

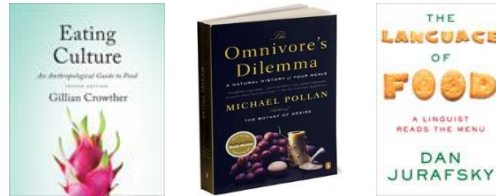
# UNIVERSITY OF MINNESOTA

Duluth Campus

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

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31 October 2021


## Anthropology of Food Week 10



Direct Link  
to Canvas

Available on-line in your  canvas folder at

[2021 Canvas Modules](#)  
[Module 10](#)

(click links for details)  
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[Tim Roufs](#) inspecting [Durians](#) in Singapore Market, 2017

## What's Happening Week 10?

"Local Digestion: Making the Global at Home"

## THIS WEEK'S HIGHLIGHTS

(click links for details)  
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## **GENERAL COMMENTS FOR THE WEEK . . .**

### **“How People Get Their Food in Industrial Societies”**

This week we have everything from “Soup” to nuts—we’ll *almost* to nuts (we’ll get to the nuts next week). With “Soup” we’ll have a look at an amazing farm-to-shelf story about what actually goes into your commercial can of soup—besides the broth, vegetables, and maybe meat—and how your canned soup arrives on your table. And in this week’s Discussion you’ll have a chance to speak out on why—or why not—“Soup” is anthropological.

This week we also celebrate *El Día de los Muertos*, where traditional Mexican families offer food to their deceased relatives, and celebrate both life and death.

And as we approach the time when you most likely begin serious research for your Project, we’ll have a look at “Units of Analysis” and how that is most important in coming to grips with your class Project.

And with a bonus Trivia this week we’ll seek answers to both the location of the “. . . region of Italy [where] Italians traditionally eat spaghetti with meatballs?”, and “What do Italian *biscotti* (*biscotti di Prado*) and German *zwiebach* have in common?”

So heat up your soup, or spaghetti with meatballs, grab some *biscotti di Prado* or *zweibach*, and settle in for a great week.

### **(optional) LIVE CHAT / OFFICE HOURS . . .**

(Tuesday, 7:00-8:00 CDT, or E-mail)

[Contact Information](#)

## **VIDEO EXPLORATIONS WEEK 10 . . .**

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

[Videos for the Semester](#)



["Soup"](#)

(63 min., 2020)

In [Inside the Factory: Series 5](#)  
Series 5 Episode 8

(United Kingdom: [BBC Worldwide](#)  
2020-05-08)

Alexander Street:  
**Online access**

[click [↑](#) here]



(optional) **A Celebration of Life:**  
***El Día de los Muertos***  
(All Souls' Day)  
(05:38 min., 2018)

## **WEEK 10 SLIDES . . .**

[Class Slides for the Semester](#)

**“Units of Analysis”**

(.pptx)

[click [↑](#) here]

## **READINGS FOR WEEK 10 . . .**

[Readings for the Semester](#)

[Textbook Information](#)

## **OTHER ASSIGNMENT INFORMATION . . .**

[Main Due Dates](#)

©2021 **Module 10 – Week 10**

## PROJECT INFORMATION . . .

[Basic Information](#)

[Main Due Dates](#)

Check Your Project Units of Analysis with the (.pptx) Class Materials.  
How does your Project incorporate the "Four Field" approach?

## DUE: DISCUSSION WEEK 10 . . .

“Why is "Soup" Anthropological?”

(optional) FOR FUN FOOD TRIVIA . . .

[Food Trivia HomePage](#)

(optional) “In what region of Italy do Italians traditionally eat spaghetti with meatballs?”

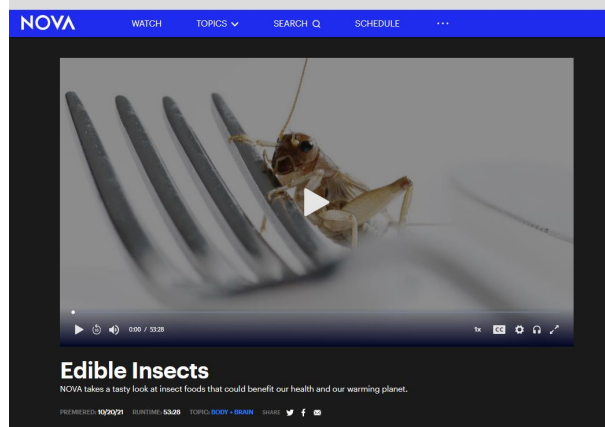
(optional) “What do Italian *biscotti* (*biscotti di Prado*) and German *zwiebach* have in common?”

(optional) EXTRA CREDIT . . .

[Basic Extra Credit Information](#)

This week’s special:

(optional) [Extra Credit: NOVA Video, Edible Insects](#)



Details on the extra credit are on-line at

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

**OTHER (OPTIONAL) . . .**

**QUESTIONS? / COMMENTS?**

# General Comments for the Week

"Local Digestion: Making the Global at Home"

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So heat up your soup, or spaghetti with meatballs, grab some *biscotti di Prado* or *zweibach*, and settle in for a great week.

(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.

## VIDEO EXPLORATIONS WEEK 10 . . .

Real People . . . Real Places . . .

[Videos for the Semester](#)

And watch . . .

 **"Soup"**

(63 min., 2020)

In [Inside the Factory: Series 5](#) (Links to an external site.),  
Series 5 Episode 8

(United Kingdom: [BBC Worldwide](#) (Links to an external site.),  
2020-05-08)

Alexander Street:

[Online access](#)

[click ↑ here]

## **Online access**

[Permalink]

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## **Online access**

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If you are off-campus use Virtual Private Network (VPN) connection



(optional) **[A Celebration of Life: \*El Día de los Muertos\*](#)**

(All Souls' Day)

(05:38 min., 2018)

[click ↑ here]

**2 November**

**All Souls' Day**

***El Dia de Los Muertos***



-- [Wikipedia \(Links to an external site.\)](#)



Day of the Dead Display(right front table detail)

"*Día de los Muertos* (or Day of the Dead in English) is a holiday celebrated mainly in Mexico and by people of Mexican heritage living in the United States and Canada. The holiday is dedicated to the remembrance of friends and relatives who have died."

"Every year, the library's foyer is filled with ceremonial altars constructed by University of Mexico students."

Photo: Joel Bullock

## *Dia de los Muertos . . .*

"... begins 31 October and ends 2 November. It is a time celebrated around the world, but especially in Mexico and Brazil. Family and friends gather, often at cemeteries, to pray for deceased family members—and to celebrate with food and drink. The deceased are honored with sugar skulls and other sweet treats, and their favorite foods and beverages."

“The festival of *Día de los Muertos* on the first of November celebrates deceased infants and children. Roman Catholics on the same day celebrate “All Saints’ Day”, and on November 2<sup>nd</sup> Roman Catholics celebrate All Souls’ Day. The Mexican feast *Día de los Muertos* begins on November 1<sup>st</sup>, and *similar* to the Catholic “All Saints’ Day” it is a time for family and friends to gather and remember deceased family and friends. The origins of *Día de los Muertos* itself go back hundreds of years, and before that deceased-tribute customs go back to Aztec festivals dedicated to departed ancestors who were watched over by *Mictecacihuatl*, the Aztec goddess of the underworld charged specifically with guarding the bones of the dead. Scholars suggest that feasts for deceased ancestors in Mexico may go back as far as 2,500–3,000 years.”

“Folks today celebrate with sweet treats. They drink sweet *atole*, a sweet corn-based hot drink tracing its roots to Aztec times, eat sweet candied *calabasa* (pumpkin) treats typical of the candied preserves brought to Mexico with the conquistadors from southern Spain, they share sweet *pan de muerto*, a decorated sweet “bread of the dead” soft roll, and they rally around the famed brightly-colored sugar skulls and sugar skeletons (*calavera*) characteristic of the festival. The skulls motifs, although modern, harken back to and are reminiscent of Aztec times when rulers would put thousands of human skulls on display on their famous skull racks called *tzompontli*. Today the skulls in Mexico are sugar skulls (*calaveras de azúcar*), and as the symbol of the virtual national Mexican *Día de los Muertos* holiday the sugar skulls not only honor the dead but seek also to convey one’s fondness to one’s object of affection. For the occasion, for example, one can order a sugar skull with their beloved’s name colorfully inscribed with bold-colored frosting.”

“As part of the *Día de los Muertos* celebration people offer food to their deceased relatives and friends (*ofrendas*), including *many* sweet treats, and then they themselves eat sweet *pan de muertos* and other of the relatives’ favorite foods. The festival becomes a celebration of sweet treats for the living and the dead.”

“What foods do they offer and what do they eat?”

“That, like so many things, depends on the region, the local history, family traditions, and the personal likes and dislikes of both the living and the dead. They will, for sure, be eating all of the abovementioned sweet treats . . . and more. And, for example, over in the little twenty-seven-person settlement of La Coyotada, San Juan del Río, Durango, Mexico, where José Doroteo Arango Arámbula was born, some folks may serve him/his spirit ice cream sundaes and chocolate covered ice cream “baseballs”. They were Pancho Villa’s sweet treat favorites. Pancho’s devotees will probably have *vanilla*, the flavor favorite of Mexico.”

–from [Sweet Treats around the World](#),<sup>2</sup> Timothy G. Roufs and Kathleen Smyth Roufs (Santa Barbara, CA: ABC-CLIO, 2014), pp. 230-231.

## WEEK 10 SLIDES . . .

[Class Slides for the Semester](#)

### “Units of Analysis”

(.pptx) [↗](#)

[click ↑ here]

## Units of Analysis

It is really important that you focus on your unit(s) of analysis when you are doing your class project. For a discussion and lots of examples, have a look at the class slides on the units of analysis commonly used in Anthropology

as mentioned in the “Orientation”

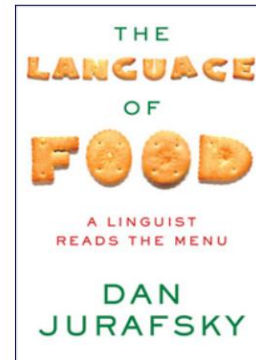
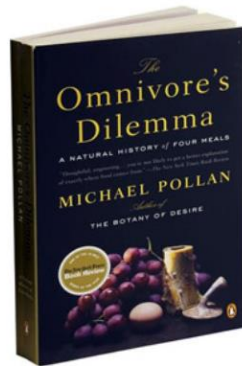
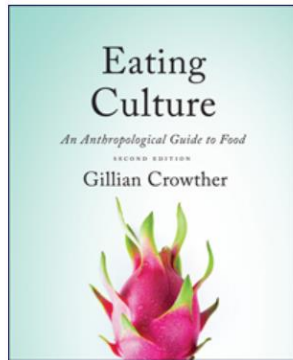
### **units of analysis may include:**

- one person
- the family
- the community
- a region
- a “culture area”
- a culture / “subculture”
- a nation
- the world
- an item or action itself
- a “cultural metaphor”

## READINGS FOR WEEK 10 . . .

[Readings for the Semester](#)

[Textbook Information](#)



- ***Eating Culture, Second Edition*, Gillian Crowther**
  - CHAPTER NINE: LOCAL DIGESTION: MAKING THE GLOBAL AT HOME
  
- ***Omnivore's Dilemma*, Michael Pollan**
  - (Review)
  
- ***The Language of Food*, Dan Jurafsky**
  - Ch. 4 "Ketchup, Cocktails, and Pirates"
  - Ch. 5 "A Toast to Toast"

## OTHER ASSIGNMENT INFORMATION . . .

[Main Due Dates](#)

2021 **Module 10 – Week 10**

## **PROJECT INFORMATION . . .**

[Basic Information](#)

[Main Due Dates](#)

### **Check Your Project Units of Analysis with the (.pptx) Class Materials.**

### **How does your Project incorporate the "Four Field" approach?**

REM: **Your Project**

**Work on your Project.** More information on Presentations is on-line at . . . <https://www.d.umn.edu/cla/faculty/troufs/anthfood/afpresentations.html#title>

[click ↑ here]

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 (REM your presentation is basically a preliminary report on your work-in-progress paper).

## **DUE: DISCUSSION WEEK 10 . . .**

**“Why is "Soup" Anthropological?”**

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

[Food Trivia HomePage](#)

**”In what region of Italy do Italians traditionally eat spaghetti with meatballs?”**



[Answer](#)

**“What do Italian biscotti (*biscotti di Prado*) and German *zwiebach* have in common?”**



German *zwiebach*  
[Wikipedia](#)



Italian *biscotti*  
[Wikipedia](#)

[Answer](#)

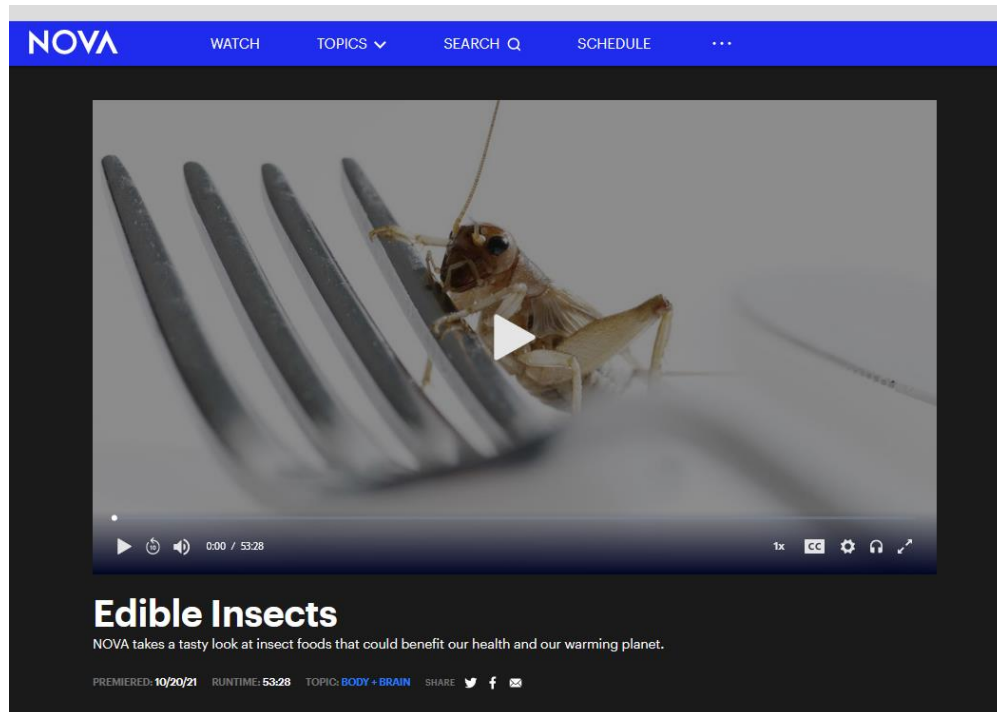
(optional) **EXTRA CREDIT . . .**

[Basic Extra Credit Information](#)

REM: There are **two Extra Credit options: (A) a case study**, and/or **(B) a review of a lecture** (such as one of the Nobel Conference 46 “Making Food Good” lectures, or the Harvard University School of Engineering and Applied Sciences Series on Food Science) **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*?)

**This week’s special:**

(optional) **Extra Credit: NOVA Video, Edible Insects**



<https://www.pbs.org/wgbh/nova/video/edible-insects/>

[click ↑ here]

**Details on the extra credit** are on-line at

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

**OTHER (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>