

## Food History as an Ingredient in Teaching Early Modern Mobility

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**ABSTRACT:** Early modern mobility is an important topic to teach, both because mobility is a significant theme in the field of early modern history and because historical perspectives help us better understand contemporary questions. The teaching of early modern mobility presents challenges, however, especially at the introductory level. This paper offers theoretical support and practical advice for using food history to engage students meaningfully in historical questions about early modern mobility. It suggests ways to historicise everyday experiences with food, bring students more deeply into working with sources about foods and foodways, ease students' entry into difficult histories, and open discussions of seemingly small matters into bigger spaces.

Early modern mobility is a topic that is important to teach, but difficult to teach well. Of all periods, the early modern one is particularly notable for its unprecedented scale of human migration specifically, both voluntary and forced, and for its increase of mobility more generally around the globe.<sup>1</sup> Not surprisingly, therefore, the theme of mobility has come to hold an undeniably significant place within the field of early modern history, where it intersects with questions of exchange, colonialism, imperialism, capitalism, and globalisation.<sup>2</sup> Mobility's importance is not confined to this period of a few hundred years between about the mid-fifteenth and late eighteenth centuries, of course. "Migratory movement," as Patrick Manning has said, is "a human habit" and a "thread running through the full extent of our history as a species."<sup>3</sup> More broadly, a "mobilities paradigm" or "mobility turn" has been shaping the direction of much scholarship in the humanities and social sciences. As a result, mobility is coming to be seen not as exceptional, but rather, in the words of the introduction to *The Routledge Handbook of Mobilities*, "acknowledged as part of the energetic buzz of the everyday [...] and seen as a set of highly meaningful social practices that make up social, cultural, and political life."<sup>4</sup> Historical movements have clear resonances in the twenty-first century world, and colleagues who study and teach about contemporary migration have noted the benefits of including a historical dimension that will help us better understand long and complex processes of integration, challenge politicised distinctions between "us" and "them," question discourses that essentialise certain traits of a given people as natural and eternal, and become more critical respondents to how history is (mis)used within nostalgic public conversations.<sup>5</sup> In these ways, the study of early modern

mobility provides a "usable past" with lessons about the contributions of migrants and the complexity of migration.<sup>6</sup>

For all its importance, however, the teaching of early modern mobility is not without its challenges. Students may struggle at first to perceive the relevance of events from hundreds of years ago to their lives today. They may face difficulties in finding primary and secondary sources, then experience setbacks when trying to interpret these sources responsibly. They may feel pain and anger when studying traumatic topics in histories of colonialism and slavery.

We would like to offer some theoretical support and practical advice for using historical records about foodways to engage students meaningfully in historical questions about early modern mobility.<sup>7</sup> We have in mind not primarily courses that are centred on food history, nor those that teach early modern mobility at an advanced level.<sup>8</sup> Rather, we are suggesting ways to add a bit of food history to introductory lessons or survey courses on early modern history at the advanced secondary or undergraduate levels in order to help students historicise everyday experiences, work with sources, ease into difficult histories, and open discussions of seemingly small matters into much larger spaces.

### Historicising the Everydayness of Food

Food is a daily part of students' experiences. This quotidian connection gives it both lightness and weight as a topic for historical investigation. Its lightness comes from its familiarity. Food is so familiar that students may not even consider it as subject to historical analysis. But even the most quotidian aspects of our lives have histories, and we can help students trace ingredients and foodways through the human past. The weight of the everyday arrives when the students begin to understand how what they eat is influenced by both vast and intimate historical forces.

One way to begin this process of historicisation is to have students keep track of what they eat on a Food Table, then research the histories of these foods. The first step is to provide students with a table (Figure 1) and ask them to fill in Column A with a list of all the foods they consume in a day. When they come to class, having filled in Column A, direct the students to write the title of Column B as "Prediction: Where was this first eaten?" Without looking the information up, the students fill in this column with their predictions of where humans first consumed each of the foods they have listed. They may know some of this information already, or they may need to guess. Their task before the next class is to do research and complete the

remaining columns. The students fill Column C with information on “Where humans first ate this food,” and Column D with “Where humans were eating this food by 1491.” For Column E, the students choose any location in the world, and answer the question “If I were in [location]

**JBH471 Food Table**

Choose a day between now and our first day of class. Then fill out Column A of this food table with all the foods that you eat on that day. When a food contains more than one ingredient, please list not just the finished product but, insofar as possible, all of the ingredients. For example, if you have black coffee, you can list just “coffee”; if you have tomato sauce from a jar, list all of the ingredients like this “tomato sauce, containing tomatoes, water, onions, red bell peppers, basil, salt, olive oil, apple cider vinegar, concentrated lemon juice, jalapeno peppers.”

Leave Columns B-E blank for now, and we’ll discuss what to do with them in class.

A. Foods Consumed in a Day	B.	C.	D.	E.

Figure 1. Food Table as first presented to students.

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A. Foods Consumed in a Day	B. Prediction: Where was this first eaten?	C. Where humans first ate this food	D. Where humans were eating this food by 1491	E. If I were in [location] in 1491, could I have eaten this food?

Figure 2. Food Table as students begin to fill it out.

in 1491, could I have eaten this food”? (See Figure 2.) At the following meeting, students discuss their findings in small groups, then plot on a map where their foods were first consumed and where these foods were being consumed by 1491.

The students often find that they were incorrect in their guesses or assumptions about the historical origins of their foods. In a study we conducted of students in a second-year university course who did this activity, their predictions of where the foods were first consumed were incorrect about three-quarters of the time. One student, for example, predicted that coffee had first been drunk in Nicaragua, another that potatoes had first been eaten in Ireland. As they proceed with their research, the students begin to understand the importance of early modern mobility in the development of cuisine, even at the level of what they put onto their plates during a typical day.<sup>9</sup> When they realise that they have probably not eaten an entire meal that could have been consumed in any one part of the world in the year 1491, they introduce themselves to the Columbian Exchange, that transfer of plants, animals, and microbes across the Atlantic (and later around the globe) in the wake of Christopher Columbus’ voyages at the end of the fifteenth century.<sup>10</sup> These are important insights for students studying the early modern world. At a still more fundamental level, the students practise making mistakes in a low-stakes context, then correcting those mistakes, thus becoming more comfortable with failure as part of learning.<sup>11</sup>

**Working with Sources**

Food history offers students many opportunities to work with sources. They can read examples of excellent historical scholarship that not only connects the history of food with the history of mobility, but also extends historical analysis into areas that the students may not anticipate, such as aesthetics and the transmission of tastes,<sup>12</sup> or the centrality of diet to colonial identities and the “unstable foundations of colonial ideology.”<sup>13</sup>

A particularly helpful way of bringing sources into an introductory course is to pair a well-researched and accessibly written secondary source with one or more primary sources that the author has used as evidence. Either have students first read the historian’s work and next the primary source, direct them to find where the primary source is found in the citations, and ask what else this primary source might tell us, or have the students first read the primary source and come up with some observations and questions, then read the secondary source and compare how the historian used the primary source with their own ideas. For example, students can read Judith Carney’s article on “African Rice in the Columbian Exchange” along with the journal from the slave ship *Mary* cited in that article so that they may, first, see how Carney used this historical document in her analysis of the roles of Africans in bringing rice cultivation across the Atlantic; second,

consider what else this primary source can tell us about African foodways in the Columbian Exchange; and, third, ponder why historians had overlooked this evidence for so long.<sup>14</sup> Or students may read some of the primary sources in the *Quince Jam and Moose Muffles: Food in New France* package (Figure 3), along with our paper from a previous Dublin Gastronomy Symposium, “Food, Foodways, and Francisation in Seventeenth-Century Québec,” to see what questions they come up with themselves when looking at primary sources, and then see how the article helps refine their understandings of how food at an early modern convent was used in colonialism, assimilation, conversion, and resistance.<sup>15</sup> By finding links between a secondary source and its primary source evidence, students are finding a path through historical methodology and the interpretation of evidence.

Quince Jam and Moose Muffles: Food in New France

Document 6

Account of the expenditures  
of this community  
from the 22nd of October  
1673 to the 1st of May 1674

In manuscript form (digital copy)

▶ livre and sol = monetary units  
20 sols = 1 livre (tournois)

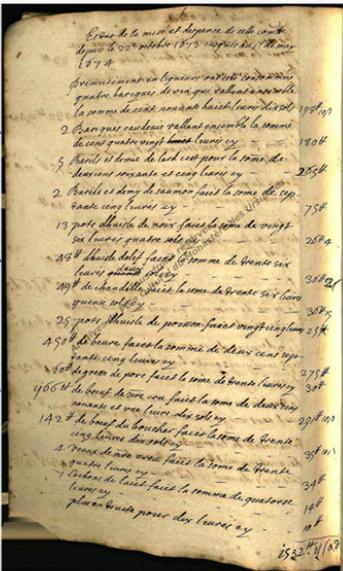
H (or #) is a shorthand symbol for lt (livre tournois) and also for the pound

▶ A daily ration of bread cost approximately 4 sols.

▶ eau de vie = a strong alcohol, like brandy

▶ 17th century pound = 489.5 g vs. today's pound = 453.5 g

▶ nre = shorthand for notre



Archives du Pôle culturel du Monastère des Ursulines, *Etat de comptes 1672-1750*, 1E, 3, 3, 1, 2, p. 27v  
The *Etat de comptes* is a manuscript containing the financial accounts of the Ursuline convent from 1672 to 1750, including a record of income, expenses, and inventory.

Figure 3. A page from *Quince Jam and Moose Muffles: Food in New France*, showing an archival source. Inserted image provided by Pôle culturel du Monastère des Ursulines. Used with permission.

A slightly different approach is to send students on a footnote treasure hunt. Provide them with a piece of academic writing and have them locate examples of different types of sources (an unpublished manuscript, a primary source in the form of a book, a secondary source in the form of an article, et cetera) among its footnotes. With this activity, students see the breadth of sources used for historical research, learn how to use high-quality research

to find sources for their own work, and develop a sense of the critical importance of citation practice as a way to move history forward as an evidence-based discipline.<sup>16</sup>

Students can also investigate primary sources in isolation from secondary sources. Some published primary sources are obviously about food, such as with historic recipes and descriptions or visual depictions of feasts, and others include foods in perhaps unexpected places, such as with personal letters, conduct books, instructions to missionaries, lists of supplies, and financial accounts.<sup>17</sup> For a less mediated encounter with sources from the past, students can work directly with unpublished primary sources. More and more archival collections are being made available online, and, after some basic instruction in transcription, students can transcribe digitised archival documents. In doing so, they receive training in a fundamental skill for the study of early modern history, develop a greater sense of autonomy over their learning, and generate original questions directly from the evidence for the past. This exercise provides them with a cognitive apprenticeship that renders normally invisible processes visible, such as understanding, even at a superficial level, what the original sources record, then detecting and accounting for silences and lacunae. It situates the students within an “authentic context,” which means, in an oft-cited definition, having an experience that “incorporates as much fidelity as possible to what students will encounter [...] in terms of tools, complexity, cognitive functioning, and interactions with people.”<sup>18</sup>

### Easing into Difficult Histories

Not all students feel that the history of the early modern world is all that far removed from their own lived experiences, and some may find that traumatic aspects in the history of early modern mobility—especially slavery and colonisation – difficult to face.<sup>19</sup>

Beginning the discussion with food can help open a way into the difficult histories. Food is something that all students already have some experience with, even if they have not analysed it formally. They can therefore draw upon food to express preliminary thoughts while getting comfortable with admitting what they do not know and develop a sense of empathy for the people of the past. Studying food can help build a sense of community in the class too. When trying to learn “difficult histories,” whether difficult because they centre on traumatic historical events or because the historical analyses threaten to undermine strongly held political and religious beliefs, students benefit from knowing that their instructors are listening to them while promoting critical disciplinary practices that are helpful in overcoming emotional reactions.<sup>20</sup> Working with food history, for example when filling out the Food Table or completing transcription exercises, affords instructors opportunities to learn from their students and show the students that they are learning alongside everyone else. Students bring their own experiences into the classroom, which instructors

acknowledge directly as part of the lesson. Such collaborative and open learning allows the instructors to model how the construction of historical knowledge is shaped by the participants' personal stories and individual perspectives.<sup>21</sup>

The relatability of food can also contribute to democratising public history initiatives, such as museum exhibitions or conferences aimed at a general audience.<sup>22</sup> Food is a topic so familiar that even the most uninformed visitor or participant can feel confident that they possess some preliminary knowledge of the subject at hand. Buoyed by a sense of legitimacy, audiences engage more readily with historical material, ask questions, and contribute their own ideas. In this way, introducing food when speaking about history creates bridges between the public and historical institutions, which are sometimes perceived as elitist or inaccessible to non-specialists.

### Opening onto Bigger Questions

The introduction of even small amounts of food history into a lesson or course can help students approach larger conceptual problems. The very words we use to discuss the movements of food in the early modern period indicate important ideas that we need to think through clearly in order to interpret human agency in the past: did food practices “spread” or “diffuse” among different human societies, or were they “carried” or “borrowed”?<sup>23</sup> How much control did people think they had over themselves and their surroundings? What sense of responsibility did they feel to care for others and the natural environment? Why did they adopt certain foods more readily than others, what can this tell us about openness to change, and what does it suggest about how people in the past viewed their bodies? How did people's food preferences reflect and influence their identities more broadly or their sense of connection to place?

Students who would like to explore food history further can be offered options in research projects that focus on such topics. Instructors may even encourage students to demonstrate their understanding of early modern mobility in formats that move beyond the conventional assignments of history courses if learning outcomes align in such a way to allow it. They may, for example, have students assemble recipes from different regions affected by historic waves of migration into cookbooks with commentaries on the historical origins of the dishes, or engage in historical cookery by replicating dishes from the past in their kitchens today along with an accompanying report explaining what choices they made in their interpretation of sources and why.

Mobility is an obvious topic to connect the past to the present, especially when twenty-first century lives are so clearly influenced by transnationalism, migration, climate change, and pandemics. It also needs to be historicised in order to be fully understood.<sup>24</sup> Food history, because it can make the familiar strange and the strange familiar in a very pedagogically useful way, is an excellent avenue into learning about the mobilities of the past and the legacies of these mobilities today.

### Notes

1. “Migration” can mean quite different things to different people. Most generally, early modern historians use the term to describe voluntary or compelled human mobility either over state borders or within the same political space, a change of location across a communal boundary for at least some time with the intention or expectation of living in the destination. Dirk Hoerder, Jan Lucassen, and Leo Lucassen, “Terminologies and Concepts of Migration Research,” in *The Encyclopedia of Migration and Minorities in Europe: From the Seventeenth Century to the Present*, edited by Klaus J. Bade and Corrie van Eijl (Cambridge: Cambridge University Press, 2011), xxv-xxxix; Patrick Manning, *Migration in World History*, 3rd edition (London: Routledge, 2020), 4–10. On whether settlers should be considered migrants, Lorenzo Veracini has argued that settlers conquer as well as move across space, acting as “founders of political orders” who “carry their sovereignty with them,” whereas migrants “face a political order that is already constituted.” Lorenzo Veracini, *The Settler Colonial Present* (London: Palgrave Macmillan, 2015), 32–48, quotation on 40. This distinction is more blurred for the early modern period, especially in northern North America. Jeffrey Ostler, and Nancy Shoemaker, “Settler Colonialism in Early American History: Introduction,” *The William and Mary Quarterly* 76, no. 3 (2019): 361–368; Allan Greer, “Settler Colonialism and Empire in Early America,” *The William and Mary Quarterly* 76, no. 3 (2019): 383–390.
2. Broad surveys of early modern history often feature mobility as a prominent theme. See, for example, Charles H. Parker, *Global Interactions in the Early Modern Age, 1400–1800* (Cambridge: Cambridge University Press, 2010); Kenneth M. Swope and Tonio Andrade (ed.), *Early Modern East Asia: War, Commerce, and Cultural Exchange* (London: Routledge, 2018); and Ooi Keat Gin and Huang Anh Tuấn (eds.), *Early Modern Southeast Asia, 1350–1800* (London: Routledge, 2016). More specialised studies also focus on or highlight mobility. As only a few examples among many, see Nicholas Canny, ed., *Europeans on the Move: Studies in European Migration 1500–1800* (Oxford: Oxford University Press, 1994); David B. Ruderman, *Early Modern Jewry: A New Cultural History* (Princeton: Princeton University Press, 2011), especially the first chapter, “Jews on the Move,” 23–55; Geert T. Janssen, “The Republic of the Refugees: Early Modern Migrations and the Dutch Experience,” *The Historical Journal* 60, no. 1 (2016): 233–252; Robert Englebert and Andrew W. Wegmann (eds.), *French Connections: Cultural Mobility in North America and the Atlantic World, 1699–1875* (Baton Rouge: Louisiana State University Press, 2020); Luca Zenobi, “Mobility and Urban Space in Early Modern Europe:

- An Introduction,” *Journal of Early Modern History* 25, no. 1–2 (2021): 1–10; and Paula Findlen (ed.), *Early Modern Things: Objects and their Histories, 1500–1800*, 2nd edition (London: Routledge, 2021).
3. Manning, *Migration in World History*, xi.
  4. Peter Merriman and Lynne Pearce, “Mobility and the Humanities,” *Mobilities* 12, no. 4 (2017): 493–508; Mimi Sheller and John Urry, “The New Mobilities Paradigm,” *Environment and Planning A: Economy and Space* 38, no. 2 (2006): 207–226; Peter Adey, David Bissell, Kevin Hannam, Peter Merriman, and Mimi Sheller, “Introduction,” *The Routledge Handbook of Mobilities* (London: Routledge, 2014), 3.
  5. For examples of political scientists and historians arguing for the importance of considering history (and the uses of history) when thinking about contemporary questions of migration, see Christophe Bertossi, Jan Willem Duyvendak, and Nancy Foner, “Past in the Present: Migration and the Uses of History in the Contemporary Era,” *Journal of Ethnic and Migration Studies* 47, no. 18 (2021): 4155–4171; Felicita Tramontana, “Five Lessons History can Teach us about Migration,” *Warrick Knowledge Centre*, 14 August 2018. <https://warwick.ac.uk/newsandevents/knowledgecentre/arts/history/migration/>. As a warning against projecting our contemporary concerns too neatly upon the early modern world and oversimplifying comparisons between past and present, see Susanne Lachenicht, “Leaning from Past Displacements? The History of Migrations between Historical Specificity, Presentism and Fractured Continuities,” *Humanities* 7, no. 2 (2018).
  6. The phrase “usable past” was first employed in the early twentieth century by American literary critic Van Wyck Brooks. In his essay “On Creating a Usable Past,” he argued that the past has “no objective reality; it yields only what we are able to look for in it.” Van Wyck Brooks, “On Creating a Usable Past,” *Dial*, April 11, 1918, 338–339. Since its creation, the term has been carried far beyond its original field of American history, used approvingly for its insistence on engagement with the current moment, and criticised for its implications of simplistic functionalism. Abram C. Van Engen, “Creating a Usable Past,” in *City on a Hill: A History of American Exceptionalism* (New Haven: Yale University Press, 2020), 199–220.
  7. For studies of how food can be used effectively to teach more recent eras of history, see Michael P. Marino and Margaret S. Crocco, “Pizza: Teaching US History through Food and Place,” *Social Studies* 106, no. 4 (2015): 149–158; Valerie J. Matsumoto, “Teaching Asian American History and Foodways,” *Amerasia Journal* 32, no. 2 (2006): 74–78; Lara Anderson and Meribah Rose, “A Taste of the Past: Teaching Spain’s Culinary and Cultural History,” *Global Food History* 2, no. 1 (2016): 74–84.
  8. On the teaching of food studies in post-secondary humanities and social science courses, see Jonathan Deutsch and Jeffrey Miller, “Teaching with Food,” in *The Oxford Handbook of Food History*, edited by Jeffrey M. Pilcher (Oxford: Oxford University Press, 2012), 191–205. A roundtable discussion about the successes and challenges in teaching food history classes can be found in Beth Forrest, Erica J. Peters, Megan J. Elias, Fabio Parasecoli, and Jeffrey M. Pilcher, “Teaching Food History: A Discussion Among Practitioners,” *Global Food History* 3, no. 2 (2017): 194–208. On teaching food more generally, see the teaching food issue of *Transformations: The Journal of Inclusive Scholarship and Pedagogy* 23, no. 2 (2012–2013).
  9. As Jeffrey Pilcher has written, “attention to historical change is essential to understanding how foods have helped shape human societies. The most basic associations of culinary identity, including Irish potatoes and Chinese tea, are historical artifacts—often of surprisingly recent vintage.” Jeffrey Pilcher, *Food in World History* (New York: Routledge, 2006), 2. In the context of early modern exchange in particular, Rebecca Earle has noted that “clearly, a world untouched by the Columbian Exchange would look (and taste) very different from the world we know.” Rebecca Earle, “The Columbian Exchange,” in *The Oxford Handbook of Food History*, 341–357, quotation on 341.
  10. Alfred W. Crosby, *The Columbian Exchange: Biological and Cultural Consequences of 1492* (Westport: Praeger Publishers, 2003); Noble David Cook, “The Columbian Exchange,” in *The Cambridge World History Volume 6: The Construction of a Global World, 1400–1800 CE, Part 2: Patterns of Change*, edited by Jerry H. Bentley, Sanjay Subrahmanyam, and Merry E. Wiesner-Hanks (Cambridge: Cambridge University Press, 2015), 103–134; Charles C. Mann, “Columbian Exchange,” in *The Routledge Handbook to the History and Society of the Americas*, edited by Olaf Kaltmeier, Josef Raab, Michael Stewart Foley, Alice Nash, Stefan Rinke, and Mario Rufer (Abingdon: Routledge, 2019), 67–74.
  11. Influential recent books on the problems caused by students’ fear of failure include Peter C. Brown, Henry L. Roediger, and Mark A. McDaniel, *Make it Stick: The Science of Successful Learning* (Cambridge: Harvard University Press, 2014), especially 90–94, and Joshua Eyer, *How Humans Learn: The Science and Stories Behind Effective College Teaching* (Morgantown: West Virginia University Press, 2018), especially 171–217.
  12. Marcy Norton, “Tasting Empire: Chocolate and the European Internalization of Mesoamerican Aesthetics,” *The American Historical Review* 111, no. 3 (2006): 660–691.
  13. Rebecca Earle, “‘If You Eat Their Food...’: Diets and Bodies in Early Colonial Spanish America,” *The American Historical Review* 111, no. 3 (2019): 688–713, quotation on 712.

14. Judith A. Carney, "African Rice in the Columbian Exchange," *Journal of African History* 42, no. 3 (2001): 377–396; journal from the ship *Mary* in Elizabeth Donnan (ed.), *Documents Illustrative of the History of the Slave Trade to America, Volume III New England and the Middle Colonies* (Washington: Carnegie Institute of Washington, 1932), 373–378.
15. Whitney Hahn and Mairi Cowan, "Food, Foodways, and Francisation in Seventeenth-Century Québec," Dublin Gastronomy Symposium (2018); Whitney Hahn and Mairi Cowan, Quince Jam and Moose Muffles: Food in New France. For more information on using Quince Jam and Moose Muffles, see Mairi Cowan and Whitney Hahn, "Teach my Research: Food, Colonization, and Religion in New France," *Borealia: Early Canadian History*, 13 July 2020. <https://earlycanadianhistory.ca/2020/07/13/teach-my-research-food-colonization-and-religion-in-new-france/>
16. An article that works well for this activity is Paul Freedman, "Spices and Late-Medieval European Ideas of Scarcity and Value," *Speculum* 80, no. 4 (2005): 1209–1227. For more on how this activity helps to teach about academic integrity, see Mairi Cowan, "Teaching about Academic Integrity by Making Citations Meaningful," *Canadian Historical Association Teaching / Learning Blog*, 16 September 2019. <https://cha-shc.ca/teaching/teachers-blog/teaching-about-academic-integrity-by-making-citations-meaningful-2019-09-16.htm>
17. Instructors may decide to have students read guidelines for how to interpret such sources alongside the sources themselves, including Ken Albala, "Cookbooks as Historical Documents," in *The Oxford Handbook of Food History*, and many of the chapters in Laura Sangha and Jonathan Willis (eds.), *Understanding Early Modern Sources* (London: Routledge, 2016).
18. R. Scott Grabinger and Joanna C. Dunlap, "Rich Environments for Active Learning: A Definition," *Research in Learning Technology* 3, no. 2 (1995): 5–34, quotation on 20.
19. Scholarship on the teaching and learning of "difficult history" has focused on more modern periods, but some of the insights can be imported into the context of teaching early modern history. See James Miles, "Seeing and Feeling Difficult History: A Case Study of How Canadian Students Make Sense of Photographs of Indian Residential Schools," *Theory and Research in Social Education* 47 (2019): 472–496; Terrie Epstein and Carla L. Peck (eds.), *Teaching and Learning Difficult Histories in International Contexts: A Critical Sociocultural Approach* (London: Routledge, 2017).
20. Tsafirir Goldberg, "'On Whose Side Are You?' Difficult Histories in the Israeli Context," in *Teaching and Learning Difficult Histories in International Contexts*, 145–159; Tsafirir Goldberg, "'It's in My Veins': Identity and Disciplinary Practice in Students' Discussions of a Historical Issue," *Theory & Research in Social Education* 41, no. 1 (2013): 33–64. For more on teaching "difficult histories," see the essays in Magdalena H. Gross and Luke Terra, *Teaching and Learning the Difficult Past* (New York: Routledge, 2018).
21. Maia G. Sheppard, "Creating a Caring Classroom in which to Teach Difficult Histories," *The History Teacher* 43, no. 3 (2010): 411–426.
22. For a case study on incorporating food history in historical house museums, see Megan Elias, "Summoning the Food Ghosts: Food History as Public History," *The Public Historian* 34, no. 2 (May 2012): 13–29.
23. Donna R. Gabaccia, "Food, Mobility, and World History," in *The Oxford Handbook of Food History*, 305; Manning, "Migration in World History," 129.
24. It also responds to what Stephen Greenblatt called "an urgent need to rethink fundamental assumptions about the fate of culture in an age of global mobility, a need to formulate, both for scholars and for the larger public, new ways to understand the vitally important dialectic of cultural persistence and change." Stephen Greenblatt, "Cultural Mobility: An Introduction," in *Cultural Mobility: A Manifesto* (Cambridge: Cambridge University Press, 2010), 1–2.