

WHAT WE EXPERIENCE | ON THE TABLE



Artist Reflection:

Gabriella Ignacio

Coming up with a cover idea for this issue was pretty challenging.

Although I mentally brainstormed possible ideas for a while, I procrastinated actually starting it for as long as possible. I think this was partially due to the fact that food is such a broad yet important topic in

Asian cultures. How would it be possible to encapsulate the entire spectrum of Asian cuisine in one image? Eventually, I ended up going to my own kitchen for inspiration. From there I decided I would take a more personal perspective on the cover. Upon making a list of random food items I found while inspecting the fridge and cabinets, I decided to simply draw what I had at home. For me, Asian food – while extremely vast in variety – is often made the best when home-cooked, so I figured it would make an interesting concept to portray food in a simple way, as if they were ingredients found in someone's home.



Letter from the Founders

Dear reader,

Welcome to our eighth quarterly issue! We are beyond excited, as always, to present to you our issue, but especially excited for this one, as it will be on food! Thank you for taking the time to read our magazine. We are so grateful for all of your support.

If you are new to our magazine, our names are Jeenah Gwak and Hope Yu, and we are two high school-graduated seniors from the greater Seattle area. Our project began as one of our many ideas. As Asian adolescents living in American society, we have witnessed countless instances of discrimination and xenophobia against people of Asian descent within our communities. Despite living in a relatively Asian-dense region, we have been exposed to various forms of social injustice against Asian Americans, such as the lack of Asian representation in academic curricula and recent COVID-19 related events. These occurrences galvanized us to take action.

Taking into consideration our abilities, we decided that promoting awareness through written works would be the most appropriate for our course of action. Through our magazine, we seek to share the untold stories of Asian-American experiences surrounding racism and societal pressures that are often overlooked in society. We hope to educate and inspire you to take action.

Our magazine, *What We Experience*, is released quarterly, on the last Sunday of every March, June, September, and December, covering the experiences of various Asian identities. This eighth issue, titled “On the Table,” explores a variety of AAPI cuisines. Our writers and illustrators have researched everything from street food to the origins of Chinese restaurants in America to present you with. The members have also contributed to a special section with personal recipes from their families and childhoods.

This eighth issue will continue our series on AAPI individuals in various aspects of society.

Thank you for supporting us in our journey to advocate for the Asian-American community. We hope you enjoy our magazine and feel inspired to share it with others.

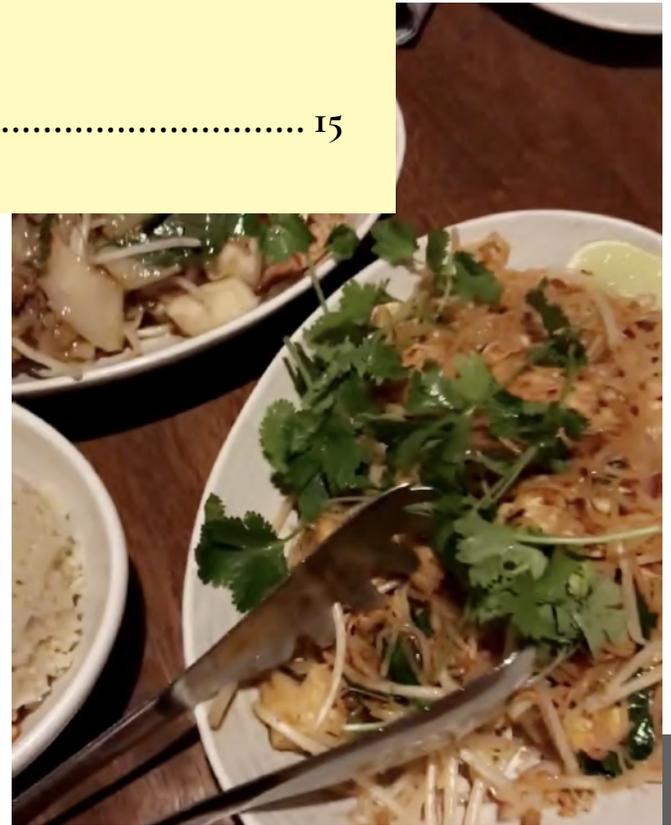
Sincerely,
Jeenah Gwak & Hope Yu

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LET'S ORDER CHINESE:

The Development of Chinese-American Cuisine

BY JEENAH GWAK

Photo Courtesy of *Inside Out*



Photo Courtesy of *Incredibles 2*



Photo Courtesy of *Big Bang Theory* via *People*



Photo Courtesy of *Ratatouille*

The idea of “Chinese takeout” has developed into a notable component of American culture today. Some of the most well-known shows and films of the United States feature White families at the dinner table, consuming common Chinese-American cuisine consisting of dishes such as chow mein, fried rice, and orange chicken. The Pixar film *Inside Out* for example, features Riley’s family at the dinner table eating Chinese takeout. The animated film depicts the food in a typical Chinese food box, white with red designs. Similar food boxes also appear in *Incredibles 2* and *Ratatouille*. In fact, Chinese takeout plays a prominent role in the show *Big Bang Theory*, with Sheldon and his friends always gathered around in the living room with white boxes in one hand and chopsticks in the other. The development of cuisine into what it is today traces back to the immigration of the Chinese in the 19th century and the development of enclaves.

When Chinese laborers immigrated to the United States in the 19th century, they established enclaves as versions of their home countries in large, urban cities. The enclaves, commonly referred to now as “Chinatown,” consisted of restaurants, temples, and specialty shops, with a variety of dialects being spoken among the population of mostly Chinese people. Immigrants created these enclaves as a safe haven, where they sought familiarity; they could work and shop for familiar food and goods and practice their religion in a traditional temple without anti-Chinese sentiments and racially-motivated attacks. They had moved to a foreign country, unfamiliar with American culture and unable to speak English, seeking labor and a new life. Many found work in the Chinatowns, serving their own racial community. Thus, Chinatowns served almost as a second home, where they could interact with other members of their Chinese community.



Manhattan's Chinatown. Photo Courtesy of *The Bowery Boys*

To non-Chinese or non-Asian people in America, however, Chinatowns were fascinating, to say the least. Higher-class Americans began to visit these enclaves in large cities at the end of the 19th century, seeking “exotic” entertainment. They wanted their own experience of China.

In the 20th century, Americans began enjoying the experience of “eating Chinese.” For them, Chinese cuisine was vastly different from the food that they were used to, of European cuisine. Chinese food, for them, was full of exotic flavors and unusual taste.

Chinese restaurants were also among the first to offer take-out or delivery services, something that not many eateries provided at the time. This option meant that Americans, exhausted after a long day of work, did not have to cook nor travel to get dinner for their families. Yong Chen, a history professor at UC Irvine and author of “Chop Suey, USA: The Story of Chinese Food in America,” commented that “Chinese food became known for delivery,” adding that these restaurants were “among the first to deliver food into the hands of customers.” The combination of Chinese cuisine’s “exotic” taste and its convenience made it a sought-after choice, which contributed greatly to its rise in popularity. Everyone, not just the affluent Americans, wanted their own taste and experience of China, which was accompanied by its convenience.

In addition to the taste and convenience, Chinese restaurants provided a welcoming environment to all of their customers, regardless of race, sex, gender, socioeconomic status, and religious beliefs. After a workday, lone customers and families alike were welcomed in and seated for service. Signs that read “Have you eaten?” along with smiling servers, invited Americans into the restaurants. For Jewish people especially, when all other restaurants were closed or refused service on Christmas, Chinese restaurants welcomed them with open arms for dine-in or takeout. This tradition remains a prominent part of many Jewish families today.



Enjoying Chinese food on Christmas Eve. Photo Courtesy of Ilana Lidagoster via Salon

It is worthwhile to note, however, that when Chinese immigrants first came to America, their cooking was despised by the Americans. The Saturday Evening Post



even commented, “the Chinese ate dogs and cats... the rat is also an animal which occupies a large place in the food of the Chinese” in 1960, just a few decades before the cuisine became popular. A magazine cartoon from 1877, titled “Uncle Sam’s Thanksgiving Dinner,” depicts immigrants of various ethnic origins enjoying their respective dishes from their countries. All seems normal, except that the Chinaman is about to eat a rodent (pictured above).

But despite these harsh and inaccurate perceptions, the immigrants found ways to make a place for themselves in America, establishing fine-dining restaurants with menu items such as “Fine Cut Chicken Chop Suey” to appeal to high-class individuals. Perhaps to counter stereotypes, they designed the restaurant interiors with sophisticated wood-carvings and had servers dressed up in tuxedos, which contributed to the rise in interest

Americans’ new interest in “eating Chinese,” driven by several economic and social factors, proved to be beneficial for the Chinese immigrants to some extent. Restaurant owners and the Chinese community alike slowly began to find their place in American society despite the continuing anti-Chinese sentiments.

So, why are these beloved Chinese restaurants often perceived to be unsanitary and dirty?

The idea that Chinese restaurants are unsanitary can be traced back to a single letter that appeared in the *New England Journal of Medicine*, written in 1968, which claimed that Chinese food brought forth ailments. Although this very letter was found to be a hoax, this misconception still remains among the American population. There even exists terminology for this idea; the Chinese Restaurant Syndrome is defined in

Merriam-Webster's dictionary as "A group of symptoms (such as numbness of the neck, arms, and back with headache, dizziness, and palpitations) that is held to affect susceptible persons eating food and especially Chinese food heavily seasoned with monosodium glutamate." Truth be told, MSG is "generally recognized as safe" for consumption (GRAS) by the United States Food and Drug Administration. However, studies have failed to prove that MSG causes this "syndrome".

Despite this conception, Chinese food is still loved by American diners to this day. Whether it be Panda Express, serving "authentic" Chinese food or your local restaurant in Chinatown, America's favorite ethnic cuisine can be found anywhere. The perseverance of Chinese immigrants, as well as the development of the cuisine in American society today, are truly admirable.

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life, chop suey, & the pursuit of boba

the history of asian-american food
developed due to immigration

by hope yu

You may have read this title and sighed and yes, I agree, the idea of a purely Asian American cuisine is flawed. Regardless of the intentions of the user, it simultaneously otherizes and combines too many identities and histories to justify its use. However, I am not here to try to prove to you whether food created by Asian American chefs and in Asian American homes should be considered part of an Asian American cuisine; I have – quite honestly – no idea and not enough experience with the history of categorization of cuisines across diasporas to make any believable argument for or against.

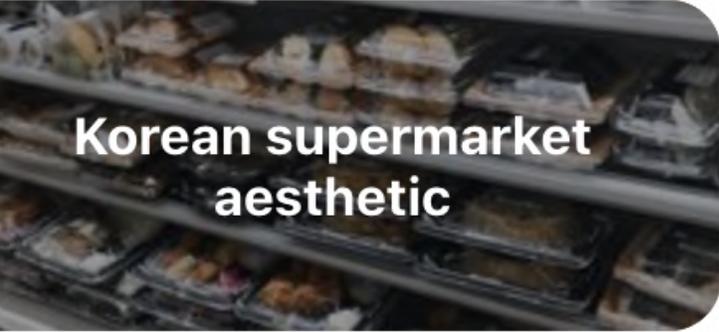
I was terrified to write this article. When I began my research, it became apparent that I was missing a great deal of information. More importantly, that those who would be hired to write articles about this sort of topic have actual dual degrees in



**Korean grocery store
aesthetic**



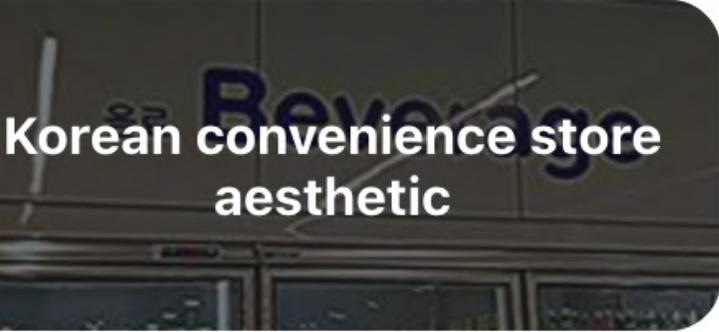
Japan store aesthetic



**Korean supermarket
aesthetic**



**Japanese convenience
store aesthetic**



**Korean convenience store
aesthetic**

journalism and Asian American studies. From New York Times articles filled with beautiful sentences with SAT level words that just...worked...to detailed interviews with AAPI chefs across the United States, I was very aware of my stumbling syntax and my limitations as an 18-year-old who has yet to actually take a college class (not to mention the scary comment sections of articles filled with everything from five paragraph essays to flat out racism).

This article is far from perfect. I can name the details that I didn't include and the narratives I have failed to represent. Please proceed with this in mind and read through the sources if you get the chance. My goal was to present you with a narrative timeline of sorts, a chronological story that details the ever changing developments in Asian related food in the United States.

Public opinion on the cuisines developed in or brought into the U.S. are in a constant state of limbo. The Kimchi lunchroom fear persists from our parents and grandparents generations up until present day. Internalized to the point in which I still have anxiety over what I'm going to eat at my Midwest liberal arts college and I still apologize about the smell if I'm in public. However, we simultaneously have H-Marts popping up every other year and this sort of cult Uwajimaya following thanks in part to a certain Pinterest aesthetic.

This infinitely shifting level of acceptance is heavily influenced by public figures. In 1896, Li Hongzhang (then Viceroy of Zhili) visited the U.S. His presence was critical in changing the public's perception and interest in the food offered within Chinatown, something that Chinese Americans capitalized on at the time (Liu). In 1972, President Nixon visited China and the perception of Chinese American enclaves and culture shifted once again (Rude). After two BTS member reminisced about a certain incident involving Mandu (Korean dumplings), sales of one brand jumped 8% in the U.S.(Kim).

From BTS coffee to instant ramen, today's "general public" appears to be eating up their accepted version of Asian cuisine.

"CHINESE" AMERICAN RESTAURANTS

“By the mid-19th century, the United States had what could be called a fledgling restaurant culture at best, while much of China had had many centuries worth of experience in hospitality,” (Rude).

There is evidence of established restaurants that served a variety of Cantonese cuisine as early as 1849 (Liu). Thanks in part to the Gold Rush (1848-1855), a population of Chinese immigrants resided within the U.S. – especially California – before the 20th century. The majority of these people worked as laborers and many craved the cuisines they grew up with in their homes. Over time, they created places for workers to commune on cheap food together with the ingredients and skills they had on hand (Rude).

Chop suey (roughly translates to “odds and ends”; acted as a dish to make with leftovers) joints were well established by the early 20th century. At the time, if you were Asian and a chef, you were to be a chop suey chef regardless of your ethnicity. Until the 1960s, Chop Suey was, “synonymous with Chinese food in the United States, where most Chinese restaurants were called chop suey houses,” (Liu).

Fortune cookies, likely to have originated in Japan, began to be served at the end of meals in Chinese restaurants. They were likely brought over to the US by immigrants in the early 20th century and were initially sold at the chop suey restaurants owned by Japanese chefs under the name of “fortune tea cakes”. Although the history is a bit unclear, it’s likely that as the Japanese were put into concentration camps, their Chinese counterparts in the restaurant scene took over the production of these sweets. They rose to fame in California Chinese restaurants around the time of World War 2; as veterans descended upon California from the Pacific, they were enthralled by the desserts and would ask their local Chinese restaurants about them upon their return home. They spread like wildfire and quickly became staples in American Chinese restaurants (Lee).

General Tso’s chicken was first thought to have been cooked in upscale Taiwanese restaurants. Although the dish is named after a 19th century general, it was invented by esteemed chef Peng Chang-kuei. However, his version and the version we know today are vastly different. Chef Tsung Ting Wang from New York is known to have helped popularize a sweeter and crispier version of Peng’s dish after a visit to Taiwan (Lewis).

The methods in which Chinese chefs adapted their styles and ingredients to attract the general American public often connotate a White audience. This is false. Early restaurants, many in New York, are known to have had a substantial following from Black Americans at the time. These “Chinese” restaurants were known to have adjusted their dishes to include foods that would have been served within Black communities. There are no known incidents between either communities within these restaurant’s records; to be clear, this does not mean that there were not conflict, it was just never reported (Liu).

IMMIGRATION

In the 60s and 70s more “authentic” food from China was introduced (before it was mainly Cantonese) due to changes in immigration laws; other Asian cuisines quickly rose to popularity as well (Hood).

This was in large part, due to 1965 Immigration and Nationality Act (Hart-Cellar Act). Before, there were immigration quotas in place that protected the National Origins Formula and the multitude of harsh immigration laws from the early 20th century. It’s worth noting that although this act did reverse a great deal of racist immigration bans, it allowed the US government to continue to discriminate against LGBTQIA+ people until the Immigration Act of 1990.

No longer was Chinese food constricted to just “chop suey”. The nuances of Szechuan, Hunan, Mandarin quickly enthralled New York and beyond. These terms were used loosely and

cuisines progressed at a rapid rate (Cherches).

THE RISE OF BOBA

“The work of immigrants — in food as in the arts — has always been dogged by accusations of impurity and inauthenticity, suggesting that there is one standard, preserved in amber, for what a dish should be or what a writer or artist with roots in another country should have to say,” (Mishan).

When thinking about contemporary Asian American food, my first thought was David Chang’s Momofuku (2004). Hell, I remember my dad talking about it since I was little. However, the comments section of an NYT Style article proved me wrong. The comments cited restaurants such as Minca and Nyonya as better representatives of both modern Asian food and New York City. Another comment mentions Seattle’s very own Wild Ginger, a restaurant that completely slipped my mind but has existed alongside me since before I was born (Mishan).

At the same time, the popularization of specifically Asian American brands begins to develop. Most use ingredients and flavors that originate from their respective countries but are put together to create products that are marketable and reminiscent of a truly Asian American experience (in whatever way that particular founder defines it) Some of these brands take specific flavors and spin them into already established and popular American snacks and foods (think seltzer waters but with flavors such as lychee). Others have created subscription boxes that bring certain ingredients or candies – usually things that you can’t get or are really hard to find here – to U.S. families and people from their countries of origin. Others are more fusion based and have created unique combinations of cuisines and styles as a finished product.

I think it can be easy to see these products as people taking advantage of their cultures for commercialization purposes – you know, being Asian can be popular in a sort of fetishizing sense.

However, I think it’s important to make clear that this is not the case in the slightest, although many people have taken advantage of the fetishization of Asian people and the “exoticness” of our foods, these are products created by Asian Americans for Asian Americans in remembrance of our childhoods, our homes, and our parents.

On the flip side, even if perhaps it may feel like some of these brands are marketing to a crowd that may take advantage of the Asian Exotic part of the product, note that this sort of shifting flavor profiles for non-target Asian demographics is a tool as old as the first Chinese (Cantonese) restaurants here due to the Gold Rush. Those chefs actively focused on certain dishes, certain flavors, that they learned would sell better here to White audiences and capitalized on that demand.

Regardless of intention, it is clear that a great deal of Asian American food is here to stay and will only grow in popularity. One major example of this is Boba or Bubble Tea. Although the origins are a bit uncertain, this popular drink began its rise to fame in the late 1980s. Originating from Taiwan and popularized by their night markets, milk teas were already standard practice and were often consumed with the tapioca balls at the bottom. As the concept of this drink grew, stall owners and chefs began experimenting with jellies and fruit syrups to create the basis of the slew of choices you receive every time you go to a boba shop (Krishna).

In the US, Boba really began to catch on in the 1990’s, although this was still a pretty niche crowd. As cafe culture grew (pushed by Starbucks), so did boba. Now there are Bubble Tea shops open in almost every neighborhood in major cities. Furthermore, an entire generation is learning how to cook and manage boba to a far greater degree than before, myself included.

Although I’m sure that chefs, entrepreneurs, and waves of new immigrants will continue to shift our perception of Asian-American food, products such as Boba are here to stay.

THE CATCH-22 OF IDENTITY AND FOOD

"For Asian-American chefs, this seesaw between the obligations of inheritance and the thrill of go-it-aloneness, between respecting your ancestors and lighting out for the hills, manifests in dishes that arguably could come only from minds fluent in two ways of life," (Mishan).

My AP Literature class read *Catch-22* this year. Although I adored the writing style and the structure of the book, the thing that stuck out the most to me was the applicability of the concept of a *Catch-22*. It felt simultaneously incredibly difficult to grasp and easy to apply. When I read *Minor Feelings* by Cathy Park Hong, I had a bit of an epiphany regarding the use of a *Catch-22*.

We ask people who create things, from books to movies to food, to write about their own experiences in life; we ask them to be a representative of their own unique identity. But once they do that, we go out of our way to box them into that identity, citing that regardless of what they continue to create, their personal history always has an influence. It becomes this never ending cycle of wanting to break the mold but never being able to.

This manifests in the expectations that we place of chefs to create "authentic" food. They already have this weight on their shoulders of attempting to represent their cultures and families in some capacity and then people come in a question their authenticity. Although this does differ between corporation to individual chef, it creates a barrier when they do anything else. When they deviate from their original style or try out a different cuisine, we are quick to critique their skill or again, "authenticity". The loop is endless.

I don't have an answer because in some sense, this ensures that those White "fusion" chefs don't have much of an audience anymore. However, it is limiting and places a great deal of expectations on particularly immigrant chefs.

"I once randomly ran into Choi at Chego and he explained the bowl was meant to invoke how Asian Americans raid our family fridges, dumping leftovers over day-old rice and then spiking it all with sambal, soy sauce and/or sriracha," (Ignacio).

Our food does more than just come from our culture out of pure necessity, it represents and invokes how our cultures were interwoven into our childhoods and adolescence.

The food made by Asian Americans began as a singular concept and has evolved into a web of individual cuisines that represent our childhoods, our homes, and the new modern age we live in.

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FAMILY RECIPES

Assembled by our team of writers, editors, and illustrators from our very own families. Note that some may be missing ingredients and steps.

T.I. Salmon

By Trisha Ignacio (Gabriella's Family)

INGREDIENTS:

1 large salmon filet

Mayo

Furikake

For sauce:

Half a stick of butter

A whole head of fresh minced garlic

1/2 cup soy sauce

4-5 tbsp brown sugar



Directions:

1. Put a large piece of foil on a baking sheet and place filet on top. Brush mayo all over top of filet (amount of mayo depends on your taste, the more the creamier)
2. Sprinkle furikake generously all over top of mayo.
3. Wrap filet in an aluminum foil packet and securely seal all edges of the foil.
4. Bake at 400 degrees for 15-20 minutes depending on how thick fish is. Do not overbake.

For the sauce:

1. On stove top, melt about half a stick of butter (more if you want).
2. Add chopped fresh garlic and sauté for several minutes until cooked but do not brown or overcook.
3. Add soy and brown sugar. Adjust the proportion of these ingredients depending on your taste. It should be a sweet salty sauce. Add a little water if too salty.
4. Let sauce simmer for a few minutes.
5. Spoon sauce on top of fish when done.

Serve with Jasmine rice and veggies.

Japchae

By Nicole's family

INGREDIENTS:

8 oz Korean glass noodles (dangmyeon)

6 oz beef sirloin, or pork loin (or omit)

2 tbsp oil

1 medium onion, thinly sliced

1 medium carrot, cut into thin matchsticks

1 small red bell pepper, thinly sliced

a few pinches salt

5-6 shiitake mushrooms, sliced

1 bunch (about 6 oz) spinach, cleaned

1 tbsp sesame oil

1 tbsp toasted sesame seeds

For beef seasoning:

1 tbsp soy sauce

1 tsp sugar

1 tbsp sweet rice wine

For sauce:

4 tbsp soy sauce

1/2 cup water

2-3 tbsp sugar

2 tbsp sweet rice wine

1 tbsp oil

2 cloves garlic, minced

1/2 tbsp black pepper



Directions (adapted from *Beyond Kimchee* - <https://www.beyondkimchee.com/japchae>):

FOR THE GLASS NOODLES

- Soak the glass noodles in hot water for 15 minutes, then drain and set aside.

FOR THE MEAT SEASONING

- Slice beef into thin match sticks and season with soy sauce, sugar, and sweet rice wine.

FOR THE JAPCHAE SAUCE

- Combine all the japchae sauce ingredients, and set aside.

TO COOK JAPCHAE

- Heat 1 tablespoon oil over medium high heat. Add onion, carrot, pepper, and a pinch of salt; stir-fry until soft. Add sliced shiitake mushrooms and another pinch of salt.
- Add spinach at the end and stir-fry until spinach is wilted. Remove the skillet from the heat and let the vegetables cool.
- Reheat the pan over high heat with 1 tablespoon oil, add the beef and stir-fry until fully cooked. Transfer cooked meat to the large plate with the reserved vegetables.
- Add the drained glass noodles to the plate. Pour the japchae sauce over the noodles and toss to combine. Let the noodles cook over medium heat until they are soft and the sauce liquid is mostly absorbed into the noodles (about 3-4 minutes).
- Reduce the heat to low. Add the vegetables and meat back to the pan over the noodles. Add sesame oil and sesame seeds and toss all together to incorporate. Drizzle more sesame oil if you wish. Taste and season more according to your taste.

Salt & Pepper Pork Chops

By Michelle's family

INGREDIENTS:

2 lb. pork chop
1 egg, beat
2 cup potato starch
1 tbsp canola oil
½ cup diced green onions
3 garlic cloves, minced
1 tbsp. shallots, finely chopped
6 cups frying oil
2 tsp. salt and pepper powder

For marinade:

1 tbsp. Shao Hsing Rice Cooking Wine
1 tsp. baking soda
2 tbsp. light soy sauce
3 tbsp. water
1 tsp. five spice powder
1 tbsp. canola oil
1 tbsp. white sugar

Directions:

1. Pat dry pork chops, cut off tendons, and tenderize on both sides
2. Cut pork chops in half
3. Mix marinade ingredients with pork chops in a large bowl and marinate in the refrigerator for at least 2 hours (overnight is ideal)
4. When ready to cook, heat frying oil in a pan or wok deep enough for a pork chop to be fully submerged
5. Take out the pork chops and mix in the beaten egg
6. Coat each pork chop in potato starch on both sides
7. Fry pork chops in oil until golden and place aside
8. Heat the tablespoon of oil in another pan. When the oil is hot, add the garlic and shallots to toast, careful not to burn the garlic (around 30 seconds)
9. Add green onion and pork chops to the same pan, toss, then gradually salt and pepper powder evenly throughout dish
10. Taste and add salt and/or pepper as desired
11. Toss again, plate, and serve

Uyeno Family Sukiyaki

By Meilan's family

INGREDIENTS:

1.5-3 pounds sukiyaki meat (best to buy at a Japanese grocery store such as Uwajimaya)

½ medium onion, sliced lengthwise sliced in slivers, not rings

1 bunch green onions, cut into 2-3" pieces diagonally

spinach

shittake mushrooms—if dehydrated, rehydrate before using

1 can Bamboo shoots, drained, then boiled and cooled and sliced

Shirataki noodles or Harusame/Saifun (rice noodles) - if dry, hydrate in diluted sukiyaki sauce

1 block Kamaboko, sliced into ¼ inch slices

fresh bean sprouts

1 block tofu, sliced into squares

For sauce:

2 cups kombu Dashi

1 cup soy sauce

1 cup mirin

6 tbsps sugar

Optional:

several Shiso leaves

several slices of Renkon (lotus root)

one raw egg per person

Directions:

Make kombu dashi: The easiest way is sous vide: Take 8 grams of Kombu, add to 800 mL of water, heat for one hour at 149 degrees. Alternatively take a piece of Kombu, add water and heat to just below a simmer, then remove from heat. Combine all sauce ingredients and set aside. There will be extra dashi to dilute the sauce if needed.

1. Wash and slice all vegetables, and arrange on a platter. Arrange the meat on its own platter.
2. Cook at the table using a gas or electric burner, preferably using a cast iron or heavy skillet.
3. Heat the skillet. Gently fry the onion – either in beef suet or olive oil.
4. Add portions of the beef, and all other ingredients and add sukiyaki sauce as needed.
5. You can cover the majority of the ingredients with a layer of spinach.
6. Guests can serve themselves as the ingredients cook. Add more ingredients and sukiyaki sauce
7. Stir one raw egg into a small bowl for each person to use as a dip for hot ingredients just before eating.
8. Pasteurized eggs are available as an alternative, or you can put the eggs into a sous vide for one hour at
9. 137 degrees if you want to make them yourselves.
10. Serve with rice.

Chives Pancakes (Jeon)

By Grace's family

1. Cut chives, onions, and carrots into 4-5cm length (add pepper if you want spicy)
2. Cut squids, mussels, and shrimps
3. Mix all ingredients with 1:1 ratio of flour to tempura batter mix
4. Add 1 egg and salt to the mixture
5. Add cold water to the mixture and mix
6. Heat the pan and put oil on it. Put one scoop of the mixture on and flatten it out into a circular shape
7. Flip the pancake once the bottom layer is about halfway cooked
8. Cook until both sides are crispy
9. Dip into soy sauce or vinegar as preferred and enjoy!



겨자채 (가을, 겨울철)

오이
호박추
배
밤
땅콩
이파리
닭고기 (혹은편육)
묵이
겨자채 겨자
식초

Mustard Greens Salad (For Fall & Winter)

By Hope's family

Ingredients

- 2 - cucumber
- 50g of Napa Cabbage
- 50g of Carrot
- Asian Pear
- (Water?) Chestnut
- Minari (Water Parsley)
- Chicken Meat

Mustard Sauce:

- 1 Mustard Soup
- 1 Vinegar
- 0.5 Salt
- 2 Sugar



No instructions are provided but the steps are clear by the pictures shown.



Editors' Review: Chung Chun Rice Hotdog

Address: 502 S King St, Seattle, WA 98104
Hours: Monday through Sunday, 11 AM - 8:30 PM
Services: Takeout & Delivery



Jeenah

I love cheese, and almost anything that has cheese inside of it. Especially melted cheese. I visited this place for the first time during its grand opening, excited to try this hot spot in our area. When I walked in, I was welcomed by the smell of delicious fried dough. A lengthy line curved around the interior of the small store, and so I took my sister's and mom's orders and had them wait outside while I stood in line.

I don't exactly remember what we ordered the first time. But the next time we went, we ordered the sweet potato with mozzarella and another potato one with mozzarella. We said no to the sugar, only because as someone who likes to differentiate meals from desserts and sweets, it didn't feel right to me. The flavor of the hot dog itself, without any sauces, was underwhelming. But with each of the sauces I tried, each bite became something new. I liked the sweet potato one more than the potato one, probably because I have a sweet spot for sweet potatoes.

Overall, it tasted good. Prices have definitely risen since they first opened, but I can say the same for almost any store or restaurant due to inflation. A solid 8/10 for me.

Hope

I ordered the Ramyon Noodle Hot Dog with the Cheese sauce and a Banana Milk Coffee.

Just walking into the store made me happy. The smell was wonderful amid the hustle and bustle of the international district and the store (plus line extending out) was filled with just about every type of person you could imagine. They also had a BTS section which made me immediately trust them. The wall mural was adorable and I was impressed by their Covid safety measures.

My motivation for ordering this specific hot dog was purely because I was craving instant ramen at the time and was absolutely delighted to see something similar on the menu. And I've been mixing those little banana milks and coffee for a while. As I declined the sugar, this tasted pretty much as you'd expect: crunchy on the outside and a regular on the inside; a classic combination. I was initially worried that the exterior ramen would not have much flavor to it but was happily surprised that the sauce was entirely sufficient. Next time, I would get one of the sweet potato ones with the sugar. Price wise, although I wished it was cheaper, this is Seattle and nothing is ever actually cheap so I thought the price of about \$6 per hot dog was completely acceptable. Be warned, the line will get extremely long, regardless of the weather so wear proper attire. Overall a 10/10 experience.



Food is the force that strengthens families and communities. It makes people sit down and commune together. Each bite, chew, and swallow allows a human time; time to reflect before and after speaking. The act of cooking – although rife with old fashioned gender norms – is one of love and care for the food at hand and those waiting at the table. The joy of cleaning up after a meal – often relegated to a disgruntle child – is a time of teaching: how to be wary but efficient with a knife, how to soak off dried rice, how to not waste soap, hot water is best...

The dishes that remind me of my home and our kitchen the most are Lahpet thoke, Mohinga, Mapo tofu, Chow mein, and fried rice. Fermented tea leaves (Lahpet Thoke) were used as a peace symbol or an offering between communities at war; this dish is now used to show hospitality to guests (Han). Mohinga is a traditional Burmese fish noodle soup that was popularized as a working class meal due to British colonization. Although its origins are unknown, over time it has gained popularity as a ready-made soup (Hubbell). Mohinga is usually eaten as a breakfast food but can be consumed at any time of day. It's served with a variety of toppings such as crispy fried onions and with a squeeze of lime or lemon. Mohinga can be found on the side of the street beginning in the early hours of the day.

Mapo tofu first originated during the Qing Dynasty (1644-1912) from the Chen Xingsheng Restaurant. A couple ran the store and the wife, Chen mapo, was known for her unique way of cooking her tofu. Mapo tofu became a staple throughout the country (Sun). Chow mein, meaning (stir-fried) noodles or dough, first originated in Northern China (Wan). There are different varieties of this dish, the American version being a bit more fried, but the general method of cooking is the same regardless (Hood). These days, the noodles are known as a popular take out meal in American style Chinese restaurants. Fried rice was popularized sometime during the Sui Dynasty (581-618) in Yangzhou because it used up leftover ingredients (Simmer). The stir-frying technique used to cook fried rice gained more popularity in the late Ming Dynasty (1368-1644) and eventually found its way to American Chinese restaurants as early as the late 19th century (Parkinson).

To me, Burmese and Cantonese food is safe and healing. These cuisines create connections between my friends, family, and the people in my life who care about me. They are my force in a sense, the cuisines that bring my own life together.

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TASTY SNACKS ON THE STREETS OF ASIA



MEILAN UYENO

When I close my eyes and picture delicious street food, I might see street corn, hotdogs, or even warm pretzels, but I definitely would not see fried scorpions or other commonly edible bugs. For some people, that might be exactly what comes to mind— a large, crisp, crunchy scorpion stretched across a skewer or a dish of fried crickets.

I remember seeing this picture on my sister's Instagram story a few months ago. She was on a trip to Thailand with a few of her friends, and they were all trying new foods from street markets and vendors that weren't very common in America. In the story, my sister was holding a skewer with an enormous fried scorpion on the end. It was partially charred and kind of looked like a tiny lobster with a curled tail. Its bug-like legs were what really unnerved me. I spent several minutes looking every inch of that cooked arachnid up and down, but I still couldn't imagine trying something like that.

If I'm being completely honest, I've never really been one to try new food, especially food that looked different or strange to me. Many Asian street snacks

often look unappealing in some manner, similar to the fried scorpion whose bug-like legs would not leave my mind. It has also been a societally conditioned concept to consider bugs “icky” since many of them are pests, so eating one seems unimaginable to most. Many other foods uncommon in America also come from live creatures that we do not commonly consider edible.

I've always considered fried bugs such as scorpions or grasshoppers to be unappealing. My dad always loves eating food I turn my nose up to, but I never used to be able to understand fried bugs as a food. When I saw my sister's story about trying scorpion for the first time, I laughed. She said it tasted “a bit like shrimp and cardboard”. She's definitely more open-minded about new foods than me, so she hadn't been as opposed to trying the fried scorpion. After trying it, she realized it really didn't taste that bad, and it made sense why it was such a popular snack. A lot of tourists make an effort to try some kind of fried bug- scorpions or crickets or grasshoppers- and end up liking it.



FRIED CRICKETS

Fried crickets have been a common Asian snack for centuries, especially in Cambodia. They first became a major part of the Cambodian diet during the period of famine in the Khmer Rouge, around 1970. As food grew increasingly scarce, locals turned to the little winged bugs as a major source of protein, and they have remained a part of Cambodian cuisine ever since. Crickets are extremely plentiful in Southeast Asia since they are easily attracted to rice fields. Rice crops require heavy irrigation, through which many crickets drown. During the famine years of the Khmer Rouge, many Cambodians began consuming crickets out of desperation. Decades later, street vendors continue to sell fried crickets as a cheap snack as they are easily catchable and simple to cook. Today, many children in Cambodia enjoy finding new creative ways of catching crickets.

Back in the 1970's, these crickets were often caught in traps in massive groups, then roasted over a fire. Now, cooks usually fry the crickets in oil with some spices for a better taste. With a well-seasoned crunchy outer shell, the crickets have very soft insides that also contain liquid or cricket juice. Fried crickets can be commonly found in Southeast Asian Night Markets or at restaurants in dishes such as fried rice.

BEONDEGI (번데기)

Beondegi (번데기) is a traditional snack often found at Korean street food vendors. It consists of silkworm pupae that are usually boiled or steamed, seasoned, and served in small cups with toothpick skewers. Beondegi first became popular during the Korean War when food was scarce, and there was a major shortage of protein-rich food, causing locals to turn to one of their farmers' most common commercial crops – the silkworm.

Many people continue to consume Beondegi as an easy source of protein, but it has also become a major tourist food. Street vendors will often boil or steam large pots of the pupae and add salts and spices to add to its natural nutty flavor. Each pupa has a hard, crunchy outer shell but is very soft and juicy on the inside. Other frequently sold versions of this snack are canned and candied- pupa seasoned heavily with sugar. Beondegi is also commonly eaten as anju – food consumed with alcohol as a snack.



ANT EGGS

Another major Asian delicacy that has always intrigued me is ant eggs. They are often eaten in ant-egg soup which is a traditional Laotian dish consisting of ant eggs and fish stock, as well as several other flavoring ingredients. Across Southeast Asia, ant eggs are also eaten along with omelets and salads because of their “tang and pop”. In past years, ant-egg soup has been an emblem of rural life in Laos. The eggs are laid by red-weaver ants, and foragers are required to tear into the ant nests to catch the eggs. Although the task of catching the eggs is laborious, farming for the red ants is seen as relatively easy and lower-expense for poorer businesses.

While ant eggs have grown into such a popular food in Laos, many local restaurant owners worry about their popularity for the future. Restaurant owner Dalaphone Pholsena predicts that in coming years, “fewer and fewer Laotians will be willing to brave a sting for their supper,” as more urban youth are growing away from traditional dishes such as this. Many young Laotians are becoming less and less comfortable with consuming ant eggs, although they have always been a part of Laotian food.



SNAKE WINE

I've seen a lot of depictions of “snake wine” as images on the internet or souvenir-like displays in restaurants. For centuries, Asians have infused liquor – mostly wine – with snake venom for various medicinal and spiritual reasons. This drink was first recorded in the Western Zhou dynasty of China, and its medicinal uses were noted years after. While snakes are one of Americans’ most feared creatures, they are believed to promote vitality and health. According to Chinese medicine, “snakes have impressive restorative and invigorating powers,” popularizing snake-centered cuisines throughout other parts of Asia.

Traditionally, a snake is coiled neatly – posed ready to strike – in a bottle of wine. There, it is left to ferment or steep for months where the alcohol breaks down the snake’s poison while preserving its medicinal “essence.” These bottles are still used today as decorative pieces to represent the ancient traditions of serving snake wine throughout Asia.

My dad used to bring Japanese snacks and food with him to eat at school when he was my age and younger. Although seaweed or raw fish aren't necessarily as extreme as ant eggs or crickets, his classmates would still make faces of disgust. He often heard "ew" and "why are you eating that" or "that's disgusting".

It's funny, because years later, those same classmates and friends are the ones ordering sushi and Japanese soups at restaurants now. They're the ones saying "this is so delicious" after trying some new part of Japanese cuisine. After years of being afraid to open his lunch box in front of people at school, my dad no longer receives snide remarks about his food. He is constantly complimented on his Japanese cooking, and more people are willing to try his sometimes strange-looking concoctions.

Now, when I go out to lunch with my friends, we always want to get sushi or udon or ramen. A generation after my dad, now teens consider Japanese snacks and foods cool or a luxury. It may not be as readily obvious, but every food has cultural or historical significance somewhere, and may turn out much tastier than expected.

I find it interesting how I personally distinguish foods that are "gross" from others that I eat on a daily basis. For example, I could never imagine eating ant-egg soup because I find it unimaginable to eat eggs that come from bugs or insects. However, I have no hesitation eating fish eggs. I've grown up eating sushi which consists of raw fish and fish eggs, so I'm used to it. But I sometimes wonder if I had grown up eating ant-egg dishes, if I would be at all hesitant to put those eggs in my mouth.

As a society, we have strongly repulsed the notion of consuming bugs, because we deem that non-respectable, or simply "gross". But Americans consume other animals such as turkeys, or cows and pigs that other cultures do not. To many, it is easily arguable that dairy products or poultry should not be eaten. So I wonder, can we really discourage the consumption of ant eggs when we support that of fish eggs or turkey eggs?



A Culture, Camera, and Kitchen: Social Media Interpretations of Food

By Hannah Dy

I like to say that I can cook. My friends and family like to laugh when I say that.

Honing my culinary skills has always been a perilous uphill battle. However, after years of butchering “minced” herbs, exploding pots of oil, and setting off fire alarms, I am pleased to say that I have grown to make some passable gnocchi, popcorn chicken, and breakfast sandwiches. A major contributor to my growth? The internet.

The millions of cooking tutorials and recipes available help amateur cooks like me distinguish broiling from boiling. But online personalities have so much more to offer than just how to not drop egg shells into batter. Social media supplies a powerful platform to broadcast the stories behind the recipes (and the chefs) to millions of people.

For many second-generation immigrants, the topic of personal identity is often an awkward struggle. But it goes without saying that food is closely intertwined with culture, so an easier way to connect with heritage might be through the stomach. Cooking culturally significant foods can bridge the millions of miles between where someone is now to where their family originates.

But where to start? Below are three social media influencers who blend their culture with their culinary talent in diverse and unique ways and their individual journeys to Internet fame.

Made with Lau — Chung Sun and Randy Lau



Restaurant quality food from the comfort of our homes. It’s something we all strive for, though usually through take-out or frozen packages. However, sometimes it’s best to roll up your sleeves and make it yourself—with a little help from *Made with Lau*, that is.

When Randy Lau partnered with his wife and parents to create *Made With Lau*, his primary focus was on his young son, Cameron. Having grown up in the Bay Area without knowing his grandparents, Lau wanted to document the culture that his parents brought with them when they immigrated from Guangzhou in the 1980s, writing that he “want[s] them to remember where they come from” and that *Made With Lau* is “a living repository of recipes, stories, life-lessons, and the Chinese culture that shapes us.” *Made With Lau* is a personalized archive of recipes both professional and home-cooked that is all dedicated to not only future generations of the Lau family, but for everyone eager to learn and grow.

As such, the Lau family's *TikTok*, website, and *YouTube* channel feel like an animated photo album. While the archives include reflective interviews with his parents and tips for navigating Asian grocery stores, the primary focus is on Chung Sun, Randy's father, a retired chef with fifty years of experience cooking classic Cantonese dishes. From tricks on how to check ingredients for ripeness to how to velvet the meat for tenderness to proper seasoning with five-spice powder, the Lau family shares the authentic techniques and practices to prepare delicious Turnip Cakes, Chow Mein, Hot and Sour Soup, Mapo Tofu, and more.

In these cooking tutorials, snippets of the family eating the dish afterwards are stitched in, further completing the warm, cozy feel of the videos. Not only is the Lau family able to evoke a sense of nostalgia for many, they are actively preserving traditional Chinese recipes for Randy's son and generations to come.

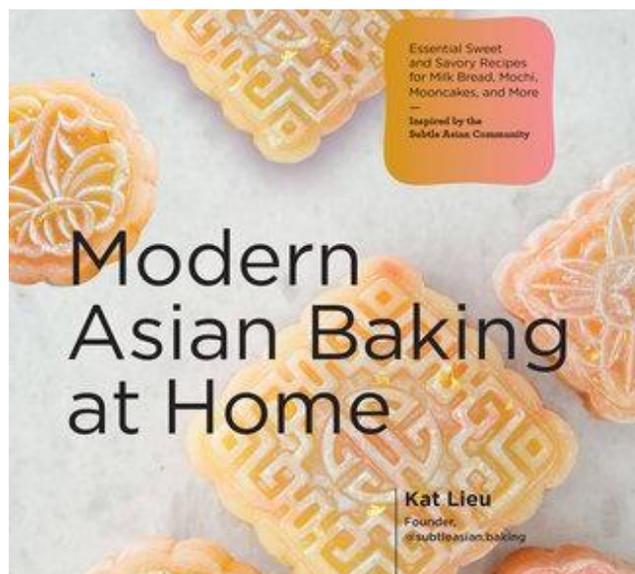
"I've come to realize that this is about all of our families," Lau said in his "Our Stories" videos. "It's about preserving our shared heritage, our Chinese cuisine, the Cantonese language, the immigrant stories of perseverance that so many of us can relate to, and our common humanity and our love for food and family."

All in all, if you're interested in learning about traditional Chinese ingredients like Wood Ear Mushrooms or fermented black beans or how to flavor your spare ribs like dim sum restaurants do, check the Lau family's *TikTok*, *YouTube* channel, *Instagram*, *Facebook*, and website at @madewithlau.

Subtle Asian Baking — Kat Lieu



After being discouraged by publishers from writing about Asian culture and stories in 2009, Kat Lieu gets the last laugh by publishing her own cookbook centered around implementing Asian ingredients and techniques in everyday dishes. *Modern Asian Baking at Home* (pre-orders available now wherever you get your books) includes stunning imagery and traditional Asian ingredients like pandan, matcha, and miso. Lieu features sixty eight easy and delicious recipes for veterans and beginners alike. But how exactly did Lieu come from her romantic comedy novels to leading a culinary movement?



Lieu founded an Asian-based cooking *Facebook* group during the pandemic and began sharing recipes inspired by her mother's Hong Kong heritage, her father's Vietnamese origins, her husband's Filipino background, and a trip to Japan in 2020. In an interview with King 5 about the Lunar New Year, Lieu explained how "[food] brings people together" and often holds significant stories and meanings. Now, due to *Subtle Asian Baking's* popularity, she quit her day job in healthcare and now manages a global culinary community with an emphasis on "Baking the Asian Way" or using Asian inspiration in everyday dishes.

Lieu herself often makes XO sauce milk bread, Thai tea macarons, ube marshmallows, and butterfly pea flower cheesecake. Lieu says that the community is open to anyone, not just people of Asian heritage, and works to make many recipes. gluten-free. and vegan to be

as inclusive and accessible as possible. In addition, she fashions her desserts to look like famous pop culture characters like Pom Pom Purin and Meilin from Disney's *Turning Red*. In between kneading dough and powdering bubble waffles, she discusses her experiences with mental health, perfectionism, representation, and the racism she experiences on her platform.

She also uses the platform to fundraise for charities such as The Very Asian Foundation, Heart of Dinner, Welcome to Chinatown, and #StopAsianHate. The community also spotlights other bakers and small Asian businesses on *Facebook*, *Instagram*, *TikTok*, and her website at @subtleasianbaking. In addition, for additional content about mother, creativity, and technology, check out her *YouTube* channel @PhilAndMama Home and Garage.

The Korean Vegan — Joanne Molinaro



“I veganize Korean food. I Koreanize everything else.”

Not only is Joanne Molinaro a former corporate lawyer, model, political activist, marathon runner, and talented musician, she is also a best-selling cookbook writer and popular social media influencer. Known for describing her experiences with racism, divorce, body-shaming, cultural appropriation, and family while overlaying the narratives over cooking traditional Korean recipes made vegan, Molinaro combines her bittersweet stories with delicious recipes for her millions of followers.

Molinaro says her seventeen years in the courtroom gave her “the skills... the knowledge... and of course,

the mental toughness, drive, and ambition” to succeed in her current full-time job in Los Angeles as *the Korean Vegan*. Her journey into veganism began a few weeks after her boyfriend (now husband) became vegan, and she started experimenting with translating her beloved Korean recipes into meals both familiar and new.

What began as a small food blog in 2016 has now amassed a following of millions on *Twitter*, *Facebook*, *TikTok*, *Instagram*, and *YouTube* (@TheKoreanVegan). She also wrote “The Korean Vegan Cookbook: Reflections and Recipes from Omma’s Kitchen,” complete with dramatic photography, eighty recipes, and her renowned storytelling skills. Whether it’s about her dog or systemic injustices, Molinaro never fails to captivate an audience with her words and breathtaking cooking.

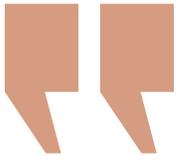
“Safety is not the destination,” she explained in a video with over 300,000 views. “It is the vehicle that allows us to get to a destiny that is far more exciting: Joy.”

Us — Asian Americans Everywhere

Whether it’s documenting our traditions, sprinkling a bit of culture into our every day, or reinventing cuisine for ourselves, culture and personal identity share a two-way street. We choose to interpret culture for ourselves and in turn, are shaped by the centuries of tradition before us. Though it seems intimidating, culture can show itself in the smallest of ways: subtle pronunciations, shoes slipped off before entering a home, and attempting to recreate the dishes that your ancestors prepared for their families.

It’s those little moments that unite millions of strangers into a community that is always growing and changing. No matter what your relationship is with your culture, in whatever ways it means to you, know that there is no wrong way to embrace your identity.

All you have to do is try.



Did You Know That This Sushi Staple Isn't Even From Japan?

By Ashley Chen

During lunch one day in first grade, people were turning their heads to look at me sitting in the back left corner. No, it wasn't because everyone had a crush on me; they were all looking at the outlandish and exotic garb I brought to eat...

I brought homemade sushi.

My sushi palette has since evolved – from my mom's cucumber and imitation crab rolled into sushi rice and seaweed to frequent visits to a conveyor belt sushi restaurant to expensive raw fish that I will always spend the extra buck or two on. Except, sushi restaurants in Japan might not even be charging extra for salmon nigiri.



While salmon sushi might seem like a staple in Japanese sushi cuisine, Japanese people didn't even invent salmon sushi. In the 1970s, the Japanese sushi industry was booming – tuna sushi was a thing, but not salmon. Halfway across the world, the Norwegians were having the opposite problem: a salmon production overload (Planet Money).



Thus, Bjorn Eirik Olsen sought to fix the Norwegian salmon industry with the help of sushi. Going around Tokyo's sushi restaurants, nobody fancied "salmon sushi." The restaurants would always say "it's the wrong color" or "it smells wrong," which Olsen didn't take to heart, convinced that salmon sushi was going to be the next big thing (Jiang). Even though salmon can be found in the Pacific Ocean along the Japan coast (National Geographic),

Japanese people always cooked their salmon because they would contain parasites (Jiang). This argument could have had people immediately disregard a new sushi made from Norwegian salmon. However, Olsen didn't really deny that his salmon didn't have parasites, rather, he took the opportunity to promote Norway's crystal clear waters (Jiang). Olsen's persistence didn't fail.

Eventually, one sushi company accepted his offer. Nishi Rei, a frozen food company that sold dumplings, chicken nuggets and squid, pushed salmon sushi out for customers. One of the salmon sushi's first customers, Tadashi Ono, reminisced about his first interaction with the novel delicacy, of how it was pretty "eh" the first time he tried it but grew on him over time. Other people, like the famous New York

sushi chef, Shimaō Ishikawa, have never even tasted a bite of the second most popular sushi from his restaurant (Jiang). Sometimes people don't really know what tastes good until they try it. Introducing salmon to Japan was a risk Olsen took without knowing the outcome, and now salmon sushi is a worldwide sensation.

Now when you visit sushi restaurants, you'll always see a cute plastic salmon nigiri placed on the windowsill because this gateway sushi will have your mouth watering within seconds. And anytime you order a chirashi there will always be one slice of fatty salmon on your plate. Without a doubt, salmon sushi represents a successful cross-cultural exchange that connected two sides of the world.

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Curries of the Asian-American Cultures

By Jeenah Gwak

I grew up eating curry on a regular basis. My dad would buy Ottogi curry powder from the Korean grocery store and prepare a golden curry, full of cut and softened potatoes, onions, carrots, zucchinis, and sausages. He poured the rich and fragrant, soup-like mixture over a bowl of rice and served it with sliced kimchi. It was my ultimate comfort food.

Curry is known and recognized by almost any region in the world. Whether it be thick, spicy, sweet, warm, creamy, soupy, hearty, or any combination of these descriptors, curry typically consists of various spices such as coriander, turmeric, cumin, as well as ginger, garlic, and cinnamon. Each country or region has its own twist to curry.

While there are countless types and variations of curry, here are eight curry dishes from various Asian-American cultures. I personally haven't tried all of them, but I'm making it my personal goal to dig into each of these dishes this summer.



Photo Courtesy of *All That's Jas*

Chicken Tikka Masala - India

Much of this dish's origins are debated - many argue that tikka masala is Britain's version of curry, while others believe that its roots are firmly in India, as the ingredients and techniques used in cooking the dish all originated from Indian methods. Scotland has even claimed the dish as its own. Nonetheless, this version of curry is popular in all regions of the world, especially in the West. It consists of marinated boneless chicken pieces (the word "tikka" means "pieces" or "bits" in Persian), served with a tomato and cream-based sauce, full of spices.

Chicken Samlá Curry - Cambodia

Lemongrass is key to this dish and many other dishes in Cambodian cuisine. In addition to lemongrass, ingredients such as coconut, wild/kaffir lime, and shallots are crucial to Khmer cooking. But perhaps the most notable is shrimp paste, which is found in much of the Cambodian cuisine and dishes as well as in this chicken samlá curry. Shrimp paste sets this curry apart from similar curries in closeby Thailand and Malaysia. This type of curry is of the soupy type, served by itself as soup or as a stew over rice.



Photo Courtesy of Dhanya Samuel / *The Spice Adventures*



Photo Courtesy of *agoda*

Kari Ayam - Malaysia

Kari Ayam is another curry dish that includes chicken from Malaysia, but it is also popular in Indonesia. This curry is traditionally cooked in a clay pot, supposedly because the clay doesn't react to the spices, which allows the mixture to cook and absorb its own juices. Meaty pieces of chicken are simmered in the base broth until tender along with big pieces of potatoes and flavors of ginger, lemongrass, and coconut milk. This dish is typically sprinkled with lime juice, garnished with coriander, and finally, served over rice.

Massaman Curry - Thailand

This Thai coconut dish is so popular and delicious that it seems to appear as a special menu item in almost every Thai restaurant in the United States. Massaman curry is influenced by Indian and Malay curries, so its flavors come from spices such as cumin, coriander, cloves, nutmeg, and cinnamon. The preparation for this curry is quite unique and time-consuming, but it is well worth it; the beef is cooked until tender so that it falls apart, along with peanuts and potatoes. This rich and fragrant curry is typically served over rice.



Photo Courtesy of Nagi / *recipetineats*

Cà Ri Gà - Vietnam

Vietnamese chicken curry, or cà ri gà, consists of tender chicken pieces and potatoes in a yellow, rich, and creamy coconut curry broth. Natives often preferred to eat this dish with goat meat when growing up, but chicken is more popular in today's time. Turmeric gives this curry its yellow vibrancy, but contrary to the dish's colors, the flavor isn't too overpowering in spices. Traditionally, the meat is marinated in dry spices before being braised in a hot skillet, which gives this dish its deep flavors. This delicious combination of meat and vegetables is served with white rice, noodles, or slices of baguette for dipping.



Photo Courtesy of Vicky Pham



Photo Courtesy of islandsmile.org

Ambul Polos - Sri Lanka

This vegan curry highlights jackfruit, which is similar in texture to potatoes or cassavas. Jackfruit is truly the star of this unique dish - and not just any jackfruit: one that is mature but not yet ripe. At this stage, the seeds of the green/baby jackfruit have formed, and the pod colors are nearly white and firm. The fruit is boiled in broth until they are tender (like melt-in-your-mouth-tender), which reminds many of beef. This Sri Lankan favorite, loved by locals and visitors alike, is most commonly served over rice.

Kare Rice - Japan

There isn't exactly a correct way to prepare kare rice, as this Japanese dish is served with various foods and incorporates various types of standard ingredients, such as potatoes, onions, carrots, and meats, like chicken, pork, and beef. The sauce of Japanese curry is most often prepared with "curry roux" packets, which can be found in most grocery stores. Commonly, the sauce is served over tonkatsu, which is crispy pork cutlet, breaded and fried, along with white rice. This dish is called Tonkatsu kare rice.



Photo Courtesy of Yumiko / recipetinjapan

Rendang - Indonesia

Slow-cooked to perfection, rendang is one of Indonesia's national dishes. It comes from the Minangkabau ethnic group of Indonesia, and came to Malaysia through means of immigration. Unlike most other curries on this list, this type of curry is dry, meaning that there isn't much sauce. Rendang most often contains tender beef. This rich, spicy but creamy beef (or sometimes chicken or lamb) stew is made with coconut milk, and it is extremely flavorful. It is usually served with rice.



Photo Courtesy of Rasa Malaysia

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Sips of Memories

art by Grace Park

"If I had to name a favorite part of my weekly H Mart trips, it would be exploring the beverages aisle. Walking between arrays of colorful juice, soda, milk, and tea bottles, I immerse myself in pleasant nostalgia of my childhood in Korea. I recall the delightful sips of Banana Milk, Maesil (green plum tea), Sikhye (traditional rice drink), Boricha (barley tea), Misutgaru (ground grains), and the list goes on.

For a while, seeing these drinks in the States felt quite unfamiliar and even out of place. Overtime, however, I have turned the unfamiliarity into memories that I can only form as an Asian-American."

"Some sips award me with a comforting sense of home after long school days filled with American practices and cultures. Other sips spread a grin on my face as I recall the specific friends and families I enjoyed these drinks with, but also those I want to share my "homeland" drinks with. The varying exposures represent the colorful memories I collect through each sip."





meet the team



jeenah gwak

founder, editor-in-chief

(she/her; human biology - neuroscience & piano performance at Stanford University) Thanks for reading our 8th issue and supporting us! Besides the AAPI community, I am passionate about the brain, piano, reading, and keeping myself physically fit.



hope yu

founder, editor-in-chief

(she/her; math & history at Carleton College) Hi! I spend a lot of my time reading, watching BTS dance practices, studying, and hanging out with friends + family. I'm a large museum enthusiast and an advocate for a full 8 hours of sleep.



ashley chen

editor, writer

(she/her; NYU Shanghai)



gabriella ignacio

design manager

(she/her; Newport High School) I really enjoy art – whether it be making my own or appreciating the works of others – and looking for places to try new food. Being a part of this magazine has been very valuable for me, and in the future, I hope to keep writing and being involved in Asian-American spaces.



grace park

artist

(she/her; cognitive science at Rice University) I enjoy learning about the human brain and mind, as well as exploring different cultures and histories around the world. I also love playing in an orchestra, having philosophical conversations, studying at the library, listening to music, curating artworks, and meeting new people!



meilan uyeno

writer

(she/her; Bellevue High School) Hi! I'm a competitive diver and I love to bake and ski. You can always find me outdoors in the sun somewhere!



allison chan

writer

(any pronouns; Garfield High School) Hobbies and interests of mine are swimming, coding, painting and running.

writers not pictured: hannah d, kaila karns

meet the team

Our hobbies, jobs, sports, and general life.





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