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Tim Roufs Inspecting Durians in Singapore Market, 2017

## Anthropology of Food Week 8

1.0 **What's Happening?**



2.0 **Video Explorations**  
**"Booyah Kings"**  
**\*"Freelisting"**

3.0 **Slides**

4.0 **Readings**  
**Semester Readings**  
**☞ "Booyah"**

5.0 **Other Assignments**

6.0 **Final Exam**

**\*7.0 Project**

**\*8.0 Discussion**

9.0 (optional)  
**For Fun Trivia**

10.0 (optional)  
**Extra Credit**

11.0 (optional)  
**Other**

click links for details  
= leave page

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

(optional)  
**Questions / Comments**

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

## 1.0 What's Happening Week 8?

**This week is a busy, but interesting week.**

**This week we meet the St. Paul Police and Firefighter Booyah kings (and their courts) doing some male-bonding in the Twin Cities. And to celebrate, this week we have a Booyah special just for Packer fans.**

**And we'll venture into the world of genuine "Soul Food", more specifically, *Soul Food Junkies*. And we take a minute to look at the traditions of Afroculinaria—and other aspects of food and race. Week 9 we'll explore food and class and gender.**

**And you'll meet my favorites, the Two Fat Ladies.**

### Food Design Next Week

**Next week we'll also have a look at how your food is designed nowadays . . . basically how it's engineered, and how it's sometimes engineered to match your bio-physical cravings—that is, to be "addictive". Martha Rosenberg has pointed out that foods nowadays are *engineered* to be *addictive*, and, hence, fattening . . .**

#### **5 Unhealthy Foods Engineered to Be Addictive**

-- Martha Rosenberg, *Hungry for Change* (10 July 2014)

And that's all related to your basic bio-physical makeup. But, take your pick: Genes control body weight or food intake/lack of moving controls body weight, or, both.

**Meanwhile, The Two Fat ladies thumb their noses at the lot.**

And Michael Pollan adds his two cents worth in Ch. 6 of *The Omnivore's Dilemma*, "The consumer: a republic of fat."

**So this week we'll have an antidote to the up-tight approach to food, from The Two Fat Ladies** when we have a look at Episode 23 of their TV program, "Timber!" And we'll also see them in the slides . . .

If you haven't already done so, ***schedule* some serious time blocks to work on your Project**. And be sure to ask if you have any questions about your Promissory Abstract, your Working Bibliography, or even about your Proposal itself.

One thing you should already have **started to think about is how you might present your findings**. Generally it is a good idea to pretty much finish your paper before you do too much work on your presentation, but, having said that, it is still a good idea to at least start thinking about what your presentation might be like.

## **2.0 VIDEO EXPLORATIONS WEEK 8 . . .**

**Real People . . . Real Places . . .**

[Videos for the Semester](#)

### **"How People Get Their Food in Industrial Societies"**

and what that means to various groups of people around the world. We'll continue to explore the social, corporeal, sacred/religious, psychological, political, economic, and cultural aspects of food *via* the texts, slides, and videos.

And hopefully, also as noted last week, in the remainder of the term you will be **applying your analytical anthropological**—including your perception skills which you should check with the [Selective Perception Tests](#).

**"Local Digestion: Making the Global at Home"**

 ***Soul Food Junkies***  
***"A Film about Food, Family, and Tradition"***  
(ca. 60 min., 2013)

[Kanopy Link](#)

[click ↑ here]

or

[UMD Library Link](#)

[click ↑ here]

[course viewing guide](#)





Visit the [Soul Food Junkies website](#) and have look around. . . .

And visit [the class Soul Food WebSite](#) . . .

“ . . . Soul food is a long held culinary tradition passed down from generation to generation, and is a source of pride for many black people. Some soul food, depending on how it is prepared, can be good for you. But when it is cooked with lots of fat, sugar, and salt—which is often the case—it can lead to obesity and other health issues. . . .”

“In *Soul Food Junkies*, [filmmaker Byron] Hurt sets out on a historical and culinary journey to learn more about the soul food tradition and its relevance to black cultural identity. Through candid interviews with soul food cooks, historians, and scholars, as well as with doctors, family members, and everyday people, the film puts this culinary tradition under the microscope to examine both its positive and negative consequences. Hurt also explores the socioeconomic conditions in predominantly black neighborhoods, where it can be difficult to find healthy options, and meets some pioneers in the emerging food justice movement who are challenging the food industry, encouraging communities to ‘go back to the land’ by creating sustainable and eco-friendly gardens, advocating for healthier options in local supermarkets, supporting local farmers' markets, avoiding highly processed fast foods, and cooking healthier versions of traditional soul food.” – ITVS <<https://itvs.org/about/pressroom/press-release/byron-hurt-s-provocative-soul-food-junkies>>

## About the Film *Soul Food Junkies*, from the Producers

“Filmmaker Byron Hurt grew up eating lots of soul food: grits and scrambled eggs covered with cheese, buttered biscuits smothered with gravy, bacon, collard greens seasoned with ham hocks, fried pork chops, macaroni and cheese, deep-fried chicken, fried fish, barbecue chicken and **ribs, candied yams coated with cinnamon and brown sugar, and other delicious but fatty foods** right out of the black southern tradition.”

“Both of his parents are from Milledgeville, Georgia, a small southern town. It’s a place where soul food is beloved by black and white folks alike. Soul food is a long held culinary tradition passed down from generation to generation, and is a source of pride for many black people. Some soul food, depending on how it is prepared, can be good for you. But when it is cooked with lots of fat, sugar, and salt—which is often the case—it can lead to obesity and other health issues.”

“Hurt can speak from personal experience. From his earliest memories, his father was overweight, his mom the soul food chef. As an adult, growing concern about his father’s health prompted Hurt to confront him about his eating habits, but to no avail. Eventually, his father made small changes to his diet and began to exercise more, but the changes came too late in his life. In 2004, doctors diagnosed him with terminal pancreatic cancer, a virulent disease that disproportionately affects black people. Statistically, black Americans are more likely to die of the disease than whites; figures for 2001 to 2005 from the National Cancer Institute show that blacks had a 32 percent higher death rate. One of the risk factors for developing pancreatic cancer is a high fat, meat-based diet. Hurt’s father died in 2007 at the young age of 63. This is sadly a common story in the lives of many African American families in the U.S.—losing loved ones too soon from a nutrition-related illness.”

“In *Soul Food Junkies*, Hurt sets out on a historical and culinary journey to learn more about the soul food tradition and its relevance to black cultural identity. Through candid interviews with soul food cooks, historians, and scholars, as well as with doctors, family members, and everyday people, the film puts this culinary tradition under the microscope to examine both its positive and negative consequences. Hurt also explores the socioeconomic conditions in predominantly black neighborhoods, where it can be difficult to find healthy options, and meets some pioneers in the emerging food justice movement who are challenging the food industry, encouraging communities to “go back to the land” by creating sustainable and eco-friendly gardens,

advocating for healthier options in local supermarkets, supporting local farmers' markets, avoiding highly processed fast foods, and cooking healthier versions of traditional soul food.”

This week we also meet the  
**“Booya Kings: Dads & Sons”**

part of a "male bonding ritual" in St. Paul, MN.

Booya is a big event in Minnesota . . .

(video clip; 10:32 min.)

*The Meaning of Food*: “Booya Kings: Dads & Sons.” KCTS PBS Television Documentary. This segment pits the St. Paul Police vs. the Fire Dept. in their annual Guns And Hoses Booyah Cookoff. Last updated 07 November 2013. Accessed 15 March 2017. <[https://www.youtube.com/watch?v=G\\_CMIqmdkZs](https://www.youtube.com/watch?v=G_CMIqmdkZs)>

 **“Booya Kings: Dads & Sons” Link**

[click ↑ here]

Although COVID-19 put the kibosh on it this year, fall is generally **booya** “**season**”. This past year for at least some of the season one had to drive to Hackensack, MN, for one’s fall booyah fix. . . .



**Faith in Action  
Fall Fundraiser  
Booya**

*(a thick soup of Belgian origin —  
loaded with meats and vegetables)*

**Friday  
September 21st  
5 - 6:30 p.m.  
at Union Church**

401 Lake Avenue, Hackensack

**Soup Meal with Bread, Dessert and Beverage**  
\$10 Suggested Donation      **Live Music Fun**  
with Larry Kimball & Friends

*Part of Hackensack's Chainsaw Weekend Sept 21-23rd*

 **Faith in Action for Cass County**  
218-675-5435 Toll Free 866-675-5435  
email: [cassfia@uslink.net](mailto:cassfia@uslink.net)  
[www.faithinactioncass.com](http://www.faithinactioncass.com)

**Booya changed to curbside event with Faith in Action**

-- [PineandLakes Echo Journal](#) (02 September 2020)

In normal years fall is **booya** “**season**” and the Twin Cities papers always carry information on where to get some . . .

- o **Boo-what? Drive-thru booya brings northern Minn. community together during pandemic** -- [MPRNews](#) (29 September 2020)



 *Two Fat Ladies*

**"Timber!"**

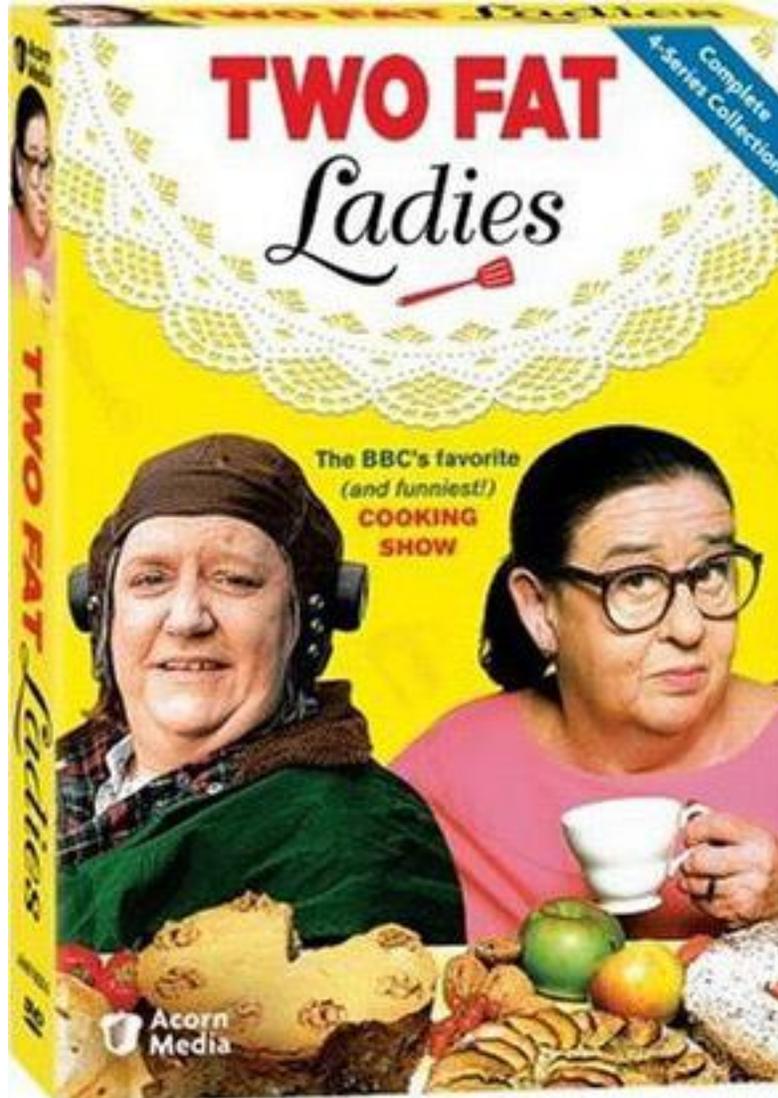
Series 4 Episode 23  
(30 min., 2008)

 [View On-line](#)

[click  here]

[course viewing guide](#)

not available for streaming from UMD  
DVD TX717 .T86 2008



This week we meet the

## **The Two Fat Ladies**

who thumb their noses at the lot. We'll meet the Two Fat Ladies again next week. And, as you have seen, Michael Pollan adds his two cents worth in Ch. 6 of *The Omnivore's Dilemma*, "The consumer: a republic of fat".

This week we will see the Two Fat Ladies in action in the Highlands of Scotland in a half-hour program, "Timber!", and we'll see them in the Two Fat Ladies slides when we'll have a look at what Sherrie Inness has to say about them in the last chapter of her book *Secret Ingredients*, in Ch. 8, "Thin Is Not In: Two Fat Ladies and Gender Stereotypes on the Food Network".

**The Two Fat Ladies** were into “Slow Food” and “Locavorism” before either of those items were trending. Slow Food information, including the latest information from **Slow Food Lake Superior**, is available on the class page at <http://www.d.umn.edu/cla/faculty/troufs/anthfood/afslowfood.html>. If you’re interested in Slow Food you are also likely interested in local food, information about which is also available online in the class WebPage “**Locavore**”

<http://www.d.umn.edu/cla/faculty/troufs/anthfood/aflocavore.html>.

And speaking of the Two Fat Ladies, next week we’ll also have a look at the paradoxical simultaneous burgeoning of obesity and anorexia, in the U.S.A.—and throughout the much of the industrial world—at a time when an estimated 925 million people or so are malnourished.

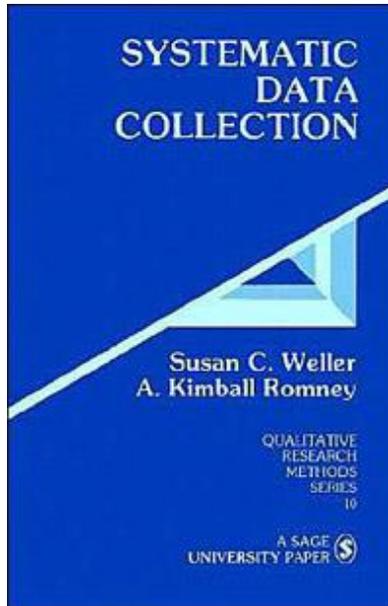
Next week we’ll have a look at the slides on the other chapters (1-7) of **Sherri A. Inness’ *Secret Ingredients: Race, Gender, and Class at the Dinner Table*** (.pptx).

While you are watching *The Two Fat Ladies*, do a

## “freelisting” assignment

of the things that The Two Fat Ladies talk about or mention *that are not specifically related to the actual cooking of the meal in the kitchen.*

Freelisting is a technique commonly used by anthropologists when doing fieldwork, and it’s basically just making a list of the things you’re focusing on—but a complete list. (Don’t miss the gorilla. . . .)



[Freelists](#) -- [Steve Borgatti](#)

## **“Freelisting” Assignment**

## **3.0 WEEK 8 SLIDES . . .**

[Class Slides for the Semester](#)

### **Two Fat Ladies *slides***

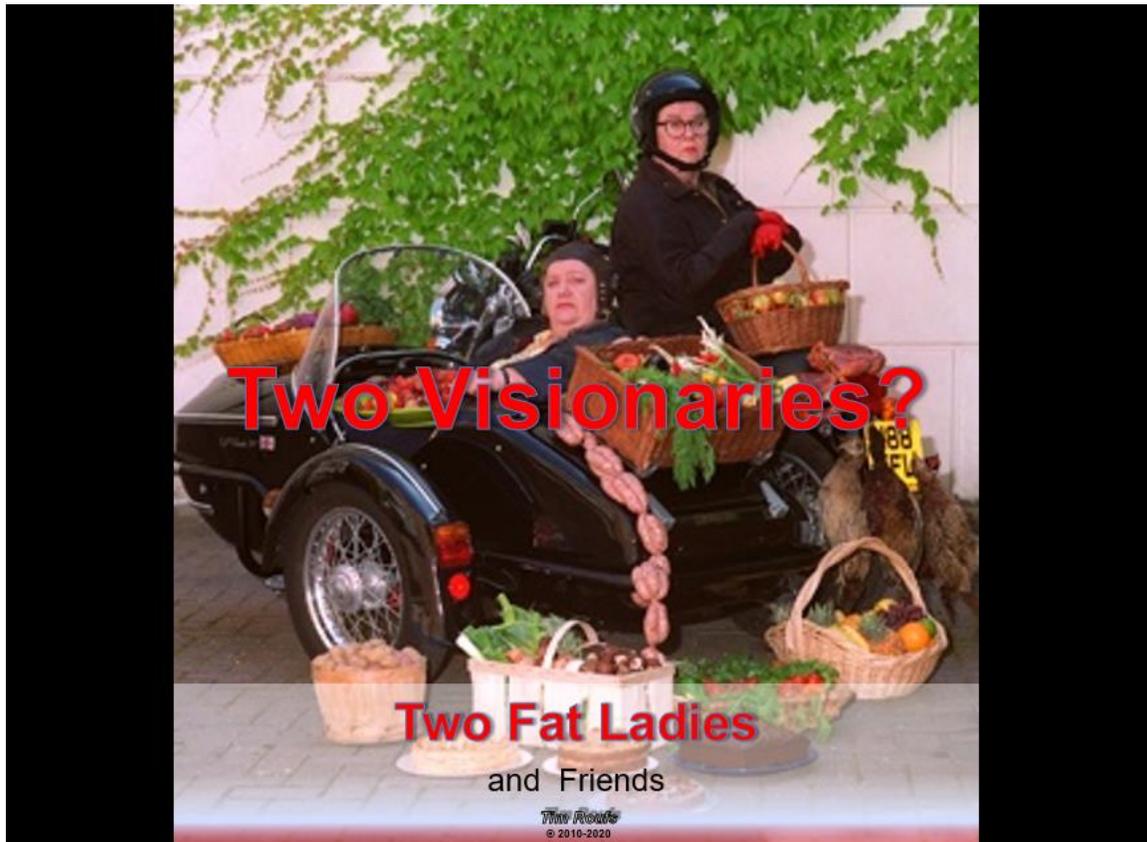
(.pptx)

[click [↑](#) here]

Sherri A. Inness,  
*Secret Ingredients: Race, Gender, and Class at the Dinner Table*  
and friends  
Ch. 8

**Two Fat Ladies slides**  
(.pptx)

After: Sherri A. Inness, *Secret Ingredients: Race, Gender, and Class at the Dinner Table* and friends Ch. 8



Whatever your take on obesity and the “obesity epidemic” in America, which is rapidly spreading to all of the industrialized nations of the world, the **startling multiple paradoxes remain**: in a world that produces more food than people need or can eat, two-thirds of the world’s citizens are overweight while about 925 million people or so are undernourished while in America about 1000 Anorexics die each year of complication related to excessive weight loss thinking they are fat. . . .

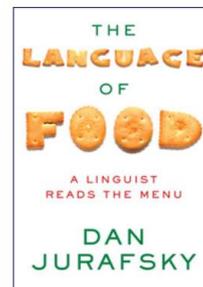
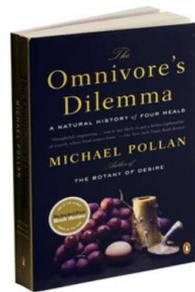
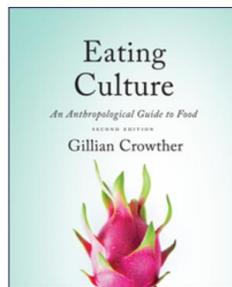
We’ll have a look at these issues next week, and in Ch. 8 of *Eating Culture*, “Gastro-Anomie: Global Indigestion?” For the present, to get your thought processes working on the many and complex problems associated with obesity, have a listen to what the Two Fat Ladies and Sherri A. Inness and Michael Pollen and others have to say next week and the week after.



## 4.0 READINGS FOR WEEK 8 . . .

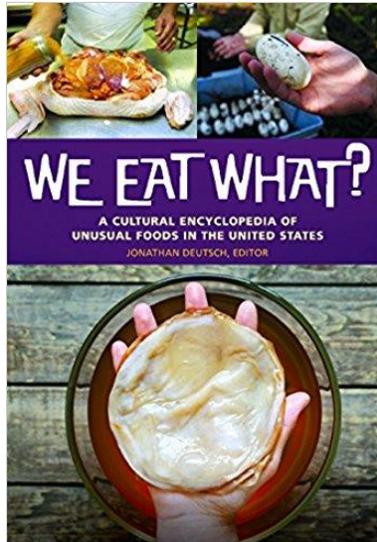
[Readings for the Semester](#)

[Textbook Information](#)



- **Eating Culture, Second Edition, Gillian Crowther**
  - CHAPTER SEVEN: EATING-OUT AND GASTRONOMY
- **Omnivore's Dilemma, Michael Pollan**
  - Ch. 8 "All flesh is grass"
  - Ch. 9 "Big Organic"
  - Ch. 10 "Grass: thirteen ways of looking at a pasture"
  - Ch. 11 "The animals: practicing complexity"
- **The Language of Food, Dan Jurafsky**
  - (Review)

### Special Reading Assignment:



### Required reading for Packer Fans:

Roufs, Timothy G. 2018. "**Booya**". From *We Eat What?: A Cultural Encyclopedia of Unusual Foods in the United States*, by Jonathan Deutsch, (Ed.). Santa Barbara, CA: ABC-CLIO, pp. 30-36.

The class **Booyah** Web Page is at

<http://www.d.umn.edu/cla/faculty/troufs/anthfood/afbooya.html#title>

## 5.0 OTHER ASSIGNMENT INFORMATION . . .

[Main Due Dates](#)

<sup>r2023</sup> [Module 8 – Week 8](#)

### Take the Student Survey

**REM: If you haven't already done so, please help us by filling out the Student Survey honestly, and promptly. Your views are very important in the future development of this course.**

 **Student Survey Feedback**

<sup>r2023</sup> <<https://canvas.umn.edu/courses/381762/modules/items/10011567>>

## 6.0 FINAL EXAM . . .

[General Final Exam Information](#)

## 7.0 PROJECT INFORMATION . . .

[Basic Information](#)

[Main Due Dates](#)

As mentioned at the beginning, if you haven't already done so, ***schedule some serious time blocks to work on your Project.*** And be sure to ask if you have any questions about your “[Promissory Abstract](#)”, and **Working Bibliography**, or even about your Proposal itself.

One thing you should already have started to **think about is how you might present your findings**. Generally it is a good idea to pretty much finish at least a draft your paper before you do too much work on your presentation (your presentation is basically a preliminary report on your work-in-progress paper), but, having said that, it is still a good idea to at least start thinking about what your presentation might be like.

## 8.0 DUE: DISCUSSION WEEK 8 . . .

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

### Week 8 First Discussion Topic

Speaking of

## **Race (and Gender, and Class),**

be sure to have a look at the now-classic . . .

**Michael W. Twitty's Now-classic Open Letter  
to Paula Deen from *Afroculinaria***

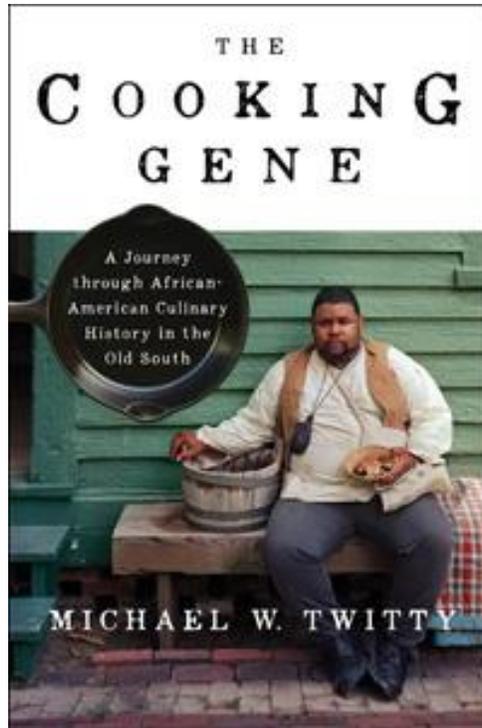
**Twitty's letter is a well-written—now quite famous—piece.**

and, more on Michael Twitty,

**[This Historian Wants You To Know The Real Story Of Southern Food](#)**

-- Michael Twitty, [NPRTheSalt](#) (01 October 2016)

Michael Twitty's book is also a classic: *The Cooking Gene: A Journey Through African-American Culinary History in the Old South* (NY: Harper-Collins Amistad, 2017) . . .



**Week 8 Second Discussion Topic**

**"Tattoo for Tacos"**



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

[Food Trivia HomePage](#)

Week 8 Question

**“Is Former President Obama's Chili a Winner?”**



[Commander-in-Chef](#)

[Answer](#)

## 10.0 REM: (optional) **EXTRA CREDIT . . .**

[Basic Extra Credit Information](#)

If you didn't do quite as well as you might have liked on the Midterm Exam, or if you did better than you even hoped on the Midterm exam but want to “bank” some insurance points for your final course grade, think about doing one (or even two—one of each) of the optional extra credit papers.

There are **two Extra Credit options: (A) a case study**, and/or **(B) a review of a lecture or a food film** (*other* than one of the films we see in

class). For the review option you may also *compare* two or more food films. (Remember from Week 1, one of the main features of anthropology is that it is *comparative*?)

**Details on the extra credit** are on-line at  
<<http://www.d.umn.edu/cla/faculty/troufs/anthfood/afextracredit.html#title>>[L](#)

## 11.0 OTHER (OPTIONAL) . . .

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

[Contact Information](#)[L](#)

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

**“ZOOM”**[L](#)

[click ↑ here]

or

e-mail anytime: <mailto:troufs@d.umn.edu>[L](#)

[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](#)