THE HAPPY KITCHEN: COMMUNITY DESIGNED COOKING CLASSES

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Equitable access to healthy food is a multifaceted issue faced by many underserved populations. Intimate understanding of individual communities’ food practices allows for the creation of community-based interventions that elaborate upon specific needs and desires. Through collaborative research and action, this study aims to become better informed of the current eating habits of community members participating in the Happy Kitchen program at Wesley Rankin Community Center in West Dallas, how those habits have changed over time, and the factors that contribute to access and utilization of a healthy diet. This research seeks to develop a dialectical relationship between the participants and GROW North Texas to design relevant cooking classes and interventions in West Dallas; thereby increasing access to and consumption of nutritious food.
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By

Amanda L. Whatley
ACKNOWLEDGEMENTS

My deepest gratitude must be extended to the participants in Cocina Alegre or The Happy Kitchen at Wesley-Rankin Community Center Dallas, Texas. Without their patience, understanding, and kindness this project never would have been possible. Their innumerable words of advice, corrections to my stuttering Spanish, and willingness to have a stranger spend several weeks working with them have been the driving force behind this work. This project is all of ours.

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CHAPTER 1
INTRODUCTION

Eating healthy on a tight budget, with little time to prepare a meal, compels many families to eat out or prepare packaged food that is advertised as “fast food”, offering little nutritional value. As a result, families are often constrained to eat food that is unhealthy and has a heavy environmental “footprint,” as opposed to consuming local, healthy, and sustainable food. Food access and “food deserts” are hot topics across many social mediums; but what does the phrase “food deserts” actually mean?

I have been interested in food access and sustainability for a long time. Having spent my childhood on a farm in West Texas, I was spoiled by the quality of food available outside my door. After my family moved to a suburb of Austin, we had to quickly learn how to navigate the industrial food complex; something that challenged my mother especially. This was the seed that planted in my mind, taking time to germinate before blooming into a life goal.

After college, I spent four years teaching high school in the Rio Grande Valley and in Bryan, Texas. I witnessed my students being fed pizza, donuts, honeybuns, and chocolate milk as their “wholesome” breakfast. Day after day I found myself talking with my students about food and nutrition, although obviously that was not my role as an English teacher. The turning point in my career was when some of my teenage students were diagnosed with type 2 diabetes. I decided it was time to go back to school and get the training I needed to not only understand the issues of food security but also improve communities’ access to healthy nutrition.
In 2014, I had the benefit of working on a class project with Susie Marshall of GROW North Texas (http://grownorthtexas.org/). The project sought to understand the obstacles small farmers and ranchers face in North Texas, distribution or otherwise, and create a definitive list of who was growing what and where in the region. As I began the search for a thesis client, I knew that Ms. Marshall would be a great fit for me as her non-profit organization focuses on the issues faced by small farmers, community food access, and a sustainable food industry. I also knew that she would be familiar with the anthropological methods, including the qualitative research method. We met and discussed an on-going project called the Happy Kitchen or Cocina Alegre. I drafted a proposal, which she accepted; the work began in August of 2014.
CHAPTER 2
DESCRIPTION OF THE APPLIED THESIS PROJECT

The Happy Kitchen\(^1\) is a six-week cooking class that aims to share basic nutrition information, budgeting strategies, and healthier cooking methods with class participants. All classes are held at Wesley-Rankin Community Center in West Dallas. Many of the participants have been attending these classes for at least a year and have been exposed multiple times to the information offered in the classes.

My thesis intends to provide a holistic understanding of the choices people make about their diet, thus facilitating The Happy Kitchen to gain a better understanding of its clients and to create a viable curriculum influenced by participants. Focusing on collaborative methodologies, the participants and I were able to define what equitable food access means to the community, whether that be access to fresh and healthy foods or overcoming structural issues to get to a grocery store. We also succeeded in increasing participation in the classroom. The driving goal was to create a positive intervention that was not just driven by a researcher but was a community effort to alter the food landscape.

Primary Client

GROW North Texas has been facilitating a cooking class using primarily the Happy Kitchen curriculum designed by the Sustainable Food Center (http://sustainablefoodcenter.org/). After several years of similar semesters, Susie

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\(^1\) The Happy Kitchen is the English title for Cocina Alegre; the names reference the same program and will be used interchangeably throughout the paper.
Marshall began looking for a more tailored approach for the program. I contacted Susie about a possible project involving sustainability and she expressed a desire to collaborate to create a solution to the problem. I had worked with Susie in the past using qualitative methods so I knew this pairing was ideal as she is well versed in what some might deem “unconventional” ways of gathering data. From the very beginning, the project sounded ideal as it combined all my interests in sustainability, food health/access, and education.

Secondary Client

The project has a duel client dynamic (see Figure 1). Because action research methodologies are the driving model for the project, both GROW North Texas and the participants of the Happy Kitchen are considered clients, with GROW North Texas being my primary client. Although initially wary when first approached, my secondary clients, the participants of the Happy Kitchen, are now heavily invested in the project because it has a direct impact on their weekly classes. The entire class contributed its own time, advice, and willingness to have me infiltrate their lives.

Description of Service

GROW North Texas has been facilitating cooking classes at Wesley-Rankin Community Center since 2008. During this time, Ms. Marshall has seen the class create what is referred to as a “core” group of participants. Ms. Marshall’s goal was to create a more personalized class that focused on food that is seasonally available in the North
Texas region and includes nutritional information that better fits the demographics of the community. She also desired an intimate understanding of access to food issues and common cooking practices at home to better fit the class to the community. Having worked with the anthropological method before, she desired to take a qualitative approach to program assessment and alteration that incorporated a highly involved and participatory process. Therefore, I chose to apply the collaborative research and action methodology. To clarify the project issues, the client and researcher agreed upon the following research questions:

- What do you enjoy making in the kitchen and why?
- What did you or your family cook while you were growing up?
- What types of recipes are you still cooking OR would like to still cook from the past?
- How often are you able to cook at home?
- What great cooking shortcuts do you use/know?
- What does a typical meal consist of?
- How do you decide what to make (e.g. time, nutrition, ingredients, etc.?)
- Have you shared any of the recipes you have learned at Happy Kitchen with friends or family?
  - If so, which recipes?
- What foods you cook at home that you would like to see utilized more here at Happy Kitchen?
- Are grocery stores easily accessible?
- Do they offer local foods and fresh produce?
The predominant aim of this project was to customize the existing program to meet the needs and desires of the local community members participating in the Happy Kitchen at the community center.

FIGURE 1. A graphic showing the collaborative nature of three interested parties in the research.
CHAPTER 3
ANTHROPOLOGICAL CONTEXT OF WORK

Food Landscape

Food is an incredibly malleable conception intertwined into culture, spirituality, aesthetics, nutrition, risk, trust, and many other components available for discussion and exploration (Kaplan 2012; 2-5), not to mention additional issues such as food packaging, waste, environmental costs, and climate change. Food is a relevant and complex field of study for both humanists and social scientists.

The industrialization of food and agriculture has seen the implementation of vertical integration dominating the food production in the United States (Grey 2000). This has greatly increased the efficiency of food production and access but has also turned agriculture into a global process focused on large market quantities and consistent product output. Centrally controlled agriculture raises serious concerns about sustainability and this concern has seen the rise of alternative food streams, such as natural, organic, and local, as a value-based, or consumer and community values reaction to industrialized food.

However these assertions create a false dichotomy addressed in “Down Home Global Cooking: A Third Option between Cosmopolitanism and Localism,” by Lisa Heldke (2012). Heldke attempts to dispel the natural compulsion to describe the world as things that belong here and things that do not (34). By transcending the dichotomy, one can avoid the two polar opposites of cosmopolitanism and localism. Heldke defines localism as a movement that relates to agriculture that is committed to the health of local farmlands everywhere. Farms are repositories of knowledge, and growers know
how to make the best choices for the land even if this results in higher costs for the consumer (38). Examples of localist movements are: CSAs (community supported agriculture), farmers' markets, community gardens, etc.

Heldke juxtaposes localism with cosmopolitanism, acknowledging that cultural exchanges will happen and cultures will inevitably mix. Food does not have to be local in origin or flavor to affect change and help increase sustainability. In fact, food is seen as a great way to learn about a culture different from one’s own. Examples of cosmopolitan movements include a myriad of ethnic restaurants and exotic delicacies from all over the world that can be found in most medium to large U.S. cities.

Heldke proposes that the dichotomies of localism versus cosmopolitanism force the destruction of similarities and make people focus on the differences instead of the common ground. Localism promotes environmental stewardship yet can impose a harsh “us versus them” mentality, sometimes accidentally. Cosmopolitanism tries to blur the lines of the “other,” localism, but does not necessarily value local agrarian knowledge. It is easy to understand Heldke’s argument: the world is comprised of both. The challenge we face now is how we can move beyond these two options and create a third option for food systems, food ways, individuals, and communities.

Respondents in previous anthropological studies have stated that, “…local food will need to find a space in the grocery store if it is to grow from a narrow specialty to a regular part of American provisioning” (Colloredo-Mansfeld et al. 2014:248); a finding that also coincided with my research with the Happy Kitchen. All of my respondents stated that they received their groceries from a supermarket and not an alternative
supplier. This further enhances the argument for a third space where food can both be local and a global exchange of traditions and cultures.

Authenticity and Sazón

Included in the discussion of what it is to be a good cook with both the participants and in literature is the idea of “authenticity” especially as it pertains to a type of cuisine. Meredith Abarca’s Voices in the Kitchen highlights the struggles of maintaining cultural competency while cooking healthy in a Hispanic community.

One of Abarca’s informants, Alma Contreras, shares that other women call her recipes ‘unauthentic’ because she either includes ingredients not usually used in the cuisine or omits others deemed necessary for ‘authenticity’. Contreras makes her salsa in a molcajete, a traditional Mexican stone mortar and pestle, indeed authentic, but she includes oregano and incorporates this into her enchiladas; unauthentic. Contreras says she does not care what the other women say because she “knows how she likes it” (109). And it seems that this distinction that she cooks unauthentic Mexican food has opened up other possibilities for her. Contreras focuses heavily on eating what she thinks is healthy. This denotation of “non-authenticity” aids her in the quest to be more nutrient oriented.

Many recipes from her childhood, such as tamales, sopositos, and frijoles refritos (refried beans), include the addition of lard. Because she has already received the term of cooking without authenticity, she retains no qualms about changing her other recipes to reflect her more healthful outlook towards food. She even says that during Thanksgiving she ensures that she has many vegetable sides to accompany the turkey.
This conversation about authenticity in cuisine can be quite uncomfortable for some communities but is important as this community makes its way towards eating a healthier and more sustainable diet.

This idea of authenticity is also very important in the Happy Kitchen and with GROW North Texas. The aim of my thesis is to help the community members of Wesley-Rankin, all of whom identify as Hispanic, maintain their culinary heritage while promoting the meals that are healthier and more sustainable. I have often heard community members call this way of cooking “white” or “American” food and not identify it as something of theirs. This attitude could be an impediment to the progress of the program in that if members do not identify their cooking as part of themselves, or do not take ownership of the recipes, they are less likely to regularly cook in a more alternative manner.

The process of cooking, shared by the women in *Voices in the Kitchen*, is also unique. Instead of sharing specific measurements and times, the participants used their developed sazón, or seasoning, to create dishes. Throughout the book Abarca defines sazón, not just as what is put into the dish, but also how it is done. The participants use their sense of smell, sight, taste, and touch, not measuring spoons, to cook favorite dishes. It is important when studying cooking habits that it is not assumed that all people prepare dishes in the same way. The stories in Abarca’s exploration of cooking lifeways support this idea. As Contreras continues, she cooks certain ways because “Yo quería que mi amiga disfrutara la comida, así la modifiqué [I wanted my friend to enjoy the food so I modified it]. (119)” Others’ enjoyment of food is essential to motivate how we prepare meals.
This is where the anthropological approach is beneficial and why I have chosen to use a more collaborative method for my thesis. If the women in the community participate in the conception and creation of more healthy “authentic” recipes, they may be more likely to continue their usage after my project research is complete. Also, it would highlight the authenticity in their cooking and encourage experimentation for healthier and more sustainable practices in food preparation and purchasing.

Inherent in the discussion of authenticity is the idea of ethnicity. All of the participants in the Happy Kitchen identify themselves as Hispanics but even this definition seems problematic because as anthropologists we “…underscore the inherently fluid and performative acts by which ethnicity is constructed” (Sunderland et al. 2004: 373). Labeling a group as Hispanic homogenizes a diverse background of traditions, different ways of speaking Spanish, countries of origin, and other cultural practices. This labeling is problematic for Hispanics themselves as they may find that they not only are questioned about the authenticity of their food practices but are also vetted to see if they are “really Mexican” (Sunderland et al. 2004: 374). As my work continued, it became increasingly clear that there is not an easy way to create clear-cut distinctions of what is Mexican or Hispanic, and what is American. This can create a troublesome quandary for a client who wants an exploration of what it means to be Hispanic and grocery shopping in American stores; studying Hispanic grocery shopping habits means delving into a rich cultural milieu that is not as clearly defined as could be previously suspected. To be Hispanic includes various languages, cultural values, and cooking traditions.
Collaborative Research = Community Research

Diane Austin’s “Partnerships not Projects! Improving the Environment through Collaborative Research and Action” (2004) highlights the methodology and theory behind a collaborative research process. This is not only because I continue to volunteer at the community center or because I have now been hired to be the facilitator of the program, but also because the issue of food security and sustainability is overwhelmingly complex and constantly evolving.

The beginning of my partnership with the Wesley-Rankin Community Center is just as Austin described: “Such partnerships will start locally with problems that are observable and for which residents and leaders can imagine solutions and then build outward. Still, even at the local level the challenges are tremendous” (2004:420). A local community leader identified the Happy Kitchen program as a possible solution, and the local residents agreed and implemented it; however it became clear early on that cooking classes, although useful, were not going to be the only solution to the problem of food insecurity, specifically as it pertains to access to healthy foods. My joining the group resulted in another step described by Austin,

Transformational change requires individuals and groups to develop the capacity to move beyond the completion of task-bounded activities. They must catalyse change within their immediate membership first, and spread that culture to others in their communities over the longer term (Allen, Kilvington, and Horn in Austin 2004:420).

A change in membership is evident in this program, not only my addition to the team but also a change of active members as the mission of the project alters. This reflects another aspect inherent in collaborative research methodology in that as issues or
findings arise, the goal or “mission” of the project may change. The fluidity of the goals and the variability of the membership are intertwined.

I have the great boon of working with a client, Ms. Marshall, who has collaborated with anthropologists before and accepts a shifting of focus and time frame. She has also allowed me to work in a collaborative manner with the community and is not pushing for a quick report that assesses the effectiveness of the program after a few weeks. In addition, she has added another level of expertise to the group membership and has also become an active partner in the efforts. As Austin outlined, it is necessary to have members of all expertise levels and fields,

When addressing the types of environmental problems being discussed here, the learners include also members of groups, such as engineers and scientists, who have not typically perceived themselves or been perceived as oppressed. Yet, as products of educational systems that narrow learning and prevent the so-called educated from reaching the understanding necessary for effectively addressing problems, these learners, too, must come to recognize their subjugation and what is necessary to eliminate it. In the face of tremendous challenges, the production of knowledge must be seen as the right and responsibility of everyone (2004:421).

As the founder of a non-profit focusing on farming issues, rights, and sustainability, Ms. Marshall has not only offered her knowledge of optimal planting areas and seasonal fruits and vegetables but has also helped influence or direct the recipes introduced in the Happy Kitchen to focus on health as well as sustainability. This influence, paired with the community’s intimate knowledge of local food product availability and quality, has resulted in a creative dynamic. My offering in this dynamic is facilitating change represented throughout the interviews, participant observations, and surveys I have conducted. What is true in CRA (community research and action), but not often discussed, is that not all members feel free to talk openly about their desires or
concerns. I have had the opportunity, through interviews and lunches, to talk confidentially with almost all of the participants and gather their perspectives in various ways, thus gaining information that was not always shared with the director or my client. Although I have better access to fresh food because of a different cultural knowledge base, I also live in the community, removing the “outsider” stigma, and allowing greater collaboration in the kitchen.

Participatory Action

Participatory research aims to implement a process in which those who may normally be studied by a researcher become active participants in the research. This goes beyond the normal anthropological terms of “participant” and “subject”, by allowing the participants to not only inform the research but also direct its focus, and in this case, design the deliverables. Participatory research cannot be imposed. Rather it is an ideal sought for and built into the project. Inherent in participatory research is the belief that, “…social sciences exist to assist society in solving social problems” (Greenwood et al. 1993). Because of this belief, participatory research is a form of action research and action research depends upon participatory research to achieve its goals. (Reason and Bradbury: 2008) One should not be divested from the other. It is an ongoing learning process, improved by the stake participants have in the research. Incorporating local knowledge as well as multidisciplinary perspectives benefits this process.

Another crucial component to participatory research is that it is an emergent and increasingly intensifying process. In order to have full participation, trust must be built between all actors involved in the project. The Happy Kitchen project is always seeking
increased participation. One way we hope to accomplish this is by spreading the Happy
Kitchen concept to other neighborhoods. It is also important to link scientific
understanding to social action. Scientific methodologies can not only aid in creating
affective social action, but can also lend a sense of gravity to social action and desired
changes. Current participants will ideally become future facilitators of the program.
Some members have seen this as a way to get involved at higher levels of organization
(for example, advocating for healthier food options at schools). By using participatory
research, we have also found that the community members desire to improve their
health by not only eating better but also by attending a Zumba class being held on days
before or after the nutrition class. The participants, using the knowledge gained through
their research experience, sought and found a Zumba instructor to donate her time to
the participants the Happy Kitchen as well as other community members.

Community member participation has not been possible or appropriate for this
complete project, as the participants did not edit the final report or their transcripts due
to language barriers, lack of time, or illiteracy.

Advocacy

As discussed earlier, my methodological and theoretical focus has been one of
collaboration, action, and advocacy. In order to frame the argument appropriately, I
have revisited the history of applied anthropology and have found myself drawn to the
classic advocates, such as Singer (in Ryklo-Bauer et al. 2006), and the more recent
collaborative supporters, such as Lassiter (in Ryklo-Bauer et al. 2006). Without
collaboration by community members, my project would contain little relevance nor the
results be as effective; a problem that applied anthropology is consistently facing when not incorporating participatory research.

In 2004, the Society for Applied Anthropology’s theme for the annual meeting was “Social Science and Advocacy,” and many speakers discussed that advocacy was central to their work (Rylko-Bauer et al. 2006). Advocacy is an integral part of applied anthropology, explaining much of what we do, especially in the medical and environmental realms. This often directly conflicts with the more academic approach to anthropology in that understanding and knowledge are the central components to the discipline, and not the application of the findings. But if applied anthropology is a call to action (Rylko-Bauer et al. 2006), then how can we not become advocates by incorporating participatory research? As anthropologists we, as researchers and strangers, ask our participants to give their time, knowledge, and intimate knowledge to our projects. As applied anthropologists, and advocates, should we not give something in return to the participants? If the idea of an ethical anthropology is to reveal the problems we find, we must also act as a result of our findings. The way in which an appropriate response to the problems can be found is through collaborative work with the community.

In terms of collaborative research methodology, there is a constant kerfuffle over the terminology. Thankfully, Louise Lamphere wrote, "It is crucial that we avoid struggling over terms and definitions, such as the differences between applied and practicing anthropology, on the one hand, and public interest anthropology or policy-oriented anthropology, on the other." We should instead focus on a movement towards greater engagement and a "meaningful collaboration, outreach…as part of the very
definition of anthropology” (in Ryklo-Bauer et al. 2006). Collaborative efforts would make the end-products of research more beneficial to the communities within which we work, but also help anthropology to bridge the gap between academics and a broader audience.
CHAPTER 4
PROJECT DESIGN

In order to gain a better understanding of the community’s food accessibility, cooking competency, and nutritional needs, this project required an in-depth understanding of the participants’ food landscape. As mentioned earlier, one of the ways I sought to achieve this was through community research and action. I conducted semi-structured in-depth interviews with cooking class participants, a survey, and observed participant purchasing behavior by limiting all of my grocery shopping to the neighborhoods and places shared by the participants in the class.

Recruitment

All participant recruitment occurred on-site and in-person. Because I was working with a community that had a poor past experience with another university project, I waited for six weeks before asking for their interviews. It was imperative that the community saw me as someone who was invested in the classes, not there just to get information, write a thesis, and leave. Community participants were also encouraged to ask me questions about the project, the process, and myself. I also asked them to help me correct or change interview questions they did not like or if they felt I missed something important. Overall this process was highly beneficial as some of the participants began advocating for me to the rest of the class, resulting in increased participation both formally and informally. There was no direct compensation for

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2 The adult education director at Wesley-Rankin informed me that another university had conducted research recently and their methodologies had angered some of the community members.
completing the interviews; however, food was regularly shared and eaten together during, before, or after the interviews.

The classes had approximately twelve participants and I was able to conduct ten interviews with them over an eight week period. General information about the interview participants is shown in the following table (see Table 1).

<table>
<thead>
<tr>
<th>Pseudonym</th>
<th>Gender</th>
<th>Distance to Grocery Store</th>
<th>Family Members at Home</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cathy</td>
<td>Female</td>
<td>½ mile</td>
<td>8</td>
</tr>
<tr>
<td>Regina</td>
<td>Female</td>
<td>1 mile</td>
<td>5</td>
</tr>
<tr>
<td>Daisy</td>
<td>Female</td>
<td>1 mile</td>
<td>6</td>
</tr>
<tr>
<td>Antonio</td>
<td>Male</td>
<td>A few blocks</td>
<td>4</td>
</tr>
<tr>
<td>Payasa</td>
<td>Female</td>
<td>½ mile</td>
<td>8</td>
</tr>
<tr>
<td>Arlena</td>
<td>Female</td>
<td>Four blocks</td>
<td>8</td>
</tr>
<tr>
<td>Yolanda</td>
<td>Female</td>
<td>1 ½ miles</td>
<td>3</td>
</tr>
<tr>
<td>Juana</td>
<td>Female</td>
<td>1 mile</td>
<td>4</td>
</tr>
<tr>
<td>Beatrice</td>
<td>Female</td>
<td>10 minutes by car</td>
<td>6</td>
</tr>
<tr>
<td>Gloria</td>
<td>Female</td>
<td>10 minutes by car</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 1. Demographic information collected about participants.

Some of the class participants were also members of a leadership group for the community center and were therefore extremely involved and active in the community at

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3 To protect the identities of the participants, pseudonyms were used throughout the project. This created a lower risk environment where more honest opinions could be shared, and participants felt more comfortable offering input knowing that the findings would be shared.
large. The ages of those interviewed ranged from 24 – 69; the average age was 38. This age range was representative of the population involved in the program. All of the participants self-identified as Hispanic and Catholic, and their primary language was Spanish. Only one participant said that English was an additional primary language spoken at home.

Data Collection and Analysis

Participant Observation

I became an active participant in the Happy Kitchen in August 2014, attended all class planning meetings as well as all classes, and continued to work there through the time of the report in spring 2015. My additional activities included being the cook for the class, designing nutrition lessons, sharing recipes, participating in the annual “Secret Santa” party, and grocery shopping for Cocina Alegre. Field notes were essential during this process and thus were recorded conscientiously. Many of the participants offered up very informal interviews and enjoyed talking to me without being recorded. As mentioned before, the participants were hesitant at first to be formally interviewed, so being able to gather information in this informal manner was crucial. Over time, my role as a participant changed from being primarily an observer to being a member of the community involved in many facets of the program. In spring 2015 I was employed by GROW North Texas as the director of the Happy Kitchen at the Wesley-Rankin Community Center.
Semi-Structured Interviews

Semi-structured interviews were used to gather more intimate data concerning food access, cooking and eating habits, as well as feedback concerning Cocina Alegre. I interviewed any participant who was willing to do so and was pleased with the depth of the responses. I was also able to interview the adult education director at Wesley-Rankin. All of the interviews were conducted in person and recorded; the average time for an interview was 38 minutes. The longest interview was 1 hour 30 minutes while the shortest was 15 minutes. The longest interview was with the adult education director and the shortest was with a participant who could spare only that amount of time.

Each interview followed the interview protocol, and included the same ten general questions which were created in conjunction with my client, Susie Marshall. The interviews were semi-structured, however, so that I was free to ask additional questions or alter the wording in order to gain relevant information and allow for individuality.

Semi-structured interviews were completed by the end of December 2014.

Survey

At the end of an interview the participants was asked if they would also like to participate in an optional and anonymous survey. Any member of the class who did not want to be interviewed also had the option of participating in the survey. Thirteen women participated in the survey, which was used to ascertain distances to supermarkets, average income, language spoken at home, as well as other

4 Appendix A
5 Appendix B
demographic factors that would be seen as helpful to the analysis of food accessibility and program success.

Analysis

In an attempt to aggregate the data in a relatively organized fashion, I transcribed the interviews using Microsoft Word. Coding was accomplished by using the Dedoose Application⁶, a coding program developed by a research psychologist and an anthropologist. I used the inductive method while coding to find emergent themes, essentially cutting and pasting important data for sorting. Through this method, I encountered 675 meaningful excerpts in the ten interviews. The analysis phase helped shape the deliverable for the client, as she was open to a product that was not just for her but was also deemed helpful and desirable by the community.

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⁶ http://www.dedoose.com/
CHAPTER 5
DELIVERABLES

The deliverables for this product were: 1) a custom cookbook designed by the community using known recipes, but implementing changes for health and seasonality\(^7\), 2) an interactive ArcGIS Story Map® (http://storymaps.arcgis.com/en/) showing the inspiration, in map format, for each recipe shared in the cookbook \(^8\) 3), and a written final report that includes all pertinent findings and suggestions on how to expand the Cocina Alegre model.

It was fortunate that my client was willing to adjust her expectations for the deliverables as the project continued to meet community expectations. Community research and collaboration needs to be flexible and adaptable as conditions change; researchers do not always know what they will encounter in this type of research which is considered to be inductive rather than deductive.

Some unintended deliverables were also created, including the ability to continue this work in other communities in the North Texas region. Using this methodology and our new cookbook, proposals were formulated to expand Cocina Alegre into WIC (Women, Infants, and Children) and work with the Children’s Hospital of Dallas. This project also encouraged the community to include free Zumba lessons, another component to encourage healthy living besides just the cooking classes,

\(^7\) Appendix D
\(^8\) Appendix C
CHAPTER 6
FINDINGS

The project’s primary goal was to find key components for creating a more sustainable and culturally appropriate curriculum for the community participating in the Happy Kitchen. This framework allowed for the analysis of perceived obstacles to healthy eating in the community, including but not limited to access to healthy foods, knowledge of nutrition, and current cooking practices. The major findings of this project informed the deliverables and directed the continued work with the community. The major findings were 1) food as tradition, 2) cooking as a multi-faceted process, 3) importance of health, 4) and future desires for Cocina Alegre.

Food as a Tradition

Understanding all of the food traditions present in the community was beyond the scope of this project, but gaining a better understanding of how the community views and uses their cooking heritage was and is important in understanding current food preparation and consumption practices. This insight helps envisage and incorporate local and traditional knowledge into the class curriculum and future practices for the Cocina Alegre program. When asked where their food know-how or recipes came from, the answers were fairly consistent across the board: most participants stated they had received their food knowledge from their mother, grandmother, and culture heritage.
Matrilineal

Seven out of the ten participants mentioned their mother or grandmother as a major source of their cooking knowledge. When asked where she had learned her cooking knowledge, Arlena stated:

Pues yo creo que es, son transmitidas de mi madre a mí, pero son transmitidas de mi abuela a mi madre, es como una cadena, una herencia. [Well, I think it is, they are transmitted from my mother to me but they are transmitted from my grandmother to my mother, it is like a chain, an inheritance.]

This sample is highly representative of the familial transmission of cooking knowledge in the community. Only one interviewee stated that her father shared any cooking knowledge with her, and this was only as it pertained to rice and bread – a very specific knowledge. General cooking knowledge for that participant was still passed down from her mother. Some of the participants did admit that they made alterations to these recipes, but this was usually for health reasons, such as limiting sugar intake.

Another interesting factor to recipe sharing is that it is an ongoing process. Participants with daughters of an age where they able to cook on their own (two out of the three participants stated they had daughters), said that they now share recipes from the Happy Kitchen with them. The participant who did not share recipes with her daughter currently attends the class with her. Daisy noted that she is currently cooking with her teenage daughter and,

A ella le gusta [cocinar], pero ella me ayuda cuando yo me enfermo, ella, mis hijos, hacen de comer si yo me enfermo. Pueden cocinar todos los días, todos los días si yo me enfermo; gracias a Dios que nunca me enfermo, casi, pero si yo me enfermo… Yo me muero. [She likes [to cook], but she helps me when I get sick. She, my children, make the food if I am sick. They can cook every day, every day if I am sick; thank God that I am never sick, almost, but if I am sick, I am dying.]
It is important to her to have someone with cooking knowledge for those days when you are unable to cook.

This matrilineal knowledge is not just shared from mother to daughter, it is also representative of a conversation where the daughter may share to parent. Four out of ten interviewees stated that they shared recipes they had learned from the Happy Kitchen with their mother or grandmother; two participants stated they shared recipes with other women they have contact with, including strangers.

Le di el papel a una señora en el bus. No sé si la va a hacer pero de todos modos se la di. [I gave the paper to a lady on the bus. I don’t know if she will make [it] but I gave anyway.] (Daisy)

These examples are indicative of the mostly female network created by recipe sharing and cooking practices present in the community. Only one participant mentioned sharing recipes with a male family member, her father-in-law who lived alone.

These examples highlight the network within which the participants frame their recipe acquisition and distribution throughout their communities. The food knowledge within the community resides and is shared heavily among the women in the population.

Cultural and Traditional

One of the recurring themes throughout the ten interviews and in conversations was the concept of traditional or cultural dishes as the basis for cooking practices. In one case, a mother, Yolanda, expressed the struggle with being separated from traditional cooking practices she and her children prefer:

Mis niños me los traje de El Salvador ya nacidos...Y aquí no los he podido adaptar al medio de acá, al ambiente de acá, no he podido. Y he querido, he luchado y todo. ¿Usted sabe las tortillas delgaditas, esas? Yo no quiero eso, mejor hazlas tu. [I brought my children born in El Salvador...and here, I have not
been able to adapt to the environment here, the atmosphere here, I could not. And I wanted to, I fought and everything. You know those skinny tortillas? I do not want that, better you make them.]

But not all interviewees mentioned only taste as a reason to hold onto traditional dishes. One participant stated that she cooked and ate a certain way because, “I'm Mexican so, of course, a lot of beans and rice. A lot of rice. A lot of beef” (Cathy). Further inquiries at times revealed cost effectiveness for preparing dishes a certain way, but Cathy’s response was not unique in framing traditional food preparation as something that has just always been and so should continue to be. The recurring theme of tradition and culture helped to focus the class curriculum on traditional recipes and flavors that are in use and are being enjoyed by the community, while implementing healthier ways of preparation where appropriate.

Sazón

Eight out of ten participants offered specific food preparation directions during the interviews, while during participant observations, almost all class attendees offered me advice on how to make food more delicious or how to cure specific ailments (a theme discussed in a following chapter). One of the defining aspects of recipe sharing during these exchanges was that measurements, times, or temperatures were not offered as a guide for correct food preparation,

Se lava [verdolaga] y ya que la carne esta dorada, se la pones y luego le pones poquita harina y le pones poquito chile como una masita y luego con unos frijoles de la olla. Frijoles recién salidos de la olla y poquito de eso. ¡Very good! [You wash [the purslane] and since the meat is browned, you will put it and then put a little flour and you put a little chile with a little masita and then with some beans from the pot. Beans fresh from the pot and a little of that. Very good!] (Payasa)
This particular participant shared many recipes during the interview, and when I asked for a recipe she would respond by repeating what she had just said in the above quote. All of the participants who shared recipes shared them in this manner. Using Meredith Abarca’s earlier description of sazón, it was clear that not only did the participants have a very high cooking competency but also the method of cooking was not reliant on measurements from cups and spoons. Rather, it was reliant on personal taste, smell, sight, and general intuition. This sazón is gained from valuable experience in the kitchen, probably first developed through sharing cooking time with a mother or grandmother. On a number of occasions I was also told that I too would become a good cook “cuando usted estás casado”, [when you are married].

This high level of cooking competency reiterates the notion that the participants did not need basic level cooking strategies or knowledge; rather they were interested in gaining a better knowledge of nutrition. Obviously there was a wealth of cooking knowledge held by each individual participant, and future cooking classes would benefit by incorporating the local knowledge.

Cooking as Multi-Faceted

Another theme revealed throughout the interviews and collaborative research process was the complexity of what it means to cook. When the interviewees were asked the types of things they considered when choosing to create a meal, their answers covered issues such as nutrition, budget, taste, time, specific health needs, and available resources (see Figure 2).
FIGURE 2. A visual representation of the topics discussed in conjunction with ‘cooking’ featuring a photo of Sopa de Col Rizada, a soup made by participants.
**Taste Preference**

In seven out of ten interviews, personal and familial preference was mentioned as a factor in deciding what to make. For example, although she liked salads, Bernice got creative, while introducing vegetables to her family, by putting them in a caldo [soup],

…espero en los caldos porque [mi esposo] no le gusta ni las ensaladas como un todo eso. Aye me gusta. Pero los niños y mi esposo no le gustan.[I hope in the soups because [my husband] does not like salads as a whole. ‘Aye’, I like them. But the kids and my husband do not like them].

This assertion is endemic in the conversations held with the participants. There was a constant push-and-pull between eating items seen as healthy and keeping the family happy with a meal that they enjoy. Taste was an essential part of a meal, and the participants saw it as their duty to balance the relationship between nutrition and flavor. Since taste was a popular portion of the classes, it became obvious that placing greater focus on personal preference could help increase utilization of healthier and more sustainable cooking practices encouraged by the program.

**Budget**

Essential to having a successful meal was making something nutritious and delicious, but also important was keeping it within budget constraints. Seven out of ten interviewees listed cost as having a direct effect on the decision making process for choosing what to cook or when and where to shop. Regina did not shop on weekends but consistently throughout week days: “O sea, lo planeo de esa forma que no, no me gaste el dinero en una sola vez”. [I plan it that way so that not all my money is spent at
One time. She distributes her money throughout the week in case she needs to get additional items but also, “…porque eso es mas caro entonces, cuando es fin de semana” [because it is more expensive on the weekend] Budgeting strategies are not just a part of specific meal preparations, but also includes logistics and economics, thus budgeting is an integral part of the multifaceted cooking process. When creating the new Happy Kitchen recipe book and curriculum for the program, budgets based upon local grocery prices was essential.

*Everyday Process*

The frequency with which participants were cooking at home was very high. The quantitative data revealed that in an average week, each participant cooked at home ten times. From the qualitative data, I discovered that some of the participants lived in a multi-generational household, and when asked how many times a week they were eating meals cooked at home, the answers became more revealing. All ten interviews revealed that participants cooked at home or ate home cooked meals every day. When asked how often she cooked at home, Juana stated, “Todos los dias cocinando. Bueno, casi siempre la comida para todos y todos que trabajan.” [Every day [I am] cooking. Well, almost always the meal for everyone and anyone that works.] Juana cooked for those in her household members who had work outside the home. She made sure that when they came home for lunch and dinner there was food ready for them to enjoy.

Only one participant said that they ate fast food twice a week, and another said she sometimes got a pizza on Friday, but all other meals that day would be cooked at
home. Gloria stated that she cooked “…todo los días.” [everyday] because it helped keep costs low.

The implication of the everyday process is that the recipes should complement each other, in that ingredients used in any given recipe should easily be used in another, not only to address costs but also for the ease of cooking several other meals at home. With the majority of meals being eaten at home by a family, home dinners play an important part of a healthy diet and an effective place to implement strategies and changes.

Importance of Health

Nutrition and other health concerns were brought up throughout the interview and participatory process. Food as an essential means for maintaining and reaching health goals was paramount throughout the process. Food cannot only facilitate a healthy lifestyle but can also alleviate some ailments. All ten participants spoke of nutrition and health as an important part of their diet, the recipes they cook, and reasons for attending classes at the Happy Kitchen.

Arlena’s decision-making process as it concerns food preparation centered on the health of her family. She said she cooks for:

Nutrición. Nutrición, siempre he tratado de cuidar mi peso, el peso de mis niños, pero no solamente es mantenernos delgados, sino mantener un cuerpo saludable.[Nutrition. Nutrition, I have always tried to watch my weight, the weight of my children, but not only stay slim but maintain a healthy body.] (Arlena)

She mentioned other factors during the interview, but stated that it is nutrition that wins over all other interests, including cost and preference. She had a strong desire to assure that her husband and six children were getting all the nutrients they needed.
Another key component to nutrition was trying to reduce or eliminate unhealthy fats. Strategies that the women already used were to eliminate family favorites, such as chile rellenos [stuffed chile], use only chicken breast, and drink low-fat milk. Cutting fat was often mentioned as a way to lose or maintain a low weight. Through participatory research, it was discussed that avoiding certain foods was difficult and it was perhaps more beneficial to learn newer ways of cooking old favorites. In class we cooked bagre al horno [an oven-fried catfish] for Lent (see Figure 3), not only because it is healthier than fried catfish, but also recognized the food traditions shared by the entirely catholic class. In spring 2015, we developed an oven-baked chile relleno, as opposed to fried, for all to enjoy.

Although nutrition was an important part of decision making, throughout the collaborative process it became clear that there was a large void in nutritional awareness in the community.

FIGURE 3. Bagre al Horno ['oven fried' catfish] developed for the Lenten season.
At the end of each semester, participants were asked to bring a dish to share with the class; the results were a delicious but plates were loaded with fatty carbohydrates (see Figure 4). Since the issue of carbohydrate-heavy diets emerged, the classes started focusing on nutritional competency, including reading the nutrition labels in English. A class focusing on sugar-content revealed that many participants were unaware of how much sugar they and their families were consuming. A continued focus on education was implemented. This was not in any way to imply that participants had no knowledge of healthy cooking, but navigating the difficult to understand American grocery store retail products and marketing strategies was tricky for them. Also, navigating traditional and familial expectations for a meal sometimes lead to choosing unhealthy options. Confronting the issue of healthy eating requires learning new strategies to cook dishes to everyone’s pleasure.
The Future of the Happy Kitchen

Because of the participatory nature of the project the future goal and design of the Happy Kitchen were formulated from interviews, participant observations, and through actual implementation of changes in the classroom. The class participants, facilitators, and clients had varying ideas on exactly where Cocina Alegre was headed or should be going, but there were common themes threaded throughout. One of the important findings was that they valued the information gained through the class more than the actual food preparation process. This may have been due to the community having a high fluency in cooking practices.

New Strategies

Eight out of ten participants in the interviews directly mentioned that they would like to see either foods and ingredients unfamiliar to them utilized more, or common ingredients used in a way that they had not thought of or been exposed to.

These combinations... There are some things that, I know what beets are and I see recipes but even though I don't mind it and I like it, being exposed to more things and the way they cook, it's a learning experience for me. And that's one of the things that I want to keep doing. (Cathy)

Introducing uncommon but accessible ingredients was a strategy that Cocina Alegre had been using, but the interviewees said that they would like to see an increase in the frequency. One participant mentioned that she cooked chicken frequently, and it would be nice to be able to prepare it in a new way to keep her family entertained. Another participant, Daisy, mentioned that she was interested in utilizing cheaper ingredients from other cultural backgrounds, such as collard greens, to create healthier and unique dishes for her family. Additionally, Gloria stated that bringing in “ingredientes
desconocidos”, or unknown ingredients, was desirable, but it was important that those ingredients were easily accessible and inexpensive. Through my work with the community, they asked that I bring in information from “American” and “African-American” cultures to diversify the foods they eat and help implement healthier cooking strategies.

*Increase in Nutritional Information*

Six out of ten participants stated that they would like to see an increase in information during the classes. When discussing increased information, most of the women were concerned with nutritional information, but they also mentioned information about a seasonal produce and products to keep grocery bills lower, cooking knowledge about inexpensive ingredients utilized by other communities, and a sharing of gardening knowledge from the primary client, Ms. Marshal. During class discussions, many women desired specific nutritional information, such as how to make sure their families were getting enough potassium during the summer months to combat potential dehydration experienced while working outside. Other specific nutritional information was also discussed during the interviews.

…más interesante a mí…es este [receta] tiene vitamina A, [y] todo lo de vitaminas y todos los minerales!... también como preparar jugos…por ejemplo en dado caso la persona que tiene...diabetes.[More interesting to me…is this recipe] has vitamin A, [and] all the vitamins and all the minerals!...also how to prepare juices…for example in such a case the person has diabetes.] (Daisy)

Some of the most common nutritional topics included meal planning for diabetes, pregnancy, and abnormal blood pressure.
Another area of information discussed during planning meetings and class was the topic of gardening. The community center had implemented a vegetable garden but the classroom facilitators wanted to begin growing herbs to lower expenses. Herbs are used commonly in recipes for Cocina Alegre and in the community participants’ household recipes. Herbs are typically expensive to purchase at the grocery store but are relatively inexpensive to grow at home. Spring 2015 was the planned addition of an herb planting and care class to the semester’s curriculum, offering each participant a chance to grow a commonly used herb at home, with support and expertise from the primary client, Susie Marshall. This was a classic example of community research and action – the facilitators and community identified an issue, the researcher used her connections to identify a possible solution and brought it to the primary client, Susie Marshall. Ms. Marshall began using her expertise and connections in the larger non-profit community to facilitate an herb growing class and offer supplies for the fall 2015 semester. This aspect is still in the supply organizing stages but it highlights the participatory aspects to this type of project.
After compilation of all the findings and analyzing of the data, the anthropologist often asks: “so what?” In the case of this project, the need for more holistic community based cooking classes has been shown and supported. Although these exact findings cannot be replicated, as they are community and project specific, the process can. For future projects with organizations such as WIC (Women, Infants, and Children), a multi-phase process could possibly be implemented to increase participation and incorporate the successes of Cocina Alegre. Although there is a basic curriculum for the Happy Kitchen in place, a more integrative, ground up approach has been shown as more beneficial through the work at Wesley-Rankin. Using this project as a template, we can foresee the development of four distinct phases to be pursued in future assignments.

Phase I – Getting to Know the Community

To gain insight into the food landscape of a community, it will be important that all grocery shopping for the cooking class be completed at stores used by the participants. It is essential to know what access and prices of commonly used food products exist in the community. As transportation is often limited for the community, shopping outside of a certain distance will not reflect the reality of the community being served. In order to determine a potential ‘shopping distance diameter’, it would be advisable to initially ask class members what grocery stores they frequent.

If possible, a budget per meal or per person should be established for and by the classroom. This will not only aid the facilitators in choosing appropriate recipes but can
help ensure that participants in the classroom are receiving supplies and recipes that fit the home budget. A recipe can be very delicious and healthy but if it is cost prohibitive, the community will be unable to implement it. Antonio, from Cocina Alegre at Wesley-Rankin, explained this reality by saying, “If the price isn’t right, the know how isn’t there.”

Personal preferences should also be sought. Although it will be almost impossible to satisfy every person’s individual and familial taste all the time, if a community is accustomed to and enjoys spicy food, the facilitators will be able to implement recipes with spicy ingredients, in line with the preferences of the class. The Happy Kitchen members at Wesley-Rankin are all of the Catholic faith. Because of the commonly shared religious practices, we were able to utilize denomination appropriate dishes. During the Lenten season, the women desired an increased focus on fish or other seafood dishes. This led to the implementation of a healthier version of catfish, and recognized the specific needs of the community at an appropriate time.

Phase II – Information

Every community faces different obstacles to food access. The class at Wesley-Rankin had little to no transportation or mobility issues getting to a grocery store, but struggled with understanding the nutritional information available on food labels. We did not need to focus on classes facilitating the use of public transportation for grocery store access but rather how to read the convoluted nutrition labels on the products. Another issue faced by the community is inability difficulty to read in both English and Spanish. We learned we need to implement strategies to help shoppers understand the rather confusing relationship between product contents and healthy nutrition. Not every
community will necessarily have these problems, but it will be important to determine what issues it is facing and address those specifically. This can be done through interviews, surveys, participant observations, and collaborative research.

Phase III – Implementation

By living within the community and intimately becoming acquainted with its specific issues, the facilitator will be able to design a curriculum, in conjunction with the communities that better meets their needs. The facilitator, in some cases, will have access to information and training that the community does not; the community will have local knowledge that the facilitator does not. By the two working together, pairing up their different areas of proficiency, the embryonic curriculum will morph into a community centric strategy for sustainable access to nutritious foods.

Phase IV – A Focus on Sustainability through Expansion

One issue that became clear through this process was that the intention of the Happy Kitchen program coordinator and staff was not only to increase nutritional food access locally but also contribute to sustainability of the local agricultural movement. Yet, during the interview process, this is not an issue that was seen as important to the community. When asked, no interviewees mentioned their concern for sustainability or an interest in local foods. The class did go on a field trip to the local farmer’s market; when asked what would keep them from shopping there, the number one response was price, not sustainability.
When the budget is limited it is very difficult to buy expensive ‘sustainable’ produce, such as organics offered at major retail chains. Because of this reality, we have since attempted to focus on seasonal recipes using Texas produce that can often be bought at local grocery stores at prices similar, if not less than, ‘regular’ produce. But if Cocina Alegre’s goal is to increase sustainable agriculture, other methods will have to be sought in conjunction with a cooking class. Other possible projects could include a produce-buying co-op enabling the community to buy farmers market produce at bulk prices, a community garden, and home grown produce, among other options.
CHAPTER 8

PROJECT REFLECTION

As I mentioned in the introduction, anthropology has been a change of careers for me. When I first entered the graduate program, I was not only concerned about my ability to return to academia after having a career but also if it would be as satisfying as teaching. I have come to learn that through the collaborative model, I am still able to work intimately within a community and help bring about positive changes. This is not to say that the project was without its difficulties, or that the collaboration I attempted to implement was perfect. In hindsight, this was just the right method for the project.

I was nervous at the beginning of the project as Spanish is not my native language. I just had a stilted understanding of Spanish at best. My language skills have certainly improved, but I would be hesitant to say that I am ready to discuss much outside the kitchen. The patience that the participants showered upon me was extraordinary. My biggest fear became my biggest asset. My inability to speak eloquently in Spanish, let alone accurately, helped me build rapport within the community. I was no longer some researcher coming in to take notes and information but a person interested in cooking and desperately in need of some grammatical corrections.

As time passed my language skills continued to improve and the conversations became more honest and open. This openness was also benefitted by the amount of time I spent with the community. I was first introduced to the Happy Kitchen participants in August and I am quite happy to say that, at the time of this writing, I still attend classes and facilitate planning every semester. As anthropologists we always struggle
with the ‘us vs. the other’ paradigm, but my extended project timeline has greatly helped in this regard. Collaboration, participation, and action all take a great amount of time to accomplish. I am glad I was able to be so involved for so long a time.

I have also been fortunate with the ability to continue my work with the community and witness continued changes proposed by the local facilitators and class members. Through the collaborative and participatory method, suggested changes to the curriculum came from the participants rather than the administrators. In fact, the new class model introduced in January 2015 was proposed by the facilitators, who are members of the community, and the rest of the class as well, for Cocina Alegre. The class participants were able to suggest changes such as recipes, dishes, or other information on a week-to-week basis. The facilitators and I were responsible for finding accurate and useful nutritional information and altering the suggested recipe to both match the desires of the community and nutritional concerns. The Happy Kitchen became an integrative process of shared learning and shared knowledge.

Earlier I mentioned advocacy, a student of anthropology, conducting participant research, I found myself to be an advocate as well as researcher. I feel confident that the success of my participation with Cocina Alegre at Wesley-Rankin will result in my position becoming obsolete. The participants I have had the pleasure of getting to know are ready for the challenges they face; they are able to take action to ensure a healthier and more sustainable food way and will no longer require a teacher. As a former teacher, I still hold onto the ideal that the right thing to do is to enable people to do for themselves. I did initially have specialized knowledge in nutrition and health, but my role was to disseminate not just the ‘what’ but also the ‘how’. True empowerment does not
keep one in the same role or job for long; we must put ourselves out of business to be successful.

This may not have been the formulaic project often seen in academic research, but I think it is the messiness, the intimacy of participation research, as exhibited by the project, that is the root of collaborative research in anthropology.
APPENDIX A

INTERVIEW PROTOCOL
<table>
<thead>
<tr>
<th><strong>Interview Protocol</strong></th>
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<tbody>
<tr>
<td>1. What do you enjoy making and why?</td>
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<tr>
<td>2. What did you or your family cook, growing up?</td>
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<tr>
<td>3. What types of recipes are you still cooking OR would like to still cook from the past?</td>
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<tr>
<td>4. How often are you able to cook at home?</td>
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<tr>
<td>5. What great cooking shortcuts do you use/know?</td>
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<tr>
<td>6. What does a typical meal consist of?</td>
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<tr>
<td>a. How do you decide what to make (e.g. time, nutrition, ingredients, etc.?)</td>
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<tr>
<td>7. Have you shared any of the recipes you have learned at Happy Kitchen with friends or family?</td>
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<tr>
<td>a. Which ones?</td>
</tr>
<tr>
<td>8. What foods do you cook at home you would like to see utilized more here at Happy Kitchen?</td>
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<tr>
<td>9. Are grocery stores easily accessible?</td>
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<tr>
<td>10. Do they offer local foods and fresh produce?</td>
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APPENDIX B

SURVEY
Happy Kitchen: Community Designed Cooking - Participant Survey

Please answer the following to the best of your ability.

1. Age: ________

2. Gender (circle one) Male  Female

3. Please list your primary occupation: ________________________

4. Please list your secondary occupation, if any: ________________________

5. What is your highest level of education? (i.e. grade school, high school, associate’s degree, etc.): ________________________

6. Number of individuals in your household: ________

7. Religious affiliation, if any: ________________________

8. Race/Ethnicity: ________________________

9. Political Affiliation, if any: ________________________

10. Any other languages besides English spoken at home: ________________________

11. How did you hear about Happy Kitchen? ________________________

12. In a weekly period, how many meals are cooked at home? ________________________

13. How close is the nearest grocery store to your home? ________________________

14. How do you get to the grocery store? ________________________

15. What was your approximate household income last year? (Select one)

   | $0-10,000 | $10,000-20,000 | $20,000-30,000 | $30,000-40,000 | $40,000-50,000 | $50,000-60,000 | $60,000-70,000 | $70,000-80,000 | $80,000-90,000 | $90,000-100,000 | $100,000-110,000 | $120,000-130,000 | $130,000-140,000 | $140,000-150,000 | $150,000-160,000 | $160,000-170,000 | $170,000-180,000 | $180,000-190,000 | $190,000-200,000 | $200,000-210,000 | $210,000-220,000 | $220,000-230,000 | $230,000-240,000 | $240,000-250,000 | $250,000+  

**For student investigator use only**

Interview Number: ___________  Date Collected: _________________
APPENDIX C

LINKS TO STORY MAPS AND SAMPLES
http://arcg.is/1HnmFdQ

http://arcg.is/1LxMy0H
**Nuestras Recetas**

*Verano*

**Verduras y Proteína**

- Pollo
- Calabaza
- Papa
- Tomate
- Chile morono
- Cebolla
- Ajo
- Sal al gusto
- Yerba buena

**Instrucciones**

- Se pone aceite y arroz, luego se le pone calabaza y papa y chile morono y tomate
- Cebolla y ajo, 2 rachas de pimiento y un cuadrito de pollo y sal al gusto
- Pura de tomate de lata para darle color
- Yerba buena 2 cebitas y esta listo!

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**Temporada: Primavera, Verano**

**Enfoque: Verduras**

(Pueden cambiar de acuerdo a la temporada)

**Inspiración:** Mi mamá de "La Aldea del Carpintero" en Guatemala

**Ingredientes**

- 1 cebolla de Chalapeña
- 1 chorizo
- 2 zanahorias en trozos
- 1 chile verde en trocitos
- 1 pimiento rojo en trocitos
- 2 hojas de apio en trocitos
- 1 taza de pollo cocido y deshuesado
- 2 cucharadas de salsa de soja
- 1 ajo
- Sal al gusto
- Aceite 1 cucharada

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**Brocent con Pollo y Salsa de Soya**

**Temporada:** Invierno

**Enfoque:** Proteínas y vegetales

**Inspiración:** Mi mamá mexicana

**Ingredientes**

- 2 manojos de brocoli
- 1 libra de pechuga de pollo
- 2 cucharadas de salsa de soya
- 2 cucharadas de aceite de oliva

**Preparación:**

Se fríe el brocoli cortado en el aceite de oliva después se agrega la pechuga de pollo cocida y en pedacitos, se sazona con el azúcar y se sirve. Agrega la salsa de soya y listo!
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