Bibliography: Cajun and Creole Culture in Louisiana

Banks, Emily. "'You Gotta Speak American Now': A Conversation with Sybil Kein." *The Carolina Quarterly* 61.1 (2011): 101-6. *Academic OneFile*. Web. 3 Mar. 2015. Kein discusses why there has been such a diaspora of Creole culture from New Orleans, specifically. Issues include those of race and language since the American purchase of the Louisiana Territory, but more recent events include hurricane Katrina, which chased many from southern Louisiana, most of whom have never returned. Kein is the first writer to have published a book written in Louisiana French Creole and it is her first language.

Brasseaux, Carl A., and Philip Gould. *Acadiana: Louisiana's Historic Cajun Country*. Baton Rouge: Louisiana State U P, 2011. *eBook Collection (EBSCOhost)*. Web. 3 Mar. 2015. In the introduction, Brasseaux documents the often misunderstood history of the “Acadiana” region. The southern 22 parishes of Louisiana were first officially named Acadiana as part of a 1971 Louisiana legislative session in order to create a tourist attraction. On one hand, this historical and cultural recognition was generally well received by locals and tourists alike, but Brasseaux seems to overlook that this named designation negates the Creole presence in many of those parishes.

of the wealthiest black families in North America. This is indicative of Louisiana Creole culture in which White or Black, Spanish, French, African, and/or Native American designations don’t matter as much as the Creole culture, itself.

Sexton, Rocky L. "Cajun Mardi Gras: Cultural Objectification And Symbolic Appropriation In A French Tradition." Ethnology 38.4 (1999): 297-313. Academic Search Premier. Web. 3 Mar. 2015. Sexton argues that Country Mardi Gras, which is a celebration quite different than the New Orleans Mardi Gras most associate with the holiday, was assimilated as a Cajun tradition in the late 20th century, even though the traditions of the Country Mardi Gras in the area pre-date Acadian migration and could be found throughout much of French Louisiana. This has occurred as part of a larger trend of Cajun cultural appropriation (Cajunization) by both Cajuns and outsiders (297). An important point, which is common knowledge but a careful distinction, is made that the Creole label was applied to anyone born in the French colonies as part of a Francophone culture, no matter how diverse, but that Acadian (later Cajun) was held-on as an ethnic title for those descended from the French-speaking peoples who immigrated to Louisiana and other locations from Canada following the Seven Years War (1755-1763). (298)