be making a vegetarian entree that rivals other meat-based entrees in its protein and nutrient concentration.

Furthermore, in recent years, consumers have become increasingly mindful of the harmful environmental impact of the meat industry. The meat industry expends large amounts of water and land resources and contributes to the emission of greenhouse gases. Raising, feeding, slaughtering, and processing animals used for food pollutes the environment, and the conditions of factory farms cause concern for animals’ treatment and quality of life. While meat products remain popular staples of the American diet, many consumers are turning towards vegetable-based entrees (like the one our team has prepared) or alternative meat products that mimic meat in taste and texture but are plant-based.

This raises the question of substitution versus replacement; a vegetable-focused entree can serve as a replacement for meat that (we hope) is equally desirable and palatable, although with a different flavor profile and texture. A meat substitute is a highly processed product that has been engineered to resemble meat. We posit that even though these “fake meat” burgers may be more environmentally and ethically conscious than real meat products, they do not accomplish the goal of eating clean, sustainably sourced foods; rather, the meat substitute burgers are processed and their ingredients may seem ambiguous and foreign to the consumer. For example, the Morningstar Farms brand sells a “Meat Lovers Vegan Burger” in grocery stores with 27 grams of protein, rivaling the average 26 grams of protein offered by a ground beef patty (according to the USDA National Nutrient Database). However, the ingredients in this meat substitute are artificially processed to resemble meat and consist primarily of vegetable oil, wheat gluten, soy protein isolate, and soy flour. Conversely, a homemade vegetable entree like the one we have prepared boasts protein content and health benefits, and the nutrients are naturally occurring in the simple, unprocessed ingredients. Black beans, quinoa, egg whites, sweet potatoes, spinach, and tomatoes are rich in protein and vitamins and low in fat, allowing us to create a fresh and authentic vegetarian meal.

In addition to thinking about environmental and health concerns, we also considered several of the themes we discussed throughout the semester, in particular: the blurred distinction between flesh and meat, human and animal, animal and food; what it means to consume the other and unfamiliar; and how socioeconomic status impacts access and dietary choices. As a vegetarian—or at the very least an ethically conscious—eater, one might think about the treatment and quality of life of the animals that are slaughtered to become humans’ food. When considering the cruel ways that animals can be raised on factory farms, one might ask questions about to what degree we consider an animal “the other” and undeserving of humane treatment versus to what degree we accord animals the rights of living beings as opposed to simply food products. These considerations affect our choices about eating real meat versus vegetarian meals. Similarly, our reaction to the artificiality of the recently popular “fake meat”, soy-based burgers may impact our decisions to pursue meat substitutes versus meat replacements. Finally, we must remember how socioeconomic status may limit one’s ability to make choices about consuming ethically and environmentally oriented meals. The black bean sliders we prepared require fresh ingredients and labor, perhaps a luxury for those with time to prepare homemade food and the resources to buy cleanly-sourced ingredients. For those with less time or money, a fast-food hamburger (or a fast-food, pre-prepared and processed “fake meat” burger) may prove a simpler option.
**Black Bean Burger Sliders with Green Chile on Sweet Potato “Buns”, with Mint Lemonade**

**Ingredients (makes 12-15 sliders, depending on desired size)**

*For the burgers:*
- 3 cans black beans, rinsed and strained
- 1-2 shallots, chopped
- 1-2 cloves of garlic, minced
- 3 teaspoons chili powder
- 1 and 1/2 teaspoons cumin
- 3/4 teaspoons paprika
- Salt & pepper to taste
- Zest & juice of lime
- 3 teaspoons hot sauce (Cholula brand used in this recipe)
- 1 and 7/8 cups of cooked quinoa
- 1 and 1/2 egg whites

*For the slider “buns“:*
- 4 large sweet potatoes, sliced into 1-inch thick rounds
- Salt & pepper to taste

*For toppings:*
- Jalapeño cayenne cheese
- Canned green chiles
- Raw spinach leaves
- Sliced tomatoes

**Instructions**

1. Slice the sweet potatoes into rounds, approximately 2 inches in diameter and 1 inch in thickness. Drizzle with olive oil, sprinkle with salt and pepper.
2. Roast the sweet potatoes until somewhat browned, approximately 20-25 minutes. Let cool.
4. Mix the remaining beans, shallot, garlic, spices, lime zest, juice and hot sauce until you have a well-blended, chunky mixture.
5. Add the remaining beans, cooked quinoa and egg white and stir together.
6. Shape the mixture into small slider patties and chill in the fridge for at least 30 minutes.
7. Heat a skillet over medium heat and add the patties to the pan. Cook them until browned, about 3 - 5 minutes per side.
8. To assemble the sliders, place a black bean patty on a sweet potato round and top with pepperjack cheese, green chile, spinach, and tomato slices. Finish with a second sweet potato round to create a slider sandwich and enjoy!
Mac & Cheese is objectively simple in its ingredients and universally appealing across America. Its elementary preparation and winningly simple combination of ingredients has led to its rise as an every man’s food in America, but the dish actually gets its roots from Medieval Europe and used to only be afforded by the wealthy. Since its inception, Mac & Cheese has transcended through commoditization in America to adaptations by East Asian cultures. We hope that our presentation of three different Mac & Cheese dishes, each representing a different stage and adaptation in the dishes’ history, will demonstrate how simple flavors can be transformed to fit different needs and cultures. We also wanted to demonstrate how even though America is conceived to be melting pot of global cultures and flavors, sometimes notoriously American dishes can influence cuisines around the world as well.

The earliest recipe for Mac & Cheese is found in a medieval era cookbook, Forme of Cury, which describes a dish called “makerouns.” It consists of thin layers of pasta sandwiched between layers of melted butter and cheese. The cookbook used recipes that came from the cooks of King Richard II, suggesting a certain level of decadence. Butter, cheese, and refined flour also would have been expensive in the Middle Ages and the refined flour needed for the dough was difficult to come by. Ultimately, the expense of the ingredients and the effort required to cook the dish made it a dish for the aristocracy. As butter and cheese have become more widely available and industrialization techniques have evolved to make producing pasta more economical, the dish has evolved into a common man’s dish and has persisted because of its universal appeal.

The Americanized, Kraft version of Mac & Cheese, reinvented as a boxed mix, is a interesting representation of American culture. In contrast to the painstaking, decadent “makerouns” of the Middle Ages, Kraft’s introduction of a boxed mix reinvented Mac & Cheese as a mass-produced commodity, representative of American capitalist ideology. Rather than using real milk and cheese, what comes in the box mix is an artificially orange paste that many might hesitate to call “cheese.” Instead of a food for aristocrats, the Mac & Cheese produced by Kraft is cheap, easy, and emblematic of an everyman’s dish in America. The box mix also favors cost efficiency and low-prep-time over quality and nutritional health, reflecting Americans’ disregard for nutrition and fondness of fast food.

Historically, cheese was not a commonly found ingredient in East Asian cooking. Cows were traditionally seen as work animals and many people did not have the resources to keep more than a few animals at a time. This meant that cows were not usually kept for milk, so there is no tradition of cheese making. This in turn has resulted in a large number of Asians being lactose intolerant due to lack of exposure to dairy. However, cheese demand from East Asian countries has been increasing in recent years because of exposure to Western dishes, and now South Koreans also often incorporate it into local dishes ranging from noodle soup to kimchi stir-fried rice. This trend has become so pervasive that several Korean Mac & Cheese dishes have popped up in recent years. Though the globalization of food and ingredients is more commonly discussed in terms of Americans absorbing cultural influences from around the world, this Mac & Cheese adaptation depicts American influences reaching cultures around the world as well.
Bringing Back the Mac: A Selection of Mac & Cheese Dishes

The Original, Medieval Mac & Cheese

Original Recipe
Take and make a thynne foyle of dowh. and kerve it on peces, and cast them on boillyng water & seeþ it wele. take chese and grate it and butter cast bynethen and above as losyns. and serue forth.
Ingredients (translated): 3-4 lb. freshly homemade, undried noodles or 1 lb. dried egg noodles, 1 tbs. oil, large pinch of salt, 2 cups of grated parmesan cheese, 1 stick butter

Instructions (translated)
Boil noodles with oil & salt until al dente. Drain well. In a serving bowl or platter place some melted butter and cheese. Lay noodles on top and add more butter and cheese. Serve as is or continue adding layers of butter, cheese, and noodles. Use extra cheese as necessary. Serve immediately, or place in a hot oven for several minutes and then serve.

The Americanized Mac & Cheese: Kraft

Ingredients
Original flavor boxed of Kraft Mac & Cheese.

Instructions
Cook 2 boxes according to given instructions (Boil Water. Cook 7-8 minutes). Add included cheese mix with water as needed.

The South Korean Adaptation of Mac & Cheese

Ingredients
1 lb macaroni pasta
2 tbsp gochujang
2 clove garlic
1 large yellow onion thinly sliced
6-8 shiitake mushrooms
3 cups whole milk
1/2 tsp paprika
2 cups shredded Sharp Cheddar Cheese
2 tablespoons unsalted butter
1 cup panko

Instructions
In a large pot over medium high heat, sauté the onion and garlic until the onions and garlic are translucent. Season by adding Gochujang, as well as salt to taste. Stir in shredded cheese and dump in cooked pasta. Coat pasta and place in casserole dish.
Cheeseburgers, the American Political Winner
Burger Kings and Queens || Hannah Waxman, Chris Chu, Stephen Wong, Phoebe Ozuah

One odd and longstanding tradition on the campaign trail has been posing with food. Politicians are careful to take photos of themselves indulging in local fare, in order to show off their shared values with the community. At the same time, their attempts to seem relatable can backfire. In 1976, Gerald Ford almost choked on a tamale because he did not know how to remove the husk and was ridiculed by Texans and Mexican-Americans. John Kasich cut his pizza with a fork and was shunned by New York constituents. Many can remember “Arugula-gate” of 2008, when Barack Obama revealed proclivities for healthy, expensive, and elitist leafy greens. It is clear that what you eat on the campaign trail determines your electability. But the question is, when American politicians deliberately choose certain foods while campaigning to appeal to different voting constituencies, to whom are they really ingratiating themselves? Food choices on the campaign trail often come in the form of fast food, as politicians look for racially benign foods that won’t offend or be controversial. At the Iowa State Fair, “simple” and “American” foods like the infamous fried butter, pork chops on a stick, and fried pickles make for great photo-ops. Ultimately, given the historical precedent of some candidates getting into muddy water when they make food choices that invoke certain racial or ethnic identities, often politicians find a “safer” choice with American fast food: milk shakes, french fries, burgers. Our current president in particular enjoys fast food, with photos of President Trump on Air Force One eating KFC and McDonald’s being familiar.

Most infamous was the controversy that was sparked when President Trump hosted the Clemson football team at the White House following the team’s national championship. The Trump administration pointed to the government shutdown that was underway at the time as the primary reason for this culinary choice, citing that the White House kitchen was not in operation at the time. The choice provoked a range of reactions, with some pointing out the irony of the cheap fast food juxtaposed to the White House silver, others pointing to earlier comments Trump had made that the food would be something the athletes would like, betraying potentially racist or classist viewpoints.

While there are arguments and studies to suggest that American fast food does not have the racial or classist implications that many assume (for example, one study found that as people move up in socio-economic status they actually eat more fast food), it is also incredibly important to contextualize the history of fast food in American racial politics especially in the latter half of the 20th century.

As Alex Park has written for the Washington Post4, fast food corporations have cultivated a unique tie to African American communities. This relationship can trace its roots back to the 1960s, when President Lyndon B. Johnson urged the Small Business Administration to invest money into businesses willing to create jobs in inner cities. Fast food companies emerged as a natural fit, as franchises were independently owned, had proven business models, and were backed with national advertising campaigns. Black franchise owners quickly found success, becoming icons in their communities through philanthropic efforts and building relationships with community members. These relationships have endured to this day, with Black Americans being an integral customer base for fast food corporations. Therefore, when President Trump and other politicians look towards fast food as a “politically safe” choice, it is important to consider whether this invokes or erases the complex legacy of fast food in black communities. While fast food restaurants have brought economic mobility and attempts to combat discrimination, they have also contributed to the rise of food swamps in inner cities, in which access to healthier food is limited. These ambiguous roles of fast food restaurants are reflected in the ambiguity of President Trump’s food choices.
Cheeseburgers, the American Political Winner

Ingredients
1.5 lb Ground Beef
1 Whole Tomato
1 Head Lettuce
6 Hamburger Buns
6 Slices American Cheese 1 Whole Onion
1/3 Cup Ketchup
1/3 Cup Mayonnaise
1/3 Cup Mustard

Instructions
1. Mix ground beef in a bowl with salt and pepper. Form meat into fist-sized mounds. Pre-heat a griddle at medium heat. When the griddle is hot, grill patties, smashing each one with a spatula to achieve crispy edges.
2. Slice and butter each bun, placing inside down on part of the griddle to lightly toast.
3. While burgers cook (4 minutes each side, adding cheese after flipping if preferred), prepare sauce by mixing equal parts ketchup, mayo and mustard. Thinly slice tomato and onion, separating iceberg lettuce leaves.
4. Once patties are cooked through, remove from heat and let rest before assembling.
5. Put sauce on either side of buns, then layer with patties, lettuce, tomato and onion. Serve hot.
**Chicken and Rice, and a Twist**

CARAT || Andrew Bowman, Danielle Stephenson, Mike Gao, Selina Pi

For almost every cuisine, there is a recipe for fried chicken. It exists as a particularly tasty part of a number of ‘racial diets,’ highlighting connections between various food traditions. Similarly, chicken and rice is a comfort food across cultures, locales, and ethnicities, representing the migration of two staple foods that connect a stunning variety of cultures. Our recipe for fried chicken and rice is a representation of the array of identities present in our group.

When conceiving our recipe, we first decided to marinate the chicken in soy sauce, sesame oil, and Shaoxing wine, reminiscent of a common traditional way to eat chicken in Taiwanese cuisine: sanbei chicken, or three-cups chicken. Marinating the chicken in this way allows for better retention of flavor when it is deep-fried, harkening to the Americanized fried chicken served in a number of Chinese food take-out restaurants in the United States. Furthermore, despite not being a traditional Asian food item, fried chicken has become increasingly popular in modern Asian cuisine. In China, KFC is the most prominent fast-food restaurant chain and has become as much of a cultural icon in China as it is in the United States. In Korea, Korean fried chicken is a staple late-night food item and has actually become popular in the United States as well. In Japan, KFC has supplanted local foods as being the go-to item to eat during the holiday season. Incorporating Asian culinary elements into the fried chicken, illustrates the ubiquity and flexibility of certain foods in racial diets across ethnic groups in the country and around the world.

We have also taken inspiration from *saltimbocca*, an Italian dish made with veal, sage leaf, and prosciutto. The Italian word saltimbocca literally translates to “jumps in your mouth,” a name given due to the briny, salty and rich flavors imparted by the combination of prosciutto and veal. The Italian-American variation is typically made with chicken and similarly pan-fried. For this recipe, we have chosen to incorporate our *saltimbocca* inspiration by butterflying and stuffing the chicken with sage and ham, modifying the recipe to represent a mixing of Italian and American flavors and the roots of Italian-American identity. Once butterflied and stuffed, the chicken is then dredged in flour and deep fried.

To create the crispiest fried chicken possible, we have chosen to double fry - a technique utilized in recipes for both Southern and Korean fried chicken. Double frying maximizes ‘crunch’ while still locking in flavor. It finds the perfect balance between golden-brown color and fully-cooked poultry. It’s also important to note the ‘Soul Food’ influence imparted by this technique. While frequently enjoyed across the United States, fried chicken is a dish with a particular racial history, connected to stereotypes of African-Americans. The imagery of the “lazy, fried-chicken and watermelon-eating Negro” is an extremely detrimental one with roots in slavery and minstrelsy. Because of this history, cooking and serving fried chicken, despite the technical ability that it requires, is often viewed as low-class and unsophisticated. The recent rise in popularity of Nashville Hot Chicken as a menu item in fast-food institutions also opens up a discussion about the commodification of black culture.

Lastly, in this recipe, we have chosen to serve our chicken with rice, to tie up all the cultural connections in our dish. First cultivated in China along the Yangtze and Huai rivers, rice spread as a staple crop west through the expeditions of Alexander the Great, the Moors, and the European Age of Exploration. Rice became a staple crop in West Africa and was brought to the Carolinas and Georgia to be cultivated on plantations by slaves. Rice production in the U.S. became less profitable after slavery was abolished, but it continues to be grown in the southeastern United States and California. This profound history is a reason why rice is a grain that unites almost every non-white culture.

Our fried chicken isn’t just served with normal rice, however. Instead, we have prepared ‘red rice,’ a Guamanian rice dish where the rice is steamed with achiote seed, a spice often used in Latin American and Pacific Island cuisine to impart vibrant color and subtly peppery fragrance. The dish of fried chicken and red rice (a very popular KFC menu item) is ubiquitously served on the island of Guam at a number of events, from beach hangouts to First Communion fiestas. And always, the fried chicken is served with finadene - a *toche* dipping condiment made with soy sauce, vinegar, and *dinanche’* pepper. To cut through the salty and rich flavors of the fried chicken with rice, we have chosen to serve a hybrid of finadene and Sichuan chili oil on the side. This adds a final layer of flavor that allows for a complex, yet balanced dish: salty, crispy fried chicken, spicy-vinegary dipping sauce, and fragrant steamed rice.
### Red Rice

This is the recipe for red rice that I know by heart. I don’t use measurements for the rice cooker especially, so this is an approximation.

#### Ingredients
- 5 cups Calrose rice
- Enough water to cover the rice so that, when touching the top of the rice with the tip of my middle finger, the water reaches the first ridge of my middle finger (~5 1/2 cups of water but not quite)
- 3 tbsp vegetable oil
- 1 packet of Achiote seed powder
- 1 block of Sazon goya seasoning with coriander and annatto
- Black pepper

#### Instructions
1. Wash the rice until the water runs clear.
2. Transfer rice and water to a rice cooker pot.
3. In a separate bowl, stir remaining ingredients until achiote powder is combined.
4. Pour seasoning mix over the rice and stir.
5. Press the rice cooker button to cook. Halfway through cooking time, stir to evenly distribute seasoning. Let rice finish cooking, let sit 3-4 minutes to finish cooking.
6. Open rice cooker, let the steam evaporate and fluff rice with a fork, allowing the rice to dry out a bit in the pot before serving.

### Chili Oil Finadene

Chili oil recipe inspiration taken loosely from @soneathye on Instagram - I decreased the amount of dried chili by a lot because dried chili that you get in Asian markets is a lot less spicy that dried chili pepper from American grocery stores. Finadene recipe is to taste, this is an approximation.

#### Ingredients
- 1 fresh green chili
- 1/2 tbsp ginger
- 2 tbsp garlic
- 3 tbsp dried chili
- 1 tbsp salt
- 1/2 cup soy sauce
- 1/2 cup vinegar
- Vegetable oil
- 2 tbsp chopped green onion

#### Instructions
1. Mince garlic, fresh chili and ginger.
2. Pour a half-inch layer of vegetable oil into a cold pan, turn the heat up to medium.
3. Add garlic, ginger, and salt to cold oil and let aromatics lightly brown, just until fragrant.
4. Add dried chili and lower heat, stirring constantly and paying careful attention, making sure the chilis don’t turn brown.
5. Once chili oil is fragrant, remove from heat and set aside, draining away excess oil.
6. In a serving bowl, mix soy sauce, vinegar, minced green chili, and chili oil.
7. Chill for at least hour, stir in chopped green onions at the last minute before serving.

### Fried Chicken

Inspiration taken from Bon Appetit’s “Chicken Saltimbocca with Crunch Pea Salad,” The Woks of Life’s “Fried Chicken Wings,” and New York Times Cooking “Three-Cup Chicken.” This recipe uses the double-frying technique as well as, a personal favorite of
mine, the ‘wet hand/dry hand method’ for battering pieces of fried chicken. I would normally use Shaoxing wine for the marinade, but can’t find it anywhere, so just going to use rice wine and remove the sugar.

**Ingredients**

1 tsp salt  
1 tbsp soy sauce  
1 tbsp rice wine  
1 tsp sesame oil  
2 skinless, boneless chicken breasts 3 eggs  
2 cups panko  
3/4 cups all-purpose flour  
4 slices ham  
8 sage leaves  
Black pepper  
Kosher salt  
Vegetable oil

**Instructions**

1. Place the chicken breast on a cutting board and butterfly the piece, cutting through the center until 1/2 in from the other side.  
2. Open the chicken breast like a book and place between 2 sheets of plastic wrap.  
3. Gently pound the chicken until about 1/2 - 1/4 thick. Repeat until all pieces of chicken breast are butterflied.  
4. Combine salt, soy sauce, Shaoxing wine, sesame oil, and sugar and mix well.  
5. Let chicken marinate for 30 minutes to an hour at room temperature and, in the meantime, place eggs, panko and flour in separate plates.  
6. Work with one cutlet at a time: press a sage leaf on either side of the meat and wrap a belt of ham around the butterflied chicken breast.  
7. Dredge the chicken cutlet in flour and shake off the excess using your ‘dry hand.’  
8. Dip the chicken in egg mixture with the same hand, then use your ‘wet’ hand to pick the chicken back up and shake off any excess.  
9. Use that same ‘wet hand’ to place the chicken on the plate of panko and then switch to dry hand to coat the piece of chicken on both sides.  
10. Press panko in lightly to help it stick then shake off the excess. Set pieces of chicken to the side.  
11. Heat vegetable oil in a large skillet over medium-high until very hot.  
12. Gently lower one cutlet into the skillet and swirl delicately, for just a moment to prevent sticking and burning.  
13. Cook until bottom side is golden brown (~2 minutes).  
14. Flip the piece of chicken and cook other side until golden brown (~2 minutes).  
15. Take out of the oil, place on a plate with paper towels and sprinkle a bit of kosher salt on top.  
16. Repeat with remaining pieces of chicken.
This cake is our cake. You cannot eat it without eating what is in it, what lies underneath the white frosting, the white icing, the syrup of rum and coffee. What is hidden and impossible to hide.

This cake is an original recipe inspired by dozens of recipes from Europe and the United States for Baba Au Rhum, or Rum Baba. The traditional Rum Baba is from France but made with ingredients that cannot be found in France. They cannot even grow in France. In making our version of a Rum Baba, we have decided to highlight three ingredients: cinnamon, coffee, and rum. These are ingredients taken from closed fists, taken by White Europeans and Americans from colonies in the Caribbean and Southeast Asia, taken to make a better life for White Europeans and Americans at the expense of everyone else. This cake is made with blood. This cake is our “Colony Cake.”

Each of these three key ingredients - and you could include vanilla as a fourth, sugar as a fifth, but this is only one side of one page - has become popular in the West, to use a term as large and blanketing as it is simple. Each of these three key ingredients have become as comfortable as their flavors. They are luxury items. They taste foreign and like home. In our digesting them, they have become consumed by the West, its imagination, its culture.

Cinnamon was rediscovered by Portuguese traders in 1518 in Ceylon, modern-day Sri Lanka. Portugal conquered the island and cinnamon. Then the Dutch conquered the island and cinnamon, then the English did the same in 1785, when cinnamon was already popular in their bakeries back home.

Before the Dutch were expelled from Ceylon, they founded the first European-owned coffee plantation there. For the centuries prior, coffee had to come to Europe through the Middle East, via trade, but now it could be sold by White hands (and picked by hands of every other color) to White hands. There was a market for it, and more plantations were opened. American Revolutionaries in the Colonies (capital “C” to distinguish it in the history books from the other, coincidentally non-White colonies) adored coffee as an alternative to tea, which they felt was too heavily taxed. To them, coffee was a symbol of freedom from bondage.

Rum lived in the Triangle between the Americas, England, and Africa. Traded for bodies and sugar, tobacco and bodies. People, stuck together and to White decadence with molasses; the Colonies were saved by Paul Revere, who warned of the arrival of British troops in 1775 with Medford Rum in his flask. We used Kirk and Sweeney Rum for this cake, from the Dominican Republic, where Spain and France and the United States have taken turns ruling. It tastes pleasant.

All of these ingredients lie within this crown. Isn’t that nice? We painted it in peeling gold leaf. We decorated it in sweets and sweet things. It tastes good; we tasted it. It is in us as you read this. You cannot see the blood of slaves, the blood between their fingertips, grasping at sugarcane. You do not have to think about them. The gold leaf is very pretty indeed. This cake was made without bruises, scars, death. It was made with cinnamon, coffee, and rum.

This cake belongs to all of us. Have a bite.
Colony Cake

Ingredients

Cake
6 large eggs, separated 2 tsp vanilla extract
3/4 cup butter, melted
1 1/4 cups sugar
2 cups all-purpose flour
1 Tbsp baking powder
1 Tbsp finely ground coffee 2 Tbsp cinnamon
1 teaspoon Kosher salt
1/2 cup milk

Syrup
3 cups firmly-packed light brown sugar 3 cups brewed coffee
1/2 cup rum

Garnishes
Fresh whipped cream and icing Raspberries
Gold leaf

Instructions
1. Preheat oven to 350°. Whisk together yolks and granulated sugar until mixture is thick and pale. Stir in vanilla. Sift together flour and other dry ingredients; gently stir into yolk mixture until just blended. Stir in butter and milk until just blended.
2. Whisk egg whites until stiff peaks form. Fold 1/3 egg whites into yolk mixture. Fold in remaining egg whites. Pour into a well-buttered 10-cup crown-shaped pan.
3. Bake at 350° for 50 minutes or until a wooden pick inserted in center comes out clean.
4. Bring brown sugar and brewed coffee to a boil in a medium saucepan. Reduce heat to low, and simmer, stirring occasionally, 20 minutes. Remove from heat; stir in rum. Reserve 2 cups thin syrup. Return pan to stove top; cook over medium-low heat, stirring occasionally, 20 minutes until slightly thickened.
5. Pierce cake 15 times with skewer. Pour 2 cups thin syrup over cake. Let absorb and invert onto serving platter.
The most beautiful stars are born out of the toughest conditions under extreme pressure. For our project, we used the toughest of ingredients, crops that have successfully grown in space amidst the cancerous radiation, the absent atmosphere, and the non-existent gravity. These ingredients include potatoes, peas, onions, garlic, parsley and rice. They flourished in a place not meant for them. They grew without a proper footing. They persevere in an environment designed to knock them down. We chose these ingredients because they are the immigrants of space. Just as the ingredients are vulnerable to their initial environment, immigrants struggle against the raw culture shock, the bitter language barrier, and the unsavory marginalization. But despite the difficulties, these ingredients and immigrants not only persevered, but also contributed to the community. These crops enriched agricultural research and allowed scientists to develop more efficient crop growing methods on Earth. Likewise, immigrants provided new culture, advanced the economy, and became entrepreneurs offering new ideas.

With tough ingredients like these, the only proper way to cook them is in a curry. Curry has traveled from continents to continents since the 1800s, proving to be a universal dish. The types and flavors of curry evolved as it spread, incorporating local spices and ingredients, to form its own authenticity within each household. Curry blends all the different ingredients together in a homogenous mix, reflective of how the astronauts in space stations are racially diverse. Space is the one place where there are no borders, discrimination, or status. For in space, the hazards are hostile to all. Trapped in what is essentially a metal can, the astronauts work together through their differences. Like the fusion of the seasoning and ingredients, the astronauts use what makes them unique to overcome the trials of space. Thus, forming the basis of the curry of the cosmos.

Curry of the Cosmos

Ingredients

2 Tbsp vegetable oil
1 medium yellow onion, thinly sliced
4 cloves of garlic, minced
1” piece of ginger, minced
3 Tbsp curry powder (cumin, coriander, turmeric, chili, cinnamon, cloves, bay leaves, allspice)
2 Tbsp tomato paste/puree
1 14 oz can coconut milk (full fat)
1 lb potatoes (Yukon golds or russets), cut into bite-sized pieces
12 oz peas, frozen
Parsley, chopped, for garnish
Rice, for serving

Instructions

1. Heat vegetable oil in pot or high-walled saucepan on medium heat, add onions, season with salt, stir until fairly golden (10 min). Add garlic and ginger until raw edge taken off (1 min). Add curry powder, stir until fragrant (1-2 min). Add tomato paste, cook until raw edge taken off (1-2 min). Add potatoes, stir to coat in oil and spices (another min).
2. Add coconut milk. Fill half the empty can with water, swish around, add to pot. Bring to boil, reduce to simmer, let bubble away for at least 20 min, up to 2 hours. Add water if reduces too much. Curry should be thick enough to coat back of spoon (but adjustable depending on preference).
3. 2 min before taking curry off heat, add frozen peas, enough to thaw and heat through.
4. Garnish with chopped parsley; serve with rice.
Depression Cake
Team Batter Up || Emma Corless, Gene Li, Dezynee Rivera

Depression cake refers to a cake recipe which originated during the Great Depression, a period of economic downturn in the United States in the 1930s. It lacks milk, butter, and eggs due to the exorbitant pricing and unavailability of these ingredients. This cake is also commonly referred to as wacky cake, crazy cake, and war cake (referring to WWII); recipes under these names differ greatly in ingredient composition but uniformly share the lack of milk, butter and eggs. Our recipe comes from Allrecipes, courtesy of a user named Lynn-Pgh, who explains that the recipe is her mother’s. In this recipe, shortening acts like butter, the water like milk, and the raisins and spices add some sweetness and texture. Team Batter Up wanted to use the Depression cake to explore questions of economic scarcity and the racial effect on the American population.

The invention and popularization of Depression cake was largely a corporate, white phenomenon, accomplished through the invention of the fictional character, Betty Crocker, by General Mills. While we now think of Betty Crocker as a cultural icon of American home cooking, back then she was a medium through which recipes and advertisements could be disseminated through the radio show “The Betty Crocker Cooking School of the Air” (Betty Crocker Kitchens). Betty’s immensely popular show responded to the economic fatigues of homemakers, who wrote to her, naming grocery bill management as their biggest problem (Marks 52). Between 1929 and 1932, at the height of the Great Depression, the average family income fell by 40%; of the remaining income, a staggering 25% went to food costs, so it is easy to see why families sought cost-cutting recipes (52). This radio show introduced the Depression Cake recipe on a national scale.

It is likely that Betty Crocker’s Depression Cake recipe was heavily used among African Americans, one of the hardest hit demographics in the Great Depression era. Already relegated to lower-paying jobs, they lacked savings, so when fired, had nothing to fall back onto (Klein). They had the highest unemployment rate of the decade double or triple that of whites, in 1932, reaching about 50 percent (Klein). The unskilled jobs that they had filled prior to the Great Depression were either filled by whites or disappeared altogether (Klein). It is clear that these effects would be devastating on household budgets, and especially on food budgets. Somewhat incongruously, the figure disseminating this recipe to hard-hit black households was likely Betty Crocker.

Notably, Betty Crocker exemplified white domesticity for a long time. Up to 1996, she had gone through several transformations since the time of her introduction as a visual icon, besides just a voice on the radio. There was Home Economist Betty, Mother Betty, Power Betty, all of which were just slightly tweaked versions of the original (Freund). In 1996, Multicultural Betty appeared, designed to incorporate a greater proportion of General Mills’ customers into her image. She went from a blue-eyed Heartland Anglo-Saxon, to a woman described as “a little more whole wheat than white bread” (Freund). Despite this change in image, Betty no longer appears on her namesake products. On the other hand, other brands continue to market their products with their namesake’s image on the package, perhaps most famously Aunt Jemima on her pancake mix and Uncle Ben on his rice, characters who have deep roots in African-American stereotypes.

Today, depression cake is quite popular, for a couple of reasons. The rising popularity of the vegan movement has made this cake more popular. The animal products of eggs, milk, and butter are absent from this cake, and the further step of replacing shortening with a vegetable oil renders this recipe entirely vegan. Indeed, a version of “Crazy Cake” is served in Princeton dining halls as a dessert option enjoyed by vegans and non-vegans alike. This is ironic as the depression cake originated out of necessity and economic hardship, but veganism is a conscious personal choice which eschews the incorporation of plentiful animal products for moral or health reasons. Another factor is due to the historical aspect of the cake; making and consuming this cake allows people to experience (or perhaps fetishize) a historical era which their ancestors had experienced.

Altogether, the delicious depression cake offers a lens into a unique piece of American history, casting light on the 20th century commercialization and racialization of food; its continued popularity raises questions on our ever-changing perception of ingredients and recipes.
Depression Cake

Ingredients
1 cup shortening
2 cups water
2 cups raisins
1 teaspoon ground cinnamon
1 teaspoon ground nutmeg
1 teaspoon ground allspice
1/2 teaspoon ground cloves
2 cups white sugar
3 cups all-purpose flour
1 teaspoon baking soda

Instructions
1. In a saucepan combine the shortening, water, raisins, cinnamon, nutmeg, allspice, cloves and sugar. Simmer for 10 minutes. Remove from heat and let stand until cool.
2. Preheat oven to 350 degrees F (175 degrees C). Grease one 9x13 inch baking pan.
3. Stir the flour and baking soda into the cooled raisin mixture and mix until just combined. Pour batter into the prepared pan.
4. Bake at 350 degrees F (175 degrees C) for 45 minutes.

Modifications
We cut the amount of raisins to 1 cup—our trial cake was very sweet. Also, cooking for 45 minutes resulted in an undercooked middle, so we upped the cooking time to 1 hour.
Dippin’ Tots  
Emma Parish, Michael Rodriguez, Kelli Calhoun, Winnie Brandfield-Harvey

Introduction
The dish that we have chosen to make is the tater tot with a selection of different dipping sauces. We chose the tater tot as something that was inspired by American ingenuity. The dish is accompanied by three sauces, inspired by immigrant populations in the United States. Our plate comes together to demonstrate that when you take something “classically American” and add different influences, you can create something delicious (and something that is arguably even more American). American society is distinctly American because it is a combination of people from so many different backgrounds and experiences. In this way, our dish is demonstrative of the idea of the “Great American Melting Pot”.

Tater Tots
Tater tots were invented in the 1950s by the Griggs brothers. Their family owned a corn and potato farm. The brothers decided to sell their farm because they believed they could make money in the frozen food company, and started their new business, OreIda, on the edge of Oregon and Idaho. After creating machinery to slice their potatoes into fries, the brothers realized there were extra scraps of potatoes being wasted. They decided to smash these scraps together and alas, the tater tot was born! The tater tot is very American for many reasons. It is made of potatoes, a food that is a staple in the American diet. Their creation is also illustrative of American creativity and industrialization. The Griggs brothers had the American dream of creating a company and accumulating wealth. They were able to reach their dream through their invention of the tot!

Conclusion
When planning our cook off, we considered many different dishes that would represent the joining of immigrant cultures on American soil. However, we decided on the tater tot with dipping sauces for a few specific reasons. One of the primary ways that immigrants stay in touch with their home culture in America is through food, which acts as a cultural vehicle that carries flavors, traditions, and cultures from across the globe all the way to America. Through the use of the tater tot, we are trying to convey the experience of immigrant groups in the U.S. The tater tot itself is a vehicle for sauce, while the sauces represent vibrant memories of home. Simultaneously, the tater tot and sauce relationship serves as a metaphor for the way Americans exploit what they want from other cultures food, fashion, music but do not genuinely stand up for those cultures in society. Lastly, when dipped in sauce, the simple flavors of the tater tot fade to the background and the sauce becomes the dominant flavor. This is representative of the way immigrant cultures exist in the United States. They are neither out of place nor in the way; they are the very backbone of American culture.

Sauce: Mexican
The idea of Mexican immigrants has a distinct connotation in today’s political climate: it immediately is linked to Trump’s desire to keep Mexican immigrants out by building a wall. Because of geographic proximity, there has long been a connection between the United States and Mexico. The food relationship between the two nations is somewhat contradictory to the political. Americans obsess over Mexican influenced food, and even a new style, Tex Mex, was created as a mixture of both. However, this food obsession is ironically complemented by anti-Mexican sentiments.

Sauce: Chinese
Chinese immigrants are the third largest foreign-born group in the United States. At first, many of the single males were coming into California because of the allure of the Gold Rush. However, with the pressure and competition of employment, the Chinese were pushed out by way of the Chinese Exclusion Act in 1882, ending their immigration for nearly a century. This is why Chinese immigration occurred in two waves: in the mid1800s and then again from 1970s to present. At the time of the Gold Rush, Chinese restaurants started to grow in numbers, with restaurants being one of the main sources of income for Chinese immigrants. It was the first ethnic cuisine to be commodified and advertised as “take out.” By 1980, Chinese cuisine became the most popular ethnic cuisine in the U.S., not only providing a new style of cooking for Americans but also familiar food at cheap prices for other Chinese immigrants.
Sauce: Filipino
The migration history of the Filipino-American community, currently the fourth largest immigrant population in the U.S., can be traced back to the United States’ annexation of the Philippines in 1899, which inspired a wave of Filipino migration to the United States, primarily for educational or occupational opportunities. Many Filipino immigrants settled in states like California and Hawaii, and as such, it is no surprise that Filipino cuisine has influenced the tastes and diets of cities across these American states. In fact, in 2017, famous chef and author, Anthony Bourdain, predicted that Filipino cuisine would rise in popularity in the American food realm, maintaining that the American palate had evolved so as to be able to appreciate the sour bitterness that upholds Filipino cuisine. The *sawsawan* (dip) prepared as part of our feast reflects the simple yet powerful bitterness of Filipino cuisine; even more, it symbolizes the significant role that food can play in bridging different cultures and controversial histories between countries. The tater tot and the *sawsawan* are both culturally unique and could be eaten alone; however, when placed in conversation with each other, a new, richer taste is revealed.

Tater Tot Recipe

**Ingredients**
- 2 pounds of peeled potatoes
- 1 tablespoon of flour
- Salt
- Pepper
- 1 cup of vegetable oil
- 2 tablespoons of parsley

**Instructions**
1. Put the potatoes into a pot filled with water. Boil the water and cook the potatoes until parboiled (67 minutes).
2. Drain and cool the potatoes.
3. Shred the potatoes using a grater.
4. Use a towel to remove all water from the potatoes.
5. Place the potatoes into a large bowl.
6. Mix in the flour, parsley, salt, and pepper.
7. Form the potatoes into desirable tot shapes.
8. Heat the vegetable oil in a large stockpot.
9. Place the tots in the skillet (56 at a time).
10. Cook in the tots are golden and crispy (34 minutes).
11. Serve!

Mexican Dipping Sauce Recipe: Chipotle Lime Ranch

**Ingredients**
- 3/4 cup of ranch
- 1 lime
- 1/2 tablespoon chipotle chile powder

**Instructions**
1. Combine the ranch, the zest of the lime, and the chile powder into a bowl. Mix the ingredients together until the sauce is smooth.
2. Taste the sauce and add additional chipotle powder for more spice.
Chinese Dipping Sauce Recipe: Sweet and Sour

Ingredients
1 tbsp. cornstarch
1/4 cup of water
1/2 cup of cider vinegar
1/2 cup of light brown sugar (packed)
1/4 cup of ketchup
1 tbsp. soy sauce

Instructions
1. Place all ingredients in a medium saucepan over medium heat.
2. Whisk to combine.
3. Whisk constantly until it thickens into a sauce consistency. Remember that it will thicken as it cools.

*Adjust sweet with sugar, tang with vinegar, and saltiness with salt to taste.

Filipino Dipping Sauce Recipe: Spicy Sawsawan (Simple Spiced Vinegar Dip)

Ingredients:
2 cups white or cane vinegar
1/2 cup soy sauce
4 cloves garlic (minced)
1 small red onion (minced)
1/2 tsp. ground black pepper
1/2 tsp. sugar
1/2 tsp. salt
1 tsp. chili flakes

Instructions
1. Place a small saucepan over medium heat. Combine the salt, sugar, vinegar, and soy sauce; whisk continuously until salt and sugar are completely dissolved. Simmer for 35 minutes, then remove from heat.
2. Add the garlic, red onion, black pepper, and chili flakes; stir the mixture until well blended and allow to cool.

*The longer it sits, the stronger and more intense the spiciness will be.
Doughnut Salad
Team Pink Box || Brianna Avece, Jinn Park, Vail Linn

The Dough
While we may all be currently living in the United States, each one of us is made up of pieces that are foreign, stories that are of land distant to the land we eat, sleep and dream in. Yet more often than not, those who come to this Land of Opportunities shed those alien parts to become “American,” whatever that may mean.

In the midst of such a somewhat painful reality, we found inspiration in Ten Ngoy. Also known as “The Donut King,” Ngoy immigrated to the U.S. from Cambodia and started a chain of donut shops in California while only hiring Cambodian refugees. We wanted to play with the irony of his immigration story -- how someone who was shunned for being an alien became the living testimony of the American Dream by capitalizing off of a quintessentially “American” food.

Our dish (or rather, a box of donuts) touches on what it means for our heritage and culture to become coated in a thick fried dough of American. The donuts all look equally round and brown, yet their fillings are not what you would expect from a classic Dunkin’ Donut. We each have created a unique recipe for fillings that connect us to our heritage. Together, they reflect how America is not a melting pot but rather a salad bowl, a mixture of bodies so foreign to one another that they might harmonize but will never be unified. We may all identify as American to varying degrees, but there is no culture defined as purely “American” in such a highly racialized nation. Hence, these externally identical yet internally different donuts represent the superficial nature of being “American.”

The Fillings
[Jinn] Seed-Hotteok: Seed-hotteok is one of the most popular street foods in Busan, South Korea. It’s a pancake with a crispy outer layer and melted sugar with seeds inside. The filling is unique to this region, as it was created by those who took refuge in Busan during the Korean War. It was a way for them to deal with hunger and malnutrition, as hotteok was one of the easiest food to make with materials available at the time. To be ‘Korean’ is being able to see through the melted brown sugar of K-Pop, K-Beauty, and K-Fashion and bite into the seeds planted — eaten — by our ancestors, the willing soil on which I grew.

[Brianna] Pineapple Jam: From mariachi bands to tacos, these are always associated with Mexicans and cover all of the beautiful aspects of my culture that are not as recognized. Through this idea, I decided to focus my filling on empanada fillings, a Hispanic pastry that is very popular in many Latin American countries. They originated in Spain and were then moved to Latin America during the Spanish conquests. They are crescent-shaped pastries and by taking the pineapple jam filling from the empanadas, I will pass them over to the munchkin so that a deeper glimpse of the Mexican and Hispanic culture can be experienced.

[Vail] Apple Strudel: At the age of 18, my grandfather moved to the United States alone from Austria with $15 in his pocket. Because of my grandfather’s strong Austrian heritage, Apple Strüdel (the national dish of Austria) was a staple in my home and reminded my family of our history as well as my grandfather’s immigration. Apple Strüdel is said to have origins in Austria but is likely a mix of various European cultures (potentially inspired by Baklava). With my filling, I want to highlight not only my culture but also the culturally intertwining nature of culinary traditions that forces us to think about how and why certain foods are linked to cultural groups.

Doughnut Salad

Ingredients
Donuts
437g All-Purpose Flour
44g Granulated Sugar
9.5g Salt
35g Dry Instant Yeast  
87g Egg Yolk  
87g Large Eggs  
153g Whole Milk  
250g Butter – cut in small pcs

**Apple Strüdel Fillings**
3 tbsp unsalted butter  
2/3 cups fine bread crumbs  
5 tablespoons granulated sugar  
½ teaspoon ground cinnamon  
4 tablespoons raisins  
3 tablespoons lukewarm water for soaking the raisins  
2 lbs sweet-tart apples  
1 tablespoon lemon juice

**Pineapple Marmalade Fillings**
Can of crushed pineapple  
1 cup of sugar

**Seed-Hotteok Fillings**
1 cup of brown sugar  
1 cup of heavy cream  
4-5 handfuls of sunflower seeds  
2-3 handfuls of pumpkin seeds

**Instructions**

*To make the donut dough:*
1. Combine the dry ingredients together in a bowl.  
2. Combine the “wet” ingredients together in a separate bowl and add all at once to the dry ingredients.  
3. Mix together using a dough hook until no dry ingredients remain.  
4. Add the butter and mix until you have a smooth dough – approx. 10 min.  
5. Cover and refrigerate the dough overnight.  
6. Scale dough out into 2 oz portions and cover until doubled in size.  
7. Deep fry the dough at 375F until golden brown on each side.  
8. Place finished dough onto a wire rack and bake in the oven at 350F for 10 min.  
9. Fill and finish as desired when cool.

*Apple Strüdel Donut Filling:*
1. Melt unsalted butter in a pan and add breadcrumbs.  
2. Stir until the breadcrumbs become golden brown, then remove from heat.  
3. Mix granulated sugar with cinnamon and combine with breadcrumbs.  
4. Soak raisins in lukewarm water for 10 minutes.  
5. Peel Macintosh apples and dice finely into small cubes, covering them in lemon juice, then cook on medium heat with butter, sugar, and cinnamon.  
6. Combine all ingredients and mix well

*Pineapple Jam Donut filling:*
1. In a small saucepan, add in both the sugar and the pineapple, stir together until sugar is incorporated.  
2. Bring to a slight boil.  
3. Lower the heat and leave it that way until the jam is thickened to your liking.
Seed-Hotteok Donut filling:
1. In a small saucepan, add heavy cream and brown sugar.
2. Bring it to a boil, then add the seeds in handfuls.
3. Keep stirring at medium heat while it simmers.
4. When the mixture looks like melted milk chocolate, turn the heat off.
5. Let it cool for 5-10 minutes in a fridge.
Feijoada (Brazilian Black Bean Stew)

Despite originating in Portugal, Feijoada is often referred to as Brazilian Black Bean Stew. The name itself even comes from the Portuguese word for beans - *feijão*. However, while feijoada is commonly prepared in many countries across the world, it is recognized as the national dish of Brazil, where even within the country many different regions have different recipes and cooking methods. Our recipe calls for black beans, which are used in some regions like Rio de Janeiro, while other regions like Goias and Bahia use red or brown beans. In addition, while our recipe and most basic feijoada recipes call simply for beans and a variety of pork or beef products, Bahia and other regions in the northeast also include a selection of vegetables such as cabbage, kale, potatoes, carrots, and okra. The feijoada is then served over a bed of steaming rice.

While feijoada is widely enjoyed nowadays, this was not always the case. In fact, feijoada was once seen as a “lower class food,” eaten exclusively by slaves. The Portuguese settled in Brazil in the early 16th century and facilitated the transportation of African slaves, who worked in sugar plantations and later in gold and diamond deposits. Almost four centuries later, Brazil was the last country in the Western world to abolish slavery (in 1888), and overall had received more African slaves than any other country during the Atlantic Slave trade. Since slavery was so integral to life in Brazil over such a long period of time, slaves developed their own cultures and cuisines, and modern day feijoada is one dish that acts as a reflection of the diet of Brazilian slaves. Feijoada was ideal to prepare as a slave both because it is slow-cooked, allowing slaves to begin cooking early in the day and leave it be, and because the recipe calls for a hodgepodge of mixed meats. As such, slaves would traditionally use the leftover meats rejected by their masters, which were often the less desirable parts of the animal like the ears and feet, and cook it in their own meals.

Nowadays feijoada is not only the national dish of Brazil, but it is also considered to be Brazilian soul food, enjoyed leisurely on the weekends with family and friends. It transitioned over time from being food for slaves to being a celebratory comfort food that anyone can prepare. Despite once carrying the stigma of being a “lower class” food, feijoada has become destigmatized and emerged as an extremely common dish. If we consider food to be art, expressing the imagination and skill of the chef with the intention of being appreciated by the receiver, we can think of feijoada as being vastly underappreciated for most of its existence. This trend reminds us of Van Gogh’s artwork - Van Gogh lived his entire life in poverty and was immensely unsuccessful. It wasn’t until later, after his death, that his artwork began to be appreciated and considered valuable.

What this comparison reveals is that art transcends economic boundaries. In the case of Van Gogh, it doesn’t matter what the artist’s economic background is, whether they were rich or poor during their lifetime - their artwork can be enjoyed by anyone. For feijoada, it doesn’t matter who historically prepared and consumed the dish, whether they were freedmen or slaves - feijoada can be enjoyed by anyone and everyone. As many people say, art is a universal language, and since food is art, it too can be appreciated by all.

Feijoada

*Modified from: Allrecipes*

**Ingredients**

- 1 1/2 (12 ounce) packages dry black beans, soaked overnight
- 2 1/4 cups chopped onion, divided
- 3/4 cup green onions, chopped
- 1 1/2 cloves garlic, chopped
- Approximately 5 pounds worth of sausage / chorizo
- 6 ounces diced ham
- 3/4 pound thickly sliced bacon, diced
- 1 tablespoon and 1 1/2 teaspoons olive oil
- 3 bay leaves, crushed
- 1/8 teaspoon ground coriander
salt and pepper to taste
3/4 cup chopped fresh cilantro (optional)
1/4 cup and 2 tablespoons chopped fresh parsley (optional)  
4 cups of dry, uncooked white rice

**Instructions**
1. Heat the oil in a large pot or Dutch oven. Add 1 cup of chopped onion, green onions, and garlic; cook and stir until softened, about 4 minutes. Pour in the soaked beans and fill with enough water to cover beans by 3 inches. Bring to a boil, then reduce heat to medium-low, and simmer uncovered for 2 hours, or until tender.
2. While beans are cooking, place sausages in smaller pot with 1/2 cup of the chopped onion. Cover with water and simmer, until meat pulls off of the bone easily, about 1 hour. Drain and add to the beans.
3. Preheat oven to 375 degrees F (190 degrees C). Place sausages, bacon, and remaining onion in a baking dish. Bake 15 minutes or until mixture is crispy.
4. Drain the bacon and sausages mixture, and add to the beans. Season with bay leaves, coriander, salt and pepper. Simmer uncovered 30 minutes more. Stir in chopped cilantro and parsley just before serving.
5. Serve over white rice.
We all come from very different culinary backgrounds, but we realized that a universal aspect of all of our cuisines is some form of filling sealed in dough. From there, we decided to make dumplings, samosas, pierogi, and empanadas — reflecting our respective Chinese, Indian, north-European, and Latin American backgrounds. We each grew up eating these foods, but only our grandparents were the ones who often made them from scratch. In the USA, we have eaten them in a more convenient method, either in restaurants or prepackaged and bought in-store, effectively “Americanizing” these foods. To take these traditions on ourselves, we combined recipes from our families with ideas we found online, and in some cases, used premade ingredients. This illustrates the concepts of how tradition and authenticity evolve, especially in the immigrant American diet, as making foods with the ingredients available to us here efficiently, but still retaining flavors from home, becomes the highest priority. In addition, all these dishes can be filled with meats, but we opted to keep our entire presentation vegetarian, participating in the modern American cuisine trend of vegetarianism, raising from an increase in environmental and ethical conscious across the country.

Though each dish is unique, they represent the cross-cultural respect for “fast” and mass-producible foods, which today, seem to dominate the American diet, as American cuisine is truly a mix of items from other cultures.

PIEROGI: RUTH
The exact origin of pierogi is unknown, but it is thought that they were probably brought from Russia to Poland in the 1400s. Today, pierogi are often filled with potato, but ironically, they were filled with meat until the 1600s, when the king of Poland came across potatoes imported from the Americas in Vienna and brought them back to Poland. Eastern Europeans brought pierogi to the U.S. in the early 1900s.

SAMOSAS: SAHITHI
Originating in the Middle East as a dish for traveling merchants to eat, samosas made their way to regions in both directions of their birthplace—to North & East Africa and South & East Asia. Even in India, the area that they are most associated with today, samosas were the specialty of Middle Eastern chefs, who would cook them for royalty, and they quickly became a favorite of the whole country. Samosas uniquely carried the label of being both a “royal” food, but also one of humility for the poor, likely the reason they reached and sustained their popularity. Nowadays, samosas are still the go-to snack for the Indian community both in India and in foreign countries like the USA, falling under the category of “chaat,” India’s fast, street food. Their simplicity and versatility, as large quantities can be made quickly and the fillings can be changed to meet any preference, make them a surprisingly American treat.

EMPANADAS: DARLENE
The idea of the empanada originated in Spain and Portugal and today it is recognized as a popular Latin American dish. “Empanada” comes from the Spanish word “empanar”, which means to embread. Many people associate empanadas as a Mexican dish, but empanadas are found throughout more South American countries such as Chile, Argentina, Colombia, Venezuela, etc. Empanadas are baked/fried pastries that are traditionally stuffed with meat or fish but have evolved to include other ingredients such as cheese, vegetables, and fruits.

DUMPLINGS: JOYCE
Initially invented as a cure for frostbite, dumplings have been around since the Eastern Han Dynasty and are a major part of Chinese culture. Nowadays, dumplings are eaten for breakfast, lunch, dinner, and many celebratory occasions, even in America, showing its assimilation into mainstream American culture. When we think of dumplings in general, most immediately associate the word with Chinese dumplings or jiaozi, even though a “dumpling” is a very general term that includes all of the foods that we are making here today. We use the original names for the other dishes we’ve made except for jiaozi, which is replaced by an American word. This seems to be an indication of American fascination with Chinese foods, but not the people and the culture that is perceived to be “foreign.”
Potato and Pea Samosas

Ingredients
3 potatoes
half packet of frozen peas
1 onion
2 cups vegetable oil
2 boxes puff pastry
curry powder
chili powder
1 green chili pepper
Salt
other spices
egg glaze (1 whisked egg + salt)

Instructions
1. Sautee onions in vegetable oil, add curry and chili powder, salt, and other spices to liking. Then add in boiled and slightly mashed potatoes, thinly sliced chili pepper, and peas. Cook until soft and the filling has absorbed flavor to liking.
2. Thaw puff pastry and cut into rectangular strips. Brush edges with egg glaze to stick. Add a spoon of filling to the center and fold into triangles. Brush the entire outside with egg glaze.
3. Bake in the oven for approximately 20 minutes (or until golden brown) at 400°F.
4. Let cool on paper towels to soak up excess oil.
5. Serve with a mint chutney (if desired) and enjoy!

Cheese and Potato Pierogi

Ingredients
3 potatoes
1.5 cups Mexican 4-cheese blend
2 eggs
1 egg yolk
3 onions
14 oz flour
Salt
.5 cup water
olive oil

Instructions
1. Boil potatoes until soft. Once the potatoes have cooled, remove the skins and mash them.
2. Make dough by food processing flour, salt, and two eggs. Add water, 1 tsb. at the time, until the dough sticks together when pinched. Divide the dough into 4 parts and cover with a warm, wet dish towel.
3. Dice and saute one onion, until golden brown.
4. Make the filling by mixing together the mashed potatoes, cheese, salt, pepper, and egg yolk.
5. Roll out one section of the dough and cut 3-inch circles out of it. Keep the other 3 sections under the towel so they don’t dry out.
6. Put a heaping teaspoon of filling into each circle and seal.
7. Drop the pierogi into boiling water, stirring occasionally to make sure they don’t stick together. Once they float to the top, cook for 2 more minutes. Remove from the water to dry.
8. As the pierogi cook, repeat the process with the next 3 parts of the dough.
9. Dice the remaining onions and sauté with pierogi in a large skillet.
10. Serve with Greek yogurt and fresh lemon juice, to taste.

**Cheese and Onion Empanadas**

**Ingredients**
- 1/2 teaspoon salt
- 1 tablespoon distilled white vinegar
- 1 stick cold butter
- 1 egg
- 1/3 cup ice water
- 2 1/4 cups flour
- 1/2 lb gruyere cheese
- 2 cups “Mexican 4 Cheese” blend
- 1/2 onion finely chopped

**Instructions**
1. Cut butter into half inch slices and blend into flour. Set aside in a large bowl.
2. With a fork, beat together egg, water, and vinegar in a small bowl.
3. Turn out dough onto a lightly floured surface and knead with the heels of your hands. Form dough into a rectangular shape, wrap in plastic wrap, and let chill for at least an hour.
4. Caramelize the onions until brown (about 20 minutes on high heat)
5. For the filling, mix the cheeses together and add the onions
6. Form circular discs out of chilled dough and spoon filling in the center of each disc.
7. Fold over dough and braid the edge.
8. Fry in vegetable oil at 350 degrees F for about 6 minutes
9. Let cool and enjoy!

**Vegetable Dumplings**

**Ingredients**
- 1 cup grated carrots
- 1/2 cup shredded Napa cabbage
- 2 stalks of cilantro—cut finely
- 1 red pepper
- 1 cup of diced Portabella mushrooms
- pre- made pot sticker wrappers
- 3 pinches of five spice seasoning
- 1/2 teaspoon salt
- 1 clove minced garlic
- 1 teaspoon minced ginger
- 1/2 tablespoon sesame oil
- 1 tablespoon canola oil

**Instructions**
1. Place a large skillet on the stove over medium-high heat, and add canola oil, ginger, and garlic.
2. Mix and sauté carrots, Napa cabbage, cilantro, red pepper, Portabella mushrooms in the large skillet, and cook with soy sauce and sesame oil.
3. Cook until most of liquid evaporates and drain out excess liquid. Add salt as needed.
4. Add a spoonful of the cooked filling to the center of a dumpling wrapper. Wet edges of the dumpling wrapper and fold.
5. Place 1-2 tablespoons of canola oil into large pan and place over medium heat to cook the dumplings. Once the oil is hot, place dumplings into pan with enough space in between so they are not touching.
6. Cook for a minute until the bottom is golden brown and then add 4-5 tablespoons of water into the hot pan and cover with lid.
7. Reduce heat and then let steam for 5 minutes.
8. Let cool on some paper towels, serve with a soy sauce and rice vinegar dipping sauce, and enjoy!
Guinness Chocolate Cupcakes

Team Guinness || Raina Seyd, Carrie Hillebrand, Claire Lenihan, Alana Evans

In part, these cupcakes -- an adaptation on a traditional Guinness chocolate cake -- is an exercise in exploring our mutual Irish heritage. More than that, however, we consider these cupcakes an exercise in exploring our mutual whiteness and, specifically, the contemporary context of our white Irishness in comparison to the racialization of our Irish ancestors. For us, the traditional Guinness cake is a representation of a history of racialization oftentimes lost to us but, to be clear, it is in no way intended to compare the privilege we four experience as white women, Irish or otherwise, to the experiences of people of color in America today and throughout history.

We chose a Guinness chocolate cake because Guinness stout is a highly symbolic ingredient. To this day, Guinness stout is only brewed in Dublin, a conscious choice on the part of the company to maintain its Irish connections. There was once a Guinness brewery in America, but it closed in 1954 -- the company assumed that the men who served abroad in WWII would have developed a taste for their signature stout but this was not the case; Americans, veterans or not, still preferred lighter beers, a taste that was largely aided by German immigration in the mid-1800s. In the cupcakes before you, Guinness is used to enrich the traditional flavors of a chocolate cake (or cupcake). Says one chef: “If you think stout and what it has — which is an almost licorice intensity — when you mix it with chocolate, it gives it more complexity.” What happens when an ingredient that Americans typically do not have a taste for is used to enrich something very commonplace in America?

As we have discussed repeatedly in lecture, “taste,” in addition to explicitly referring to the sense of taste, can appoint an arbiter of taste. If Guinness is highly representational of Irishness, insofar that it is brewed exclusively in Dublin, then to say that Americans do not have a taste for Guinness is also to say that Americans have not historically held the Irish as taste-makers. Take, for example, America’s embrace of lighter brewed beers brought to the States by German immigrants in the 1700s. Here, America determined that German immigrants could be an arbiter of taste. Is there an issue of taste that goes beyond the heavy quality of Guinness’s stout?

As historians and sociologists have noted, beginning with Noel Ignatiev’s novel, How the Irish Became Black, the Irish were prejudiced against (some might even say “racialized”) upon their arrival to America. But, as a 2017 article in The Washington Post makes clear in its title -- “Sorry, but the Irish were always white” -- there is an inherent problem in calling Irishness racial, despite the immense historical prejudice and real violence enacted against the Irish, in England and, to a lesser extent, in America. Through baking this cake, we are interested in discussing the idea of Irishness as a historical race, the problems of calling Irishness a historical race, and to what extent, if at all, the historical development of taste -- specifically, the taste for Guinness stout -- represents the journey of Irish identity in America.

Guinness Chocolate Cupcakes

**Ingredients**

- Butter for pan
- 1 cup Guinness stout
- 10 tablespoons (1 stick plus 2 tablespoons) unsalted butter
- 3/4 cup unsweetened cocoa
- 2 cups superfine sugar
- 3/4 cup sour cream
- 2 large eggs
- 1 tablespoon vanilla extract
- 2 cups all-purpose flour
- 2 1/2 teaspoons baking soda
- 1 1/4 cups confectioners' sugar
- 8 ounces cream cheese at room temperature
- 1/2 cup heavy cream
Instructions

1. For the cake: heat oven to 350 degrees. Butter a 9-inch springform pan and line with parchment paper. In a large saucepan, combine Guinness and butter. Place over medium-low heat until butter melts, then remove from heat. Add cocoa and superfine sugar, and whisk to blend.

2. In a small bowl, combine sour cream, eggs and vanilla; mix well. Add to Guinness mixture. Add flour and baking soda, and whisk again until smooth. Pour into buttered pan, and bake until risen and firm, 45 minutes to one hour. Place pan on a wire rack and cool completely in pan.

3. For the topping: Using a food processor or by hand, mix confectioners' sugar to break up lumps. Add cream cheese and blend until smooth. Add heavy cream, and mix until smooth and spreadable.

4. Remove cake from pan and place on a platter or cake stand. Ice top of cake only, so that it resembles a frothy pint of Guinness.
‘Humble’ Hummus (Or Hummus-vs-Them)
Food Fighters: Winston Lie, Lindsay Emi, Ling Ritter, Nardeen Khella, Alya Ahmad

‘Hummus’ itself is an Arabic word that literally translates to chickpea. In the Middle East, Hummus dip is called “Hummus bi-Tahini” (Hummus with Sesame Sauce), the oldest documented reference of which dates back to 13th century Cairo in a cookbook named Wasf-al-Atima al-Mutada (The Description of Common/ Familiar Food). However, the Cairo recipe only included two of its modern day main ingredients: chickpea, tahini and vinegar. The closest recipe to present day Hummus bi-Tahini with its chickpeas, tahini sauce, garlic and lemon dates back to 18th century Syria. Hummus bi-Tahini has spread outside of Cairo and Syria since then, and its ownership is now claimed by multiple countries stretching from The Levantine region to Israel. Hummus has become a food commodity that symbolizes traces of political war engulfing the Middle East. Each country has a slightly different recipe, which raises a question of authenticity and cultural appropriation: Why do countries attempt to claim ‘hummus’ as a whole, rather than the unique recipe perhaps ‘authentic’ to its region or to every household with its unique spin on Hummus? Does ownership belong to its first conception?

To complicate the matter of appropriation even further, Americans have a tricky relationship with hummus as a trendy snack and edible commodity. An online search for ‘hummus and America’ brings up articles from WSJ, Today, NYT, and other sources, with titles such as “How Hummus Won American Hearts,” “Hummus is Conquering America,” and “Hummus’s Quest to Conquer America, one mouth at a time.” These titles speak to the popularity of hummus as a healthy dip, adapted for American tastes, which has been leveraged by multinational corporations like Frito-Lay North America/Pepsi-Co. But there is an irony in this view of hummus as a food that is “conquering” and replacing American tastes; while American companies profit off of the sale and consumption of this appropriated food, such representations in the media evoke simultaneous feelings of excitement, anticipation, and fear of becoming culinarily colonized by the Other. Thus, there exists in the American willingness to ingest and co-opt hummus, a drive to colonize and perhaps also to be (temporarily and superficially) colonized. This duality facilitates a placation of the dissonance generated by the tension inherent in the American imagination of the Middle East as a site of culinary curiosity and fascination and at the same time as the home of the racialized, terror-evoking “Other.”

It’s by consuming the other that we leverage our own feeling of civility. The American eye tends to hold foods that are eaten with cutlery as being of higher taste. In terms of cuisines like Ethiopian food, westerners generally hold a primitivist, exoticized view of foods that we eat with our hands. It seems unsanitary and unrefined to eat with one’s hands, so we think of “finger foods” as being less civil or refined. The consumption of hummus, a dish typically served at casual parties and get-togethers, acts like a backdrop to and is juxtaposed against the ‘refined’ dishes that require cutlery in the Eurocentric American diet. By incorporating the primitive Other into our diets, we adopt, commodify, and “Americanize” the food of other cultures, and underscore our own civility.

We provide you the opportunity to grapple with these ideas by serving you Sabra hummus, an American company based in New York profiting off of Americans’ new taste for Middle Eastern food, alongside a modern day recipe for Hummus bi-Tahini.

**Hummus bi-Tahini**

**Ingredients**

- 150g / 3/4 cup / 5 oz. dried chickpeas = (1 can of Canned Chickpea and drain well- requires less time)
- juice of 1 lemon
- 2 cloves garlic, crushed
- salt, to taste
- 1/2 teaspoon ground cumin
ground paprika, to garnish
30 ml / 2 tablespoons olive oil
4 tablespoons/ 60 ml tahini paste (150 ml/ 2/3 cup/ 1/4 pint tahini paste)

Instructions

Dried chickpeas

Put chickpeas in a bowl and cover with cold water and leave overnight. Drain chickpeas, place in a saucepan and cover with fresh water. Bring to a boil and cook on high heat for 10 minutes. Reduce heat and simmer for 2 hours or until soft. Drain.

Canned chickpeas

Alternatively, canned chickpeas can be used instead of dried. Use 400 g and drain well. Place chickpeas in a food processor and blend to a smooth consistency. Add lemon juice, garlic, olive oil and tahini and blend until smooth. Taste and season as required. Transfer to a bowl, garnish with paprika.

(May add water 2 tablespoons at a time to fix consistency as needed.)
Hummus
Team Chick Baes || Rasha Suleiman, Bassam Alalawi, Parker Wild

Over the last two decades, hummus has boomed in popularity throughout the U.S. Twenty years ago, hummus sales hovered around $5 million. As of 2016, U.S. grocery sales of hummus top $725 million.1 It is estimated that 25 percent of American households stock hummus in the fridge.2 Hummus could become a new American staple; however, as this food has become assimilated into the American diet, it has undergone several major changes. In many ways, it no longer resembles the hummus of the Middle East. America’s rapid and extensive adoption of this foreign dish begs the question: is American hummus still hummus? Our team will explore three major ways in which American tastes and preferences have shaped hummus into a food more fitting to the American diet. We will demonstrate how and why this food’s transformation has made it significantly different from Middle Eastern hummus, and we will argue that the classification of a food as “hummus” depends largely on its ingredients

Ingredients, colors and flavors
Middle Eastern hummus is a dip or spread made from mashed chickpeas, tahini, and lemon. The fundamental ingredient in hummus is chickpeas, which forms the base of the dish. In fact, “hummus” is the Arabic word for “chickpeas.” However, in the U.S., this food is made with all sorts of different vegetables, beans, and sauces. This is because in America, hummus is viewed as a base food to be manipulated. According to the “president of international food trend analysts Baum+Whiteman,” hummus is so popular in America because it fulfills what Americans “have always craved: a seemingly endless variety of flavors and styles” for a snack food.3 Here, you can blend it with beets, replace chickpeas with edamame, or replace tahini with cocoa powder to make a brownie batter version. These novel flavors are not limited to niche grocery stores, either: the most popular brand of hummus in America, Sabra, accounts for 62% of the food’s market share, and it is known and loved for its wide variety of flavors including jalapeno or “Tuscan herb garden.”4 On the other hand, in the Middle East, hummus consistently contains the same ingredients and is presented in the same form no matter what country, restaurant, or home it is served in. While American hummus has spawned hundreds of flavors and forms over the course of two decades, this food has retained its form and taste in the Middle East for centuries.

Function of the food
Another way that American hummus differs from Middle Eastern hummus is in its function: in America, hummus is a snack. Analysts suggest that hummus is so popular in America because it fulfills the “national need for snacks at any hour of the day.”5 Here, hummus is served in endless variations as a healthy dip alongside vegetables or pretzels. Some novel ways in which Americans use hummus are: as an ingredient in nutrition bowls, as a replacement for mayonnaise in sandwiches, and as a substitute for Nutella and other chocolate spreads.6 These unorthodox methods are a vast departure from the function of hummus in the Middle East. There, hummus is served consistently as an appetizer or side dish as a part of a complete meal. Furthermore, people in the Middle East only ever eat hummus with pita bread.

Target consumer
Lastly, a major difference between hummus in America and in the Middle East is its consumer. In America, hummus is marketed as a healthy food that fits a bougie lifestyle—picture a Los Angeles-based yoga instructor. In contrast, hummus is considered a basic and affordable staple in the Middle East—it is filling, easily available on a street corner, and extremely cheap (approximately 50 cents a serving).

So, is American hummus even hummus? We propose that the answer comes down to ingredients: If an American adaptation of hummus changes its fundamental ingredients (for example, it lacks chickpeas or tahini entirely) then it should no longer be called hummus. In these American adaptations, the term “hummus” is based on a food’s texture and little else. Without its fundamental ingredients, there isn’t anything that separates hummus from any other vegetable-based dip—one wouldn’t call a green, spinach-based dip “guacamole” if it lacked avocados. Still, we concede that many versions of American hummus that would not be recognizable in the Middle East can still be called hummus in America. These versions can keep the label of hummus if the food retains hummus’ base ingredients.
Our group seeks to serve hummus in a way that is true to its Middle Eastern origins, but still palatable to American desires and tastes. We are serving traditional, Arab hummus, but instead of serving it as a side dish with pita bread the way that we would in the Middle East, we are serving it as a snack food with mini vegetables and pita chips. We present a form of hummus that would be immediately recognizable in the Middle East, but one that serves American preferences.

**Hummus**

**Ingredients**
- 2 lbs chickpeas
- 6 Tbsp. tahini
- 2 Tbsp. minced garlic
- 3 lemons
- Salt
- Olive oil
- Pine nuts
- Paprika
- Baby carrots
- Cucumbers
- Bell peppers
- Pretzels
- 1 large platter
- 4 serving bowls

**Instructions**
Rinse chickpeas in a strainer until the water runs clear. Set aside a quarter cup of chickpeas for plating. Start by adding all the chickpeas and half the recommended tahini, garlic, lemon, and salt into a food processor. Blend until ingredients are incorporated. Add remaining tahini, garlic, lemon, and salt. Blend until smooth. Keeps in a sealed container in the fridge for up to one week.

**Plating**
Serve in a large platter about one inch deep. Spread the hummus with the back of a large spoon. Drizzle olive oil over the top of the hummus. Add the pine nuts and chickpeas on top of the oil. Sprinkle pinches of paprika around the border of the platter. Arrange baby carrots, cucumbers, bell peppers, and pretzels in dishes around the hummus.
Immigrant Ice: How Ice-based Desserts Traverse American Racial and Socioeconomic Divides
Vidur Beharry, Madalyn Damato, Jacy Duan, Christina Sue

On a hot summer day in New York City, one might visit the cart or bodega around the corner for a cup of Italian ice or get an Instagram-worthy shaved ice in Koreatown or Chinatown. However, beyond the domain of NYC dwellers and Instagram browsers, ice-based desserts have roots in various cultural spheres. Each variation has earned its place in the American diet due to cultural narratives and the racialization of aesthetics. To compare who is responsible for and benefits from preparation and consumption of Italian ice and the shaved ice of Asian cuisine is to trace multiple groups of cultural “others,” illuminating class dynamics tied to this commonplace dessert.

Modern-day perception of Italian ice is as informed by the conditions of Italian immigrants in New York as it is by the dish’s origins: the south Italian granita dessert. When Italian immigrants started to arrive in NY, they were segregated into ethnic enclaves and shunned, therefore being racially othered in the same manner as other migrant groups that tried to integrate into American society. What allowed Italians to break out of this cycle was their gradually increasing presence in the American diet. Many found success by opening restaurants and manipulating traditional recipes to appeal to the American palate; Italian ice was no exception. Fluffier and creamier than traditional American snow cones, Italian ice was so popular it was packaged industrially by brands that became household names like Gino’s and Marino’s. Contemporary to Italian Ice’s rise to popularity in the late 20th century was that of Asian shaved ice desserts like Taiwanese baobing, Korean patbingsu, and Japanese kakigori. Asian immigrants were similarly alienized and often responded by adapting their cuisine to embody the exotic fare sought out by the average (read: white) American. These frozen treats were hailed as “Asia’s answer to the ice-cream soda” by the New York Times in 1989. The first baobings were served in Chinatown restaurants and were hailed for their “exotic” flavors of “litchi,” red bean, condensed milk, and topped with boba, grass jelly or fresh fruit. Both Asian and Italian immigrants used their cuisines as a means of cultural survival, allowing Americans a taste of their cultural roots.

Despite similarities of the immigrant experience and dessert ingredients, Italian ice and Asian shaved ice exist in different socioeconomic contexts today. Shaved ice can be found in NYC communities like Chinatown, Koreatown, and Flushing, where people who can afford weekends off make the trek to pay anywhere from $8 to $15 for a bowl of fluffy, flavored ice topped with the aforementioned items. The visitors who frequent these establishments in a voyeuristic quest for the perfect Instagram photo represent a refined aesthetic that recalls Edward Said’s theory of Orientalism. A dish that was co-opted to “please western palates” has transcended its working-class roots due to the West’s desire for Asian cultural products. Conversely, the environment of Italian ice evokes a different image: bodegas, playgrounds, and street corners. Popular Italian ice companies highlight ideals of hard work and humble beginnings in their “about us” online segments as the original product was accessible, easy and catered to wage working men. Today anyone can stop for a cup of $2 Italian ice on the sidewalk but will be served not by a member of the shrinking Italian immigrant class, but instead by newly-arrived Hispanic immigrants. As Italian-Americans achieved first-class citizen status, Hispanic immigrants have taken their place on the socioeconomic ladder and the relationship between food and the people who serve it has shifted.

Through a mixture of fresh mango, ice, condensed milk, and boba, our take on these frozen desserts combines both Italian-style and Asian-style ices in order to juxtapose the racial and class differences tied to each dessert. By combining the Italian method of preparing the ice and topping our dish with “traditional” Asian toppings, we hope to comment on the similarities that persist between the dishes despite the different aesthetic values the dishes share.
Immigrant Ice: How Ice-based Desserts Traverse American Racial and Socioeconomic Divides

Ingredients
1.5 cup water
1 cup pure cane sugar
3 canned or ripe mangoes, peeled and roughly chopped
1 lime, juiced and lightly zested
Pinch of salt
1/2 cup of condensed milk
1 cup boba

Instructions
1. In a microwave safe bowl, heat the water and sugar in the microwave (or in a small saucepan on the stove top) until the sugar dissolves into the water. Remove from heat.
2. Place the peeled and chopped mango into a blender. Cover and pulse a few times to break up the chunks. Then pour the sugar water, lime juice, lime zest, and pinch of salt into the blender. Cover again and puree until just smooth. Don’t over blend!
3. Pour the mixture into ramekins or small souffle cups. Freeze until hard, at least 2 hours.
4. Distribute the 1/2 cup of condensed milk and 1 cup boba amongst the cups containing the frozen mixture.

(Recipe adapted from https://www.aspicyperspective.com/mango-italian-ice-recipe/)
Indo-Chinese Dumplings
Team Humpty Dumpling || Sneha Iyer, Katherine Leung, Dora Zhao, Bhaamati Borkhetaria

As a group comprised of individuals of Indian American and Chinese American descent, we wanted to find a dish that would represent a combination of our backgrounds. The dumplings are an example of Indo-Chinese cuisine— a combination of Indian and Chinese style cooking. More importantly, the dumplings represent a long history of migration and cultural adaptation, even in the face of oppression.

The popularity of the Indo-Chinese cuisine fusion can mainly be traced to the migration of Hakkas, an ethnic group in China, to India. Many of these early immigrants made their way to Kolkata, forming their own ethnic enclave— Chinatown. The birth of this cuisine is a product of cultural assimilation as Chinese immigrants combined traditional styles of cooking with ingredients native to India, such as paneer and garam masala. Indo-Chinese cuisine grew in popularity beyond the city limits of Kolkata and has become a mainstay in India’s culinary diet. But the spread of Indo-Chinese cuisine has not been limited just to Asia. With the Indian diaspora to the United States following the change in immigration laws, such as the Hart-Cellar Act in 1965, these culinary practices were also brought to America. While Indo-Chinese food is not as widespread across the United States as it is in Kolkata, there is a notably high density of Indo-Chinese restaurants located in New Jersey. Oak Tree Road, which runs through the suburban towns Edison and Iselin in central Jersey, is known for having a variety of Indo-Chinese restaurants and has been colloquially dubbed “Little India.” The name is fitting considering the high density of Asian immigrants in the area, with 28% of Edison’s residents being Indian-American as of the 2010 Census.

The rise of these ethnic suburbs, as opposed to the earlier urban ethnic enclaves like Chinatowns, represents the changing racialization of Asian Americans. When Asian migrant workers first came to the United States, they were perceived to be filthy and animalistic, depicted as vermin-like in political cartoon from the era. However, since the mid-1960s, portrayals of Asian Americans have changed to the “model minority”— a docile, successful, and hard-working group. This image aligns with the flourishing middle-class suburbs where many high-skilled Asian immigrants began to settle.

Despite the ostensible acceptance of their model minority status, Asian Americans are still seen as an “other” in American society. For example, in Edison during a local election, two Asian American school board candidates were targeted with flyers saying they should be deported. As political theorist Claire Jean Kim posits in her theory of racial triangulation, Asian Americans are relatively valorized as the model minority but continue to be “civically ostracized” and otherized. The concentration of Indo-Chinese food in New Jersey suburbia show how the racialization of Asian Americans has evolved over time.

Beyond being a delicious dish, this Indo-Chinese dumpling reflect a history of migration, not only within Asia but also the Asian diaspora in the 20th century to America. The dumplings move to the suburbs of New Jersey are a reminder of the changing racialization of Asian Americans in the United States. Once cast as dirty and lower class, Asian Americans were transformed into a “model minority” during the 1960s. Despite this elevated status, Asians in the United States still were not fully accepted into mainstream white society, continuously slotted as a foreign other. Nonetheless, Asian Americans are pushing back against racial stereotypes today whether it be in politics, with figures such as Andrew Yang and Kamala Harris, or sporting events. Like this cuisine, which has managed to traverse time and continents, the story of Asian Americans is one of persistence and adaptation.

We hope that you enjoy our dish today, and while you are eating it, think about the journey the dumpling undertook to be here today.
**Indo-Chinese Dumplings**

**Ingredients**

*Mushroom Dumplings*
2 cups button mushrooms 1 stalk green onions
1 shredded carrot
5 leaves Napa cabbage
2 tsp minced garlic
1 tsp shredded ginger Shredded cilantro, to taste 2 tsp soy sauce
1 tsp oil
1 tbsp water
1/2 tsp coriander powder Pinch of salt
Dumpling wrappers

*Paneer Dumplings*
1 shredded carrot
5 leaves Napa cabbage
50 grams of shredded paneer 1 stalk green onions
2 green chili peppers
2 tsp minced garlic
1 tsp shredded ginger Shredded cilantro, to taste
2 tsp garam masala
1 tsp oil
1 tbsp water
Pinch of salt
Dumpling wrappers

*Sweet Coconut Dumplings*
1 cup of jaggery
1.5 cups of fresh shredded coconut 1 tablespoon of oil
1 teaspoon of ginger
1 teaspoon of nutmeg
Dumpling wrappers
water, as needed

**Instructions**

*Mushroom Dumplings*
1. Stir-fry vegetables, garlic, and ginger in oil until partially soft. Add mushrooms and spices. Add water and wait to reduce the liquid. Keep on medium heat until stuffing is not soupy.
2. Wait for stuffing to cool; place a tablespoon on the middle of a dumpling wrapper. Seal smaller wrapper to make the pocket, then use water to crimp the edges. Pan-fry the dumplings in oil.

*Paneer Dumplings*
1. Stir-fry the carrot, cabbage, garlic, ginger, green chili and the paneer in oil until partially soft. Add in the garam masala and salt. Stir the mixture until the masala is incorporates. Add chopped green onions and turns off the stove.
2. Wait for stuffing to cool; place a tablespoon on the middle of a dumpling wrapper. Seal smaller wrapper to make the pocket, then use water to crimp the edges. Pan-fry the dumplings in oil.

*Sweet Coconut Filling*
1. Wrapped in a plastic bag, pound the jaggery balls with a hammer or sharp/heavy object to break them up into little pieces. Combine the jaggery and coconut in a large pot and place it on medium-low heat.

2. Gradually work up to a full medium heat, stirring the mixture constantly, wait for all the jaggery to melt. Add in the oil, ginger and nutmeg. Let the mixture simmer and add water as needed. Once most of the liquid from the jaggery thickens, take the mixture off the stove and let it cool.

3. Place a tablespoon on the middle of a dumpling wrapper. Seal smaller wrapper bringing all the sides to the middle and then twist the wrappers to form a mound on the top. Use water to crimp the edges and secure the top. Steam the dumplings on the stove.
Iowa Enchiladas
Team Aniki | | Michael Prablek, Rushy Panchal, Alex Lundgren, Reid Kairalla

The four of us friends joined this class because of mutual appreciation for food. We couldn’t wait to sign up when we saw in the syllabus that there was a cook-off. Admittedly, there was some strife in selecting our cook-off dish; some of us wanted to make cheese fries, but we settled on Iowa-Style Enchiladas because they have a better story to tell. (They also taste better.)

The dish’s name conjoins two disparate cultural connotations - “Iowa-Style” calls to mind the corn fields and hog farms of middle America, while “Enchiladas” evokes the spices and cheeses of the Mexican tradition. Searching for a recipe for this particular kind of enchilada will not yield any conclusive results. The dish, invented out of the necessity of Mexican immigrants living in Iowa, is not widely recognized outside of its birthplace.

Some of us grew up in in the Midwest. In our brief experience in Iowa, we noticed that the enchiladas served there run afoul of the latino tradition with which some of us have grown up. They contain a few ingredients which many latinos would denounce: potatoes and peas. I, Michael, was particularly confused in Iowa, when I took a bite of such strange ingredients. I found myself eating dinner with a Iowa-native of Mexican descent, where I asked her about the local enchiladas. She said to me, “When Mexicans moved up here, they didn't have any Mexican ingredients so they did what they could.” Other members of my group shared similar experiences; we all had eaten enchiladas which departed from the norm. This style of enchiladas was, of course, the first thing we thought of when we listened to the stories of survivalism and Chop Suey in lecture.

The mixing of those ingredients is not glamorous; it represents a tough history of dreamers who, by any means necessary, sought a better life here in America. These immigrants were committed to their cultural background, and they fought to add their own flavors to the American melting pot. They knew Iowans would be reluctant to accept Mexican flavors in restaurants and home kitchens. So, these brave newcomers took staples of the American Midwest and integrated them into their own culinary traditions, thereby making their own special contribution to the American racial diet. Like Chop Suey, this cultural blending was not merely culinary choice; it was survival.

As you take your first bites of these enchiladas, remember their history. Unlike modern, trendy “fusion” restaurants, the makers of Iowa enchiladas weren’t trying to get better Yelp reviews from hipsters and gentrifiers. From all of us here at Team Aniki, we hope you enjoy our Iowa-Style enchiladas. Furthermore, rather than looking on this food as “inauthentic,” we hope you may appreciate the complex cultural phenomena which exists in the ethnic food of the American, Midwestern racial diet.

Iowa Enchiladas

Ingredients

Enchiladas
4 potatoes
2 Cans Peas
2 lbs. Ground Beef
Taco Seasoning
15 flour tortillas

Sauce
2 Cans Tomato Sauce
1/2 cup of Chili Powder
1/4 cup each of: Cumin, Onion Powder, Granulated Garlic 4) Salt to Taste

Toppings
Lettuce (Shredded)
Cheese (Shredded)
1 cup Heavy Cream
1 cup Sour Cream, 1 Lime, Salt to Taste
Tomatoes (Diced)

Instructions
1. Mix Heavy Cream, Sour cream, lime and a pinch of salt in a bowl. Let sit at room temp for several hours
2. Peel, Chop, then Boil potatoes, brown ground beef with taco seasoning, then mix both with peas
   Roll tortillas with the filling from step 2, then place into a deep baking pan
4. Cover the enchiladas with the sauce from step 3 and the shredded cheese. Bake at 350 degrees for 30 minutes.
5. Top enchiladas with Crema from Step 1, lettuce, and tomatoes.
6. Enjoy!
Jalapeño Cheddar Sliders
Team Clean Cuisine || Sophia Peifer, Maddie Pendolino, Lauren McGrath, and Shaelyn Choi

In 1904, *The Jungle* by Upton Sinclair exposed the uncleanliness of the meat industry which ultimately caused many Americans to abstain from eating ground beef. In *The Jungle*, Sinclair vividly details rat-infested meat storage rooms: “There would be meat stored in great piles in rooms; and the water from leaky roofs would drip over it, and thousands of rats would race about on it. It was too dark in these storage places to see well, but a man could run his hand over these piles of meat and sweep off handfuls of the dried dung of rats.”

In the 1920s, White Castle attempted to ease the public’s distrust in ground beef by marketing their stores as white and clean, and by introducing the slider. White Castle was founded in Wichita, Kansas, and became popular in Midwestern America. Initially, White Castle decided to make both their storefronts and uniforms white to portray cleanliness, while marketing to the traditional white family. They also cooked mini-sliders in a strict assembly-line process, so that they were easy to prepare and less likely to be contaminated.

Overall, the original White Castle sliders were representative of the improvement of sanitary practices, increased commercialization, and the successful start of the fast food industry. However, technological advancements since the advent of the slider have not led to greatly improved meat sanitation. Undocumented immigrants, particularly those of Mexican or Hispanic origin, are employed at both cattle farms and slaughterhouses. Because undocumented workers cannot formally complain about their working conditions, they are exploited by employers. Many large-scale farms feed their animals steroids and store them in severely overcrowded barns, where animals are bathed in their own filth. Immigrant workers transport animals to slaughterhouses and cut meat for low wages. These workers are forced to work in unsanitary conditions for long hours, repeating the same monotonous motion over and over.

Not only do meat companies exploit Hispanic workers, but they also help smuggle immigrants into the United States. For example, Tyson, one of the biggest meat suppliers in the US, helps to sneak immigrants over the border. Even though many illegal immigrants take advantage of this opportunity, their labor is exploited once they arrive in America. Recently, companies have made processing lines faster and decreased food inspector visits, which have both led to more opportunities for injury. In general, the exploitation of illegal immigrant labor by white America has impeded the sanitation of the meat industry. On April 24, 2019 there was a ground beef recall, and there have been 177 cases of E. Coli infections across 10 states.

Our jalapeño cheddar sliders incorporate ingredients that reflect the need to reform the meat-packing industry. The beef in our sliders is organic and there are also jalapeños integrated within the meat patty. This symbolizes how better working conditions for immigrant workers will improve the sanitation of the meat industry, and in turn prevent foodborne illnesses. The initial sanitation movement by White Castle in the Midwest can only be upheld if immigrant workers are granted better working conditions. Overall, immigrant rights cannot be ignored because minority representation is essential to save a historically whitewashed food.

Jalapeño Cheddar Sliders

**Ingredients**
- 2 lbs organic ground beef
- 4 large jalapeño peppers
- 6 oz cheddar cheese
- 4 tblsp cilantro
- 2 large cloves garlic
- Salt (pinch or two)
- Oil (few tablespoons)
Instructions
1. Mince jalapeño, cilantro and garlic. Remove 1/2 the seeds from each pepper.
2. Combine ingredients in a bowl with a wooden spatula (including jalapeños and cheese). Form patties with hands quickly, indent slightly in the center and place into small skillet.
3. Cook 3-4 at a time in 1 tablespoon of oil, cook in a skillet about 4 minutes on each side or until cooked through the center.
4. Serve on buns and enjoy.
Classic tiramisu is a dish that has been consumed globally for centuries, originating in Italy, spreading throughout Europe, then expanding throughout the world. The method to make this dish has lasted centuries as well. Tiramisu is made by first soaking sponge cake biscuits known as lady fingers in coffee and rum, then layering them with whipped cream and mascarpone, a sweet, thick white cheese, and finally finishing the dish with a dust of cocoa powder. As a dessert that has been so coveted across nations and culture, one must also think of the racial implications the dessert incites.

Of the many origin stories of tiramisu, the most popular one details the Italian dessert was invented in 1969 in Treviso, Italy at Le Becchiere restaurant. As the story goes, the restaurant owner’s wife, Ada, desired a “pick me up” - the literal translation of tiramisu - after the birth of her son. This decadent dessert rapidly became popular throughout the 1970s as an aphrodisiac. The undertones of gender are prevalent even in the origin stories of the dessert, as it began as a woman’s creation.

A commonality that united the members of our group to this dish was the topic of femininity and womanhood. The greatest implications of the genderization of the food exist in the tiramisu’s core - lady fingers, an essential ingredient. These delectable biscuits are a French pastry that has existed for over 900 years and its recipe has endured the test of time, undergoing few changes since its creation. Lady fingers consist of egg whites, flour, sugar, powdered sugar, and some form of leavening agent. Just the etymology of the name ‘lady fingers’ illustrates an aura of sexualization of women, and femininity.

In society, women are associated with the themes, objects, and foods known to have connotations with ‘sweetness’, or ‘daintiness’. Terms like “sweetheart”, “cupcake”, “sugar”, are among terms that society has employed to address woman, whether by loved ones or strangers, in person or in media, all working to strengthen associations of women and sweetness. The psychological relationships between women and desserts was analyzed in a paper by scholar Caitlin Hines. Here she explains, “It is unremarkable that the woman as dessert metaphor reduces women to the status of objects, with the attendant implications of powerlessness, inanimacy, and procurability.” (Hines, 146). It is not an uncommon theme for women to be thought of as objects in society, and in many cases, sweet objects that are desired by others. In her writing, she outlines how women are reduced to something that is easily taken up and consumed by others. Conflating Hines’ ideologies with Mel Chen’s animacy hierarchy- a term describing the conceptual arrangement of human life, plant life, forms of nonliving material, we can assert that by transforming women to desserts, we are stripping their natural birthright place on the high animacy hierarchy as a human- and being moved much lower on the pyramid to being an object- a sweet one. Not only does society lower women by regressing on this hierarchy, but the animated comparisons made often perpetuate ideas of weakness as well. These ideas are evident even in the physical structure of lady fingers. The type of sponge cake that lady fingers are, is actually the most delicate type of sponge cake commonly made, symbolizing this fragility and delicacy society projects onto woman. The connotations that are associated with consuming a layer of ‘lady fingers’ within this cake enlists another fantasy by society, one of consuming women, which has implications of a type of cannibalistic possession that society places on women. In a society that views females as the “subordinate” gender in types of strength or intellect, and it has been proven to be human nature for people to want to command ownership or possession over their perceived lesser counterparts. In the case of lady fingers in tiramisu, this ownership is derived through direct consumption.

Exiting out of the core of the tiramisu, and into the custard layers, the dish becomes takes on a new symbol, of the racialization of femininity. As noted, lady fingers are light and delicate pieces of sponge cake that ranges from a pale yellow to a white color. The other main ingredients in this dessert are mascarpone and whipped cream, two light, white colored ingredients. To the eye, this dessert presents as very pure, light and white. However, an interesting distinction exists in the recipe, the white lady fingers are dipped into a dark mixture of coffee and rum, in order to soften the lady fingers, and add taste. In this instance, these darker ingredients work to add flavor to a dish the part of the dish that might end up being fairly hard, and bland, and very “vanilla” dish. This speaks to the complex role race plays in femininity. There is often controversy over white woman pulling in traditions from other cultures in
order to add “flavor” or interest to their own look, such as wearing ethnic clothing or accessories, or styling their hair in ways that are traditional to specific races, such as cornrows or bantu knots. In this dish, the ladyfingers take up the rich and coveted flavor from the coffee and the rum but give nothing back to the ingredients themselves. This concept of cultural appropriation is thematic to the conflict that exist between woman of different races today.

Looking at the way the final product is constructed how there is still separation between the white mascarpone and whipped cream and the ladyfingers soaked in rum and coffee. This act of mixing while still remaining separate serves also poses a representation of society’s distinctions in femininity. We attempt to perpetuate the idea that all women are held to the same standard, and equally protected by the principles of feminism, but in reality, there is disparity between the groups, as these groups are not leveled at the same playing field. Though we are all women, separation between different groups whether it be by geography, class, culture, socioeconomics, prevents us from truly uniting into one productive entity that is feminism, or that is women. The layers of tiramisu embody both the racial struggle and inequity that exists in today’s definition of femininity, a struggle that can only be removed when we work to relieve this separation and adjust to balance each layer.

The Layers of Race and Gender in Tiramisu

Ingredients
6 egg yolks
3/4 cup white sugar
2/3 cup milk
1 1/4 cups heavy cream 1/2 teaspoon vanilla extract
1 lb mascarpone cheese
1/4 cup strong brewed coffee, room temperature
2 tablespoons rum
2 (3 ounce) packages ladyfinger cookies
1 tablespoon unsweetened cocoa powder

Instructions
1. In a medium saucepan, whisk together egg yolks and sugar until well blended. Whisk in milk and cook over medium heat, stirring constantly, until mixture boils. Boil gently for 1 minute, remove from heat and allow to cool slightly. Cover tightly and chill in refrigerator 1 hour.
2. In a medium bowl, beat cream with vanilla until stiff peaks form. Whisk mascarpone into yolk mixture until smooth.
3. In a small bowl, combine coffee and rum. Split ladyfingers in half lengthwise and drizzle with coffee mixture.
4. Arrange half of soaked ladyfingers in bottom of a 7x11 inch dish. Spread half of mascarpone mixture over ladyfingers, then half of whipped cream over that. Repeat layers and sprinkle with cocoa.
5. Cover and refrigerate 4 to 6 hours, until set.
Matcha (Green Tea) Pound Cake
Team Matcha | Sarah Hultman, Hinako Kawabe, Tiffany Sun

From quinoa to kale, health foods are a significant part of the American diet. Matcha is another item that has been elevated to superfood status with its multitude of health benefits. Matcha is a powder made of green tea leaves that are finely crushed; when consumed as tea, water is simply added to the powder. Originally from Japan, matcha played, and continues to play, a very large role in chanoju, or the Japanese tea ceremony. It is also used for coloring and in sweets, and recently has become trendy as a superfood in America; even Starbucks now has a matcha drink series. Looking up matcha on the internet will quickly introduce you a myriad of information; similar to a food like kale, its health benefits are discussed in great detail. For matcha, however, health comes with an ethnic twist. Along with its benefits, words like “zen” and “samurai” are found when looking at matcha. Reading these words then raises a question: is a food like matcha prized purely for its health benefits?

In America, health foods can become interlaced with the obsession with authenticity, which is often poised as an ethnic question. Matcha is a peculiar case of this phenomenon because it is a cuisine that is either overly racialized or has its cultural roots erased in the name of health. In America (and many other countries), matcha is prized by the youth and has become somewhat of an obsession, often linked to an obsession with Japanese culture as a whole. With this, we have seen a rise in “kawaii,” trendy matcha cafes that heavily play up the ethnic aspect of matcha. Additionally, many articles that mention how matcha was exported from Japan often use its exotic origins to emphasize the health benefits of the dish. For example, in an article on bodybuilding.com, the author highlights how matcha originated in Okinawa, one of the locales in which people live the longest. On the other side of this issue, we see grocery markets such as Whole Foods effectively discounting the ethnic origins of this cuisine in favor of seeming like the authority on health foods; when browsing Whole Foods’ website, one will notice that many matcha products sold are labeled as “superfoods” and are predominantly sold by non-Asian brands. This struck us as similar to the popularization of quinoa, an Andean plant which most people associate with health food stores such as Whole Foods, an ethnic crop adapted to American tastes. In this way, matcha has experienced a loss of its identity since becoming popular in the US, almost as an act of colonialism for an ethnic dish turned health craze.

Authenticity has also become an issue when it comes to this kind of culinary colonialism, in which matcha also has a very interesting role. Due to its status as a health food, many consumers try to find as many different ways as possible to incorporate this ingredient into different dishes like smoothies, milkshakes, and more. As such, there is much less interest in the authenticity of matcha, as matcha has become fully digested in the cultural paradigm as a health food that can be incorporated into any other dish. In fact, many people who drink matcha as it was meant to be consumed, in tea, have found it to be too bitter, or not pleasing. Therefore, the status of matcha as a health food can help us rethink or redefine some of our prior conventions regarding cultural colonialism of so-called exotic foods.

Our dish, pound cake, is one that most Americans are familiar with. Furthermore, it is not a dish that comes into mind when we think of health, especially with the copious amounts of butter and sugar that go into its creation. However, matcha cake recipes either emphasize matcha’s health benefits or its exoticness; one recipe says matcha cake is “…healthy, it’s delicious!” Not many people would say this about normal pound cake. With just one tablespoon, matcha exposes the interlaced relationship between consuming for health benefits versus culinary colonialism, and the role of health foods and ethnicity in the American racial diet.
Matcha (Green Tea) Pound Cake

Ingredients
2 large eggs
1 cup flour
2/3 cup sugar
1/2 cup butter
1 tablespoon green tea powder (matcha)
1/2 teaspoon baking powder

Instructions
1. Cream butter in a bowl.
2. Add sugar in the butter and mix well. Gradually add beaten eggs and stir well.
3. Sift flour, baking powder, and green tea powder together and add the flour to the egg mixture.
4. Pour the batter into a buttered loaf pan. Bake in preheated 340 degrees F oven for about 30-40 minutes.
What is more American than apple pie? This dish has become a symbol of American values, traditions, and pride, thus coining the phrase “as American as apple pie.” Consisting of flour, sugar, butter, cinnamon, – and of course, apples – this pie has been quintessential to American cuisine since the 18th Century. However, truly how American is it? Our group’s American roots have exposed us to traditions that serve apple pie on several occasions, inspiring us to examine a dish that we have grown up seeing in our homes, supermarkets, and even in the dining halls.

The first recipe for apple pie was developed in England in 1381. It originated as a dish to incorporate fruit that had fallen from tree like figs, raisins, pears, and saffron. The earliest recipe was created to preserve fruit at an inexpensive cost. The recipe did not use butter, which had not yet been introduced by the French, or sugar, which was an expensive commodity. As a result, the flaky pastry crust we use today was actually “coffin” pastry, a hard, thick, tough crust meant for preservation rather than consumption. The varieties of apples for consumption are native to Asia, and crabapples are the only variety native to North America. European settlers – dissatisfied by the small, bitter native North American apples – brought apple tree cuttings and seeds with them.

By 1800, farmers were growing over 14,000 varieties of apples. Their spread was cemented into American lore by the figure of Johnny Appleseed, who planted apple trees along the frontier. Despite roots in Europe, Americans took apples and created their own dishes such as an adaptation for the pie recipe we know today. Colonists elevated and separated from British traditions to make a dish – and a country – that was truly their own. In a way, all of us are as American as apple pie, with origins and influences from other shores, brought to North America to grow and flourish.

**Not Your Mother’s Apple Pie**

**Ingredients**
- 2 homemade pie crusts
- 4 cups chopped apples
- 1 cup chopped pears
- 1 lemon juiced
- 3 oz. raisins
- 1/2 cup granulated sugar
- 4 tablespoons all-purpose flour
- 2 teaspoons ground cinnamon
- 2 teaspoons pure vanilla extract

**Instructions**
1. Preheat oven to 425°F.
2. Roll the pie crusts to 1/8” thickness. Using a cup or cookie cutter, cut 24 circles about 3.5” in diameter from the pie crusts.
3. Place each circle of pie crust into the cavities of a muffin tin and press the crust so that it fits well against the bottom and sides of each cavity.
4. In a large bowl, mix together the apples, pears, lemon juice, raisins, sugar, flour, cinnamon, and vanilla extract until fully combined. Distribute approximately 1/4 cup of filling into each mini pie crust.
5. Cut out lattice strips or other designs from the remaining pie crust to decorate the tops of the pies and then place them on top of the filling.
6. Bake at 425°F for 20 minutes or until the pie crust is lightly golden brown. Remove from the oven and set aside to cool for 10-15 minutes. Carefully remove the pies from the tin and enjoy!
Okra Soup
The Tiger Transit Team || Conner Johnson, Deasee Phillips, Yael Marans

For the cook-off, our group prepared okra soup. We were drawn to okra soup because it was commonly consumed Africans enslaved during the Transatlantic Slave Trade. Otherwise referred to as “food of the enslaved”, this dish symbolizes how historical events, like slavery, can impact cooking and culture. Okra originates from Ethiopia and has been a staple for African cuisine for many years. The crop became very popular throughout the entire continent as it became a quintessential part of many African soups. During the slave trade, slaves continued to incorporate okra into their daily diets, and its popularity traveled with them to the Americas. As time progressed, okra’s status has shifted from a staple of the African American diet, to a staple of the broadly consumed Southern diet.

“We eat this back at home,” is a common phrase associated with okra soup, a phrase that articulates okra’s role as a link between African Americans and the African continent. Our group hoped to learn more about the tie between okra and African Americans’ identity, as many African Americans use okra and okra soup to connect to African cuisine.

Okra soup is unique, as different groups connect with it in different ways. African Americans connect to okra as a symbol of the historical struggle that brought them to the United States. Other members of the American South connect to Okra as a cultural symbol of their region.

Okra soup symbolizes making the most with a small amount of supplies: onion, garlic, water, tomatoes, and, of course, okra. The dish was essential for slaves because it could serve as an entire meal. But slaves also used the discarded okra seeds to make an occasional profit. They would parch the seeds and make fake “coffee,” which they would sell to the confederate soldiers. Okra became more than just a reminder of the slaves’ connection to Africa. Okra also facilitated their making the most of a single vegetable.

Okra Soup
Inspired by a recipe by Tori Avey:

Ingredients
5 tbsp olive oil
1 small onion, diced and dusted with flour
1 clove garlic, minced
2 tbsp finely chopped flat leaf parsley 1 sprig fresh thyme
1 tsp salt
1/2 tsp black pepper
1/2 tsp red pepper flakes 1 tsp ancho chili powder 4 cups beef broth
3 cups water
28 oz canned tomatoes
2 cups fresh young okra cut into small, thin pieces or frozen okra pieces

Instructions
1. In a Dutch oven, heat most of the olive oil.
2. Add the onion and finely chopped parsley and gently cook until onion is translucent and soft. Add the garlic and cook for a minute more till fragrant.
3. Add the thyme, salt, black pepper and red pepper flakes and cook for another minute or so
4. Add the broth, water and tomatoes and cook on a medium simmer for 30 minutes. While soup simmers, fry okra in pan with olive oil, ancho chili powder, and salt
   Add the okra to the soup and cook for another 20-25 minutes, or until tender.
5. Ladle into bowls over 1/4 cup lump of warm rice each. Serve.
Perfection Salad
The Mad Chefs | | Ruting Li, GJ Sevillano, Toni Xu, Alis Yoo

Our dish is a chicken broth aspic with suspended sautéed pork belly and vegetables, served alongside white rice. As a team made up of Asian-Americans, we chose to make this dish because of the complex cultural history behind aspic and jello in Asian, American, and Asian-American cultures. Aspic, or “jello salad,” may call to mind garish, grotesque images of colorful 1950s American recipes: today, largely mocked as a sign of questionable culinary taste. But gelatin actually has quite a lauded history. During the Middle Ages, gelatin dishes were considered delicacies for the elite, as the gelatin had to be extracted from animal bones and were thus labor-intensive to create — they also could not keep long without refrigeration. However, after the invention of instant gelatin and Jell-O, the early 20th century saw this extravagant food suddenly become accessible to people from all class backgrounds. Making jello salads thus became a way to mimic luxury without the previously required time and effort.

Aspic and jello salads became popular in the United States in the 1950s not only because of this larger social trend, but also out of necessity. The privation of World War II in the decade prior had popularized processed, instant — if not nutritional — foods in the American diet. However, the adoption of these simplified ingredients spawned new forms of social competition. Soon, American housewives compensated for the quotidian nature of instant gelatin and canned ingredients by creating elaborately molded, brightly colored and painstakingly decorated aspics, observable across vintage recipe books today. The molded savory aspic was an amalgamated product of postwar innovation, a collective desire to maintain appearances, and the rise of consumerism. The recipes we found for jello salads also appear to have been mainly created by and marketed to white households — suggesting that social trends of the 1950s were decided and dominated by a white majority.

Though aspic, and gelatin more broadly, became a symbol of American postwar consumerism and white American suburban-ness, it played quite a different role in Asian cultures. Artificial gelatin, for one, is hardly used in Asian cuisine, which instead focuses on using natural ingredients. For example, rou pi liang (肉皮凉) is a Chinese meat aspic created with the natural gelatin in pig skin. But this jelly is hardly featured in Asian American cuisine today, likely because of the derision aspic meets more generally in America; even though, in our opinion, it is far tastier than the jello salads of the 1950s! Since aspic is now generally met with derision in the U.S., even Asian aspics are deemed unwelcome despite their actual tastiness. Indeed, the white-dominant American gourmand has long rejected Asian foods: evident in the commonly cited “lunch-box moment”; American conceptions of Chinese food as being cheap and greasy, exemplified by the debate around the “clean Chinese food” restaurant Lucky Lee’s; or a general rejection of sushi and Japanese food in the 1950’s. This historical rejection can be seen as reflecting the lasting stereotype of Asians as “perpetual foreigners,” a mentality that still permeates U.S. race relations to this day. We therefore wanted to subvert white-imposed culinary norms — and more broadly conceptions of race — by presenting a delicious Asian version of the widely-rejected aspic dish.

The title of our dish, “Perfection Salad,” was actually that of a real aspic recipe published in 1931: we thought the title was fitting, furthermore, as a sly nod to the “model minority myth” often attached to Asian American identities today. We decided to make our aspic not with pork skin, as per the original Chinese recipe, but with chicken broth and Knox gelatin: the brand of instant gelatin often used in 1950s American jello salads. We suspended carrots and edamame beans to reference ingredients in both 1950s American and Asian recipes we found and added pork loin as an homage to the original Chinese rou pi liang dish, which was made of pork. You can eat the aspic by itself or melted over a spoonful of hot rice. We hope you enjoy!
Perfection Salad

Ingredients
1 tablespoon Knox gelatin powder
1/2 cup filtered water
1 qt chicken (or pork) stock
1 package pork loin
1 bag frozen edamame
1 carrot
1 shallot
2 cloves of garlic
White rice (optional)

Spices (add to taste, measurements below approximate):
2 teaspoons Chinese five-spice
1 teaspoon powdered or fresh ginger
1 teaspoon white pepper
2 teaspoons salt
1 pinch chili flakes
1 1/2 teaspoons sugar

Instructions (please read thoroughly before starting; the gelatin sets quickly!)
1. Grease a small cupcake tray with oil and set aside. In a small bowl or pitcher, mix 1 tablespoon Knox gelatin powder with about 1/2 cup filtered water and let sit.
2. Mince the garlic into small pieces; chop the shallot into strips; cut the carrots into whatever shape you desire (we chose a flower). Stir fry the edamame, carrots, and half of the garlic in a pan with vegetable oil. Add all the spices above (minus sugar) to taste.
3. Set the vegetables aside and stir fry the pork with the chopped shallot and other half of the garlic (we recommend more five-spice and chili flakes here). Finish and set aside to cool.
4. Bring the chicken stock to a boil in a saucepan, and add sugar to taste. Add stock to the gelatin mixture, and stir until the consistency is liquid.
5. In a refrigerator or icebox, ladle about a one-inch layer of gelatin into the bottom of the cupcake tray. Leave the tray in the fridge for 11 minutes to set.
6. After 11 minutes, the gelatin should now be fairly solid and jiggly. Place one carrot flower on top of the gelatin layer and pour a quarter-inch layer of gelatin broth on top (or at least as much to cover the carrot thoroughly). Let sit in the fridge for 8 minutes.
7. Check to make sure the carrot is suspended in the broth. Add four edamame (in whatever design) on the next layer, and cover again with a thin layer of gelatin broth. Let sit for about 5 minutes (the setting time decreases because the gelatin broth is cooling).
8. Check that the edamame is suspended in the broth, and add one piece of pork loin on top. Fill each cupcake tin with the remaining broth, and let the tray sit in the fridge overnight.
9. To de-mold the next day: take the cupcake tray and soak it in a shallow pan of hot water for about 20 seconds. Flip the tray upside down and using your fingers, gently apply pressure on each aspic to loosen it from the mold. The aspic should have the carrot flower suspended on top, the edamame in the middle, and the pork at the very bottom.
10. Serve chilled as is, or spooned onto a bowl of hot white rice as a melted sauce! Enjoy! ☺️
Pop Tart or Country Square?
Team Across the USA || Charlotte Moss, Amy Liu, Miranda Hasty, Madelynn Prendergast

We did not all grow up eating Pop Tarts for breakfast, but we have all been exposed to the enjoyment of a freshly toasted and frosted breakfast dessert. None of us could deny our enjoyment of the sugary treat, and we are split between cinnamon or strawberry as the best flavor. This being said, we were all curious to understand where the Pop Tart came from, and how the little stick figure dessert ads found their way into American hearts. What we quickly discovered is that the treat is linked very directly to the American misconception of the middle of America. Originally, Pop Tarts were called “Country Squares” by their creator, Post, but, according to cultural historian Jack Mingo, this name did not please the “status-seeking customers” (Keller). In 1964 people associated the idea of something being from the country as “moronic and nerdy” (Keller). So, after the breakfast treats sat on the shelves, Kellogg rebranded the products to mirror “the fame of Andy Warhol’s pop art creations”, and the Pop Tart was created.

We found the change in name particularly telling of the American perception of “country”. Although it has likely changed since the 1960s, the 2016 election was an exemplar of many Americans disconnection with how other Americans felt. After the elections many novels such as Hillbilly Elegy by J.D. Vance and Educated by Tara Westover brought light to a lifestyle and perspective many coastal citizens had yet to be exposed to in the literature they read. One example of the fissures between Americans comes to light when Vince reflects on how President Barack Obama represented everything his Middletown, Ohio community could never have:

Barack Obama strikes at the heart of our deepest insecurities. He is a good father while many of us aren’t. He wears suits to his job while we wear overalls if we’re lucky enough to have a job at all. His wife tells us that we shouldn’t be feeding our children certain foods, and we hate her for it—not because we think she’s wrong but because we know she’s right.

Vance emphasizes how, while President Obama was a role model for many, he was also a reminder to others that they were not represented in the government. Stories from the perspective of those growing up in the middle of America drew light to the misconceptions many people have about the center of the country. Although we do not have direct proof that citizens perceptions of the middle of America affected their purchasing habits, we do think it is interesting to recognize small moments such as the failure of the name “Country Squares” as indicators of people’s misconceptions or lack of interest in that which is referred to as “Country”. The word is very general and captures a variety of cultural ideas. There is irony in the fact that the first definition of “country” is not related to areas outside of large towns, but rather to “a nation with its own government” (New Oxford American Dictionary). The word is meant to encompass all affected by one government, but this is possibly not what first comes to your mind when you hear the word. So, while you enjoy the sweetness of this Country Square, consider what societal influences build your conception of the idea of Country, and how consumer snack culture dictates what you view as desirable.

Homemade Pop Tarts
from Smitten Kitchen, adapted from King Arthur Flour

Pastry
2 cups (8 1/2 ounces) all-purpose flour
1 tablespoon sugar
1 teaspoon salt
1 cup (2 sticks or 8 ounces) unsalted butter, cut into pats
1 large egg
2 tablespoons (1 ounce) milk
1 additional large egg (to brush on pastry)

Jam Filling
3/4 cup (8 ounces) jam
Instructions

To make jam filling: Mix the jam with the cornstarch/water in a small saucepan. Bring the mixture to a boil, and simmer, stirring, for 2 minutes. Remove from the heat, and set aside to cool. Use to fill the pastry tarts.

Make the dough: Whisk together the flour, sugar, and salt. Work in the butter with your fingers, pastry blender or food processor until pea-sized lumps of butter are still visible, and the mixture holds together when you squeeze it. If you’ve used a food processor, transfer the mixture to a large bowl. Whisk the first egg and milk together and stir them into the dough, mixing just until everything is cohesive, kneading briefly on a well-floured counter if necessary. Divide the dough in half (approximately 8 1/4 ounces each), shape each half into a smooth rectangle, about 3×5 inches. You can roll this out immediately (see Warm Kitchen note below) or wrap each half in plastic and refrigerate for up to 2 days.

Assemble the tarts: If the dough has been chilled, remove it from the refrigerator and allow it to soften and become workable about 15 to 30 minutes. Place one piece on a lightly floured work surface, and roll it into a rectangle about 1/8″ thick, large enough that you can trim it to an even 9″ x 12″. [You can use a 9″ x 13″ pan, laid on top, as guidance.] Repeat with the second piece of dough. Set trimmings aside. Cut each piece of dough into thirds – you’ll form nine 3″ x 4″ rectangles. Beat the additional egg and brush it over the entire surface of the first dough. This will be the “inside” of the tart; the egg is to help glue the lid on. Place a heaping tablespoon of filling into the center of each rectangle, keeping a bare 1/2-inch perimeter around it. Place the second rectangle of dough atop the first, using your fingertips to press firmly around the pocket of filling, sealing the dough well on all sides. Press the tines of a fork all around the edge of the rectangle. Repeat with remaining tarts. Gently place the tarts on a lightly greased or parchment-lined baking sheet. Prick the top of each tart multiple times with a fork; you want to make sure steam can escape, or the tarts will become billowy pillows rather than flat toaster pastries. Refrigerate the tarts (they don’t need to be covered) for 30 minutes, while you preheat your oven to 350°F.

Bake the tarts: Remove the tarts from the fridge, and bake them for 20 to 25 minutes, until they’re a light golden brown. Cool in pan on rack.
Rice 3 Ways: Does the Manner of Consumption Inform Taste?
Team Spork || Eric Flora, Katie Zhou, Mina Musthafa, Rachel Kim

In this class thus far, we have discussed in depth what we eat and the implications that this may have on race, culture, and identity. However, we have not given nearly as much thought to how we eat: the tools and techniques that people use to transport food from dish to mouth. However, the act of eating is just as important as the food being consumed. Beyond practicalities, the methods that we employ and the norms surrounding these are shaped by the cultures in which we are raised.

In America, the standard is to eat with a fork, knife, and spoon, the utensils of the Western world. Restaurants that serve food from other countries almost always provide these tools, in addition to (and sometimes instead of) the traditional utensils of their culture. Many people can relate with the experience of either witnessing or being an American in an Asian restaurant attempting to use chopsticks. If you did not grow up eating with them, it is exceptionally difficult to make the two sticks do what you want. Partially for this reason, chopsticks are still seen as a foreign way of eating. Moving even farther away from the fork, people in parts of South Asia and Africa are accustomed to eating with their hands, and there are specific norms that govern how this is done. To many Americans, this may seem extremely exotic, unusual, or even unsanitary. While some may experiment with using chopsticks as a novel and “immersive” experience, many would refrain from trying the traditional methods of eating with hands. Thus, eating practices that differ from the American norm can play an “Othering” role in American society.

Additionally, while Americans are eager to consume foods from different cultures on the basis of acquiring new tastes and flavors, they often approach the actual consumption in the same manner: with fork, knife, and spoon. For instance, in many Indian restaurants, foods that are meant to be eaten by hand are still consumed with a utensil by those who are not Indian—even when there is a wash station conveniently placed to clean before and after a meal. Likewise, a fork may be taken to a noodle dish that is traditionally supposed to be eaten with chopsticks. Americans attempt to experience the “other” by consuming their traditional meals, but in doing so also invade a unique cultural space by bringing their utensils—their cultural baggage—to the table. In this way, Americans enact a half-acceptance of a culture: only accepting the tastefully relevant part—the dish—and rejecting what they deem is obtrusive—the manner of eating. This mirrors America’s treatments of minority groups, accepting what the country deems are model aspects of a race/culture while rejecting aspects which are thought too foreign. The accepted part is often then assimilated to serve American interest. Such is the case of fried rice.

Rice is a staple food in many countries. However, it is a unique food in that it is consumed through many different mediums across cultures. This, in turn, informs the manner in which each culture chooses to taste rice. For instance, despite the wide availability of “western utensils” across the world, many people still choose to eat cultural dishes in their respective traditional ways—with chopsticks, their hands, etc. Does this mean that the utensil, or lack thereof, informs physical taste, or is it dictated by tradition? This is what we sought to explore through the presentation of fried rice, a once-foreign dish now Americanized, 3 different ways.

Rice 3 Ways: Does the Manner of Consumption Inform Taste?

Ingredients
Jasmine rice (best if one day old)
Hot dogs
Frozen mixed vegetables
Eggs
Garlic, minced
Green Onion, diced
Soy Sauce
Black Pepper
Sesame oil
Sriracha (or other hot sauce)

Instructions
1. Cook rice the day before and refrigerate overnight.
2. Scramble eggs in sesame oil, leaving on the runny side.
3. Cook hot dogs and cut into bite-sized pieces.
4. Lightly fry garlic in sesame oil. Add frozen vegetables and cook until warm, mixing continuously.
5. Fry hot dog pieces in sesame oil. Add day-old rice and heat while mixing until hot and soft. You may need to add a bit more sesame oil to keep from sticking. Add vegetable mix.
6. Season mixture with soy sauce, black pepper, and sriracha, to taste. Heat mixture, stirring continuously, for several minutes, until rice is hot and light brown in color.
7. Add scrambled eggs and green onion. Mix to incorporate.
8. Serve!
Salted Ginger-Vanilla Ice Cream with Chili Oil
Sweet and Spicy || Joy Hii, Jenny Xin, Lindsey Kelleher, Michael Sowers

Though ice cream is viewed as a quintessentially American dish, ice cream’s origins can be traced back to, surprisingly, Asia, where ice was first mixed with juices, fruits and spices in Persia to make an early sorbet and where later, milk and rice were frozen in China to make modern ice cream’s ancestor. Its American identity came after World War II, when American production lines and cheap refrigeration turned it from a hard-won delicacy reserved for the wealthy into a mass-manufacturable item. Today, the view of ice cream as an American staple is so prevalent that, when thinking of “American” foods, our group instantly thought of ice cream. Vanilla, meanwhile, is the most popular flavor of ice cream in America, and is associated with safeness, comfort, neutrality, and maybe even blandness. Like ice cream, however, vanilla has more complex roots: it was once seen as an exotic spice and a fixture in French cuisine.

Though chili oil is a Chinese invention, chili oil actually derives key flavors from the West. Chili oil is made with red dried chili peppers, which originated in Mexico and were brought over by the spice trade in the early 16th century. This trend extends beyond chili oil to Sichuan cuisine as a whole. Sichuan cuisine, known for its spice, fragrance, and complexity, is one of the Four Great Traditions of Chinese cuisine. The backbone of Sichuan food, however, is surprisingly not Chinese: Sichuan food makes heavy use of Middle Eastern crops, like broad beans, sesame and walnuts, as well as New World crops, like corn, potatoes, and chili peppers.

We decided to make salted ginger-vanilla ice cream with chili oil for a number of reasons. Firstly, we wanted to see if ice cream and chili oil, which has become hugely popular in China, was actually a delicious, meaningful expansion of fusion cuisine or simply a social-media driven fad. We had seen, after all, donut cheeseburgers, sushi burritos, and ramen burgers all over our Instagram feeds; we felt skeptical about the taste of such fusions and wondered if they contributed anything meaningful to the idea of continued cultural fusion. Through research, however, we found that experimentation regardless of taste was actually part of a longstanding Chinese culinary practice: ‘hei an liao li’ or ‘dark cuisine,’ where cooks make bizarre combinations of unappetizing foods. We came to realize that the many shocking fusion foods we had seen as “fads” could, just by virtue of existing, be interpreted as the continual development of different cuisines around the world. Regardless of the taste, the very act of fusing two strange foods together pushed the boundaries of culinary experimentation.

Taste, however, was still important to us. Our second goal in making salted ginger-vanilla ice cream with chili oil was to show that despite the perception of these Western and Eastern flavors being at odds (sweet and creamy vs. spicy and savory), the two are highly complementary in taste, appearance, texture, and temperature. We hoped to show that the savory umami of the chili oil could balance out the heavy sweetness of the ice cream, that the cold, milky ice cream could temper the warm chili pepper and ginger flavor, and so on. We also, however, wanted to complicate the perception of these two foods as opposites by highlighting some of their similarities. The two are, themselves, fusion foods: as we have mentioned, Western dishes like vanilla ice cream have deep historical roots in Asia, while Chinese flavors like chili oil have many Western influences. An additional similarity is that ice cream and chili oil, both of which were once prepared in small batches, are both now mass-produced and commonly found on the shelves of large supermarket chains. Our overall goal, beyond just culinary experimentation, was to show ice cream and chili oil as both complementary opposites and surprisingly similar dishes.
Salted Ginger-Vanilla Ice Cream with Chili Oil

Chili Oil (Family Recipe)

Ingredients
3 Sichuan peppercorns 2 cloves
1 bay leaf
1 star anise
5 dried red chili peppers, broken in half to your liking 1/2 dried cinnamon stick
1 cardamom pod
1 cup Sichuan chili powder
2 cups corn oil

Instructions
1. Right before heating the oil, break your desired number of red chili peppers in half until seeds are showing.
   For a spicier chili oil, break all of the red chili peppers.
2. Place all of the dried ingredients into a heat-safe container.
3. Heat the corn oil over medium heat until the oil is giving off steam, but before the oil begins to boil. To test
   if your oil is at the right temperature, place a red chili pepper shell into the hot oil. If the shell floats and
   does not burn, your oil is at the right temperature. If the shell sinks, the oil is too cold. If the shell burns,
   pour a half cup of room temperature oil into the pot.
4. Slowly pour the hot oil onto the dried ingredients.
5. Let the oil stand for 4-6 hours or overnight, to allow the flavors to infuse.
6. Before serving, remove all dried ingredients from the oil if desired. Serve as a condiment, marinade, or sauce
   with your favorite dishes.

Salted Ginger-Vanilla Ice Cream (Food and Wine Magazine)

Ingredients
2 cups whole milk
1 tablespoon plus 1 teaspoon cornstarch
1 1/2 ounces cream cheese, softened (3 tablespoons) 1 1/4 cups heavy cream
2/3 cup sugar
1 1/2 tablespoons light corn syrup
1 vanilla bean, split and seeds scraped
2 pinches of smoked salt
2 slices of ginger

Instructions
1. In a small bowl, mix 2 tablespoons of the milk with the cornstarch. In another large bowl, whisk the cream
   cheese until smooth.
2. In a large saucepan, combine the remaining milk with the ginger, heavy cream, sugar, corn syrup and vanilla
   bean and seeds. Bring the milk mixture to a boil and cook over moderate heat until the sugar dissolves and
   the vanilla flavors the milk, about 4 minutes. Off the heat, gradually whisk in the cornstarch mixture. Return
   to a boil and cook over moderately high heat until the mixture is slightly thickened, about 1 minute.
3. Remove the ginger from the hot milk mixture. Gradually whisk the hot milk mixture and the smoked salt
   into the cream cheese until smooth.
4. Strain the ice cream base into an ice cream maker and freeze.
Simple Perfect Enchiladas (credit to Ree Drummond)
Team Holy Mole || Mateo Gilsilvetti, Binita Gupta, Micaela Mongelli

Mole is the national dish of Mexico characterized by its rich dark chocolate consistency and its mixture of ground nuts, sautéed onions, and exotic spices and chiles to create a unique sauce served with tacos, enchiladas, tamales and other Mexican specialties. Mole is not a topping sauce, but rather it is a celebratory specialty accented by other foods. The history of mole has contributed to the development of mole as an integral part of the Mexican identity both to native Mexicans and Mexican Americans. One legend of the origin of mole states that nuns in Mexico mixed all of their spare ingredients together to create a sauce to serve with turkey for an unplanned visit from the archbishop. Another legend speaks of the great Aztec king Moctezuma offering Hernan Cortez mole, after Moctezuma thought Cortez and his men were gods. Because chocolate was considered a sacred ingredient, the Aztec version of mole was likely only served to royalty or high priests. Regardless of origin, it is evident that mole incorporates both a rich pre-colonial and colonial significance. With migration into the U.S., mole as an icon of cultural identity takes new forms in the Mexican-American community.

In Mexico, mole is a dish of its own, whereas in America, it has been reduced to a mere sauce. This Americanized adaptation of the traditional Mexican dish provides an underwhelming description of this complex food. It is true that mole comes from the Aztec word, “molli,” meaning sauce; however, being a sauce does not diminish its value. Mole takes hours, if not days, to perfect. Likewise, the number of ingredients that go into a mole can go up to 40. Evidently, mole is not just a sauce you throw on something like Americans do. It takes preparation, patience, and passion to produce such a high-quality dish. The speed in which Americans prepare mole reflects some of the greater issues at large - how we treat food as a fast treat, as opposed to a source of nourishment and community; how our indifference to the treatment of the dish mirrors our treatment of immigrants in the US, such that we acknowledge their “authenticity” but ultimately push them aside in favor of our origins. The categorization of mole speaks volumes about how we value and react to foreign foods and people.

Apart from being a staple Mexican dish, Mole has a socioeconomically complex history. Originally, mole was the highlighted dish at all celebrations, regardless of wealth or class. However, over time, Mexico’s upper social classes have veered away from serving mole at celebratory functions, as mole is no longer seen as a luxurious food. In Mexico, mole is being served less and less frequently, perhaps in part due to the amount of time and effort needed for its preparation. As mole’s popularity decreases, the ancient methods and recipes that have been passed down over generations are at risk of being lost forever. Although mole may be a threatened food in Mexico, many American chefs have picked up cooking mole as dozens of mole recipes flood the Internet. The exoticism of a savory, chocolate-based sauce is one that has begun to intrigue foreigners, who are unaware of the social and cultural connotations that the food carries. The occultation of mole’s history is a perfect example of the ways in which cultural perceptions about certain foods depend largely on the setting in which they are consumed and prepared, and continues to exemplify the importance of understanding the complexities of what our food truly means and where its roots trace back to.
Simple Perfect Enchiladas (credit to Ree Drummond)

Ingredients

Sauce
2 tablespoons canola oil
2 tablespoons all-purpose flour
1 28-ounce can enchilada or Mexican red sauce
2 cups chicken broth
1/2 teaspoon salt
1/2 teaspoon black pepper
1 chipotle chile
30 mulatto chiles
8 ounces of Mexican chocolate
16 ancho chiles
1 onion
8 garlic cloves
3 roman tomatoes
3/4 cup of almonds
3/4 cup of peanuts
1 cup of prunes
1 - 4 inch cinnamon stick
1/4 cup of pure cane sugar.

Chicken
1 roasted chicken, shredded

Additional
Canola oil (for frying)
corn tortillas
2 4-ounce cans diced green chiles
1 cup chopped green onions
1/2 cup chopped black olives
3 cups grated Oaxaca cheese
Dolly sour cream
cilantro (for garnish).

Instructions
1. In a saucepan over medium-low heat, combine the canola oil and flour. Whisk together and allow to bubble for 1 minute. Pour in the red sauce, chicken broth, salt and pepper, mulatto chiles, Mexican chocolate, ancho chiles, garlic cloves, roman tomatoes, almonds, peanuts, prunes, cinnamon stick, pure cane sugar. Bring to a boil. Reduce the heat and simmer while you prepare other ingredients.
2. While the sauce is simmering, brown the chicken with the onions in a large skillet over medium-high heat. Drain the fat, add the salt and stir to combine. Turn off the heat and set aside.
3. In a small skillet over medium heat, heat some canola oil. Lightly fry the tortillas just until soft. Do not crisp. Drain on a paper towel-lined plate. Repeat until all the tortillas have been fried.
4. Preheat the oven to 350 degrees F.
5. Spread 1/2 cup of the sauce in the bottom of a 9- by 13-inch baking dish. Next, one at a time, dip each tortilla into the sauce. Set the sauce-soaked tortilla on a plate. Place on some of the chicken mixture, chiles, green onions and black olives. Top with a generous portion of grated cheese. Roll up the tortilla to contain the filling inside.
6. Place the tortilla seam side down in the baking dish. Repeat with the rest of the tortillas and pour the remaining sauce over the top. End with a generous sprinkling of cheese and any other bits of chiles, green onions or olives you have left from the filling.

7. Bake the enchiladas for 20 minutes, or until bubbly. Sprinkle chopped cilantro over the top and serve.
Sriracha Honey Chicken Pizza
Jason Bateman, Timothy Scheuritzel, Morgan Mills

Pizza may not be the first thing that comes to the mind of the average American when they think about Sriracha. They may think about the various restaurants like Wendy’s and Applebee’s that use the condiment in their fry batter or as a topping, or the tater tots and fish tacos are topped with it at street fairs. However, one of the first dishes that the bottle of sriracha suggests using it for is pizza, only behind soups and sauces. The permeation of this sauce in popular culture, and the deviation from traditional use, reflects the ways in which Asian culture is both consumed by American society and established as foreign at the same time.

This bright red, multi-purpose hot sauce is made from red chili peppers, garlic, vinegar, salt, and sugar. The sauce is hot and tangy with just a hint of sweetness, which sets it apart from your garden variety hot sauces. Sriracha has become so popular that when there was a temporary halt in production due to legal disputes, it caused the tag #srirachapocolypse to trend on Twitter. Many use the condiment in their frying batter, mixed with mayo, on top of tacos, and even in their breakfast eggs, and the use of this condiment to create a series of fusion dishes has sparked many to use it as an all-purpose ingredient in their household.

This condiment was first created in the US by David Tran, a Vietnamese refugee, in the 1980s when he was attempting to produce a variant of a condiment commonly used across Southeast Asia, and was originally sold to LA Chinatown restaurants by the bucket-load before he founded Huy Fong Foods (named after the Huy Fong, a boat that brought his family and many like them to the US from Vietnam). The rooster on the logo references the fact that Tran was born in the year of the rooster.

This family-run business grew from a small production in the kitchen of his home to the “Ingredient of the Year” by Bon Appetit (2009) without the company ever needing to do any targeted advertising because besides the literal consumption of this “rooster sauce” through eating, Americans also consume it through attire and accessories, and there has been a series of shirts, keychains, and decorations that feature the iconic rooster and Asian lettering on the front of the bottle. This prominent featuring of Vietnamese, Chinese, and English lettering in the middle of the logo declares the sauce to be both an international delight (as shown through the inclusion of two different Asian phrases) yet palatable enough for the American diet. The use of this condiment to create a series of fusion dishes like the sriracha pizza crust at Pizza Hut, invites us to think about the role that different ingredients play in fusion dishes. When we consume a dish like sriracha pizza, it is undoubtedly a deviation from the Italian idea of pizza, but so is Pizza Hut’s regular menu. The inclusion of sriracha in many dishes in our diet can be thought of as the next evolutionary step in the development of American cuisine, but the rise in popularity is shadowed by undertones of cultural appropriation. The name, popular conception, and packaging all reference its Asian origins, but its use in foods and ingredient list are distinctly different. Popular American cuisine has established Asian cuisine as a modern staple, while at the same time preserving its “foreign” identity. This revisitation of the common positioning of Asian culture as both foreign, but palatable distinguishes itself by the sheer popularity and volume of use of sriracha, making this “foreign” condiment a staple in the modern American diet.

Instructions
1. Preheat Panasonic Countertop Induction Oven to Medium on the "Grill" setting.
2. Mix honey and sriracha sauce together in a bowl.
3. Spread chicken on the grill pan and set the timer for 4 minutes. Turn chicken after 2 minutes. Remove from the oven and stir into the honey mixture.
4. Unroll pizza crust flat onto the grill pan. Spread ranch dressing on top. Remove chicken from the honey mixture and place on top of the ranch dressing. Sprinkle Colby Jack cheese over chicken.
5. Place pizza in the oven and press "Auto Cook." Select the frozen pizza setting, 12-inch size.
6. Allow pizza to cook until timer goes off, about 13 minutes. Cut pizza into slices.
In Kevin Alexander’s “Why Authentic Food is Bullshit” he critiques the usage of ‘authentic’ in describing food. In his eyes, the implication of someone denoting a food as ‘authentic’ has become meaningless due to its overuse; as a result, it is simply a self-constructed idea with no objective weight. The ramification of this word does not only apply in the context of food, but also applies in regard to how Americans view ethnic individuals – specifically, how we as Americans place foreigners and immigrants into categories that are seemingly authentic, but in reality, are just internalized, simplified views that have collectively manifested in today’s society. For instance, Americans believe that certain ethnic communities – like Italians or Chinese – fall into distinct categories that allow them no flexibility. Chinese-American journalist Helen Zia writes in her *Challenging the Stereotype* article that “the Chinese American community is not a single community; it is many” [1]. These implicit assumptions of ethnic groups, paired with aggrandized portrayal from the media, reflect a false perception, rather than an authentic depiction of other cultures. This ‘Americentric’ view and its implications and results are what we aim to embody in our dish.

Ever since they started immigrating to America in the early 19th century, both Italian and Chinese immigrants have an associated stereotype; i.e., a perspective that has seemed ‘authentic’ and suitable to Americans for generations. According to a 2003 publication titled *Italian American Stereotypes in U.S. Advertising*, Italians are characterized as “uneducated and violent” and are often portrayed as “butchers” in U.S. advertising. Opinions on the Chinese oscillate from positive to negative and back again; they have been recently described as a “model minority” in which they achieve higher rates of success due to inherent cultural characteristics [1]. Of course, both these stereotypes are simply a generalization and there exist numerous individual counterexamples. Nonetheless, these stereotypes are what Americans believe to be ‘authentic’ Italians and Chinese, but they are merely false perceptions; a seemingly objective and conservative outlook is that Italians and Chinese have certain characteristics, perform specific jobs, and are assimilated into the American culture given those parameters. Alternatively, it is clear that Italian and Chinese cultures have added immense value to America; but often, this value goes without proper recognition. This is due to the process in which assimilate them into our American culture – by eliminating them of their historical origin, assigning them generalized stereotypes; and all the while, deeming this operation ‘authentic.’

Our dish aims to replicate this contention by fusing together stereotypical Italian and Chinese dishes. The motivation of this plate stemmed from the origin of the two members of our team – one being Italian and one being Chinese. We will be utilizing a traditional Chinese pork dumpling recipe, but instead of using conventional Chinese flavors for the filling, we will be filling the dumpling with Italian sausage and spices. We are just bringing together what we believe to be Italian and Chinese cuisine – a simplified perception and assumption of these two complex cuisines – and deeming it our own ‘American’ representation and creation. By combining two completely different cuisines, we are making them indistinguishable from one another and purging the dish of its initial cultural roots and transforming it into an ‘authentic’ American dish. Our dish is a symbol for how some immigrants are viewed today and throughout history. Regardless of their differing backgrounds, immigrants are simplified into perceived stereotypes and categorized based on an internalized notion that seems accurate or ‘authentic’, without proper cultural recognition. It is interesting in that this fusion of perceived ‘authentic’ cuisine itself engenders a totally new cuisine, one that is wholly ‘American’.
**Italian Potstickers**

**Dough**

**Ingredients**
- 10 oz AP flour
- 3/4 cup boiled water

**Instructions**
1. Add flour to bowl
2. Stir in water gradually
3. Once the dough bowl forms, turn out onto floured surface and knead for 2 minutes
4. Place in zip-lock bag and rest for 15 minutes
5. Use right away or store in the refrigerator

**Filling**

**Ingredients**
- 1-pound Italian sausage (mild works best)
- 3 cloves garlic
- 1 egg
- 3 T. yellow onion
- 1 1/2 T. olive oil
- 1 T. basil plus a pinch oregano (add to taste)
- 50 dumpling wrappers
- 1 cup veggie oil for frying
- Water as needed to steam
- Fresh basil to garnish

**Instructions**
1. Combine sausage, garlic, onion, olive oil, and basil together in a bowl
2. Place 1 T. of filling in dumpling wrapper
3. Repeat with remaining filling
4. Heat 1-2 T. veggie oil on medium-high heat
5. Place 8-10 dumplings in skillet and cook for 2 minutes
6. Add 1 cup of water and steam for about 5 minutes until dumplings are done cooking
7. Repeat until finished

**Sauce**

**Ingredients**
- 3T. Olive oil
- 1/2 Yellow Onion
- 2-4 Cloves Garlic
- Red pepper flakes (optional but add to taste)
- 1 (28oz.) Can of crushed tomatoes or whole and crush by hand (add a pinch of sugar to cut acidity) Plus about 3T. Tomato paste
- Salt, pepper, basil, oregano to taste

**Instructions**
1. Sweat onions and garlic in olive oil
2. Add red pepper flakes and seasoning and let toast with onions and garlic for a minute
3. Add tomatoes and paste, then crush if needed (plus the pinch of sugar) and simmer until desired thickness
4. Season to taste
The “Unpretentious” Rice Pudding and Dulce

Toklas’ Tasters | Claire Nussbaum, Michael Yeung, Angela Kim, Joyce Lee

In *The Alice B. Toklas Cook Book*, Toklas details the many recipes accrued from her travels with her partner, Gertrude Stein. Two such recipes in the section “Food in the United States in 1934 and 1935” were noted in particular for their “unpretentiousness.” First, Toklas recounts her and Stein’s “unpretentious but carefully cooked meal” that concluded with an “unusually good rice pudding” (125). Later, a woman named Senora B is said to have showed them her recipe for a “Spanish sweet” which she “unpretentiously” called “dulce” (132). In both of these recipes, Toklas’ celebration of their “unpretentiousness” bears a striking resemblance to the supposedly fashionable modern praise of “authenticity” that we have discussed. As such, the label of unpretentiousness that Toklas bestows on these particular dishes is less a reflection of the content of the dishes themselves and more a reflection of her ideas about their origins.

In the days leading up to the unpretentious meal with the rice pudding, Toklas describes lavishly dining in New York, Princeton, Harvard, and Smith College, with “exquisite eighteenth-century porcelain, crystal and silver on a precious lace tablecloth” (124). She sharply juxtaposes these luxurious dining experiences with the meal they have tucked away in a nearby small town. The meal seems unpretentious in its relative simplicity as it is free from the excessive elegance and the wealth of their more extravagant meals in the bustling city and at prestigious college towns. For Toklas, this appears to be a welcome departure; the unpretentiousness of the rice pudding only adds to its allure.

Toklas’ obsession with unpretentiousness is taken to a further step in the dulce recipe which she obtains from Senora B. Toklas names the cook in this instance; she does this not to inform the reader of her actual identity (as her name is not fully represented), but instead to evoke a greater sense of authenticity by letting the reader know that the recipe did in fact come from a Spanish woman. The recipe is vague in its instructions, telling the reader to “turn constantly...until it is done,” with no indication as to how this will be determined. Furthermore, instead of just reprinting Senora B.’s recipe in its original form, Toklas also offers her own version. This version includes more precise measurements, time estimates and requires a more “advanced” saucepan. Toklas’s attempt to repackaging and remake this recipe reflects her desire to make this “coarse” and “simple” recipe potentially more comprehensible and literally digestible for her readers.

Toklas’ obsession with the unpretentiousness of these two dishes, especially the dulce, serves to set them apart from the cultures and cuisines with which she is familiar. Instead of acting as a tribute to the recipes, these passages firmly classify them as the “other” that does not belong in the more “advanced” Western society. In fact, there is an inherent paradox in Toklas’ classification of the recipe as “unpretentious”. The supposedly “simple” dulce recipe has to be rewritten for the Western audience so that they can understand it because the original recipe does not have any precise measurements and relies on simple utensils, like a “copper pan” (the rice pudding recipe, on the other hand, does not have to be repackaged). Toklas’ condescending air is also seen in her infantilization of Senora B., as she takes special care to call her a “little” person who is engulfed by her “simple but voluminous” clothes. Is the recipe really that simple if it requires so much prior experience and intrinsic skill to execute properly?

It seems that Toklas classifies these two foods as “unpretentious” for different reasons. The perception of the rice pudding as unpretentious stems from the juxtaposition between lavish dining settings as normalized in the West with relative simplicity and moderation. On the other hand, the perception of the dulce as “unpretentious” stems from her classification of it as from a cuisine of the racial “other”. For this cook-off, we brought these two “unpretentious” dishes together in order to re-evaluate ideas about both unpretentiousness and authenticity, and how this type of labeling, however positively intended, is rooted in implicit racial and socioeconomic assumptions.
The “Unpretentious” Rice Pudding and Dulce

Rice Pudding: (The Alice B. Toklas Cook Book, p.125)
Thoroughly wash 1\4 lb. rice, cook in double boiler in 1 quart milk with a pinch of salt. Stir the yolks of 8 eggs with a wooden spoon gradually adding 1 cup sugar and 5 tablespoons flour. Stir for 10 minutes and slowly add 2 cups scalded milk. Place over very low flame, stirring continuously until the mixture coats the spoon. Remove from heat and strain through a sieve, adding 1 teaspoon vanilla extract. When rice is quite tender, add slowly to egg-sugar-milk mixture. Then gently incorporate the beaten whites of 3 eggs. Pour into buttered mould and cook in 350 oven for 20 minutes. Do not remove from mould until tepid.

Dulce: (The Alice B. Toklas Cook Book, p.133)
In a huge copper pan put quantities of granulated sugar, moisten with cream, turn constantly with a copper spoon until it is done. Then pour into glasses.

After rice pudding is baked and cooled, fill serving cups halfway. Generously drizzle dulce on this first layer of pudding, and top off the rest of the cup with more rice pudding to create “unpretentious,” ribbony layers. Serve and enjoy!

**We have printed the recipes as they are in The Alice B. Toklas Cook Book, and we have tried to follow the recipes as close as possible to the best of our ability. In some ways, this was an experiment in “authenticity.” We sought to discover whether it was possible for our team to recreate a dish in the most “authentic” way possible. We used the materials and ingredients available to us in doing so. The results of our endeavors would confirm our theory of the different types of “unpretentiousness” we see in these two dishes. The rice pudding, which was unpretentious due to its simple ingredients, was still accessible to us as a Western audience, as it included much more precise measurements and required materials that were available to us. The dulce, on the other hand, was much harder to attain as its unpretentiousness was due to its reliance on the experience and intuition of the cook.**
Ugali and Sukuma-Wiki
Team Kenya... or is it Britain? | Sabrina Evoy, Matthew Hetrick, Wabathi Ngecu, Devin Sun

Ugali is a Kenyan staple; yet, it is claimed by several other African countries. Maize flour is the common base of ugali, but sorghum or millet flour is preferred in the Western region. Before Portuguese traders introduced maize to the region, sorghum and millet were the popular grains. Maize was then disseminated to workers on British plantations as a cheap form of sustenance and thereby adopted into the local culture. We found it interesting that the preference towards the grain used for ugali has seemed to shift from millet flour to maize and back again to millet flour. The reversion to the grain used before Portuguese and British colonizers brought maize to the region demonstrates an attempt to reclaim ugali from its sordid colonial past and reinvigorate it with a sense of national and cultural pride. In fact, there appears to be a concerted effort by Kenyan intellectuals to decolonize themselves from ugali by diversifying the sources of grain used to make the dish. It appears that Kenyans have been making deliberate choices in the preparation of ugali based off of its history of colonization.

The shift in the grains used to make ugali in Kenya raises the question: does cultural change as a byproduct of colonialism undermine notions of tradition and authenticity? On one hand, the cultural change precipitated from an artificial shock to the country’s local economy. On the other, the influence of European colonialism on Kenyan history is indisputable. For tradition and authenticity carry with them historical connotations, it lends itself to the grim acknowledgement of sobering events in history. This theme is exhibited in the tradition that surrounds the consumption of ugali. One uses their hands to mash up the ugali, forming a well with which one may scoop up other elements of the dish. The tradition originates from an oral tradition that claims that an infant once fell into a pot that was preparing ugali, and those that consumed it mashed it in their hands to search for bones.

Ugali and Sukuma-Wiki

Ingredients
- Royco beef cube
- Olive oil
- Kale
- Onions
- White Cornmeal (Indian Head brand)

Instructions

**Ugali Recipe**
1. Boil water
2. Add enough cornmeal and mix with a wooden spoon until it reaches wanted consistency.
3. Add more cornmeal until you reach a thick mixture.

**Sukuma-wiki recipe: Kale**
1. Chop up kale into fine pieces
2. Chop onions coarsely
3. Warm olive oil in pan
4. Add onions
5. Add royco beef cube and break apart
6. Cook on medium heat until onions are translucent
7. Add kale
8. Cook for roughly 3 minutes, until kale is bright green
All of the ingredients used for this recipe have recently become alternatives to their more traditional counterparts -- almond milk replaces dairy milk and quinoa replaces meat-based protein -- in efforts to become more ethical and sustainable. Despite the good intentions, this conscious health movement in America discriminates against people who grow the foods and low-income consumers, who are often as disadvantaged as the growers.

The farmers are often at odds against the interests of environmentally minded governments as well. For example, almonds require over one gallon of water for each pound of raw almonds to be grown. This effort to be more sustainable by growing almonds for almond milk instead of cow’s milk arguably backfires because of the high water consumption which raises water prices for many across the state of California (where 80% of American almonds are grown)! As water prices increase, many citizens are left disadvantaged even if they are not the ones consuming almonds.

Quinoa, the star of this dish, is a grain grown mostly in Peru and Bolivia. Originally viewed as a poor man’s food, quinoa surged into mainstream popularity in the earlier part of this decade. As profits surge, Andean farmers reduced the overall crop diversity as they all started growing quinoa, creating environmental problems like poorer soil quality. As a direct result of becoming such a valuable crop, it has become too expensive for the quinoa farmers to eat their own crop.

Chocolate, vanilla extract, and maple syrup are all used to sweeten this dish. Côte d'Ivoire and Ghana together cultivate and produce over 50% of the world’s cocoa beans, and up to 90% of cocoa farmers in these two countries rely on it as their primary crop. The cocoa farmers only receive a small fraction of the total value of the cocoa bean, as most of the profits are only generated after heavy processing. Vanilla extract is grown in Madagascar and bears the title of most expensive crop besides saffron. Vanilla is native to Mexico, but Madagascar is one of the few regions with the right temperature and a cheap enough labor force to do the laborious hand pollination process at affordable (in Mexico, the correct bee exists for natural vanilla pollination).

Our motivation behind this dish is to inspire discussion about the side effects of “green” and “sustainable” foods that are often overlooked. While it’s important to eat healthier foods that are both ethical and sustainable, it’s also important to consider the often problematic costs of producing those foods. The question we should ask ourselves should be this-- who is the food actually sustainable and ethical for?

Vegan, Gluten-Free Chocolate Quinoa Breakfast Bowl

Ingredients (serves 4 people)
1 cup almond milk
1 cup quinoa
Cocoa powder
1 pinch sea salt
Vanilla extract
Maple syrup
Fruits and chocolate for garnish

Instructions
1. Thoroughly rinse quinoa in a fine mesh strainer for 2 minutes, picking out any discolored pieces or pebbles.
2. Heat a small saucepan over medium heat. Once hot, add drained quinoa and toast for 3 minutes, stirring frequently, to dry up water and slightly toast.
3. Add almond milk and a pinch of sea salt, and stir. Bring to a boil over high heat, then reduce heat to low and cook for 20-25 minutes, stirring occasionally and keeping it at a simmer.
4. Once the liquid is absorbed and the quinoa is tender, remove from heat and add cocoa powder, maple syrup, and vanilla to taste. Stir to combine.
5. Garnish with a few small squares of chocolate and fruit and serve while still hot.
Vegetable/Seaweed Dumplings with a Tahini Sauce
A New Remedy: Ears, Algae, and “Open Sesame!” || Sine Scribbick, Liana Cohen, Ryan Schwieger

Towards the end of Jordan’s Peele’s Get Out, Chris’ deceitful ex-girlfriend sits on her bed, perusing pictures of future African American targets and, in an interesting detail, sipping on a glass of whole milk. The image of her consuming white liquid seems to reinforce the white supremacy that serves as the foundation for the Armitage’s operation, which involves kidnapping African American men and women so that their white clients can live forever. Thus, in drinking the milk, Rose seems to nourish herself with her own body, while her family business similarly feeds on black bodies. The dish we selected for the ENG395 cook-off, vegetable and seaweed dumplings (jiaozi) with yogurt sauce, has a complex history of nourishment that involves a very different kind of “eating the self.” Legend suggests that Zhang Zhongjing, a famous practitioner of ancient Chinese medicine, invented the dumpling over 1,800 years ago, as a means to feed citizens of his village during a particularly difficult winter. Noticing many were suffering from frostbite on their ears, he used dough, meat, and vegetables to create two ear-shaped morsels for each person, which they ate with hot soup—a formula that turned out to be successful. In consuming hot, ingestible “ears,” the villagers’ own ears were warmed and restored, constituting an interesting example of eating the self. Returning to Get Out, Rose is nourished in a perverse way by her own flesh; it feeds the racism around which her life is structured. Although the dumplings in the story of their creation have a wildly different effect than in Peele’s film, they sustain life through a similar strategy: the eating of the self. As a result, one’s own body becomes a kind of medicine. Our recipe explores foods that have been considered remedies in various countries, from China to Japan to Serbia.

The other key ingredients of our dish -- seaweed and the yogurt sauce -- have also been historically considered “medicinal.” For over 2000 years, seaweed, a type of algae, has been a central part of the Japanese diet. Seaweed is used in a variety of Japanese dishes. Seaweed’s most well-known form is nori, which is used to wrap sushi, and it is also an ingredient in miso soup and certain Japanese salads. In the eighth century, seaweed was so prevalent in Japan that legislation was passed that allowed Japanese people to use seaweed to pay their taxes. In addition to having easy access to the rocky coastlines where seaweed grows, seaweed is to this day very popular in the Japanese diet due to certain health benefits. Health benefits include helping thyroid function, digestive health, weight loss, and the potential to reduce the possibility heart disease.

Our sauce, tahini, is a dense paste made from crushed sesame seeds. Tahini sauce has been a staple of Middle Eastern and Mediterranean diets for nearly one thousand years. Introduced in an Arabic cookbook in the 13th century, tahini actually contributes more to Arabic literature than one might think. In “One Thousand and One Nights” (or “Arabian Nights”), the phrase “open sesame” allows Ali Baba to enter into the Thieve’s Den, but, on a deeper level, refers to the medicinal and culinary power of sesame itself. James Mosely, author of “The Mystery of Herbs and Spices,” explains how the sound of the robbers’ lair unlocking actually resembles the pop of a sesame seed ripening and bursting from its pod. Early on these seeds were used more medicinally than anything else, either functioning as good luck tokens or as a panacea. In Serbia, tahini sauce acts either as a dip or topping that often accompanies pita, fitting squarely into the Mediterranean pallet. The sesame’s traditionally medicinal, and hence problem-solving, effects are represented in this classic tale in “Arabian Nights.”

Vegetable/Seaweed Dumplings with a Tahini Sauce

Ingredients: (filling for about 20 dumplings and sauce)
Seaweed (dried)
Tahini paste
0.5 Tablespoon Garlic
1 Tablespoon Ginger
3-4 Lemons, Squeezed
1 Cup Cilantro
2 Cups Shiitake Mushrooms 1 Cup Carrots
1 Cup Chinese chives
2 Cups Cabbage Dumpling wrappers
4 Tablespoons Olive Oil Salt, to taste
2 Tablespoon Soy Sauce
2 Tablespoon Sesame Oil Dumpling Wrappers (flour to coat)

Instructions
For Dumpling Filling:
Finely chop the shiitake mushrooms, carrots, cabbage, garlic, and ginger and stir fry in a large pan with olive oil. Once cooked, put filling in a mixing bowl and add chives, sesame oil, and soy sauce. Add in shredded pieces of dried seaweed. Lightly coat the dumpling wrappers with flour on both sides. Place a spoonful of the filling in the middle of the dumpling wrappers. Wet the edges of the wrappers with water. Fold the dumpling and pinch the edges together. Pan-fry the dumplings in the olive oil (after 2 minutes, add a bit of water to the pan and cover with lid. Once water is cooked off, fry until bottoms are golden-brown). Sprinkle dried seaweed on top of the finished dumplings.

Tahini Dipping Sauce:
Squeeze three to four lemons into Tahini paste (about 1 cup). Finely chop cilantro and add it to the sauce. Add water (about 1/2 a cup) and salt. Mix well.
Who Is(n’t) Welcome at the Dinner Table?
Team Prison, Fyre, and ICE | Connor Bridges, Jimin Kang, Majida Halaweh, Sarah Pacilio

Who gets to eat good food—and who doesn’t? Who deserves our sympathy—and who doesn’t? This project seeks to answer these questions by exploring “unappetizing” food served to people on opposite ends of the socioeconomic spectrum. Whether one is in detention or attending a luxury music festival, being served unappealing food is not a unique phenomenon. Yet there is a stark contrast in how we, as a society, respond to how and what people are served—and our reactions often reflect U.S. society’s partial treatment of white bodies over the black and brown.

Our project consists of three meals: one typical of a prison, one common at ICE detention centers, and one modelled on what was served at the Fyre Festival, a 2017 luxury music festival held in the Bahamas that became the focus of media scrutiny. Each meal is similarly inedible, yet the public reaction to each are shockingly different: while we turn a blind eye to the food provided to prisoners and those in detention, we give extensive media time and space to the food provided to wealthy music festival participants.

We believe that this course has not dealt enough with those who cannot come to the table in 21st-century United States. Those who are imprisoned and detained are given meals that, for a country that prides itself on its culinary diversity and general inclusion, are appalling and inhumane. Often, this mistreatment falls along racial lines: in a country where 39.3% of the population are people of color, 60% of people within the prison system are people of color (specifically brown and black folks). Meanwhile, people who end up in ICE detention—after arriving in the U.S. seeking asylum or refugee status—are primarily folks of color from Latin America and other spaces that are considered the Global South.

We contrast these realities with the Fyre Festival. The majority of attendees were privileged white folks, with tickets costing up to $100,000. The outrage surrounding the meal they received—a far cry from the ‘gourmet’ foods they were promised—was widespread to the extent of absurdity. (Meanwhile, the largely unpaid labor force—who were primarily local Bahamians—are owed around $250,000.)

Please do not eat or touch the plates on the table. As you view the food, note what is lacking in these meals and the similarities between them. The quotes on the food were sourced from social media and articles written about the prison system, ICE or the festival, and have been used to highlight the themes we want to portray through our exhibit.

Meal 1
Ingredients:
Two slices of bread
Half a boiled egg
Unsweetened oatmeal

Instructions:
Put bread onto a styrofoam plate. Put oatmeal in water. Take it out of water. Put half a small scoop of oatmeal onto the styrofoam plate. Make hard-boiled egg, cut in half, put on plate.

Meal 2
Ingredients:
Two slices of bread
Two slices of American cheese
Lettuce
Two slices of tomatoes

Instructions:
Put bread onto a styrofoam container. Place two slices of American cheese on top of the bread, and place a palm-sized lettuce and tomato medley in the corner of the plate.

**Meal 3**

**Ingredients:**
- A slice of bread
- A slice of frozen baloney
- A cup of spoiled milk

**Instructions:**
Let baloney rot and milk spoil. Disregard FDA requirements. Serve with a slice of bread.
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