COURSE GOALS
Food is one of the most important ways people connect with each other as well as the most direct and meaningful connection we have with the environment. These connections are biological, social and cultural; and often it is hard to tell which one is more important. In other words, a good way to understand and get to know a society is by examining and engaging with their food. Anthropologists have long used food as an insightful avenue to understand human origins, behavior, and cultural diversity. In particular this course will use food-based case studies to analyze and explore multiple ways of understating and making sense of cultural change, oppression, and resistance; from fusion in past and contemporary cuisines, the forceful introduction of new foods via conquest, to the use of memory to reassert food rights, identity, and justice. Ultimately the course’s goal is to expose students to the different ways in which anthropologists think about food across its sub-disciplines as well as how we collaborate with other disciplines in the social sciences and humanities.

Themes include: links between food and human evolution, understanding basic food procurement strategies and their variation, the connections between food and conquest, gender and body, nationalistic and patriotic cuisines, food taboos, violence, oppression and resistance in food systems, the politics of nutrition, critiques of current food trends as well as food and sustainability movements.

LEARNING OUTCOMES
As part of Carleton’s assessment initiative, the SOAN Department of has identified six Student Learning Outcomes for SOAN majors. In this course you will learn four of these outcomes:
● Formulate appropriate sociological and/or anthropological research questions about socio-cultural phenomena.
● Select appropriate sociological and/or anthropological research methods to study socio-cultural phenomena.
● Apply sociological and anthropological theory to analyze socio-cultural phenomena.
● Draw upon your understanding of historical and contemporary socio-cultural phenomena to engage the world.

GRADING AND ASSIGNMENTS
Your grade during the term will be assessed through a combination of assignments, participation and exams. Instructions, rational and objectives for each assignment will be clearly outlined for you before you begin and generally posted on Moodle or handed out during class. Please note that there is a lot of emphasis placed on participation and this means evidence of engagement in the class. There will be many different avenues in which you can participate so your grade will not be solely based on the frequency of your contributions during large group discussions, but do make the effort to contribute at all times. If I see a problem in this area, I will contact you and ask you to come see me so we can discuss your performance.

Assignments and exams are weighed as follows:

- Attendance 10%
- Participation 15%
- Proust Food Questionnaire 10%
- Pop Quizzes (3-4 approx.) 20%
- Family Recipe Analysis 20%
- Final Project: Dinner Ethnography 10% (Rewrite of Family Recipe)
- Final Reflection Paper 15%

ADDITIONAL REQUIREMENTS:
As noted in the description for this class, you are required to participate in activities outside the normal classroom period. These activities are directly related to course themes and designed to enhance your learning experience and interact with food or cooking more directly.

COURSE FEE
Please note that the course fee has been waive for the term given COVID-19 restrictions.

ALLERGY WARNING!!!! & DEITARY REQUIREMENTS
Since we will be trying a series of familiar and unfamiliar foods during the course please let me know if you have any dietary requirements or allergies. In fact, if you have any strict or inflexible dietary requirement I ask you not eat any of the food provided for the course. The reason is that I cannot guarantee (and often do not know) the ingredients used in the foods we will interact with. Finally, I kindly ask you to respect other food preferences and eating traditions regardless of your own eating philosophy, traditions or requirements. This means that I would like us all to be courteous and respectful of the foods we consume, how we consume them and the reactions we have to them.
LATE AND MAKE-UP POLICY
Please note that I am very strict about due dates. Unless you have a legitimate excuse for turning in an assignment late or missing and exam I will either not accept the assignment or deducts points from your grade. Although I am certainly sympathetic to emergencies I do ask you to try to let me know what is happening before the assignment or exam comes around in order to avoid misunderstandings. Students that turn in 2 or more late assignments will forgo their participation grade.

ACADEMIC INTEGRITY
You are expected to adhere to Carleton’s code of academic honesty. Even in the event of participating in team projects, your final work should still reflect your own ideas and other people’s ideas should always be credited. If you have any questions regarding this policy please visit http://apps.carleton.edu/campus/doc/integrity/ or come speak to me. Failure to follow Carleton’s expectation will result in a failing grade and formal action with the administration.

OFFICE HOURS AND COMMUNICATIONS
I hope you will all come see me during office hours (via Zoom) to discuss the course, ideas for projects, or career plans. Interacting with students is one of the aspects that I most enjoy about my job so please DO NOT BE SHY and take advantage of office hour! If you cannot make office hours let me know and we can always schedule an alternative time. Please note that I do not text with students and although I encourage questions via email if they required a long answer, I may simply ask you to come see me so we can discuss it in person.

ADDITIONAL RESOURCES
If you need any help dealing with the requirement of the course please let me know so I can direct you to the multitude of resources available to you at Carleton. Although I will be posting relevant resources to individual assignments do let me know if you are having trouble taking notes, studying for the exam, writing up assignments, stress, etc. I will be more than delighted to help direct you and work with you with what you need. In case you are interested in exploring your options on your own, a comprehensive list of resources can be found here: https://www.carleton.edu/student/support/

LIBRARY: Worth mentioning is our fabulous library staff, in particular Kristin Partlo (the social sciences reference librarian). If you have any questions or need help finding resources for the class, she is a great resource. You can email her at: kpartlo@carleton.edu.
My primary goal as an educator and scholar is to foster a joy for learning and prepare students for their future professional paths. Although joyful, the process is not necessarily always fun or easy. To me learning is a convoluted process that is difficult, as it requires us to push our intellectual limits, take risks, and face our -- and other’s -- legacies straight on. The “reward” that results from this process is not always readily apparent or may take years to manifest.

I also believe that learning should not be painful or hurtful to those involved in the process. I can assure you that I make a conscious effort to consider the possible consequences or impacts of what happens in my courses. The problem is that even though I try to avoid these situations it is very difficult for anyone to be error-free. Trying to accommodate or predict the reactions of a diverse and ever-changing group of individuals that venture to take my classes is impossible and overwhelming at times.

For these reasons, a belief in the academic process and a commitment to creating a compassionate learning space, I avoid an explicit policy of providing trigger warnings in my courses. I will give some background of the readings and will certainly give a heads up when certain kinds of difficult material approaches but I will not give trigger warnings. In a nutshell, the fundamental reason is that what might to you merit an obvious trigger warning may not be for others and vice versa. For example, a common occurrence in my courses is that issues of sexual violence depicted in a North American context will elicit multiple requests for trigger warning, yet material that discusses extreme cases of violence and genocide in regions of the world that we refer to as the Global South are consumed by most with a dry analytical stance and almost no consideration or acknowledgement of the emotional implications this may have to others in the room (including the instructor or visitor).

This is a very delicate issue and there is no magic bullet. What I ask you is to engage in this journey with me and trust me (and this may mean giving me or your peers multiple chances). I will definitely address issues that are brought to my attention in a constructive manner. I do my best to teach and model the manner in which difficult material can be engaged with in the classroom, but more importantly please know that I am willing to learn with you; but this can only happen in a companionate and honest environment. I hope you are willing to learn with me as well!

**COURSE READINGS**
Readings will be posted in Moodle. You are expected to complete the assigned readings by class time and come prepared to participate in class discussions. Please note that some weeks
have heavier readings loads than others, for this reason I suggest you pay attention to reading guidelines discussed in class. Also remember that I may change readings depending on class interest and progress so follow postings on Moodle rather than on this initial schedule.

Alkon, Hope and Julian Agyeman,  

Allison, Anne  

Appadurai, Arjun  

Baker, Lauren  

Bestor, Theodore  

Borré, Kristen  

Bourdieu, Pierre  

Caldwell, Melissa  

Caldwell, Melissa  

Clapp, Jennifer  

Conklin, Beth
1995 Thus are Our Bodies, Thus was Our Custom: Mortuary Cannibalism in an Amazonian Society. American Ethnologist Vol 22(1):75-101.

Counihan, Carole

Crowther, Gillian

Dornstreich, Mark and George Morren

Douglas, Mary

Dove, Michael

Fan, Judith
*Note: Watch video referenced in article: “Peru visits Peru” https://www.youtube.com/watch?v=fAqFJP4N4ME

Furiya, Linda

Harris, Marvin

Holtzman, Jon

Hornbacher, Marya

Imbruce, Valerie

LaDuke, Winona and Sarah Alexander
ND Food is Medicine: Recovering Traditional Foods to heal the People. Ponsford: White Earth Land Recovery Project Production.

Leitch, Alison

Levi-Straus, Claude

Mankekar, Purnima

Mintz, Sidney

Nabhan, Gary,

Nazarea, Virginia

Ocampo-Raeder, Constanza

Paxson, Heather

Parasecoli, Fabio

Pilcher, Jeffrey

Poppendieck, Janet

Proust, Marcel

Siskind, Janet.

Sobo, Elisa

Stoller, Paul

*Note: other sources on Anthropology of Senses*
http://www.indiana.edu/~wanthro/theory_pages/senses.htm

Trubek, Amy

Wiley, Andrea

Wilg, Richard

Wrangham, Richard

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COURSE SCHEDULE & ASSIGNMENTS

<table>
<thead>
<tr>
<th>DATE</th>
<th>LECTURE THEME &amp; ASSIGNMENTS</th>
<th>READINGS</th>
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<tbody>
<tr>
<td>Week 1</td>
<td>Thu Jan 6</td>
<td>Student Introductions and course expectations</td>
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<td>Perfect Food: <em>What is an ideal diet? How do you define an ideal diet?</em></td>
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<td><strong>In-Class Assignment:</strong> Workshop reasons for eating</td>
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<td>Week 2</td>
<td>Tue Jan 11</td>
<td>Food, Fire, and Human Evolution: <em>Is there an ideal diet for humans? What do anthropologists know about the connection between food and human evolution? Does our DNA dictate what we should eat? Is there an ideal diet to be eaten?</em></td>
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<td><em><strong>Proust Questionnaire Assignment DUE (Submit to Moodle Page)</strong></em></td>
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<td>Thu Jan 13</td>
<td>Basic Ingredients: <em>What are the basic ways in which food is procured? What are some of the persistent assumptions behind food studies?</em></td>
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<td>Wiley (Milk Consumption)</td>
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<td>Boree (Seal Blood)</td>
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<td>Goody (Industrial Food)</td>
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<td>Week 3</td>
<td>Tue Jan 18</td>
<td>Food and Society: <em>How have the humanities and social sciences evaluated the relationship of people and food? What are some of the key enduring insights from these classic studies?</em></td>
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<td>Douglas (Purity)</td>
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<td>Harris (Abominable Pig)</td>
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<td>Thu Jan 20</td>
<td>Food Taboos: <em>How do people decide to eat or forbid certain kinds of foods? Are these preferences dictated by environmental, economic, or socio-cultural considerations?</em></td>
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<td>Conklin (Wari Cannibalism)</td>
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<td>Optional: Dornstreich &amp; Morren (Cannibalism as Nutrition)</td>
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<td><em>Suggested Readings for Assignment:</em></td>
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<td>Fischler (Commensality)</td>
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<td>Stoller (Sensuous Ethnographies)</td>
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<td>Holtzman (Food and Memory)</td>
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<td>Week 4</td>
<td>Tue Jan 25</td>
<td>The Politics of Nutrition: <em>What are some of the problems associated with food programs, food pyramids and other</em></td>
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<td>Thu Jan 27</td>
<td><em>generalized approaches to nutrition? Why is there a need to decolonize certain diets?</em></td>
<td>Hunger and Food Sovereignty: <em>What is the difference between food security and food sovereignty? Why did the food sovereignty movement emerge?</em></td>
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<td>Week 5</td>
<td><strong>Tue Feb 1</strong>&lt;br&gt;<strong>Thu Feb 3</strong>&lt;br&gt;<strong>Fri Feb 4</strong></td>
<td><em>Memory, Heritage and Nostalgia: How does food connect people to the past, their identity and their relationship with nature? How are these ideas used by contemporary food and sustainability movements?</em>&lt;br&gt;<em>Freshness Fantasies: Is freshness an objective or subjective notion? How are notions or freshness used, manipulated, or reproduced in contemporary food systems?</em>**&lt;br&gt;<em>Assignment DUE: Sayles/College Cafeteria Ethnography due</em></td>
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<td>Imbruce (Fresh Veggies in Chinatown)&lt;br&gt;Nazarea (Local Knowledge and Biodiversity)&lt;br&gt;Fan (Food and Social Change in Peru)&lt;br&gt;<em>Watch video associated to Fan article Ocampo-Raeder (Cebiche Fantasies)</em></td>
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<td>Week 6</td>
<td><strong>Tue Feb 8</strong>&lt;br&gt;<strong>Thu Feb 10</strong>&lt;br&gt;<strong>Fri Feb 15</strong>&lt;br&gt;<strong>Thu Feb 17</strong>&lt;br&gt;<strong>Fri Feb 22</strong></td>
<td><em>Food, Empire and Conquest: How has food impacted historical processes? What is the contemporary legacy of these processes?</em>&lt;br&gt;<em>The Politics of Taste: How does taste and the perception of taste impact the ways in which food is categorized, valued, and protected? How do these dynamics inform food movements and food economies?</em>&lt;br&gt;<em>Food and Globalization: What can food tell us about global processes? What does food reveal about how people interact with their local environment and perceived notions of well-being?</em>&lt;br&gt;<em>Food and Place: What does food tell us about local environments? How objective are the connections between food, taste, and place? How are these ideas changing under current changing environmental, economic, and social conditions?</em>&lt;br&gt;<em>Assignment DUE: Sayles/College Cafeteria Ethnography due</em></td>
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<td>Mintz (Sugar)&lt;br&gt;Dove (Black Pepper and Colonialism)&lt;br&gt;Bourdieu (Luxury Tastes)&lt;br&gt;Leitch (Pork Fat)&lt;br&gt;Bestor (Sushi)&lt;br&gt;Paxson (Life of Cheese)&lt;br&gt;Nabhan (Terroir and Climate Change)&lt;br&gt;Trubek (Taste of Place)*</td>
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<td>Reading Assignments</td>
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| Thu Feb 24 | Food, Nations and Patriotism: *How is food used as a way to assert identity? How can food foment patriotism and a wide range of nation building processes?* | Appadurai (Indian Cook books)  
Caldwell (Nationalism and Food Politics)  
Siskind (Thanksgiving Invention)  
Furiya (Swallowing Fishbones)  
Wilk (Real Belizean Food)  
Mankekar (Indian Grocery) |
|            | Eating Identity: *How do food and the process of eating help define, enact or perform who we are? Who are we doing this for? In other words? Who is the audience and what is the purpose?* | ***Family Recipe Assignment due in Class |
| Nov 1      |                                                                     | **Week 9**  
Tue Mar 1 | Food, Body and Community: *What does food tell us about how we perceive our bodies? How does this perception reflect notions of community and social relationships as well as expectations?* | Sobo (Sweetness of Fat)  
Parasecoli (Feeding Hard Bodies) |
| Thu Mar 3  | Food, Family and Childhood: *How does food shape our relationships with family members and society as a whole? In what ways do our early eating experiences shape our relationship with food and the expectations associated with eating?* | Counihan (Fantasy Food)  
Hornbacher (Childhood)  
Allison (Bento Boxes) |
| Fri Mar 4  |                                                                     | ***Final Reflection Paper (submit to Moodle page by 5pm) |
| Nov 8      |                                                                     | **Week 10**  
Tue Mar 8 | Continuation of Food, Family and Childhood. | |
| Thur Mar 10 | What can we say about food? *Mapping out our main lessons and assessing our learning* | View a food documentary or read a food magazine issue to discuss. |
| Nov 16     |                                                                     | **Week 11**  
Wed Mar 16 | *Rewrite of Family Recipe Due by 5pm via Moodle!* | |