Egypt's chef leading a 'kitchen uprising'

By Stephen Sackur
BBC News, Cairo

28 April 2012

Ghalia Mahmoud specialises in plain, cheap and traditional dishes.

When an Egyptian news channel reflecting the aims of the Tahrir Square revolutionaries introduced some light relief to the schedules, it inadvertently created a new star more popular than the news coverage.
Sherrie A. Inness

is a well-known writer focusing on . . .
Sherrie A. Inness, *Dinner Roles: American Women and Culinary Culture*  
University of Iowa Press  2001
Sherrie A. Inness, *Kitchen Culture in America: Popular Representations of Food, Gender, and Race*
University of Pennsylvania Press, 2000
University of Pennsylvania Press 1998
Sherrie A. Inness, *Disco Divas: Women, Gender, and Popular Culture in the 1970s*
University of Pennsylvania Press 2003
Sherrie A. Inness,  *Geek Chic: Smart Women in Popular Culture*  
Palgrave Macmillan 2007
Essays on the significance of ethnic food in contemporary American culture

Sherrie A. Inness (Ed.), *Pilaf, Pozole, and Pad Thai: American Women and Ethnic Food*
University of Massachusetts Press, 2001
and...
In the 8 chapters of *Secret Ingredients*, Inness explores a number of themes . . .
Inness suggests that cooking literature has been a space for nondominant voices to be heard that might be silenced in other genres.
Secret Ingredients examines how women from many backgrounds have used cooking literature to question society’s expectations about gender roles and other issues.
Secret Ingredients examines how women from many backgrounds have used cooking literature to question society’s expectations about gender roles and other issues.
“Women have used cooking literature to voice their protests against a society where they are not always heard.”

“Because cooking literature is an ‘acceptable’ female genre, it has, since its beginnings, allowed women to write about their concerns.”

“This modern literature not only provides a place for discussing contemporary food issues but it also creates a place for women to debate other social issues.”

American Cookbook: A History [Paperback]

Carol Fisher  ✓ (Author)

Price: $39.95 & FREE Shipping. Details

Only 1 left in stock (more on the way).
Ships from and sold by Amazon.com. Gift-wrap available.

Want it tomorrow, April 3? Order within 2 hrs 3 mins, and get it delivered tomorrow.

15 new from $35.61  28 used from $19.33

Books up to 50% Off
Browse our Bookshelf Favorites store each month for books, and more.
When colonists arrived in America, their knowledge of cooking sometimes had little in common with available ingredients. Eventually they adapted recipes from the old country for use with native foods and cooking methods. The resulting infusion nourished an enthusiasm for cookbooks, as cooks from all walks of life recorded and exchanged old and new recipes. This book serves up the American cookbook as a tasty sampler of history, geography and culture, revealing the influence of political events (e.g. wartime rationing), social movements (temperance), and technological change (new packaging and cooking methods). Skimming antiquity, the author whisks us through history to the first American cookbook, published by Amelia Simmons in 1796. Next she examines the cookbook revolution of the 1800s that was sparked by vigilant interest in household management and fueled by professionals and cooking schools. She heralds the charity and community cookbook, which has roots in the Civil War and thrives today. Regional and ethnic cookbooks merit discussion in their own chapter, which is followed by consideration of themes, product promotion, special collections and unusual formats. Cookbook aficionados will find familiar titles in the final chapter, “Most Influential Cookbooks of the Twentieth Century.” Multiple bibliographies list notable American cookbooks, product cookbooks and booklets, alternative format cookbooks, and culinary books (books about food), as well as the author’s research sources. A selected list of libraries and archives with significant cookbook and culinary collections is included, and a unique appendix reprints selected pie recipes from American cookbooks published from 1796 through 2000, demonstrating an evolving recipe format.
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“Cooking literature is a genre where nonwhite and working-class voices can be heard.”

“It is vital to hear these voice because cooking culture’s celebrities tend to share elite backgrounds.”

“Voices other than those of mainstream white authors deserve to be heard so that we can understand how women from various races, ethnicities, and economic backgrounds construct different narratives about their lives.”

Secret Ingredients “... also encourages readers to pay more critical attention to cooking culture in general, whether it be books, television shows, internet sites, or magazine articles.”

“Although our society is replete with culinary information, we rarely stop to analyze what messages are being distributed along with how to prepare a casserole*”

[*that’s “hot dish” to Minnesotans]”
“Culinary culture not only conveys recipes, but it is also equally intent on passing on implicit and explicit messages to people, confirming or challenging our roles in society.”

“Culinary culture not only conveys recipes, but it is also equally intent on passing on implicit and explicit messages to people, confirming or challenging our roles in society.”

“If we wish to understand our American lives, one useful place to turn is the vast culinary universe and its varied messages.”
Italian Wedding
Bengali Fertility Feast
Preparing Last Meals
Makah Whaling
Burger Nation
Texas Czech Kolaches
Geechee Rice
Geechee Rice
(Gullah)

Vertamae Grosvenor, *Vibration Cooking or The Travel Notes of a Geechee Girl*

Ballantine, 1992
Vertamae Grosvenor, *Vibration Cooking or The Travel Notes of a Geechee Girl*

Ballantine, 1992
Food and food culture is an “omnipresent part of our individual lives. Food and its messages are everywhere. . . .”

This cooking universe “shapes our perceptions of American society and the world and not only as those perceptions relate to food . . .”

Food and food culture is an “omnipresent part of our individual lives. Food and its messages are everywhere...”

This cooking universe “shapes our perceptions of American society and the world and not only as those perceptions relate to food...”
“. . . studying culinary culture offers insight into our individual lives”
“. . . studying culinary culture offers insight into our individual lives”

and, one might add, into the lives of the people and cultures of the rest of the world. . . .
Reay Tannahill also spends considerable time discussing historical trends through an analysis of “cookery books” of various eras. This is an excellent work.

Three Rivers Press  (Revised edition 1995)
Ch. 1 "34,000,000,000 Work-Hours" Saved: Convenience Foods and Mom's Home Cooking”

Ch. 2 "Unnatural, Unclean, and Filthy": Chinese-American Cooking Literature Confronting Racism in the 1950s”

Ch. 3 "All Those Leftovers Are Hard on the Family Morale": Rebellion in Peg Bracken's I Hate to Cook Book”

Ch. 4 "Boredom Is Quite Out of the Picture": Women's Natural Foods Cookbooks and Social Change”

Ch. 5 "More American than Apple Pie": Modern African-American Cookbooks Fighting White Stereotypes”

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Ch. 1 focuses on convenience food literature, which conveyed “a radical message that women should rethink how they cook”

Ch. 7 "Dining on Grass and Shrubs": Making Vegan Food Sexy”

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“Cooking literature that portrayed convenience foods played a positive part in freeing women from countless hours of kitchen work.”
“Women were given a potentially liberating message: it was acceptable to take kitchen shortcuts and not cook ‘just like grandmother did.’”
“As well, cookbooks informed housewives that it was acceptable and even desirable to have a personal life aside from familial obligations and household chores.”
“Such a radical shift stemmed, at least partially, from popular cooking literature that lauded convenience foods as something every modern woman should adopt.”
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Chinese cooking literature “promulgated the idea that the Chinese were not as alien as many white Americans assumed”

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“Cooking literature helped to make Chinese people, as well as Chinese food more culturally intelligible to a predominantly white society.”
“... Chinese cookbooks taught lessons about acceptance which was vital in the decade after World War II, when a dominant discourse pigeonholed Asians as barbaric and alien, and the Red scare only intensified such xenophobia”
Inness is not interested in how Chinese-American men use cooking literature as a podium to speak against racism even notable male social science cookbook authors . . .
such as the internationally distinguished sociologist

William T. Liu, Ph.D.
at the University of Notre Dame
William T. Liu, Ph.D.
Professor Emeritus
1930 - 2008
The Essence of Chinese Cuisine.


Nashville/London: Aurora.
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Ch. 3 “. . . discusses another cooking stereotype: women should love to cook”
Ch. 1 "34,000,000,000 Work-Hours" Saved: Convenience Foods and Mom's Home Cooking”

... focuses on Peg Bracken’s best-selling cookbook, and its sequel,

*Peg Bracken’s Appendix to The I Hate to Cook Book (1966)*

Ch. 2 "Unnatural, Unclean, and Filthy": Chinese-American Cooking Literature Confronting Racism in the 1950s”

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. . . focuses on Peg Bracken’s best-selling cookbook, and its sequel, *Peg Bracken’s Appendix to The I Hate to Cook Book* (1966)

. . . along with her popular housekeeping book, *The I Hate to Housekeep Book* (1958)

Ch. 3 explores the connections between Bracken’s work and Betty Friedan’s *The Feminine Mystique* (1963), showing how each indicated women’s general sense of restlessness and dissatisfaction
Ch. 3 notes that “although the popular media portrayed the 1950s housekeepers as constantly cheerful, making yet another dinner for their families or tackling another load of laundry for their families, many women felt confined, stifled, and trapped by the expectations that they should perform the bulk of domestic work.”
June Cleaver, in *Leave it to Beaver*
June Cleaver, in *Leave it to Beaver*

I just love to cook, wash and iron clothes, and scrub the kitchen floor.
“[Bracken] articulated what many housewives knew: cooking, cleaning, and other domestic chores were dull and laborious . . .”
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Ch. 4 focuses on how natural foods cooking literature spread the ideology of using natural foods for a simpler and healthier lifestyle.
“Along with passing down recipes . . . natural food cooking literature shared a political agenda about the necessity of changing mainstream Americans’ consumer-driven mind-set and making them think about how their actions impacted people around the world environmentally and otherwise.”
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Along with Ch. 2, this chapter focuses on how different racial and ethnic groups use cooking literature to agitate for social change, providing a venue for questioning and subverting the dominant social order’s value system.
The main theme continues: Cooking literature has been a space for non-dominant voices to be heard that might be silenced in other genres.
“Like the 1950s Chinese cookbooks, these works shared with their readers cultural and historical traditions that the white mainstream rarely addressed.”
“Black cookbooks rebelled against a white society that wished to forget about the past, especially slavery.”
“At the same time, these cookbooks challenged white stereotypes of black women as being the ‘perfect’ cooks, who wished for nothing more than to serve whites.”
some examples of early imagery . . .
What Aunt Jemima would never tell them...she got her matchless flavor with a blend of four flours

What, corn, rye and rice flours were blended in the treasured Aunt Jemima recipe to give the tenderest, best-tasting pancakes anyone ever had.

Today, Aunt Jemima Pancake Mix is faithful to that recipe. It's produced now, of course, with all the advantages of modern milling methods.

Over the years as other pancake mixes have come and gone, none ever made pancakes with such flavor as the Aunt Jemima blend. Really, it's true! You can't duplicate in a homemade batter or get with any other mix the matchless flavor of Aunt Jemima pancakes. For a special treat team up that flavor with fresh asparagus in the delightful springtime way shown here.

ASPARAGUS ROLL-UPS. Prepare pancakes according to Deluxe recipe using Aunt Jemima. Roll up hot pancake around several slices of cooked asparagus. Serve with cheese sauce. Garnish each roll-up with a strip of peppers or sprinkled with paprika.

http://othejoys.blogspot.com/2006/10/politics-of-breakfast.html
Nancy Green, the original Aunt Jemima

http://munchcast.com/
Nancy Green (November 17, 1834 – September 23, 1923) was a storyteller, cook, activist, and one of the first African-American models hired to promote a corporate trademark as "Aunt Jemima".[1]

Biography

Green was born into slavery in 1834 in Montgomery County, Kentucky. She was hired in 1890[2] by the R.T. Davis Milling Company in St. Joseph, Missouri, to represent "Aunt Jemima", an advertising persona named after a song from a minstrel show.[1] Davis Milling had recently acquired the formula to a ready-mixed, self-rising pancake flour from St. Joseph Gazette editor Chris L. Rutt and Charles Underwood and were looking to employ an African-American woman as a Mammy archetype to promote their new product.[3] In 1893 Green was introduced as Aunt Jemima at the World's Columbian Exposition held in Chicago.

Ladies! Here's a Temptilatin' Lunch Chilluns Love

For breakfast, lunch or supper, always light, fluffy and tender, easy to fix 'cause they're ready-mixed.

Recipe

Try This

Apple-Ring Syrup—It's Delicious!

2 red-skinned apples, cored and sliced
2 tablespoons shortening
1 cup dark corn syrup
1/2 cup water
1 teaspoon vanilla

Brown apple slices in shortening, add other ingredients, cook till apples are tender. Serve hot on Aunt Jemima.

Get Both

The red box for pancakes and waffles.
The yellow box for Buckwheat.

Aunt Jemima Secret Recipe Pancakes
"Jemima" character on 1899 cakewalk sheet music cover

Wikipedia
On 29 March 2011, there were 1,084 “Aunt Jemima” items for sale on eBay.

On 30 October 2010, there were 1,130 “Aunt Jemima” items for sale on eBay.
The current “Aunt Jemima” ? . . .
2008

www.fda.gov/oc/po/firmrecalls/photos/quakeroats03_08.html
The future “Aunt Jemima” ? . . .
COLIN QUASHIE/BLACK AMERICAN GOTHIC AUNT JEMIMA
OPRAH WINFREY
image source
"No More!, 1967. Painting by Jon Onye Lockard"

http://othejoys.blogspot.com/2006/10/politics-of-breakfast.html
“This Aunt Jemima image has disturbing racist implications, helping to justify a white cultural fantasy where blacks enjoy their subordinate roles.”

“Black cookbooks refuted the fantasy [of Blacks enjoying their subordinate roles] demonstrating that blacks were forced by their low socioeconomic position to work for whites.”

“In many ways, authors used their books to rewrite mainstream stereotypes about African Americans and their traditional foods.”

if you’re interested in this topic have a look at a modern version of a Black woman’s cookbook . . .
it’s quite a fascinating work . . .
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Chapter 6
explores issues of race, ethnicity, gender, and social class by analyzing white trash cooking literature . . .

Ch. 7 "Dining on Grass and Shrubs": Making Vegan Food Sexy”
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Chapter 6

explores issues of race, ethnicity, gender, and social class by analyzing white trash cooking literature . . .

works like . . .
Ch. 1 "34,000,000,000 Work-Hours" Saved: Convenience Foods and Mom's Home Cooking”

White Trash Cooking
(1986)
Ernest Matthew Mickler

Ruby Ann’s Down Home Trailer Park Cookbook
(2002)
Ruby Ann Boxcar

White trash cookbook authors “. . . use humor to convey lessons about social class differences in the United States, including the social inequity that is an integral part of many American lives, especially those labeled ‘white trash.’”
During the two decades when many upper- and middle-class whites rode the stock market and the technology boom to great wealth, white trash cooking literature reminded people that not all whites were wealthy, that some lived in poverty.”
“... the white trash writers also show that poor whites have always existed in the United States, shattering the illusion that all whites ‘naturally’ are able to share in the American dream.”

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Ch. 7 focuses on another disenfranchised group: Vegans

Ch. 7 "Dining on Grass and Shrubs": Making Vegan Food Sexy"
Ch. 8 “Thin Is Not In: Two Fat Ladies and Gender Stereotypes on the Food Network”

in recent decades, vegan foods have not always had the most flattering press . . .

Ch. 7  "Dining on Grass and Shrubs": Making Vegan Food Sexy”

Ch. 8  “Thin Is Not In: Two Fat Ladies and Gender Stereotypes on the Food Network”

“[Vegans] have commonly been depicted as appealing only to zealots who do not care if what they eat is unpalatable or nearly inedible; vegan foods have been associated with a radical fringe move concerned about animal rights than culinary pleasure.”
“[Vegans] have commonly been depicted as appealing only to zealots who do not care if what they eat is unpalatable or nearly inedible; vegan foods have been associated with a radical fringe move concerned about animal rights than culinary pleasure.”

“Many Americans do not even know what vegan foods and philosophies are, since the media has not popularized veganism as much as vegetarianism.”
Veganism

From Wikipedia, the free encyclopedia

"Vegan" redirects here. For other uses, see Vegan (disambiguation).

Veganism is a diet and lifestyle that seeks to exclude the use of animals for food, clothing, or any other purpose. Vegans endeavor not to use or consume animal products of any kind. The most common reasons for becoming a vegan are ethical commitment or moral conviction concerning animal rights, the environment, human health, and spiritual or religious concerns. Of particular concern to many vegans are the practices
Various fruits, vegetables, nuts, and grains; some basic ingredients of a vegan diet.

Wikipedia
Sample of vegan Buddhist cuisine from a Zen temple in Japan
Food for Body and Spirit

(29 min., 1984, WC 714)

China
Chinese Food

"Investigates the impact of religious influences on Chinese cuisine. Takes the viewer into a Taoist temple kitchen and an herbal medicine restaurant. A visit to a monastery illustrates the role of Buddhism in the development of China's extensive and elaborate vegetarian cuisine."

We’ll have a closer look at food in a Buddhist monastery Week 11
“Contemporary vegans are thus faced with a dual dilemma of addressing the popular media’s negative images and making vegan ideas more visible to the mainstream. To address these issues, vegans have turned to cooking literature.”
“In earlier years, vegan cookbooks were more utilitarian than anything, but this has changed in the last few decades as a number of women (and some men) have published cookbooks that depict vegan cooking as ‘sexy’ and chic, making their audience rethink its ideas about veganism.”
Ch. 1 "34,000,000,000 Work-Hours" Saved: Convenience Foods and Mom's Home Cooking”

Ch. 2 "Unnatural, Unclean, and Filthy": Chinese-American Cooking Literature Confronting Racism in the 1950s”

Ch. 3 "All Those Leftovers Are Hard on the Family Morale": Rebellion in Peg Bracken's I Hate to Cook Book”

Everyday Vegan: 300 Recipes for Healthful Eating

(2002)

Jeani-Rose Atchinson

Ch. 4 “Boredom Is Quite Out of the Picture”: Women's Natural Foods Cookbooks and Social Change”

Ch. 5 “More American than Apple Pie”: Modern African-American Cookbooks Fighting White Stereotypes”

Ch. 6 “You Can't Get Trashier”: White Trash Cookbooks and Social Class”

Ch. 7 “Dining on Grass and Shrubs: Making Vegan Food Sexy”

Ch. 8 “Thin Is Not In: Two Fat Ladies and Gender Stereotypes on the Food Network”

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Ch. 2 "Unnatural, Unclean, and Filthy": Chinese-American Cooking Literature Confronting Racism in the 1950s"
Ch. 3 "All Those Leftovers Are Hard on the Family Morale":

The Voluptuous Vegan: More than 200 Sinfully Delicious Recipes for Meatless, Eggless and Dairy-Free Meals
(2000)
Myra Kornfeld

Ch. 1 "34,000,000,000 Work-Hours" Saved: Convenience Foods and Mom's Home Cooking”

Ch. 2 "Unnatural, Unclean, and Filthy": Chinese-American Cooking Literature Confronting Racism in the 1950s”

Ch. 3 "All Those Leftovers Are Hard on the Family Morale”:

Vegan Planet: 400 Irresistible Recipes with Fantastic Flavors from Home and around the World (2003)
Robin Robertson

Ch. 8 “Thin Is Not In: Two Fat Ladies and Gender Stereotypes on the Food Network”

“By showing vegan cooking to be hip and trendy, as exciting as nonvegan cooking, these books are attracting a large audience that might never even have heard about veganism.”
Contemporary vegan cookbooks, as did natural foods cookbooks, are affecting the way their readers view the world.
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Ch. 2 "Unnatural, Unclean, and Filthy": Chinese-American Cooking Literature Confronting Racism in the 1950s"

Ch. 3 "All Those Leftovers Are Hard on the Family Morale":

“Vegan cookbooks wish to influence people to adopt a more ethically involved stance toward not just cooking but how they impact the globe in other ways.”

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The final chapter of Secret Ingredients turns from cookbooks to cooking shows.

Ch. 8 “Thin Is Not In: Two Fat Ladies and Gender Stereotypes on the Food Network”
“Increasingly, if one wishes to understand the changing nature of cooking literature and cooking culture in general, it is necessary to focus on television, where the Food Network’s popularity has created a new venue for the culinary arts.”
“Although popular televised cooking shows, including Julia Child’s *The French Chef*, existed in previous decades, they never had the societal influence of a television network that features nothing but *food shows twenty-four hours a day.*”
“Some of these celebrities and their shows seem well known primarily for their sleek, sophisticated gloss, but not all are equally glossy.”

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Enter . . .

The Two Fat Ladies

Cooking With the Two Fat Ladies, Clarkson Potter, 1998
“Stars of the late 1990s hit television series *Two Fat Ladies*, Jennifer Patterson and Clarissa Dickson Wright, broke a major social taboo by being fat.”

- this was a first for food television to depict fat women positively

- Why is this unusual?
  - ... cooking is an industry where fat or heavy set men have been embraced ...
“[The Two Fat] women did not try to conceal their fatness but, instead, reveled in it. . . .”

“Rebelling against a culture that assumes women have to be thin in order to star in the media, the Fat Ladies delighted in their fatness.”
“In addition, the Ladies challenged the stereotype that it is taboo on television to be middle aged or older.”

• Jennifer Patterson was in her 60s
• Clarissa Dickson Wright was in her 50s
“The Ladies, however, accomplished more than just suggesting that it was acceptable for women, including media stars, to be fat and older.”

“In their TV show and cookbooks, the Ladies spoke out about a number of important social issues related to food and the people who provide it. . . .”
“Despite its nontraditional female stars, *Two Fat Ladies* was a great success when it first aired.”

- they developed a cult following among those who have an innate fondness for British eccentrics. . . .”
- they “made the Food Network worth watching”
- the program was a hit in other countries, including Australia and Canada
“When the Ladies visited Australia, they were treated like a ‘mixture of the Queen Mother and the Beatles.’”
“What explains the women’s appeal around the globe?”

were they
Two Visionaries?

Two Fat Ladies
Two Visionaries?
We’ll see . . .

Two Fat Ladies