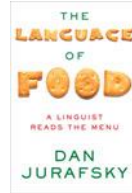
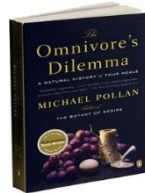
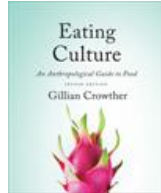


# UNIVERSITY OF MINNESOTA

Duluth Campus

Department of Studies in Justice, Culture, & Social Change  
College of Arts, Humanities, and Social Sciences

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ZOOM: <https://umn.zoom.us/my/troufs>  
25 June 2023



Direct Links  
to Canvas



Available on-line in your  canvas folder at <http://canvas.umn.edu/>

su2023 [Canvas Modules](#)

su2023 [Week 4 Module](#)

su2023 [AF Simple Syllabus](#)



Tim Roufs Inspecting Durians in Singapore Market, 2017

## Anthropology of Food Week 4

1.0 **What's Happening?**

\*5.0 **Other Assignments**

9.0 (optional)  
**For Fun Trivia**

(optional)  
**Live Chat**  
Tuesday 7:00-8:00 p.m.

2.0 **Video Explorations**

6.0 \***Midterm Exam**

10.0 (optional)  
**Extra Credit**

(optional)  
**Questions / Comments**

3.0 **Slides**

7.0 **Project**

w11.0 (optional)  
**Other**

4.0 **Readings**  
[Semester Readings](#)

\*8.0 **Discussion**

click links for details)  
= leave page

**Items DUE this week:**  
\*enter on-line  
\*\*upload file

## 1.0 What's Happening Week 4?

The big question this week is, “just exactly how much food, and what kind of food, do we need to live a healthy life?”

We'll see; literally.

And then this week we'll have a comparative look at Food and Religion . . . by looking at Pigs . . . in Malaysia . . . and Food as medicine in China, and how food amongst traditional Chinese Buddhists unites families. It's part of a comparison with the Chinese in Malaysia, as seen in *Pig Commandments*, where food divides Chinese families. See details on the comparison with this week's “Video Explorations”.

(REM: **comparative methods** are a fundamental feature of Anthropology).

### Food and Religion

And for even more fun this week or next, try your hand at two really short (but interesting) **Selective Attention Tests** (optional).

## 2.0 VIDEO EXPLORATIONS WEEK 4 . . .

Real People . . . Real Places . . .

[Videos for the Semester](#)

### “Food and Culture”

will be our focus.

And, hopefully, in the last part of the term you will be **applying your analytical anthropological skills** that you have been developing and

honing in the first four weeks of the course, and those you might pick up from the very short (optional) Selective Attention Tests this week.

We'll spend much of the rest of the semester examining **how people get their food in industrial cultures**, and in exploring the social, corporeal, sacred/religious, psychological, political, economic, and cultural aspects of food—that's the **holistic** anthropology approach (you remember that from "Main Characteristics of Anthropology", Weeks 1 and 2).

**When you're finished with your exam and (optional) attention tests we'll do a**

## **Controlled Comparison**

**focusing on Food and Religion,**  
and more specifically, a comparison involving  
—**Chinese : Buddhism : Food**  
**in China and Malaysia**

We'll start by watching . . .

### ***The Pig Commandments***

(72 min, 2005)

followed by the short film, a part of a series,

### **"Food for Body and Spirit"**

(29 min, 1984)

\* \* \* \* \*

## *The Pig Commandments*

(72 min, 2005)

 [Online Access](#)

[click  here]

(use with [VPN](#) if you are off campus)

[course viewing guide](#)

[transcript](#)

NOTE: This video should be compared with *Food for Body and Spirit* below.

In the film *The Pig Commandments*, we'll see **how food tears apart** a major segment of Chinese culture in Malaysia. This is an older film, but it is more than ever relevant to today.

**"To Chinese, pig symbolizes prosperity and health. Pork is the principal ingredient of the main course of Chinese feasts and it is the best choice of offerings. In contrast, pig is unclean to Muslims. It surely would not be found on their dining table. Conflict is inevitable when these two values meet. The scene is set in Malaysia, home to 12 million Muslims and 6 million Chinese. A group of Chinese who make their living in the pig business confronts Muslims who are forbidden to eat pork; Chinese Muslims are often caught in the crossfire. What is the solution to this deep-rooted ethnic dilemma?"**

**"This fascinating film illustrates how religious differences, even on the basic level of dietary prohibitions, can affect the way neighbors interact. It focuses on Malaysia, home to 12 million Muslims and 6 million Chinese. Islam bans the eating of pork, considering it unclean, while the Chinese have treasured pork for thousands of years. The ancient Chinese character for 'home' was a pig. For the Chinese the pig is a symbol of prosperity and all celebrations involve a pig roast."**

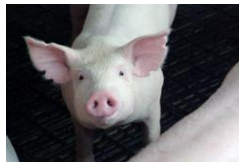
**"*Pig Commandments* outlines the ways in which the Muslim prohibition to eat pork affects the relationship between the Chinese and Muslims in this part of the world. There is legislation to keep pig farms away from the Muslim population. Many Chinese in Malaysia have converted to Islam. For them, the Koran has been translated into Chinese; and four chapters of the Koran deal with the**

prohibition to eating pork. One Chinese convert describes the problem with eating with her family. Only once a year when the Chinese celebrate the New Year with a vegetarian meal, can she join her family at dinner."

"*The Pig Commandments* shows how dietary laws can divide people or bring them closer together. It demonstrates dramatically the social effects of food regulations and the sensitivity of people who are offended by another culture's eating habits. Scholars, religious leaders, and people of both religions express their feelings about this contentious issue. In addition we see how generations of pig farmers are proud of their succulent product."



Shaikh Hussain Ye  
Malaysia



\* \* \* \* \*

*Taste of China, Part 2,*

## ▶ "Food for Body and Spirit"

(29 min, 1984)

▶ [Online Access](#)

[click ↑ here]

(use with [VPN](#) if you need to)

[course viewing guide](#)

"Food for Body and Spirit"—the second film of a classic four-part series, *A Taste of China*—shows how in traditional Chinese culture religion and food has *united* Buddhists families for over a thousand years. In "Food for Body and Spirit" we'll have a look at a Chinese Taoist temple retreat, high on Blue City Mountain in Szechuan Province, China, and we'll have a look at Buddhist Slow Food and Locavorism . . . and we'll see how food holds Chinese culture *together, and has for millennia*. . . . This film, like *Pig Commandments*, is an older film, but what it has to say is still relevant today—as it has been for thousands of years.



### 3.0 WEEK 4 SLIDES . . .

[Class Slides for the Semester](#)

Some of the **slide sets** for this and the next couple of weeks are **fairly long, but bear with them as the programs as they provide important information.**

## The Biocultural Framework

Once you have mastered the basic information and conceptual framework relating to the Anthropology of Food—an approach centered on the

**“Biocultural Framework for the Study of Diet and Nutrition”** [↗](#) which is one of the main items of the week—we will have an intensive look at a series of food-related issues from around the world.

### **The Biocultural Framework**

[\(.pptx\)↗](#)

[click ↑ here]

### **Nutritional Status**

[\(.pptx\)↗](#)

[click ↑ here]

## **And what *are* our Human Nutrition Needs?**

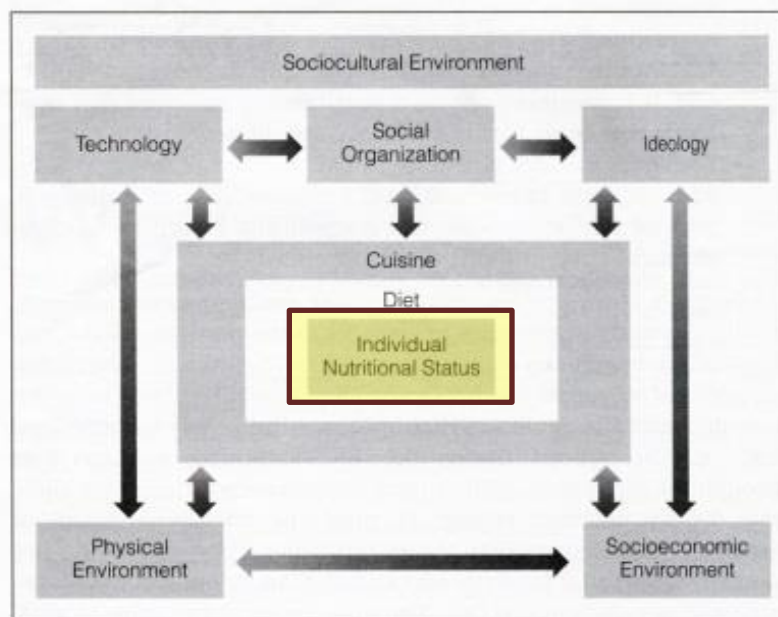
Have a look at these slides using the "slide show" mode:

### **Human Nutritional Needs**

[\(.pptx\)↗](#)

[click ↑ here]

**Figure 1.1**  
*Biocultural Framework for the Study of Diet and Nutrition*



Source: Authors

## Human Nutrient Needs

- **Biocultural Framework for the Study of Diet and Nutrition: Introduction** (.pptx)  
Do not spend too much time on this slide yet
- TERMS:
  - **Nutritional Status** (.pptx)
  - **Biological Makeup** (.pptx)
  - **Human Nutrient Needs** (.pptx)
  - **Diet** (.pptx)
  - **Cuisine** (.pptx)
  - **The Environments** (.pptx)
    - Physical
    - Sociocultural
    - Economic and Political
- Figure 1.1 from The Cultural Feast: Biocultural Framework for the Study of Diet and Nutrition
- Nutrition Labels

## Diet and Human Evolution: An Introduction

(.pptx) [↗](#)

[click ↑ here]

### Diet and Human Evolution

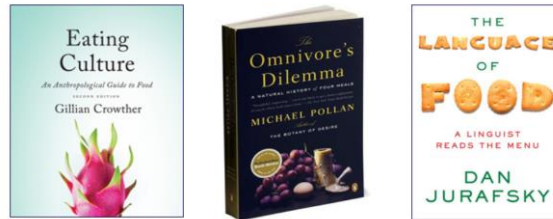
- **Diet and Human Evolution: Introduction** (.pptx)  
Do not spend too much time on this slide yet
- **Diets of Extinct Humans / Paleontology** (.pptx)
  - Teeth
  - Skulls and Jaws
  - The Postcranial Skeleton
- **If you want to have a closer look at the primate chart in the slides: "Prehistoric and Contemporary Primates"**
- **Adaptation** (.pptx)
- **Using Chemistry to Infer the Diets of Extinct Hominini** (.pptx)
- **Our Place in Nature** (.pptx)
- **A Brief Who's Who of the Early Hominines** (.pptx)
- **What Did Early Hominines Eat?** (.pptx)
- **What Can We Say About the Diets of Fossil Homo** (.pptx)
- **Highlight: Lactose Intolerance** (.pptx)
  - **Federal Agencies Regulating Food** (.pptx)
  - **USDA Food Guide Pyramid** (.pptx) (updated in 2005, then replaced by MyPlate in 2011)

## 4.0 READINGS FOR WEEK 4 . . .

[Readings for the Semester](#) [↗](#)

[Textbook Information](#) [↗](#)





- **Eating Culture, Second Edition, Gillian Crowther**

- CHAPTER THREE: MOBILE INGREDIENTS: ROOTS, ROUTES, AND REALITIES OF INDUSTRIALIZED AGRICULTURE
- CHAPTER FOUR: COOKS AND KITCHENS

Review for [Midterm Exam](#)

## 5.0 OTHER ASSIGNMENTS INFORMATION . . .

[Main Due Dates](#)

su2023 [Module 4 – Week 4](#)

### Catch Up

This week take a little time to catch up . . .



**REM: The Course in a Nutshell**[↗](#)

## **6.0 DUE: MIDTERM EXAM . . .**

**It's time to start thinking about the midterm exam**, which will be available, because of the Fourth of July holiday, during **Weeks 4-5**, from **29 June -6 July 2023**. A good activity to start your review would be looking over Ch. 1, "Setting the Anthropological Table". And if you are a visual learner, you might have a(nother) look at the Week 1 [slide sets](#).[↗](#)

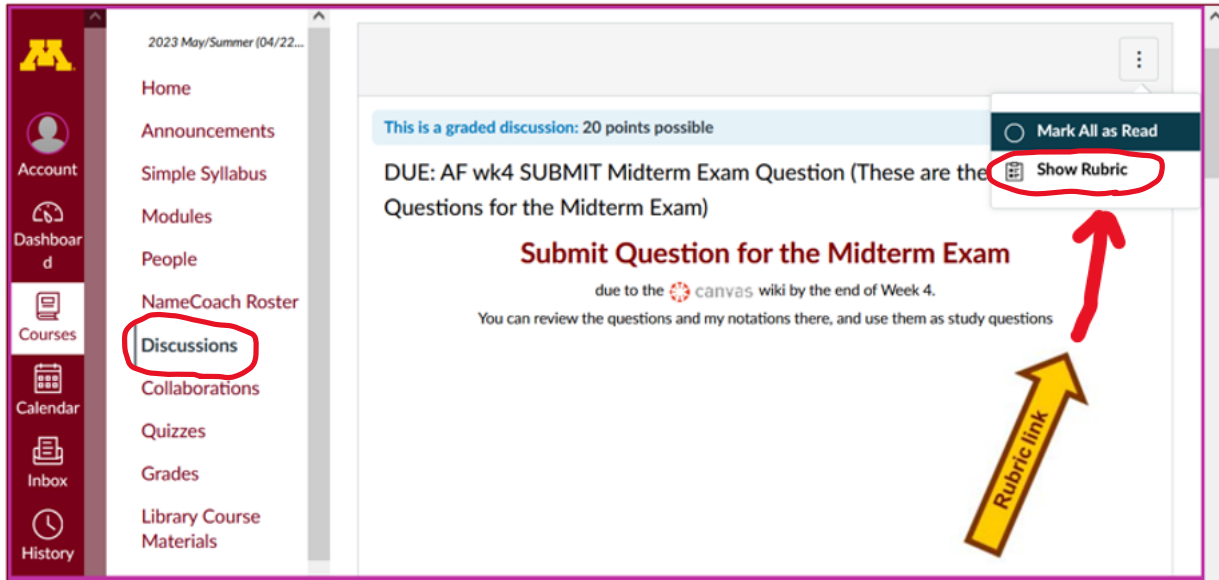
### **DUE: Midterm Exam Question**

Be sure to **contribute your question(s) to the Midterm Exam by the end of Week 4, this Saturday, 24 June 2023**. I will review those questions, commenting on them in order to try to make them a good source for reviewing for the Midterm Exam. That is, you will be able to **use those questions as study questions**.

As I mentioned last week and the week before, be sure to **focus on the *ideas* and main concepts, and differing points of view**, and do not be preoccupied with only trying to memorize facts and assorted pieces of information.

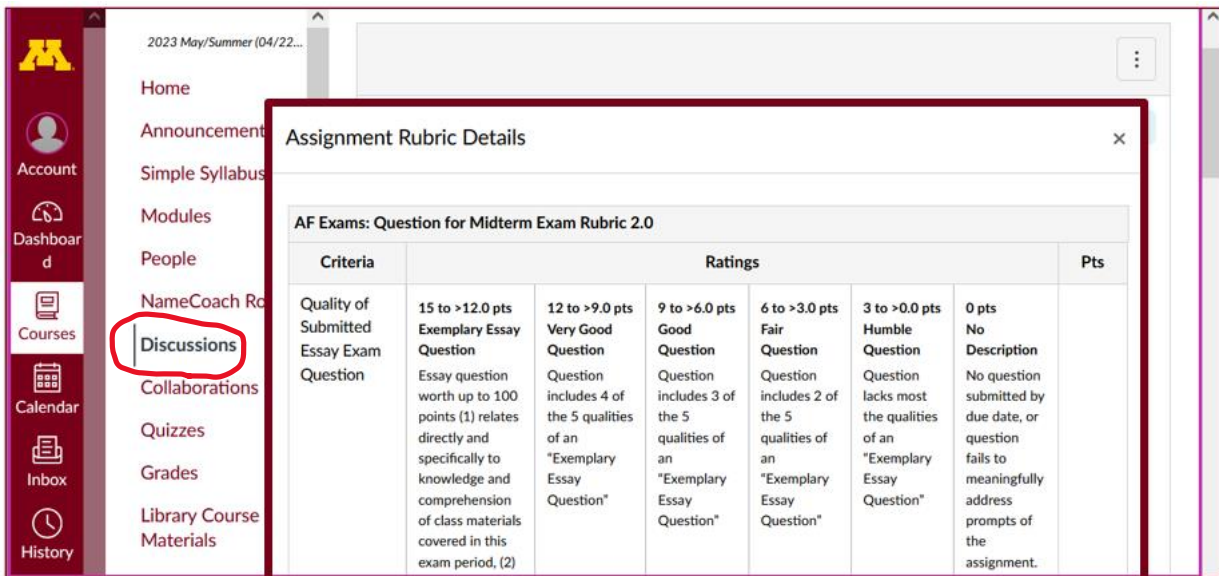
NOTE: To see the details of the **Exam Question Rubric** click on the pull-down menu in the upper-right-hand corner of the Assignment . . .

REM: Links on screenshots are not “hot” (active)



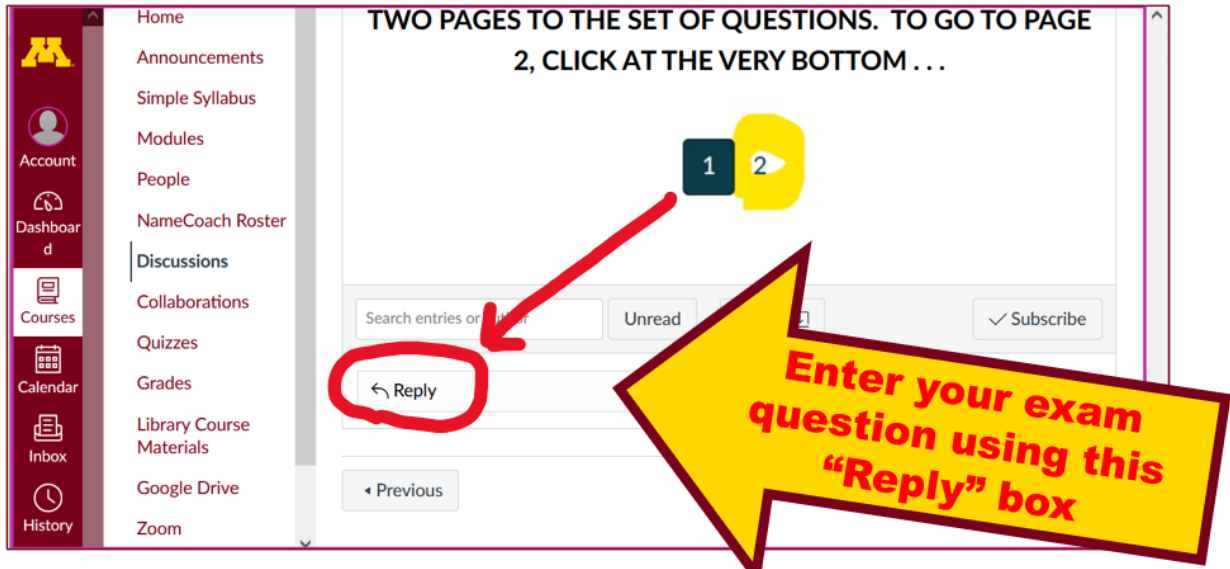
And the pull-down Rubric information appears at the bottom of the screen. . .

REM: Links on screenshots are not “hot” (active)



Enter your question for the Midterm Exam in the “Reply” box . . .

REM: Links on screenshots are not “hot” (active)



**To take the exam . . .**

**Midterm Exam is available this Week and next . . .**

**Because of the Fourth of July Holiday, the midterm exam** will be available Thursday 12:01 a.m., 29 June 2023 to Thursday 11:59 p.m., 6 July 2023. A good activity to start your review would be looking over Ch. 1, “Setting the Anthropological Table”, the slide sets (see above), and the “What’s Happening?” weekly memos. And, of course, focus on the **Study Questions**.

**When the Study Questions are available—and that will be shortly—use the annotated questions from the assignment of last week as your study questions. They will be at**

su2023 @ <<https://canvas.umn.edu/courses/368870/modules/items/9984815>>

[click ↑ here]

**See above for information on the Exam Study Questions and the Exam Questions Rubric . . .**

Be sure to **focus on the *ideas* and main concepts, and differing points of view**, and do not be preoccupied with only trying to memorize facts and assorted pieces of information.

Other **Information on the Midterm Exam** is available at . . .

**[Midterm Exam General Information](#)**

<[http://www.d.umn.edu/cla/faculty/troufs/anthfood/afexams\\_midterm.html](http://www.d.umn.edu/cla/faculty/troufs/anthfood/afexams_midterm.html)>

[click ↑ here]

**7.0 DUE: PROJECT INFORMATION . . .**

[Basic Information](#)

[Main Due Dates](#)

**Your Informal Proposal is due this Week**

*Pick out 1-3 things that interest you, that are related to the class, that you think might make a good Class Project.*

**For your Class Project, start with something *that you, personally, are interested in*, and we'll work things out from there.**

**This Project is something with which you should be able to have *fun*.**

**Your class Project is your Term Paper, plus a short “work-in-progress” presentation.**



*Demosthenes Practising Oratory* (1870)

[Details of Presentation](#)





*Charles Dickens* (1842)

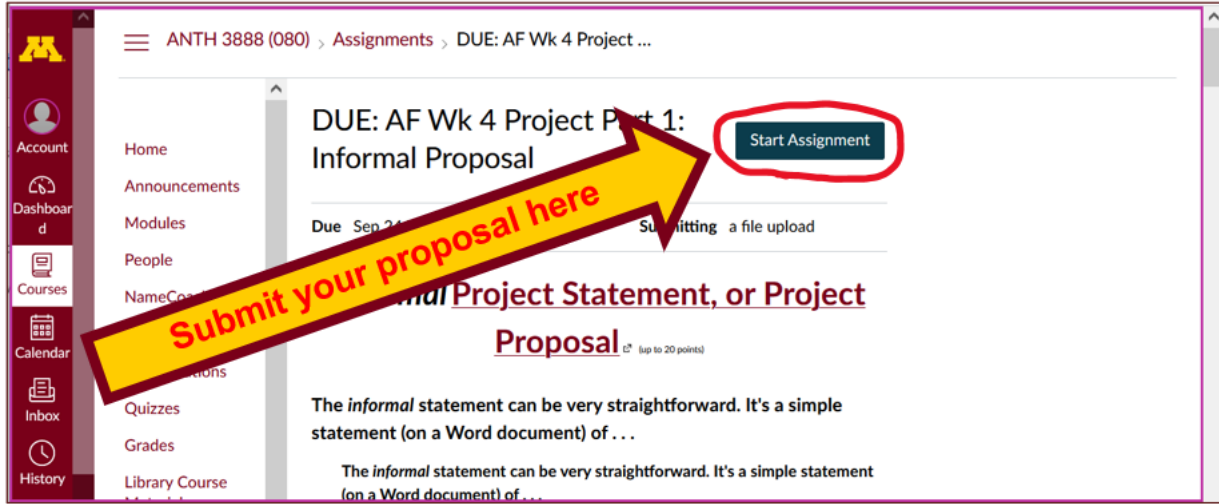
[Details of Term Paper](#)

Your **Informal Project Statement**, or Project Proposal, is due by the end of this week, **Saturday, 24 June 2023**. Basically that's a short *informal* summary personal statement of what you are interested in doing, how you think you might go about it, and what resources you are thinking about using. It can be as simple as the following:

“For my project I’m thinking about X, or Y, and these are the items I’m thinking about using [add short list]. This is why I’m interested in this/these project(s) [add your reason(s)]. . . .

It is an *informal* statement. Links to the details are in the Week 4  **canvas** syllabus and on your  **canvas**. Note that this is a simple *informal* proposal. A more formal statement will come later on (in Week 5, Saturday, 8 July 2023).

REM: Links on screenshots are not “hot” (active)



## 8.0 DUE: DISCUSSION WEEK 4 . . .

(optional) [Online Discussions Information, Rubric, and Sample Posts](#)

### #1

### Food and Climate Change





By Richard Black, [BBC News \(Links to an external site.\)](#), 24 March 2010

**#2**

**"Yes, We Have No Bananas . . ."**



**And Maybe We Have No Coffee Either . . .  
and Maybe No Vanilla . . . or Saffron . . . or Cashews . . .**

**9.0 (optional) FOR FUN FOOD TRIVIA . . .**

[Food Trivia HomePage](#)

(optional) **“What religious food prohibitions do Buddhists have?”**





Buddhist monks and nuns praying in the Buddha Tooth Relic Temple of Singapore  
Wikimedia



“Food for Body and Spirit”

[Answer](#)

## 10.0 (optional) EXTRA CREDIT . . .

[Basic Extra Credit Information](#)

Extra Credit is available in this class.

We'll have a closer look at Extra Credit after the Midterm Exam.

## 11.0 OTHER (OPTIONAL) . . .

### After the Exam first take the **Selective Attention Tests**

(2 X <2 min.)

And hopefully, also as noted last week, in the remainder of the term you will be **applying your analytical anthropological skills** that you have been developing and honing in the first weeks of the course. We will be visiting many parts of the globe in the process—so you will have lots of opportunities to practice your skills.

Speaking of skills . . . this week, after you are finished with your Midterm Exam, take the two short minute-and-a-half **tests of your observational skills** before you continue your intensive look at the wide variety of Anthropology of Food video materials. You should take those short tests this week, but wait until after you have finished the Midterm Exam (you will have enough to do before the Exam).

### After the Exam



**Take the Two (Very Short)  
Selective Attention Tests in Preparation for Watching Remaining  
Videos.**

**(Be sure to take both tests. Read the instructions carefully.)**

**First, take the . . .**  
**Selective Attention Test**

<http://www.youtube.com/watch?v=vJG698U2Mvo>

**Read and follow the directions carefully.**

(Be sure to also count the *bounce* passes.)



**When you are finished with the Selective Attention Test, watch .**

**The Monkey Business Illusion**

[http://www.youtube.com/watch?v=IGQmdoK\\_ZfY](http://www.youtube.com/watch?v=IGQmdoK_ZfY)

(It too is short: 1:42)

**Again, read and follow the directions carefully.**

(And as with The Selective Attention Test, be sure to also count the *bounce* passes.)



(optional) **LIVE CHAT: OPEN FORUM / OFFICE HOURS . . .**

[Contact Information](#)

Tuesday, @ 7:00-8:00 p.m. (CDT)

**“ZOOM”**

[click ↑ here]

or

e-mail anytime: <mailto:troufs@d.umn.edu>

[click ↑ here]



Live Chat is optional.

## QUESTIONS? / COMMENTS . . .

If you have any **questions or comments** right now, please do not hesitate to post them on the  canvas “Discussions”, or e-mail [troufs@d.umn.edu](mailto:troufs@d.umn.edu), or ZOOM <https://umn.zoom.us/my/troufs>. (E-mail is fastest, and most generally best as quite often URLs need be sent.)

Best Wishes,

Tim Roufs

<http://www.d.umn.edu/~troufs>

<https://umn.zoom.us/my/troufs>

[other contact information](#)