

Soul Food Junkies Compilation of Media Sources

Soul Food Junkies from Community Cinema

Tuesday, Jan 8, 2013 7:00p to 8:45p

[Rialto Cinemas](#) Sebastopol, CA

Soul food is a quintessential American cuisine, with a rich history and an abiding significance to black cultural identity. But with its core celebration of all things fried and smothered, it has also had lasting effects on African Americans - health, both for better and for worse. Filmmaker Byron Hurt looks at the past and future of soul food - from its roots in Western Africa, to its incarnation in the American South, to its contribution to modern health crises in communities of color. Soul Food... Show more

<http://www.itvs.org/films/soul-food-junkies/photos-and-press-kit>

- **Byron Hurt's Provocative *Soul Food Junkies* to Premiere on PBS's *Independent Lens* on Monday, January 14, 2013**

Acclaimed Director of *Hip Hop: Beyond Beats and Rhymes* Explores the African American Community's Relationship with Soul Food

(San Francisco, CA) — Inspired by his own family's complex relationship with "soul food" — fried chicken, ribs, macaroni and cheese, peach cobbler, and the whole panoply of down-home foods made with grease, sugar, and love — acclaimed filmmaker Byron Hurt asks whether this diet is nurturing or destroying the African American community. With humor and heart, Hurt questions the effects of "soul food" on the health of not only African Americans, but all who guiltily consume this most comforting of American comfort foods. [Soul Food Junkies](#) will premiere on the Emmy® and Peabody award-winning series [Independent Lens](#) on Monday, January 14, 2013 at 10 p.m. ET (check local listings).

Food habits and traditions are hard to change, especially when they're passed on from generation to generation and rich with family history and loving memories. Leaving behind the food you grew up with can seem like a rejection of family values and roots. In *Soul Food Junkies*, [Byron Hurt](#) ([Hip-Hop: Beyond Beats and Rhymes](#)) shares his journey from his New Jersey home through the South to learn more about African American soul food and its long-term effects on the community.

Hurt's journey was inspired by his father's unwillingness to give up his high-fat, calorie-laden traditional soul food diet, even in the face of a life-threatening health crisis. Although he's been able to improve his diet and stay in shape, Hurt discovers that the

love affair that his Dad and others have with soul food is deep-rooted, complex, and often deadly.

Through candid interviews with soul food cooks, historians, and scholars, as well as doctors, family members, and everyday people, *Soul Food Junkies* reveals how the American culinary tradition of “southern” food began in West Africa, spread throughout the Americas during slavery, and was coined “soul food” in the late 1960s during the Civil Rights and Black Power movements. The film also shows how the profit-driven fast food and processed-food industry, have replaced traditional home cooked meals more and more. This, along with the dwindling number of markets featuring fresh produce in many communities of color, has negatively impacted African American health.

But change is in the air. Faced with increasing obesity and rising diabetes rates, an emerging food justice movement is taking root: dynamic and passionate individuals are challenging the food industry, encouraging communities to “go back to the land” by creating sustainable eco-friendly gardens, advocating for healthier options in local supermarkets, supporting local farmer’s markets, avoiding highly processed fast foods, and cooking a healthier version of traditional soul food.

To learn more about the film, visit the companion website for *Soul Food Junkies* at http://www.pbs.org/independentlens/soul_food_junkies. Get detailed information on the film, watch preview clips, read an interview with the filmmaker, and explore the subject in depth with links and resources. The site also features a Talkback section, where viewers can share their ideas and opinions.

Facts and Figures

Obesity and African Americans

- African American women have the highest rates of overweight and obesity compared to other groups in the U.S. *About four out of five African American women are overweight or obese.*
- In 2010, African Americans were 1.4 times as likely to be obese as non-Hispanic whites.
- In 2010, African American women were 70 percent more likely to be obese than non-Hispanic white women.
- In 2007-2010, African American girls were 80 percent more likely to be overweight than non-Hispanic white girls.

Diabetes and African Americans

- African American adults are twice as likely to have been diagnosed with diabetes by a physician than non-Hispanic white adults.
- In 2008, African Americans were 2.2 times as likely as non-Hispanic whites to die from diabetes.

(From U.S. Department of Health and Human Services, Office of Minority Health)

About the Participants

Queen Afua is a wellness expert, nationally renowned herbalist, and certified holistic health specialist who practices from a uniquely Afrocentric spiritual perspective.

Will Allen is the founder of Growing Power's Community Food Center, where farmers of all ages and experience come to receive training and assistance in farming practices.

Christopher Barnes is a physical education teacher at St. Phillips Academy in Newark, New Jersey.

Norma Jean Darden is a former Wilhelmina model, as well as owner of Spoonbread, a restaurant and renowned catering company in New York City that is known for its cutting-edge multicultural cuisine.

Michaela Angela Davis is an image activist and a writer on urban style, race, gender, and hip-hop culture, seeking to liberate the narrow and misinformed image of women.

Lolis Eric Elie is a New Orleans-based filmmaker/writer and the author of *Smokestacks Lightning: Adventures in the Heart of Barbeque Country*.

Dr. Rodney Ellis, MD is a board-certified primary care internist committed to preventing such diseases as hypertension, diabetes, and heart disease.

Roderick Ephram is Peaches' son and business partner and is proud of the rich history and symbolism his mother's restaurant has in the city of Jackson, Mississippi.

Dick Gregory is a comedian and activist who developed an interest in vegetarianism in the 1970s.

Dr. Jessica B. Harris is a professor, food historian, and author of cookbooks documenting the foods and foodways of the African Diaspora.

Dr. Marc Lamont Hill is the associate professor of education at Columbia University and the host of the syndicated television show [Our World with Black Enterprise](#).

Frances Hurt is Byron's mother and confidante.

Jackie Hurt is Byron's Dad, who passed away of pancreatic cancer in 1994.

Tony Hurt is Byron's uncle who lives in Milledgeville, Georgia and grows his own fresh vegetables.

Steven Jackson is a Tougaloo College student who is concerned about obesity in the community.

Portia Jones is a Tougaloo College student who is concerned about obesity in the community.

Shantrelle P. Lewis is curator at the Caribbean Cultural Center African Diaspora Institute.

Chokwe Lumumba is an activist, attorney, human rights advocate, and the Jackson, Mississippi City Councilman.

Dr. Aletha Maybank is the assistant commissioner, NYC Dept. of Health & Mental Hygiene, in the Brooklyn District Public Health Office.

Dr. Leslie Burl McLemore, is a civil rights activist and political leader in Jackson, Mississippi, and the former interim president of Jackson State University.

Vonda McPherson is the owner of Vonda K's Catering in Newark, New Jersey.

Frank Montesana is the director of Eco SPACES Program.

Minister Abdul Hafeez Muhammad of the Nation of Islam serves as the New York Representative of the Honorable Minister Louis Farrakhan and the Minister of Muhammad Mosque No. 7 in Harlem.

Jenga Mwendo is a raw, vegan, personal chef and the founder/director of Backyard Gardeners Network in New Orleans.

Dr. Frederick Douglass Opie is a professor of history and foodways, with particular interest in Africa and African Diasporas, and the author of *Hog and Hominy*.

Ms. Peaches is the owner of Peaches, Jackson, Mississippi's original soul food restaurant, who serves up history along with delicious food.

Sonia Sanchez is an educator, author, and activist. She was also a pioneer in developing Black studies courses at what is now San Francisco State University, where she was an instructor from 1968 to 1969. She is author of more than a dozen books of poetry and published plays.

Dr. Leni Sorenson, Ph.D. is a culinary historian at Monticello in Charlottesville, Virginia, who has taught eighteenth century history by demonstrating its fireplace cookery in Southern museums for more than twenty years.

Bryant Terry is an [*eco chef*](#), food justice activist, and author of two critically acclaimed books: [*Vegan Soul Kitchen: Fresh, Healthy, and Creative African-American Cuisine*](#) and [*Grub: Ideas for an Urban Organic Kitchen*](#).

Marcia Weaver is a Mississippi resident and community leader.

Dr. Rani Whitfield, affectionately known as the “The Hip Hop Doctor,” is a family physician, contributor to the bestselling book, *Not In My Family: AIDS in the African American Community*, and the national spokesperson for the American Stroke Association.

Sherry Whitfield is Dr. Whitfield’s mom and one of his biggest supporters.

Baye Wilson is a planner, lawyer, activist, and executive director for Lincoln Park Coast Cultural District, Newark, New Jersey.

Kolu Zigbi is the program director of Sustainable Agriculture & Food Systems for the Jessie Smith Noyes Foundation and has been an active member of the Sustainable Agriculture and Food System Funders group.

About the Filmmaker

Byron Hurt is an award-winning documentary filmmaker, published writer, anti-sexist activist, and lecturer. Hurt is also the host of the Emmy®-nominated series, *Reel Works With Byron Hurt*. *The Independent* named him one of the “Top 10 Filmmakers to Watch” in 2011. His most popular documentary, *Hip-Hop: Beyond Beats and Rhymes*, premiered at the Sundance Film Festival and was later broadcast on *Independent Lens*. In 2010, MSNBC's TheGrio.com named *Hip-Hop: Beyond Beats and Rhymes* one of the “Top 10 Most Important African-American Themed Films of the Decade.” Hurt’s writing has been published in several anthologies and his work has been covered by *The New York Times*, *O Magazine*, *AllHipHop.com*, *NPR*, *CNN*, *Access Hollywood*, *MTV*, *BET*, *ABC News World Tonight*, and many other outlets.

About Independent Lens

Independent Lens is an Emmy® Award–winning weekly series airing on PBS. The acclaimed anthology series features documentaries and a limited number of fiction films united by the creative freedom, artistic achievement, and unflinching visions of their independent producers. *Independent Lens* features unforgettable stories about unique individuals, communities, and moments in history. Presented by the Independent Television Service (ITVS), the series is supported by interactive companion websites and national publicity and community engagement campaigns. *Independent Lens* is jointly curated by ITVS and PBS and is funded by the Corporation for Public Broadcasting, a private corporation funded by the American people, with additional funding provided by PBS and the National Endowment for the Arts. The series producer is Lois Vossen.

1. Byron Hurt, Producer/Director

Byron Hurt is the New York-based producer of the award-winning documentary and underground classic *I Am A Man: Black Masculinity in America* and *Moving Memories: The Black Senior Video Yearbook*. Hurt is a former Northeastern University football star and long-time gender violence prevention educator. For more than five years, he was the associate director and founding member of the Mentors in Violence Prevention program, the leading college-based rape and domestic violence prevention initiative for professional athletics. He is also the former associate director of the first gender violence prevention program in the United States Marine Corps.

In 1999, Hurt was the recipient of the Echoing Green Public Service Fellowship, an award given to ambitious young activists devoted to creating social change in their communities. Over the past decade, he has lectured at more than 100 college campuses and trained thousands of young men and women on issues related to gender, race, sex, violence, music, and visual media.

Other ITVS Work

- [Hip-Hop: Beyond Beats and Rhymes](#)
- September 1, 2012, 3:00 PM

New Movie Stirs Up Weighty Debate About Soul Food, Sodas and Health

By Neanda Salvaterra

B FRESH Photography and Media

Filmmaker Byron Hurt.

[Filmmaker Byron Hurt](#) has managed to make a documentary about how his soul-food-loving father died of pancreatic cancer and at the same time how America is battling obesity and weight-related diseases. "Soul Food Junkies," a 65-minute journey through the origins of America's love of fatty food, was prescreened this week at a theater at Lincoln Center in New York.

The show was preceded by a performance by socially conscious rap-duo Dead Prez, who took the audience to the gym with their music by extolling, "healthy is the new gangster."

Later a panel discussion ensued on everything from the popular resistance to the New York City soda-ban to whether it's problematic that yet another movie puts African-American dirty laundry on display.

Some years ago Mr. Hurt, a Long Island native who now lives in New Jersey with his wife and daughter, moved from working in PR to becoming a full-time filmmaker.

Coincidentally, it was his late father who told him that if he decided to be a filmmaker he should "just be committed to it." In his opening address Mr. Hurt credits those words with carrying him through. "Every time I got rejected for a grant my father's words stood in my mind."

Mr. Hurt's most popular work to date has been the 2006 film "Hip Hop: Beyond Beats and Rhymes" which showed at the Sundance Film Festival and later on Independent Lens, the Emmy award-winning PBS series.

His current flick opens with Mr. Hurt introducing his father and listing, in sumptuous detail, the grits, eggs, cheese and pork-stacked sandwiches his father liked to eat. Uneasy laughter filtered through the theater as the image of a loaded sandwich, at first tempting, left the audience a bit queasy.

The big screen went on to show how at first the energetic looking senior Mr. Hurt became overweight and then ravaged by cancer and gaunt. One of the risk factors associated with developing pancreatic cancer is eating fatty foods, including pork and processed meats. In the movie Mr. Hurt goes on to answer the difficult the question – did soul food kill his father?

In his journey to find the answer Mr. Hurt blends gravity with levity and ventures into the Deep South to explore the origins of old-fashioned, home-cooked soul food; contrasting it with how processed foods have changed the nutritional value of produce.

In a country where the Center for Disease Control and Prevention estimates that more than one-third of U.S. adults are overweight, Mr. Hurt tries to offer insight in to what has gone wrong in the food supply-chain as well as what America needs to do in order reverse the descent into obesity.

A healthy debate about the state of African-American wellness followed the screening. Prominent African-American figures appeared in the documentary and in the live-panel discussion, among them the Assistant Commissioner of Health for New York City Dr. Aletha Maybank, Activist and Poet Sonia Sanchez.

During Q&A, an audience member stood up and asked the panelists why black people are so skeptical about the New York City large-soda ban.

Panelist and Author Marc Lamont Hill answered that Americans have a healthy distrust of government. Mr. Hill continued by saying that government bans are often ineffective as “the government does not invest in providing people with a healthier alternative.”

Dr. Maybank pointed to government bans and awareness campaigns that have worked and argued that the national anti-smoking campaign and the indoor smoking ban in New York have lowered the smoking rates. Dr. Maybank ventured that, “policy is not the only solution,” as people need to make a personal decision to change their habits.

When asked whether he was concerned about depicting black people as problem laden, Mr. Hurt responded that while some people worried he was going to denigrate black people he was striving to show African -Americans in all “their complexity and humanity.”

The event closed with much appreciated and moderate portions of soul food by SoulFixins. “Soul Food Junkies” will broadcast nationally on Independent Lens on PBS on January 14, 2013.

[Correction: Comedian Dick Gregory appeared in the film, he was not on the panel, as an earlier version of this post stated.]

Film “Soul Food Junkies” Examines African American Cuisine and Culture

[Anna Mindess](#) | June 25, 2012 | [6 Comments](#)

[“Soul Food Junkies” 2012 Trailer](#) from [Byron Hurt](#).

Mac and cheese oozing buttery-goodness, thickly-crusting golden fried chicken, greens swimming in pork fat, chunky ribs slathered in smoky sauce, red velvet cake sporting an inch of icing. Are these a cherished part of African American culture or a recipe for an early death? The answer is both, as last Thursday’s West Coast premiere of [Byron Hurt](#)’s movie [Soul Food Junkies](#) vividly demonstrated. The screening at the [Oakland School for the Arts](#) was co-sponsored by KQED and [the HUB](#). The event closed the [The Oakland Innovation Film Lab](#) and was followed by a panel discussion with local food activists and a spread of treats from [Souley Vegan Restaurant](#) in Oakland. All three aspects of the evening were enthusiastically received by the young, artistic-looking, urban, mostly African American crowd

Souley Vegan's Tamearra Dyson and a plate of fried okra

In this documentary film, selected by KQED's [Independent Lens Series](#) to air in the upcoming 2012-13 season, Hurt uses his own family's story as a through-line, centering on his father's unflagging devotion to the artery-clogging classic dishes in the soul food repertoire. Hurt recalls that growing up he wanted to be just like his "Pops" and copied his Sunday breakfast ritual of grits and eggs, smothered with cheese, salt pork and bacon. After college, Hurt, (as well as his sister and mother) altered their diets. But, his father continued to gain weight, refusing to change his eating habits, even in the face of the pancreatic cancer that ultimately took his life at an early age.

Hurt's personal story is flanked throughout the film by commentary from a range of historians, scholars, soul food chefs, doctors, and everyday folk who illuminate the cultural complexities in the African American relationship to food. "Soul food is a repository for our history," says one.

Discussions about food in the historical context of slavery and the Jim Crow era help to illuminate the subject. Slavery was an economic institution and slaves had to be fed enough to survive the long voyage. Once here, some were expected to grow their own food and others hunted and fished like they did back in Africa. Also, female slaves were doing the cooking for the people in the big house and taking care of the children. “The hand of the African in the pot transformed Southern cooking,” comments one food expert. “Survival food for slaves became delicacies.”

“Slaves did what they needed to do to survive and make it through harsh times,” explains Hurt. “Then that way of cooking got passed down from generation to generation. And today there is a reluctance to let go of the vestiges of the way of life of our forefathers and foremothers, even though things have changed: foods are now processed and full of chemicals and we’re not as active as previous generations.”

Fried chicken. Photo: Shawn Escoffery

Hurt’s mother describes the reasons she always prepared box lunches for the family to eat on their annual drives from their home in Long Island to Georgia. Because of Jim Crow laws, Black people could not be sure of finding hotels or restaurants that would serve them during road trips and so routinely brought hearty lunches of fried chicken and sides to keep them satisfied until they reached their destination.

More recent history shows that there has been a movement for healthy food awareness in African American culture for many years. “The best moments of the black freedom struggle, was with organizations like the [Black Panthers](#),” comments a food historian.

“They understood the relationship of developing a Black nation and the necessity of developing a healthy diet.”

Others interviewed in the film, however, are still very attached to Soul Food (the term was first coined in the 60s) and find creative rationalizations to keep eating it, such as, “Eve was made out of Adam’s rib, so ribs must be good.”

Ribs, cabbage, rice, and potato salad on the side. Photo: Shawn Escoffery

A poignant scene has Hurt stopping by some tailgating partiers at Mississippi’s Jackson State University. The affable group of guys shows Hurt their “Junk Pot”—a huge stock pot filled with corn, pigs ears, pig feet and “everything else that’s not good for you.” With classic Southern hospitality, they invite him to have a sample. Hurt, who has stopped eating pork, doesn’t wish to offend these gentlemen, and so delicately extracts a small cob of corn to taste. This ploy does not escape the partiers who insist he take some meat. Hurt finally does sample a dripping turkey neck and reluctantly admits how delicious it is.

Educating any cultural group about the unhealthiness of treasured comfort food is a challenge because the concept of “comfort” connects us to foods that mom or grandma made and even fed us with her own hands. This primal, sensory gratification exists on an emotional, pre-verbal level, which does not speak the rational language of blood pressure screenings. In 2010, [Saul’s Deli in Berkeley](#) engaged in a similar debate and dialogue regarding nostalgia for “real” deli food (e.g. mile-high pastrami sandwiches) vs. the wisdom of sustainability.

As a woman in **Soul Food Junkies** put it simply, “It’s comfort food, you eat it and it makes you feel better.”

Yet, in the face of staggering statistics of diabetes, high blood pressure, and certain types of cancer rampant the African American community, food experts in the film comment on the urgent need to increase awareness and make changes now, before it’s too late.

“If you want to wipe out an entire generation of people and engage in a 21st century genocide, all you have to do is to continue doing what we’re doing and deprive people of access to healthy food.”

Food justice, food deserts, lack of access to healthy food and the proliferation of fast food all play a critical role in this discussion. As one food scholar puts it, “In America, there is a class-based apartheid in the food system.” Hurt realizes that traditions, especially those that speak to times of family togetherness and comfort, are resistant to change. Instead of quitting classic soul food dishes cold turkey, some cooks in the film choose to tweak traditional recipes, like making oven-baked, skinless chicken instead of deep-fried. “We have to make it a part of popular culture. We have the power to change and if we don’t, we’ll be sick and die.”

[Soul Food Junkies](#) makes clear that hope for the future rests with the children. One of the last shots in the film is a group of African American elementary school children from [St. Philips Academy](#) in Newark, New Jersey. The school’s “family-style lunch program, rooftop garden, teaching kitchen and science lab encourage an understanding of sustainability from seed to table.” We see the children yell happily, “Vegetables are Soul Food!”

Hurt’s last film, [Hip-Hop: Beyond Beats and Rhymes](#), an award-winning documentary, was also selected for Independent Lens. It examines “masculinity and manhood in rap and hip-hop, where creative genius collides with misogyny, violence and homophobia, exposing the complex intersections of culture and commerce.”

Filmmaker Byron Hurt. Photo: Rebecca Bfresh McDonald

INTERVIEW WITH BYRON HURT

BAB briefly interviewed [Byron Hurt](#) by phone, while he was attending the [American Black Film Festival](#) in Miami where [Soul Food Junkies](#) won Best Documentary.

First you took on hip-hop and now soul food, are you trying to change African American culture?

I'd say I'm trying to make the culture better and stronger and challenge people to think critically about their culture.

What is your goal?

To challenge and inform people's thinking. I'm trying to create tools that inspire and educate so there can be a transformation and evolution to greater self-awareness. I used myself and my family as examples of what happens when you decide to change your diet and when you don't. There might be many people out there who have been

wanting to change, but need a nudge or some inspiration. Or maybe they want to help a family member or co-worker to change.

Isn't comfort food hard to be rational about?

It is a very hard thing. I may have underestimated how hard it is. I saw with my own eyes that despite all the health challenges, it was still difficult for my father to change the way he ate.

What inspired you personally to change your diet?

It was my sister who set the first example in my family when she changed to a plant-based diet and I saw how healthy she looked. I had started to gain weight in my late 20s and early 30s. I realized that not being involved in athletics anymore [Hurt was a football quarterback in college] I couldn't continue to eat and eat and eat the same way I had been. So I changed my diet and lost weight and felt better. My mom was more open than my father. She was a nurturer. She changed the way she cooked because she wanted to make us happy.

LOCAL RESPONSE FROM PANEL

Closer to home, the panel of food activists after the Oakland screening of **Soul Food Junkies** said much to stir up the crowd.

Aekta Shah of I-SEED at Harvard. Photo courtesy of Aekta Shah

Aekta Shah, who works with [I-SEED](#) — The Institute for Sustainable Economic, Educational, and Environmental Design, described two exciting projects. In 2011, about 30 high school students from Oakland, Richmond and San Leandro hit the streets to

check out the statistics from the Alameda County Department of Public Health report that there were about 100 grocery stores in Oakland. First the students had to come up with their own definition of “grocery store.” Does that mean it carries fresh produce? Skim, 1% and 2% milk, instead of just whole milk? A certain ratio of healthy to junk food? Affordable choices? Then they formed teams and walked through stores in their own neighborhoods, documenting what they found, recording audio testimonials, taking photos of the shelves. The students uploaded their data and photos onto a Google-map-like interface and ultimately shared their findings with representatives of Alameda County Public Health Department to begin a dialogue around community-based solutions to these issues of food access. In a related follow up, [I-SEED](#) is in conversation with [California FreshWorks](#) around partnering to help finance owners of neighborhood liquor stores to transform their stores into grocery stores stocking healthy food.

Eco-chef and author Bryant Terry. Photo: Jennifer Martin

Eco-chef, food activist and author of several [vegan soul food cookbooks](#), [Bryant Terry](#) spoke eloquently both as a commenter in Hurt’s film as well as a panelist. The problem, says Terry, is not soul food per se, but the industrialization of our food supply. The industrial food complex spends billions of dollars trying to convince people to eat food that’s the worst for them: highest in fat and sugar.

[Terry](#), who moved to Oakland in 2006 for its natural beauty and calls the Bay Area “my spiritual home,” points out that, “Eating close to the land is not a new invention, African Americas have been green, with aunties and grandmothers who grew their own food for generations. You can still be a “brother of color and eat healthy. You don’t have to be a crunchy-granola, Birkenstock-wearing hippie.”

“When people say African American cuisine, they think it’s synonymous with Soul Food, the deep-fried fatty meats like fried chicken and sugary desserts like red velvet cake — which used to be just for holidays and celebrations. I’m not necessarily trying to discard those completely but get people to recognize these are only a part of our food ways. Things have changed over the past 40-50 years. My grandparents had an urban farm. They grew vegetables, fruits and nuts. Any dietician would tell you we should all be eating more fruit and vegetables. Somehow growing food has taken on the meaning of being backward and just country folk. But it is vital to our society.”

“We are in a war!,” declared Terry, “If people are not aware and do not learn how to grow their own food they will be starving in a few decades. Corporations like Whole Foods are not the answer. What’s important is that people empower themselves to be self-sufficient!”

Related posts

whatsonyourplateproject.org/

- [Your Bay Area Vegan Thanksgiving Event and Meal Guide](#)
- [Top 12 Vegan Ways to Celebrate the Holidays in the Bay Area](#)
- [SF Vegan Bakesale: Eat Cake, Save Animals](#)
- [Gluten-Free Vegan Options in the Bay Area: Yes, They Are Out There](#)
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