



ASASE YE DURU | "the earth has weight"

CALL FOR BOOK CHAPTERS

TRANSNATIONAL CULINARIANS

WOMEN OF COLOR AND FOOD STUDIES

Co-Edited by Farha Ternikar and Stephanie Y. Evans

Foreword by Psyche Williams-Forsion

DEADLINE: MONDAY, JULY 31, 2023

Transnational Culinaris: Women of Color and Food Studies seeks to create an interdisciplinary dialogue that bridges gaps between academic researchers, chefs and food industry workers, agriculture scholars, environmentalists, and health educators. Co-editors of this volume, Farha Ternikar (an interdisciplinary sociologist) and Stephanie Y. Evans (an interdisciplinary historian), engage intersectional and Black feminism in research. Accordingly, this volume seeks to fill a gap in Food Studies literature.

Much has been published since the professionalization of food studies in the mid-1980s, including Psyche William- Forsion Smith's foundational work, *Building Houses Out of Chicken Legs* (2005), Meredith Abarca's *Views and the World from Working Class Mexican Women* (2006), Anita Mannur's *Culinary Fictions* (2010), along with *From Betty Crocker to Feminist Food Studies* (2011), *Eating Together* (2013) and *Feminist Food Studies: Intersectional Perspectives* (2019). Yet, there is a dearth in comprehensive volumes that bring transnational feminist perspectives together with intersectional food studies in a way that centers race, nation, and gender.

This new volume seeks to center voices that have been marginalized in food studies, to include positionality as a valuable perspective, to advance discussions about decolonizing food studies, and to amplify perspectives that focus on historical wellness in global women's foodways.

We seek papers from a wide range of scholars interested in food, race, class, caste and gender. We welcome proposals that explore any of the below topics and beyond:

- transnational feminist theory and foodways
- intersectionality, Black feminist (or womanist) theory, and cultural studies
- food ethnographies on indigenous, Black, Asian, Middle-Eastern or Latina foodways
- African, South Asian, Latin American, and global food scholarship that decenters white supremacy, the U.S. and /or patriarchy and heteronormativity
- Submissions that engage gender, race, class, caste, religion, sexuality, ability and/or critical race theory, borders, apartheid and transnational understandings of foodways including but not limited to South Africa, the Caribbean, Palestine and Kashmir
- non-western understandings of food, race, class, caste, and gender under COVID/pandemic
- new methodologies and theoretical frameworks for exploring food, gender, religion sexuality, race, ability, size, class, and caste
- strength-based approaches to food studies that center health, wellness, and nutrition
- feminist approaches to STEM, science, and agricultural-based studies

For more information, visit <http://transnationalculinarians>



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- Submit between 4500-5000 words (15- pages, including bibliography). APA citation.
- Email professorevans@gmail.com with subject line **Transnational Culinarians**.
- Include 200-word bio and picture of author(s). Co-authored chapters are encouraged.

EDITORS



Dr. Farha Ternikar, is Professor and Director of the Women's Studies Program at Le Moyne College in Syracuse, New York. She teaches Gender and Society, Food and Culture, and Gender and Feminist theory. She has authored several articles on gender, race and religious identity in the *Journal of Ethnic Studies*, *International Journal of Contemporary Sociology*, and *Sociology Compass*. Her most recent book, *Beyond Halal and Hijab*, uses the lens of intersectionality to examine how food in addition to social media and wardrobes are important aspects of consumption and identity for Muslim immigrant women. She has also authored "Intersectionality and the Halal kitchen" in *Feminist Food Studies* (Canadian Women's Press/ Ed. Elaine Power) and "the Halal kitchen" in *Critical Food Studies* (Ed. Donna Andrews). Her newest project explores the significance of "halal" biryani for Muslim immigrant communities but also as a reflection of the political climate in India through recipes, auto-ethnography and participant-observation with Muslim Indian immigrant women. Dr. Ternikar sits on the board of the Association for the Study of Food and Society.



Dr. Stephanie Y. Evans, is Professor of Black Women's Studies in the Institute for Women's, Gender and Sexuality Studies at Georgia State University. She served as a department chair for twelve years at Georgia State University, Clark Atlanta University, and University of Florida. Her research interest is Black women's #HistoricalWellness, intellectual history, memoirs, and mental health. She is author of three books: *Black Women's Yoga History: Memoirs of Inner Peace* (SUNY, 2021); *Black Passports: Travel Memoirs as a Tool for Youth Empowerment* (SUNY, 2014), and *Black Women in the Ivory Tower, 1850-1954: An Intellectual History* (UF, 2007) as well as lead co-editor of four books including, *Black Women and Public Health: Strategies to Name, Locate, and Change Systems of Power* (SUNY 2022) and *Black Women's Mental Health: Balancing Strength and Vulnerability* (SUNY Press, 2017). She is the curator of the Oldways Africana Soup in Stories (OASIS) collection that explores soup narratives in the African Diaspora. Her current research examines Black women's tea history in the African Diaspora.

FOREWORD



more to inform our understanding of these phenomena.

Dr. Psyche Williams-Forson is Professor and Chair of the Department of American Studies at the University of Maryland College Park. She is an affiliate faculty member of the Theatre, Dance, and Performing Studies, the Departments of Anthropology, African American Studies, The Harriet Tubman Department of Women, Gender, and Sexuality Studies, and the Consortium on Race, Gender, and Ethnicity. She is a material culturalist who examines the lives of African Americans living in the United States from the late 19th century to the present. Her research explores the ways in which Black people (broadly define) engage their material worlds, especially with food and food cultures as well as historical legacies of race and gender (mis)representation. She has conducted extensive research throughout the United States in this area using intersectionality, cultural studies, popular culture, and

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