

Transracial Parenting & Ethnic Holidays

Merging and Creating New Traditions

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Hardeman-Fisher Model *(Yours, theirs, & ours)*

This is an outline of how to research and integrate ethnic holidays from your child of color's birth culture into you family.

Basic Elements of the Model

- A holiday you celebrate this is similar
- History/background of the ethnic holiday
- Values and principles being taught or celebrated
- How the holiday is celebrated
- Ethnocentric pits
- Merging and creating something new

Yours

- What holiday to you celebrate that is equivalent to this ethnic holiday?
 - What are the associated values and principles being taught or celebrated?
 - How do you celebrate this holiday?

Theirs

- History/background of the ethnic holiday
 - Values and principles being taught or celebrated
 - How the holiday is celebrated

Ethnocentric pits

- What aspects of this holiday make me uncomfortable?
 - Why might I be unwilling to incorporate this ethnic holiday into my family traditions?
 - What aspects of this holiday trigger a sense ethnocentricity in me?

Ours

- Merging and creating something new
 - How can we combine the traditions of this similar ethnic holiday with my own family traditions?
 - What can we do to incorporate a completely new set of holiday into our family culture?

HISTORY OF JUNETEENTH

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Juneteenth is the oldest known celebration commemorating the ending of slavery in the United States. Dating back to 1865, it was on **June 19th** that the Union soldiers, led by **Major General Gordon Granger**, landed at **Galveston, Texas** with news that the war had ended and that the **enslaved were now free**. Note that this was **two and a half years after** President Lincoln's **Emancipation Proclamation** - which had **become official January 1, 1863**. The Emancipation Proclamation had little impact on the Texans due to the minimal number of Union troops to enforce the new **Executive Order**. However, with the **surrender of General Lee in April of 1865**, and the **arrival of General Granger's regiment**, the **forces** were finally strong enough to **influence and overcome the resistance**.

Later attempts to explain this **two and a half year delay** in the receipt of this important news have yielded **several versions** that have been handed down through the years. Often told is the story of a messenger who was **murdered** on his way to Texas with the news of freedom. Another is that the news was **deliberately withheld** by the enslavers to maintain the labor force on the plantations. And still another is that federal troops actually waited for the slave owners to reap the benefits of **one last cotton harvest** before going to Texas to enforce the Emancipation Proclamation. All of which, or neither of these version could be true. Certainly, for some, **President Lincoln's authority** over the rebellious states was in question. For whatever the reasons, conditions in Texas **remained status quo** well beyond what was statutory.

General Order Number 3

One of General Granger's first orders of business was to read to the people of Texas, **General Order Number 3** which began most significantly with:

"The people of Texas are informed that in accordance with a Proclamation from the Executive of the United States, all slaves are free. This involves an absolute equality of rights and rights of property between former masters and slaves, and the connection heretofore existing between them becomes that between employer and free laborer."

The **reactions to this profound news** ranged from pure **shock** to immediate **jubilation**. While many lingered to learn of this new employer to employee relationship, many left before these offers were completely off the lips of their former 'masters' - attesting to the varying conditions on the plantations and the realization of freedom. **Even with nowhere to go**, many felt that leaving the plantation would be their first grasp of freedom. North was a logical destination and for many it represented true freedom, while the **desire to reach family members in neighboring states** drove the some into Louisiana, Arkansas and Oklahoma. Settling into these new areas as free men and women brought on new realities and **the challenges of establishing a heretofore non-existent status for black people in America**. Recounting the memories of that great day in June of 1865 and its festivities would serve as motivation as well as a release from the growing pressures encountered in their new territory. The celebration of **June 19th** was coined "**Juneteenth**" and grew with more participation from descendants. **The Juneteenth celebration**

was a time for reassuring each other, for praying and for gathering remaining family members. Juneteenth continued to be highly revered in Texas decades later, with many former slaves and descendants making an **annual pilgrimage back to Galveston** on this date.

Juneteenth Festivities and Food

A range of activities were provided to entertain the masses, many of which continue in tradition today. **Rodeos, fishing, barbecuing and baseball** are just a few of the typical Juneteenth activities you may witness today. Juneteenth **almost always focused on education and self-improvement**. Thus, often **guest speakers** are brought in and the elders are called upon to recount the events of the past. **Prayer services** were also a major part of these celebrations.

Certain foods became popular and subsequently synonymous with Juneteenth celebrations such as **strawberry soda pop**. More traditional and just as popular was the barbecuing, through which Juneteenth participants could **share in the spirit** and aromas that their ancestors - the newly emancipated African Americans, would have experienced during their ceremonies. Hence, the **barbecue pit** is often established as the **center of attention** at Juneteenth celebrations.

Food was abundant because everyone prepared a *special* dish. Meats such as lamb, pork and beef which not available everyday were brought on this special occasion. A true Juneteenth celebrations left visitors well satisfied and with enough conversation to last until the next.

Dress was also an important element in early Juneteenth customs and is often still taken seriously, particularly by the direct descendants who can make the connection to this tradition's roots. **During slavery there were laws on the books in many areas that prohibited or limited the dressing of the enslaved**. During the initial days of the emancipation celebrations, there are accounts of former slaves **tossing their ragged garments** into the creeks and rivers to **adorn clothing** taken from the plantations **belonging to their former 'masters'**.

Juneteenth and Society

In the early years, little interest existed outside the African American community in participation in the celebrations. In some cases, there was **outwardly exhibited resistance by barring the use of public property for the festivities**. Most of the festivities **found themselves out in rural areas** around rivers and creeks that could provide for additional activities such as **fishing, horseback riding and barbecues**. **Often the church grounds was the site for such activities**. Eventually, as African Americans became land owners, land was donated and dedicated for these festivities. One of the earliest documented land purchases in the name of Juneteenth was organized by **Rev. Jack Yates**. This fund-raising effort yielded \$1000 and the purchase of **Emancipation Park in Houston, Texas**. In **Mexia**, the local Juneteenth organization purchased **Booker T. Washington Park**, which had become the Juneteenth celebration site in 1898. There are accounts of Juneteenth activities being interrupted and halted by white landowners demanding that their laborers return to work. However, it seems most allowed their workers the day off and some even made donations of food and money. **For decades these annual celebrations flourished**, growing continuously with each passing year. In Booker T. Washington Park, as many as **20,000 African Americans once flowed through** during the course

of a week, **making the celebration one of the state's largest.**

Juneteenth Celebrations Decline

Economic and cultural forces provided for a decline in Juneteenth activities and participants beginning in the early 1900's. Classroom and textbook education in lieu of traditional home and family-taught practices stifled the interest of the youth due to **less emphasis and detail on the activities of former slaves.** Classroom textbooks proclaimed Lincoln's Emancipation Proclamation of January 1, 1863 as the date signaling the ending of slavery - and **little or nothing on the impact of General Granger's arrival on June 19th.**

The Depression forced many people off the farms and into the cities to find work. In these urban environments, employers were less eager to grant leaves to celebrate this date. Thus, **unless June 19th fell on a weekend or holiday, there were very few participants available.** July 4th was the already established Independence holiday and a rise in patriotism steered more toward this celebration.

Resurgence

The **Civil Rights movement of the 50's and 60's yielded both positive and negative results for the Juneteenth celebrations.** While it pulled many of the African American youth away and into the struggle for racial equality, many linked these struggles to the historical struggles of their ancestors. This was evidenced by student demonstrators involved in the Atlanta civil rights campaign in the early 1960's, whom wore Juneteenth freedom buttons. **Again in 1968, Juneteenth received another strong resurgence through Poor Peoples March to Washington D.C..** Rev. Ralph Abernathy's call for people of all races, creeds, economic levels and professions to come to Washington to show support for the poor. **Many of these attendees returned home and initiated Juneteenth celebrations in areas previously absent of such activity.** In fact, **two of the largest Juneteenth celebrations** founded after this March are now held in **Milwaukee and Minneapolis.**

Texas Blazes the Trail

On **January 1, 1980,** Juneteenth became **an official state holiday** through the efforts of **Al Edwards,** an African American state legislator. The successful passage of this bill marked Juneteenth as the first emancipation celebration granted official state recognition. **Edwards has since actively sought to spread the observance of Juneteenth all across America.**

Juneteenth In Modern Times

Today, Juneteenth is enjoying a **phenomenal growth rate** within communities and organizations throughout the country. Institutions such as the **Smithsonian,** the **Henry Ford Museum** and others have begun **sponsoring Juneteenth-centered activities.** In recent years, a number of local and national Juneteenth organizations have arisen to take their place along side older organizations - all with the mission to **promote and cultivate knowledge and appreciation of**

African American history and culture.

Juneteenth today, **celebrates African American freedom and achievement**, while encouraging **continuous self-development** and **respect for all cultures**. As it takes on a **more national, symbolic and even global perspective**, the events of 1865 in Texas are not forgotten, for **all of the roots tie back** to this fertile soil from which **a national day of pride is growing**.

The **future of Juneteenth looks bright** as the number of cities and states creating Juneteenth committees continues to increase. Respect and appreciation for all of our differences grow out of exposure and working together. Getting involved and supporting Juneteenth celebrations creates new bonds of friendship and understanding among us. This indeed, brightens our future - and that is the *Spirit of Juneteenth*.

History of Juneteenth ©JUNETEENTH.com

Source: www.juneteenth.com/history.htm

Day of the Dead, Día de los Muertos



The Day of the Dead, Dia de los Muertos, a festival celebrating the reunion of dead relatives with their families, November 1st and 2nd.

Every year, on November 1st (All Saints Day) and 2nd (All Souls Day), something unique takes place in many areas of Mexico: Day of the Dead festivities.

In Spanish, All Saints Day and All Souls Day are known as El Dia de Todos los Santos and El Dia de los

Muertos, respectively. While it's strange for most of us to accept the fact that "death" and "festivities" can go hand-in-hand, for most Mexicans, the two are intricately entwined. This all stems from the ancient indigenous peoples of Mexico (*Purepecha, Nahua, Totonac and Otomi*) who believed that the souls of the dead return each year to visit with their living relatives - to eat, drink and be merry. Just like they did when they were living.

Tempered somewhat by the arrival of the Spaniards in the 15th century, current practice calls for the deceased children (little angels) to be remembered on the previous day (November 1st, All Saints Day) with toys and colorful balloons adorning their graves. And the next day, All Souls Day, adults who have died are honored with displays of the departed's favorite food and drinks, as well as ornamental and personal belongings. Flowers, particularly the *zempasuchil* (an Indian word for a special type of marigold) and candles, which are placed on the graves, are supposed to guide the spirits home to their loved ones.

Other symbols include the elaborately-decorated *pan de muerto* (a rich coffee cake decorated with meringues made to look like bones), skull-shaped candies and sweets, marizpan death figures and *papier mache* skeletons and skulls. (the Nahua speaking peoples of pre-columbian Mexico saw the skull as a symbol of life - not death.) Today, these macabre symbols and other similar items fill the shops and candy stalls by mid October. During this time, homes are often decorated in the same manner as the graves.

This may all seem morbid and somewhat ghoulish to those who are not part of that culture. But, for Mexicans who believe in the life/death/rebirth continuum, it's all very natural. This is not to say that they treat death lightly. They don't. It's just that they recognize it, mock it, even defy it. Death is part of life and, as such, it's representative of the Mexican spirit and tradition which says: "Don't take anything lying down - even death!"



First the graves and altars are prepared by the entire family, whose members bring the departed's favorite food and drink. Candles are lit, the ancient incense *copal* is burned, prayers and chants for the

dead are intoned and then drinks and food are consumed in a party/picnic-like atmosphere. At 6:00 pm, the bells begin to ring (every 30 seconds), summoning the dead. They ring throughout the night. At sunrise, the ringing stops and those relatives who have kept the nightlong vigil, go home.

The most vivid and moving *Day of the Dead* celebrations take place on this island of *Janitzio* in *Lago de Patzcuaro*. Here, at the crack of dawn (on November 1st) the Purepechan Indians get the festivities going with a ceremonial duck hunt. At midnight, the cooked duck and other zesty edibles are brought to the cemetery in the flickering light of thousands of candles. Those visitors who come are in for an awesome spectacle as the women pray and the men chant throughout the chilly night. Other candle-lit ceremonies take place in the nearby towns of *Tzintzuntzan* (the ancient capital of the Purepechan people), *Jarauaro* and *Erongaricuaro*. If you're thinking of witnessing this annual spectacle next year, it's best to make reservations right now since available hotels do fill up quickly.



Editor's Note - Most of the nation celebrates El Dia de los Muertos, but here's a list of Mexican cities & villages which are well-known for their observance of the celebrations; [Oaxaca](#), [Patzcuaro](#) (Michaocan), Huejutla (State of Hidalgo), Chiapa de Corzo (Chiapas), Jesus Maria (Nayarit), Mixquic (Federal District) and even Tecate (Baja California). • Story compiled and written by [Marvin H. Perton](#)

Source: <http://www.mexonline.com/daydead.htm>

Happy Day of the Dead! - Story by Thomas Whittingslow

The exuberance of Mexican hospitality takes on a special flare between October 29 and November 2nd, during "Dias de los Muertos" or the Day of the Dead celebration.

The festival typically begins around the 28 or 29th of October with a trip to the market for bundles of flowers, foods and spices. Special cooking classes are held to help celebrants prepare the succulent dishes preferred by the departed. These often include black *mole* with chicken or turkey, and duck when it's available. *Pan de Muerto* (Bread of the Dead), flavored with anise or ground cinnamon, is a staple and the recipe varies from village to village. Once baked, the final loaf takes the shape of a skull decorated with icing or shapes of favorite items of the departed. Drinks are not overlooked - tequila, refrescos of all kinds, and traditional atole, an ancient drink made from corn meal and water, flavored with various fruits. Garnishes include red corn, pumpkin and scattered campastuchil petals leading from the door to the family altar.

The indigenous people of Mexico believed that souls do not die but they are merely resting in Mictlan (Place of Death). For them life was just a fleeting moment and unlike the Catholic belief of purgatory, Mictlan was a dark place, but not somber. The departed spirits were not waiting for judgment or resurrection, but for an opportunity to revisit their homes and loved ones. While the spirits cannot be seen, their presence is certainly felt. Therefore, it behooves their families to put on their best by offering the departed their favorite music, food and to visit with them.

Lights and flowers play a significant part. As the spirits leave Mictlan, they disperse through the mountains, plateaus and barrancas on sort of an annual getaway. In order to make their journey pleasant one, relatives light candles throughout the night to help them find their way home. Fragrant flowers that emit a pleasant scent into the night air, like marigolds and cempascuchitl are strewn in pathways to guide the souls to the feast that awaits them back home.

The fact that this tradition falls on Halloween is no coincidence. When the Spanish conquered Mexico celebrating the dead was so deeply rooted that they incorporated it into their "All Saints Day." Differing from the more somber holiday imposed by the Catholics, the pre-Hispanic Day of the Dead is a happy event, where death takes on a friendly aspect, as joyful as a visit from an old friend. Children do not see it as frightening or strange. You'll realize this when you see five year olds' eyes light up while reaching for a skull-shaped candy, proclaiming "Que Preciosa! In some of the villages around Janitzio the ritual is similar our Halloween "Trick or Treat." During the early evening ritual flowers, fruit and squash are placed on the rooftops and hidden around the fields. Teenage boys in facemasks "steal" the goodies to take home where the "loot" is cooked in a large pot and served to the participants of the vigil.

One of the most touching aspects of the celebration is to see sleepy-eyed children arrive on November 1st for the Vigil of the Angelitos or Little Angeles." Since early childhood they have been prepared for this occasion, one that teaches them love and respect for the departed as well as awareness of their cultural roots. Little girls dressed in their finest colored skirts and shiny shoes begin a three-hour vigil under the supervision of their mothers. Fathers and brothers typically watch from a distance as the girls carry flowers and lighted candles to the cemetery. Their altars are adorned with toys made of wood or straw, favorite fruits, and photographs of their heroes. The food is less spicy than that prepared for the adults. "In our land, when a child dies, parents should willingly give up the soul to heaven with a good attitude because he or she is considered a little angel. This is the reason people light fireworks and don't cry, allowing the child to enter paradise and elude the departed souls from coming back (home) to collect tears."

Around mid-morning the vigil of infants is lifted, leaving the graves covered with flowers, candle wax and toys. The food is removed and the family returns home to begin preparation for the night celebration to mark the arrival of the departed adults. In a room where statues of the saints are displayed, an altar is built with the symbol of a cross and a more ancient shape of a square, bisected with spokes of cempazuchitl (yellow marigold, symbol of death). Copal indigenous incense is burned throughout the night. Around midnight a bell is rung to reawaken the slumbering souls to let them know their feast is ready. The celebrants quietly proceed to the cemetery with their offerings. In the high plateaus it's often cold; fires have to be lit and warm drinks are passed around. In silence, the family cleans and decorates the headstones, preparing to spend the night burning incense, lighting candles, and sharing memories about their departed loved ones. Foreign visitors are usually welcomed at the cemetery and into the home long as they are respectful of the spiritual tradition.

With the first rays of dawn, weary vigilantes face the sun, anticipating its warmth and the blessings of another day of life. Families straggle home in small groups, leaving the cemetery with a few flickering candles. Eventually the young men collect the offerings and deliver them to the church or a central location for distribution. Of course the spirits don't consume the offrendas, but they evidently appreciate them. Once the departed have tasted the essences, there are plenty of the living eager to devour the remaining candy skulls, pan de muerto and chicken mole.

One of the most significant characteristics of primitive man is the ritual dedicated to their ancestors. Without this there would be no great pyramids, obelisks or records of their passing. It is the very fabric of history and civilization. The culture that settled in central Mexico is not much different from the Egyptians in the priority it gave to honoring its dead. After five centuries, the custom survives. Now, as Mexican-Americans have undergone a cultural reawakening it has become an important "cross-over" holiday. As the festival evolves it's amusing to see the influence of pop culture and technology: Christmas lights, plastic floral arrangements, even "Big Gulp" refreshments take their place at the gravesite. Yet none of this diminishes the love that goes into this ancient Aztec celebration.

Day of the Dead is celebrated throughout Mexico and in several southwestern states as well. As thousands of Mexican-Americans make the pilgrimage back across the border to honor their ancestors, an increasing number of visitors from the United States and Europe flock to San Miguel Allende, Oaxaca, Hermosillo and the villages along Lake Patzcuaro for this unforgettable cultural experience. Those wishing to visit any major Mexican city during the Day of the Dead need to make reservations in advance, as hotels are often booked.

***Editor's Note:** Award winning writer Tom Whittingslow is available for editorial and public relations assignments throughout Mexico. His travel articles have appeared in America West, Florida International and a variety of national publications. You can e-mail Thomas at atrio@dakotacom.net.*

Source: <http://www.mexonline.com/amigonews/00october.htm>

Hoppin' John Supper

1 cup uncooked converted rice	1 cup diced carrots
1 can (about 14-ounces) fat-free reduced sodium chicken broth	$\frac{3}{4}$ cup thinly sliced celery with tops
$\frac{1}{4}$ cup water	3 cloves garlic, minced
1 pkg. (16-ounces) frozen black eyed peas, thawed	12 oz. reduced-sodium lean fully cooked ham, cut into $\frac{3}{4}$ inch pieces
1 tb. vegetable oil	$\frac{3}{4}$ tsp. hot pepper sauce
1 cup chopped onion	$\frac{1}{2}$ tsp. salt

Combine rice, chicken broth and water in large saucepan; bring to a boil over high heat. Reduce heat; cover and simmer 10 minutes. Stir in black-eyed peas; cover and simmer 10 minutes or until rice and peas are tender and liquid is absorbed. Meanwhile, heat oil in large skillet over medium heat. Add onion, carrots, celery and garlic; cook and stir 15 minutes or until vegetables are tender. Add ham; heat through. Add hot rice mixture, pepper sauce and salt; mix well. Cover; cook over low heat 10 minutes. Sprinkle with parsley and serve with additional pepper sauce if desired. Serve as a main or side dish.

Yields 8 servings.

Recipe from *Healthy Recipes for the Holidays* published by LW Press.

Ethnic Origin: Southern African Americans. New Year's Day dish.

Champurrado (Chocolate Atole)

3 cups of water	$\frac{1}{2}$ disk Mexican chocolate, chopped (Abuelita or Ibarra chocolate)
2 cinnamon sticks	3 oz. piloncillo, chopped or $\frac{1}{2}$ cup packed brown sugar
1 anise star	
$\frac{1}{4}$ cup masa harina	
2 cup milk	

In a large saucepan boil water with two cinnamon sticks and anise star. Remove from the heat, cover and let the cinnamon sticks and anise star steep for about 10 minutes. Remove the cinnamon sticks and anise star, return to low heat and slowly add the masa harina to the warm water, whisking until combined. Add milk, chocolate, and piloncillo (or packed brown sugar). Heat over medium heat just until boiling; reduce heat. Simmer, uncovered, about 10 minutes or until chocolate is completely melted and sugar is dissolved, whisking occasionally. Serve immediately.

Yields 6 (4-ounce) servings

Recipe from muybuenocookbook.com

Ethnic Origin: Mexico. *Real Mexican hot chocolate doesn't include spices like cayenne pepper. The Mexican chocolate used typically has a blend of ground chocolate, cinnamon, sugar, and sometimes ground almonds. Champurrado is a chocolate based atole.

Chinese Almond Cookies

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|------------------------|-----------------------------|
| 1 cup butter, softened | 1 cup ground almonds |
| 1 cup sugar | 1 ½ cups sifted flour |
| 2 tsp. vanilla extract | 1 egg yolk, slightly beaten |

Preheat oven to 350 degrees. Cream butter and sugar together. Blend in vanilla extract and ground almonds. Slowly add flour. Form dough into a ball and refrigerate 1 hour. Roll out the ½ inch thick on a lightly floured board. Turn a glass upside down and dip edge in flour. Cut out as many rounds of dough as you can. Use the toothpick to make a flower or leaf design on the tops of unbaked rounds. Brush tops with the beaten egg yolk to make a shiny glaze. Bake on a greased cookie sheet 15 minutes.

Recipe from *A Visit to China* by Mary Packard and illustrated by Benrei Huang.

Ethnic Origin: China

*These “moon” cookies are a substitute for “moon” cakes, which are traditionally eaten during the Mid-Autumn Festival – one of the 4 most important Chinese festivals.

Strawberry Cake

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|----------------------------|-----------------|
| 1 box white cake mix | 1 cup salad oil |
| 3 tb. flour (heaping) | 4 eggs |
| 1 pkg. strawberry gelatin | ½ cup water |
| ½ pkg. frozen strawberries | |

Mix cake mix, flour, and gelatin. Add oil. Beat in eggs. Add water and strawberries. Mix well. Bake in greased tube pan 35 to 40 minutes in 350 degree oven. Frost with the following icing.

Icing

- | | |
|-----------------------------|---------------------|
| ½ stick butter | ½ pkg. strawberries |
| About 2 cups powdered sugar | |

Melt butter with ½ package strawberries. Mash in. Mix the powdered sugar until spreading consistency.

Mrs. Gerald Byars

Recipe from *River Roads Recipes* published by Junior League Baton Rouge.

Ethnic Origin: Southern African Americans. Great addition to any holiday feast.

Doro Wat

1 broiler chicken, 2-3 lbs., cut in 8 pieces with skin removed	juice of one lemon
2 cups onion, chopped	2 tb. tomato paste
¼ cup butter	4-6 whole hard boiled eggs, shells removed
1 cup chicken broth	1 tsp. each of ginger, paprika, cayenne pepper, garlic, salt, and black pepper
1 cup water	

Make several cuts in each of the chicken pieces with a knife. Put the chicken in a bowl with the lemon juice, salt, and 1 cup of water. Put in the refrigerator. Let the chicken soak for 15-30 minutes. Put the butter in a stew pot, add the onions, and cook them until they are browned. Add the spices, tomato paste, and broth. Dry the chicken parts and add them to the stew pot. Cover the pot and cook on low for 20 minutes. Add the hard boiled eggs. Spoon the sauce over the eggs. Cook covered on low until the chicken is done and the sauce has thickened, about 10-20 minutes. Serve over injera or other flat bread.

Yields 4-6 servings

Recipe from *Foods of Ethiopia* by Barbara Sheen published by Kidhaven Press/Gale Cengage Learning.

Ethnic Origin: Ethiopia. Christmas dish that is eaten with injera. Injera is used as a utensil.

Injera

¼ cup teff flour	a pinch of salt
¾ cup all-purpose flour	peanut or vegetable oil
1 cup water	

Put the teff flour in the bottom of a mixing bowl, and sift in the all-purpose flour. Slowly add the water, stirring to avoid lumps. Put the batter aside for a day or more (up to three days) to allow it to ferment. In this time, your *injera* batter will start to bubble and acquire the slight tanginess for which it's known. Note: If you find that your *injera* batter does not ferment on its own, try adding a teaspoon of yeast. Stir in the salt. Heat a nonstick pan or lightly oiled cast-iron skillet until a water drop dances on the surface. Make sure the surface of the pan is smooth. Otherwise, your *injera* might fall apart when you try to remove it. Coat the pan with a thin layer of batter. *Injera* should be thicker than a crêpe but not as thick as a traditional pancake. It will rise slightly when it heats. Cook until holes appear on the surface of the bread. DO NOT flip it over. Once the surface is dry, remove the bread from the pan and let it cool.

Recipe from www.exploratorium.edu/cooking/bread/recipe-injera.html

Ethnic Origin: Ethiopia. Spongy, sour flatbread used to scoop up stews like Doro Wat.

*All purpose flour is a rare commodity for most Ethiopians and is thus an unlikely ingredient in injera that is made in the majority of Ethiopian households.

Injera

1 ½ cups ground teff	salt, to taste
2 cups water	vegetable oil, for skillet

Mix ground a teff with the water and let stand in a bowl covered with a dishtowel at room temperature until it bubbles and has turned sour. This may take as long as 3 days. Although I had success with an overnight fermentation, the fermenting mixture should be the consistency of a very thin pancake batter. Stir in the salt a little at a time and so you can barely detect its taste. Lightly oil and 8 or 9 inch skillet (or a large one if you like). Heat over medium heat. Pour in enough batter to cover the bottom of the skillet. About fourth cup will make it in pancake covering the surface of an 8 inch skillet if you spread the batter immediately by turning and rotating the skillet in the air. Injera is not supposed to be paper thin, so you should use a bit more better than you would for crêpes, but less than you would for a pancake. Cook briefly until holes form in the injera and the edges lift from the pan. DO NOT let it brown. DO NOT flip it over as it is only supposed to be cooked on one side. Remove and let cool. Please plastic wrapper foil between successive pieces so they don't stick together. To serve, lay one injera on a plate and ladle your chosen dish on top (e.g., doro wat or alicha). Serve an additional injera on the side and use to scoop up your food. Yields 10 servings.

Recipe from www.food.com/recipe/authentic-injera-aka-ethiopian-flat-bread-96980
Ethnic Origin: Ethiopia. Spongy, sour flatbread used to scoop up stews like Doro Wat.

Atole (Mexico's version of hot chocolate)

½ cup masa (corn flour)	5 tb. piloncillo brown sugar cones
5 cups water	1 tb. vanilla extract
1 tb. ground cinnamon	

Play the masa, water, cinnamon and piloncillo in a blender. Blend until smooth – about 3 minutes. Pour the contents of the blender into a saucepan and bring the mixture to boil over medium heat stirring constantly. When the mixture reaches a boil turn the heat to low and continue to whisk for five minutes. Remove the pan from the heat and stir in the vanilla. Serve hot.

Alterations to this recipe include substituting a proportion of the water with milk, as well as adding one or two rounds of Mexican chocolate. You can also purchase a packet of Atole mix at your local Mexican market or possibly in the ethnic section of your local grocery store.

Yields 5 cups

Recipe from <http://allrecipes.com/recipe/mexican-atole>

Ethnic Origin: Mexico. What people in several regions of Mexico drink instead of hot chocolate.

Atole (Mexico's version of hot chocolate)

1/3 cup corn starch
6 cups whole milk

1/3 cup piloncillo (Mexican sugar)
the seeds of 1 vanilla bean, preferably Mexican

In a medium bowl, whisk together the cornstarch with about 1 cup of the milk until the cornstarch is dissolved and there are no lumps. Pour the rest of the milk, piloncillo, and vanilla seeds into a large pot, then gradually whisk in the cornstarch mixture. Cook the mixture at a boil over medium-high heat, whisking constantly and vigorously until the atole is thickened to the consistency of runny pudding. It will take about two or three minutes. Remove from heat and strain the atole through a mesh sieve before serving it. Atole is served warm. If made in advance and you wish to reheat it, it will likely thicken quite a bit. If so, add some additional milk to thin out.

You can also purchase a packet of Atole mix at your local Mexican market or possibly in the ethnic section of your local grocery store.

Yields 6 cups

Recipe from <http://www.davidebovitz.com/2011/01/atole-mexican-drink-recipe>

Ethnic Origin: Mexico. This is Mexico's version of hot chocolate.

Salabat

fresh ginger
4 cups water
2 tb. brown sugar

Pound 2 inches of fresh ginger. Boil in 4 cups of water with 2 tablespoons of brown sugar for 7-8 minutes. Serve hot, ideally with the rice-based Filipino delicacy, but tastes great with most pastries.

Yields 4 cups

Recipe from <http://tagaloglang.com/Filipino-Food/Drinks/salabat-recipe.html>

Ethnic Origin: Philippines. This is a Filipino ginger tea that's especially popular during the relatively cool month of December in the Philippines.