ARIZONA STATE UNIVERSITY

GENERAL STUDIES PROGRAM COURSE PROPOSAL COVER FORM

Courses submitted to the GSC between 2/1 and 4/30 if approved, will be effective the following Spring.
Courses submitted between 5/1 and 1/31 if approved, will be effective the following Fall.

(SUBMISSION VIA ADOBE.PDF FILES IS PREFERRED)

DATE June 25, 2010

1. ACADEMIC UNIT: Division of Humanities, Arts, and Cultural Studies; New College of Interdisciplinary Arts and Sciences; Arizona State University;

2. COURSE PROPOSED: IAS 194 Food 4 Thought: (3)

(prefix) (number) (title) (semester hours)

3. CONTACT PERSON:
Name: FOR THE NEW GS PILOT PROPOSAL, TOM KEIL, Associate Dean
Phone: 602-543-6147.

Mail Code: M/C 2151; PO Box 37100, Phoenix, AZ 85069-7100
E-Mail: tom.Keil@asu.edu

CONTACT PERSON FOR THE A.C.R.E.S. IMPLEMENTATION: LUCY BERCHINI, Administrative Associate
Division of Humanities, Art & Cultural Studies, 602-543-6091 Fax 602-543-6004, lucy.berchini@asu.edu

4. ELIGIBILITY: New courses must be approved by the Tempe Campus Curriculum Subcommittee and must have a regular course number. For the rules governing approval of omnibus courses, contact the General Studies Program Office at 995-0739.

5. AREA(S) PROPOSED COURSE WILL SERVE. A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. (Please submit one designation per proposal)

Core Areas

- Literacy and Critical Inquiry—L
- Mathematical Studies—MA
- Humanities, Fine Arts and Design—HU
- Social and Behavioral Sciences—SB
- Natural Sciences—SQ
- Physical Sciences—PS
- Social Sciences—SS
- Natural Sciences—SQ

Awareness Areas

- Global Awareness—G
- Historical Awareness—H
- Cultural Diversity in the United States—C

6. DOCUMENTATION REQUIRED.
(1) Course Description
(2) Course Syllabus
(3) Criteria Checklist for the area
(4) Table of Contents from the textbook used, if available

7. In the space provided below (or on a separate sheet), please also provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

CROSS-LISTED COURSES: ☐ No ☐ Yes; Please identify courses: 

Spring 2011

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08
Is this a multisection course?: □ No ☑ Yes; Is it governed by a common syllabus? SPRING, 2011. ONLY
ONE SECTION WILL BE OFFERED. IF MULTIPLE SECTIONS ARE OFFERED AND TAUGHT BY THE SAME
PERSON, THERE WOULD BE A SINGLE SYLLABUS

MONICA CASPER
Chair/Director (Print or Type) Chair/Director (Signature)

Date: ________________________

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08
Rationale and Objectives

The lack of historical awareness on the part of contemporary university graduates has led recent studies of higher education to call for the creation and development of historical consciousness in undergraduates now and in the future. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of national identity and of values which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is summed up in the aphorism that he who fails to learn from the past is doomed to repeat it. Teachers of today's students know well that those students do not usually approach questions of war and peace with any knowledge of historic concord, aggression, or cruelty, including even events so recent as Nazi and Stalinist terror.

The requirement of a course which is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent such a sequence. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.
Proposer: Please complete the following section and attach appropriate documentation.

### ASU--H] CRITERIA

**THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:**

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td></td>
<td>1. History is a major focus of the course.</td>
</tr>
<tr>
<td>X</td>
<td></td>
<td>2. The course examines and explains human development as a sequence of events.</td>
</tr>
<tr>
<td>X</td>
<td></td>
<td>3. There is a disciplined systematic examination of human institutions as they change over time.</td>
</tr>
<tr>
<td>X</td>
<td></td>
<td>4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.</td>
</tr>
</tbody>
</table>

**THE FOLLOWING ARE NOT ACCEPTABLE:**

- Courses in which there is only chronological organization.
- Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.
- Courses whose subject areas merely occurred in the past.
### Course Prefix | Number | Title | Designation
---|---|---|---
IAS | 194 | Food 4 Thought | H

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>History is a major focus of the course.</td>
<td>Linda Civitello. Cuisine and culture: a history of food and people . Wiley; 2 edition (March 9, 2007). ISBN-13: 978-0471741725. Paperback $35.</td>
<td>See Contents pages for the major course text by Civitello, then follow the 12 courses from the book in weeks 1-13 on the syllabus. This dimension of the course is a historical human consciousness, its growth and new reflexivity in the modern era. We follow H awareness through the major events of world history and read these through the lenses of food-development. Student will be able to identify, for examples, olives and their political and geographical meaning as an added symbol on the Passover Seder plate today; or speak about Stalin and famine; of know the meaning of the location: White Bread Protestant. The course hopes to make historical and food awareness grow in mutually integral manner because the study of historical events will become associated with the visceral and deeply meaningful needs of nourishment, menus, food cultures.</td>
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</table>

| The course examines and explains human development as a sequence of events. | Twelve Food Courses in 13 weeks on the syllabus trace the development of food history. | Weeks 1-13 are a hitcrocial sequence: From raw foods in Mesopotamia, to grains, gargers, and olives in Ancient Mediterraneane cultures, Middle Ages of the three Abrahamic religions, the role of tea, chocolate, Reformation, Colonial Americas, the French |
| There is a disciplined systematic examination of human institutions as they change over time. AND |


| Revolution food habits, 19th century health movements and sanitation, fast and slow and communal foods of 1930-50, to the food revolutions of 1960s, GMOs, and restaurant revolutions of the 1990, to the future of food in the 21st Century. |

| With the help of the book of Readings, food is studied in a conceptually rigorous manner, form its raw to cooked to slow to fast to colonial and New World institutions, to restaurants, alterative food cultures, GMOs, and sustainable institutions. Special institutions are: cookbooks, menus, recipes, cuisines, and food festivals (sacred and secular). |

| The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context. |

| See three major course assignments for the portfolio: .B/1-3 |

| B-1/ Weeks 2-5. Trace one food ingredient, spice, drink, or basic staple from its prehistoric, mythical, ritual, or sacred origins to its most current forms – as used both in secular and religious cultures. Pay attention to the changing ways of meaning, cultivation, and use. |

| B-2/ Weeks 7-9 – midterm. Trace the origin and development of one major food event in a major religious and/or secular tradition. Each example has its own variety of traditions, complex sets of foods, variety of symbolic meanings, and diverse uses of foods. |

| B-3/ Weeks 14-16 – CAPSTONE. Trace a |
philosophy, spirituality, and political economy of a food item, food-event, or a food type, in one of its perennial, global, complex as well as conflicting dimensions. This is your final portfolio project. (Any use of media is acceptable, e.g., a 30 minute power-point presentation of about 15 slides or standard 8-10 pp. essay, double spaced, one inch margins). Submit the full graded (marked) portfolio along with the final project - due electronically on the assigned final project due day.

See specific course questions on the syllabus:

<table>
<thead>
<tr>
<th>Question</th>
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<tbody>
<tr>
<td>What do I hunger for when I suffer from hunger - in body, soul, culture, society, spirit?</td>
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<tr>
<td>What should I eat in order to live a nourishing, creative, beautiful, just, and good life?</td>
</tr>
<tr>
<td>How do I complement bodily nourishment with staples of beauty, justice, and meaning in the complex character of dining, art and culture, social justice &amp; self-transformative ritual?</td>
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<tr>
<td>What can transform tangible foods or drinks into sacred eating and drinking, spice of life, manna that I cannot take home in a doggy bag, bottle for export, modify genetically, or freeze in a refrigerator?</td>
</tr>
<tr>
<td>Are there foods and drinks that satiate and yet their repeated intake brings on more indigestion, self-loss, injustice, unhappiness,</td>
</tr>
</tbody>
</table>
| Question: Is there a food or drink that brings suffering?  
| - Are there foods and drinks whose intake increases my hungers and thirsts yet fills me with joy? |
Course Summary (=Proposed Catalogue Description)
Inspired by the Delphic oracle, *gnothi seauthon*, “know thyself,” Socrates bequeathed to the Mediterranean and Atlantic civilizations an intercultural, transdisciplinary, nonsectarian, and globally local intuition that “an unexamined life is not worth living.” The aim of a general education course in the humanities with food and drink as its vehicles for self-examination is to equip the student with autonomous and critical competencies to discern hunger and fulfillment in their wide ranging reach in all dimensions of human life. “Food” and “drink” are metaphors in the core curriculum of human needs in which a liberal arts student enrolls for a well balanced diet of good life. The primary text of the humanities core – the form and content of student’s *food for thought* – is the whole human person in relation to others. The general education objective is the student learning how to be hungry, cook, serve, and intake what is worth eating for a nourishing, creative, beautiful, just, and good life.

The Course Objectives in Forms of Initial Guiding Questions
- What do I hunger for when I suffer from hunger – in body, soul, culture, society, spirit?
- What should I eat in order to live a nourishing, creative, beautiful, just, and good life?
- How do I complement bodily nourishment with staples of beauty, justice, and meaning in the complex character of *dining, art and culture, social justice & self-transformati*ve *ritual*?
- What can transform tangible foods or drinks into sacred eating and drinking, spice of life, manna that I cannot take home in a doggy bag, bottle for export, modify genetically, or freeze in a refrigerator?
- Are there foods and drinks that satiate and yet their repeated intake brings on more indigestion, self-loss, injustice, unhappiness, suffering?
- Are there foods and drinks whose intake increases my hungers and thirsts yet fills me with joy?

Major Course Outcome in Forms of Deepened Questions
*The student will be able to ask in a more profound and critical way*

- How human needs and hungers vary at physical, personal, inter-cultural, social, and spiritual levels.
- How self-examination teaches one to know hungers and foods that are worth living for.

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• How hungers and thirsts of the body call out the pinings of the psyche and the polis.
• How hungers for justice and thirsts for meaning intensify hungers for beauty and thirsts for joy.
• How hungers and thirsts for beautitudes infinitize their banquet and yet release one from suffering.

Four Principal Outcome Areas in HU and H Pertaining to FOOD 4 THOUGHT

1/ Knowledge of Human Cultures through study in the humanities, histories, languages, and the arts

At the end of the course, students will be able to

I/ Express critical aesthetic opinions about “food” and “drink” drawing on global examples from the arts, history, literature, philosophy, and religion.

II/ Value creativity and imagination for self, culture, and society by way of various interpretive frames (e.g., gender, race, economy, politics, religious traditions, and philosophies) arising in invention and transformation of the human food and drinking cultures.

III/ Draw on transdisciplinary methods of the human sciences to construct knowledges about sacred and secular rituals, sustainable economies and politics, and social justice of eating, drinking, and cooking.

IV/ Compare and contrast aesthetic, literary, philosophical, and religious ideas about various dimensions of human nourishment and evaluate their evolution across historical and cultural periods.

V/ Integrate interdisciplinary humanities to appraise and generate contemporary and historical alternative solutions to hungers, bad diets, food conflicts, from a global and pluralistic perspective.

2/ Intellectual and Practical Skills

The cumulative outcome of the study of food is student’s ability and competence for self-examination and application of human needs.

At the end of the course, students will be able to

I/ Demonstrate research skills and creative problem solving strategies for thinking about various dimensions of hunger and thirst and sustainable nourishments.
ii/ Learn to **read and think critically, develop listening skills** to discern human needs, and evaluate and synthesize learning required to support arguments, solve problems and make decisions about hunger and nourishment for a well balanced human life.

iii/ Express oneself via **multiple literacies** (e.g., class presentation of a special holiday menu, writing about sacred and secular food holidays, apply music, performance, fine arts or crafts in the final portfolio project) and to create and communicate meaning and knowledge to one’s peers in a public setting.

iv/ If students **learn what humans need as individuals in community** to live a nourishing, creative, beautiful, just, and good life, then they will be able to flourish in the body, psyche, culture, society, and spirit.

v/ **The intellectual rigor of self-examination** (learning to formulate a question, developing a reasoned opinion and a good argument, deepen critical reading and hermeneutical understanding of various traditions, sharpening the capacity for a nuanced judgment, and becoming capable of responsible decision-making) equips students with skills needed to live with a well balanced physical, psychological, cultural, social, and spiritual diet.

**3/ Personal and Social Responsibility**

*Learning to apply diverse interdisciplinary knowledges, pluralistic understanding of traditions and contemporary globally-local questions (such as genetic modifications of foods, thirst for interfaith meanings, and hunger for planetary justice) develops a well rounded, sensitive, and nuanced judgment. **Personal and social responsibility is the outcome of service learning in which the whole person is engaged with the community.** The topic of food is particularly well suited to integration of theory and application, for example in the study of water and its impact on the economies and social justice. At the end of the course, students will be able to*

I/ Create an awareness of food and hunger in their global interdependence, become a better citizen of the world, and think about all levels of nourishment from the perspective of peace, justice, and conflict resolution.

II/ Read and discuss foods, drinks, cooking, and menus with greater awareness of their subject positions, such as **the social and cultural construction of race, class, gender, and sexuality** in everyday life and in productions of nourishment. Awareness of the sacred and secular origins and development of human needs develops students’ **greater tolerance and cross-cultural communication skills.**
iii/ Evaluate **ethical dilemmas** of food, whether in hunger, anorexia, fast food, junk foods, addictions, or overindulgence, **drawing on reasoned and principled perspectives**.

IV/ Learn to read, write, and prepare the “Food-portfolio” in a manner that develops in the students pride in **academic integrity as a standard of ASU and higher education**.

**4/ Integrative Learning**

Central to integrative learning is a **development of the student as a whole person** who recognizes, values, and applies in an ongoing habituation the need for self-examination. This core human objective is supported through the Socratic – dialogical pedagogy of the course and it is organized around specific course questions that teach the student how to distinguish good hungers and bad diets in order to live a nourishing, creative, beautiful, just, and good life. **Integrative learning is built upon a pedagogical methodology of teaching students how to question.**

**Assessment**

The course objectives and expected outcomes – the whole human person as the primary text of learning how to hunger and thirst well - are integrated into and measured by transdisciplinary creative projects. Three core projects punctuate the course and build one upon the other as they follow the lead questions for each segment and return to the cumulative objectives in order to build a final comprehensive capstone portfolio of the whole human person.

**REQUIRED TEXTS**


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-4-
Assignments

A 1-4/ Variable credit exercises Students can earn 200 points on the following variable assignments:
A-1/ Fifteen short exercises in class on a portion of assigned readings (150 points maximum) and/or
A-2/ One extra short presentations on assignments B-1 or B-2 (20 points) and/or
A-3/ Attending and reporting on two possible “food” events on campus (20 points maximum) and/or
A-4/ Advocacy or service learning exercise and report (30 point credit). Note: This option can be prepared in conjunction with the Advocacy project in the concurrent SBS Food class.

All in class exercises will be given randomly during 15 weeks of the semester. Starting in week II of the course, these exercises are due in class on the day they are given. There will be no earlier or later or make up exercises for absences or poor scores. This accountability should motivate the student to attend and prepare regularly. Options A-2, 3 and 4 will have specific due dates. Students may earn 200 points in any combination.

B 1-3/ Three portfolio projects. A student portfolio of study, research, and presentation material. Each project will be due during the weeks indicated on the syllabus. The sign-up sheets with due dates for each project will be available in class at the beginning of the course segment. Projects in this course can be integrated with the requirements of courses offered in writing, social science, and statistics that form part of the Food curriculum.

B-1/ Weeks 2-5. Trace one food ingredient, spice, drink, or basic staple from its prehistoric, mythical, ritual, or sacred origins to its most current forms – as used both in secular and religious cultures. Pay attention to the changing ways of meaning, cultivation, and use.

Prepare a study of your subject (any use of media is acceptable, e.g., a 15 minute power-point presentation of about 8-10 slides or standard 3-4 pp. essay, double spaced, one inch margins). It is acceptable for more than one but no more than three students to work on one area (e.g., bread or wine in Jewish and Christian traditions), but you are responsible for your own portion of the project.

Examples: Bread, Rice, Wine, Beer, Salt, Sugar, Coffee, Tea, Olives, Milk, Eggs, Chocolate, Potato, Pasta....

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Note: This assignment can be prepared in conjunction with the Food Diary in the concurrent SBS Food class.

See A-2 option: dramatize or illustrate this food event in a class setting.

B-2/ Weeks 7-9 – midterm. Trace the origin and development of one major food event in a major religious and/or secular tradition. Each example has its own variety of traditions, complex sets of foods, variety of symbolic meanings, and diverse uses of foods.

Prepare a descriptive menu, design for a feast, table, ritual, food course that will draw on various aspects of your subject. (Any use of media is acceptable, e.g., equivalent to a 20 minute power-point presentation of about 10-15 slides or standard 4-5 pp. essay, double spaced, one inch margins).

See A-2 option: dramatize or illustrate this food event in a class setting. It is acceptable for more than one but no more than three students to work on one area of a food-event or tradition (e.g., Passover in different Jewish traditions). But you are responsible for your own portion of the project.

Examples:
Kispu
Passover
Chinese New Year
Easter
Ramadan
Halloween and All Saints
Japanese Tea Ceremony
Thanksgiving
Bastille Day
Mardi Gras and Carnevale
Hanukkah
Rosh Hashana
Christmas
Cinco de Mayo
Oktoberfest
Testicle Festivals
An East European Fest (Polish, Czech, Russian...)

B-3/ Weeks 14-16 – CAPSTONE. Trace a philosophy, spirituality, and political economy of a food item, food-event, or a food type, in one of its perennial, global,
complex as well as conflicting dimensions. This is your final portfolio project. (Any use of media is acceptable, e.g., a 30 minute power-point presentation of about 15 slides or standard 8-10 pp. essay, double spaced, one inch margins). Submit the full graded (marked) portfolio along with the final project – due electronically on the assigned final project due date.

This assignment and presentation must be prepared in conjunction with the concurrent SBS Food class. You will receive grade for the specified requirements of each class. Presentation is required and part of the grade.

It is acceptable for more than one but no more than three students to work on one area (e.g., the last meal before a death sentence and images of heavenly banquets, or the impact of oil and water on the political economy of food). But you are responsible for your own portion of the project.

Examples:
Food, drink, spice, stimulants: their religious and secular uses and prohibitions
Food chain and the omnivore’s dilemma: what is ethical, spiritual, and healthy to eat?
Junk eating, feasting, purging, fasting, starving
Food and war, food wars, wars on hunger
Growing food today: stores, farmer’s markets, communal gardens
Foods and drinks: sacred for some, delightful for others
Food, climate, and energy
Philosophy, spirituality, and political economy of cookbook or menus
Last meals, meals for the dead, and eternal banquets
Breads of life, communions, table blessings
Eating and loving, food and intimacy
What do we hunger for when we are hungry? Fast food, dining, imperishable nourishment
Tell me what you consume, I will tell you who you are: Inventing vs. genetically modifying what/who we are.
Grade-to-point conversion scale (1000 points maximum)

The maximum points per assignment

<table>
<thead>
<tr>
<th>Grade</th>
<th>Points</th>
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<tbody>
<tr>
<td>A- Variable credit</td>
<td>200 max</td>
</tr>
<tr>
<td>A-1</td>
<td>.150 and/or</td>
</tr>
<tr>
<td>A-2</td>
<td>.20 and/or</td>
</tr>
<tr>
<td>A-3</td>
<td>.20 and/or</td>
</tr>
<tr>
<td>A-4</td>
<td>.30 and/or</td>
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<tr>
<td>B- Portfolio projects</td>
<td></td>
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<tr>
<td>B-1</td>
<td>100</td>
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<tr>
<td>B-2</td>
<td>300</td>
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<tr>
<td>B-3</td>
<td>400</td>
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<tr>
<td>Total points possible</td>
<td>1,000</td>
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</tbody>
</table>

There are no make-ups for missed opportunities. Points reflect a qualitative grade; maximum points are not given automatically for completing an assignment.

Note on submitting assignments. All in-semester work provides exploratory sketches from which you may draw an inspiration for the final canvas. All submitted work (under B) is due to me electronically in the blackboard assignments (drop off box) by specified dates, but do bring hard or electronically available and readable copy of your full assignment to class. My comments on your work will appear in the margins as your "marked up" electronic text in MS-Word, and the marked version of the draft will be sent back to you. Keep these in your portfolio. You may respond to my comments on the final work by "tracking" your own changes (additions, deletions) you make after I have marked your first draft.

For any supplementary texts or web-embedded media that accompanies your projects and which you want us to consider, one week before the due date, make a copy for everyone in class or upload it into the Blackboard discussion board as a pdf file, PowerPoint document, or make a live link available in the discussion board. It is expected that final projects will expand the topic of your in-semester work and incorporate both class discussion and comments in class. You should become familiar with at least some relevant secondary literature related to your question.

The portfolio projects may be in a form of a standard paper or as a web-based Research PowerPoint Portfolio of your original text (a paper with live links) or in a form of your own text on slides with other embedded creative media (art, music, film, drawing, poetry). The Final
Project concludes your portfolio. Consult each project under B for the length of the original text (classical paper style) authored by you or its PowerPoint equivalent. All papers and PowerPoint projects need a title page or slide with your own title and name, plus concluding pages with bibliographical apparatus = references in one acceptable format). All original text (paper) should be in 10-12 font (or equivalent in a larger font on slides) with one inch margins, double-spaced, with all but first page or slide numbered. (See notes on academic integrity & using of the new media).

**ACADEMIC INTEGRITY.** All necessary and appropriate sanctions will be issued to all parties involved with plagiarizing any and all course work. Plagiarism and any other form of academic dishonesty that is in violation of the Student Code of Conduct will not be tolerated. See Student Academic Integrity Policy at this site: [http://www.asu.edu/studentaffairs/studentlife/judicial/](http://www.asu.edu/studentaffairs/studentlife/judicial/)

**Note on Academic Integrity and New Technologies in Education.** The meaning of "plagiarism" and the integrity code apply to the new web-based media. All group work (online, in class, research), the use of free online resources, the use of all web-based media, citing YouTube, inserting material into PowerPoint slides, use of photography not taken by you, citing Facebook, MySpace, Flicker, Twitter entries by others, etc., have to indicate the portions that were pastiched (copied and pasted, cyber-mixed, or otherwise taken over by the author of the new creative product) and those that were creatively initiated and fully developed by the author of the project. The student is responsible for uncorrected poor grammar or factual data errors cited from Wikipedia or in any other free resources. Publications by respectable print or online venues that are peer-reviewed remain the main source of reliable and well formulated information. Use the ASU library to check your web-based search outcomes.

**Note on Electronic Media in Class.** Active presence of electronic and mobile devices in class is at the discretion of the instructor. There might be times when we will turn off all devices in class. You may bring and open electronic devices in class for education purposes, but you are not allowed to send/read/write emails, text messages, randomly surf the web, play games, or multitask on your device(s) during class. Phone alerts must be turned off.

**Computer literacy.** All online and hybrid courses require basic computer literacy – use of MS-Word documents, Adobe reader and flash drive player, media player, Google, Bing or other search tools, and navigating the Blackboard website provided by ASU for the course. If you do not have an adequate computer access from home, you will need to use ASU’s resources. Blackboard site for the course (rather than the FaceBook site set up by ASU for each course) is the main medium for course communication.
<table>
<thead>
<tr>
<th>WEEK</th>
<th>SUGGESTED TOPIC</th>
<th>AND/OR READING</th>
<th>ASSIGNMENTS</th>
</tr>
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<tbody>
<tr>
<td>I 1/18</td>
<td>Introduction to the course From Raw to Cooked</td>
<td>We will read our first text in class.</td>
<td></td>
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<tr>
<td>1/20</td>
<td>Foundations</td>
<td>CC: First Course, 1-24</td>
<td></td>
</tr>
<tr>
<td>II 1/25</td>
<td>Grain, Grape, Olive</td>
<td>CC: Second Course, 25-51</td>
<td>B-1/ Wks 2-5</td>
</tr>
<tr>
<td>1/27</td>
<td>Hebrew dietary laws</td>
<td>FC: Douglas, Deciphering a Meal, 44-53</td>
<td></td>
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<td></td>
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<td>FC: Harris, Abominable Pig, 54-66</td>
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<tr>
<td>III 2/1</td>
<td>Crazy Bread, Middle Ages</td>
<td>CC: Third Course, 53-78</td>
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<tr>
<td>2/3</td>
<td>Food and body</td>
<td>FC: Bynum, Fast, Feast, Flesh, 121-140</td>
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<td>FC: Bordo, Anorexia Nervosa, 162-186</td>
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<td>FC: Parasecoli, ... Food &amp; Masculinities, 187-201</td>
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<tr>
<td>IV 2/8</td>
<td>Tea, Chocolate</td>
<td>CC: Fourth Course, 79-106</td>
<td></td>
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<tr>
<td>2/10</td>
<td>Food uses &amp; politics</td>
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| IX 3/13-20 | SPRING BREAK                                                          |                                                                                 |
FC: Carrington, *Feeding Lesbigay Families*, 259-288  
FC: Schlosser, *The Chain Never Stops*, 441-451  
FC: Barndt, *Women in the Tomato Food Chain*, 452-466  
FC: Esterik, *The Politics of Breastfeeding* |
| 3/24  | Food, class & gender                                                  |                                                                                 |
FC: Yasmeen, *Postmodern Restaurants*, 523-538  
FC: Clapp, *Agricultural Biotechnology*, 539-553 |
| XII 4/5 | Food-Restaurant Revolutions                                           | CC: Twelfth Course, 293-318                                                      |
| 4/7   | Where do We go From Here?                                            | FC: Barthes, *Psychosociology of Contemporary Food Consumption*, 28-35  
FC: Mead, *Changing Food Habits*, 17-27 |
| XIII 4/12  | Open Open                                                             | Event or film  
Guest speaker or service learning component                                      |
| 4/14  |                                                                      | See A-3  
See A-4                                                                 |
| XIV 4/19  | Passover 4/19-25 Holy Week 4/18-24 (Catholic and Orthodox Easter 4/24) | Student in-semester workshop: Readings and presentation material assigned by students |
| 4/21  |                                                                      | B-3/ Wks 14-16  
CAPST.                                                                 |
| XV    |                                                                      | Student in-semester workshop: Readings and presentation material assigned by students |
| 4/26  | END OF CLASSES - TU                                                   | Student in-semester workshop: Readings and presentation material assigned by students |
| 4/28  |                                                                      |                                                                                   |
| XVI 5/3 | READING DAY - TH May 10 – Vesak Holiday: the birth, enlightenment and death of the Buddha. The name Vesak is derived from the name of the Buddhist month during which Vesak is celebrated. | No class on TH |

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SPECIAL ACCOMMODATIONS. To request academic accommodations due to a disability, please contact the ASU Disability Resource Center (Phone: (480) 965-1234; TDD: (480) 965-9000). This is a very important step as accommodations cannot be made retroactively. If you have a letter from their office indicating that you have a disability which requires academic accommodations, please present the letter to me no later than the end of the first week of the semester so we can discuss the accommodations that you might need in this class.

Questions answered by the information provided on the course syllabus or on the blackboard site for the course or those answered previously to the full class will not be answered in email query. Any new questions of a general nature, when possible, will be answered to the full class and posted without your name under a FAQ tab created for the course. Before you ask a question or send an email query to the instructor, please check the blackboard site announcements and course information, the FAQ tab at the BB, this syllabus, or your student peers if you were absent during a previous class. If you have an active ASU profile with ASU email address and are registered for the course, your name is added to the blackboard email list and you may submit your work at the appropriate digital drop off box for the course and assignment. Received submissions of assignments will not be individually acknowledged, only those students whose work has not been received on time will be notified.

Office hours. I would like to see every student during office hours at least once during the semester. Some student questions may be posted in a group discussion board for the class, and I will answer some follow up questions on the blackboard (see “Questions” above). Provided you have questions after you have done your homework and studied the assignments, you are very welcome to visit and discuss any topic from the assigned texts or discussed in class. Please remember that there are no questions that are silly questions, but you do have to read and think so that any question can arise. Learning to read with a question is the first step in learning. You do not have to have a specific reason to come to the office hours, but I cannot find or raise a question for you to ask. Some common sense dictates that the individual office hours are not a happy substitute for attending class or reading the course material.

Any technical issues should be addressed to ASUHelp desk, not to the instructor.

Note on the Course Topics. SOME MATERIAL IN THIS COURSE MAY BE SENSITIVE. COURSE READINGS & FILMS & OTHER MEDIA HAVE MATURE CONTENT; DISCRETION IS ADVISED BEFORE SIGNING UP FOR THIS COURSE.
Some notes on sacred traditions

Food is an important part of religious observance for many different faiths, including Christianity, Judaism, Islam, Hinduism and Buddhism. Most religions include food observances as a vital part of their faith. If you are providing hospitality to people from different backgrounds, always serve a selection of vegetarian and meat foods on separate trays. A variety of non-alcoholic drinks should also be available. The role of food in cultural practices and religious beliefs is complex and varies among individuals and communities. Any introduction to such a diverse and complex topic will not be able to include everything. Instead, here is a sample of some ways in which various religious groups include food as a vital part of their faith.

Understanding the role of food in cultural and religious practice is an important part of showing respect and responding to the needs of people from a range of religious communities. However, it is important to avoid assumptions about a person’s culture and beliefs. If in doubt, ask.

Judaism
Judaism can be Liberal or Orthodox, depending on how strictly people follow (adhere to) the Jewish laws. Kashrut refers to the laws pertaining to food in the Jewish religion. Kosher means that a food is ‘fit’ or permitted. Foods such as pork and shellfish are strictly forbidden. The Jewish ‘food laws’ originated more than 3,000 years ago and contribute to a formal code of behavior that reinforces the identity of a Jewish community. Food forms an integral part of religion in life for a practicing Jew.

Other selected facts include: Foods must be prepared in the right way in order to be Kosher; for example, animals that provide meat must be slaughtered correctly. The consumption of certain foods, including dairy products and fish, is subject to restrictions; for example, there are rules forbidding the mixing and consumption of dairy products with meats.

Ritualized fasting is also included in Judaism. For example, Yom Kippur – the Day of Atonement – is a Jewish fast that lasts from approximately dusk till dusk. Jewish feast days include Rosh Hashanah and Passover. The Passover commemorates the birth of the Jewish nation. The food eaten helps to tell the story of the Exodus; for example, bitter herbs recall the suffering of the Israelites under Egyptian rule.

Christianity
The various faiths of Christianity include Roman Catholic, Orthodox and Protestant. The regulations governing food and drink differ from one to the next, including some faiths that don’t advocate any restrictions.

Selected facts include: Some Catholic and Orthodox Christians observe several feast and fast days during the year. For example, they may fast or avoid meat on Fridays, during Lent or on Good Friday. Some eat fish instead.

Most Protestants observe only Easter and Christmas as feast days and don’t follow ritualized fasting.
The ritual of communon is regularly celebrated by many Christians. This involves eating bread and drinking wine (or substitutes) to represent the body and blood of Jesus Christ. Some Christians don't drink alcohol. These include many members of the Salvation Army and other Protestant churches.

Mormons and Seventh Day Adventists also avoid caffeinated and alcoholic beverages. Many Seventh Day Adventists don't eat meat or dairy products. Those that do eat meat don't eat pork.

Self-denial (of food), or fasting, is sometimes considered to be 'praying with the body'. It is believed to improve spiritual discipline by overcoming the sensations of the physical world and focusing on prayer and spiritual growth. It may also be used by some Christians as a way to respect those people around the world who regularly face starvation or malnutrition.

**Islam**

Moderation in all things (including eating and dietary habits) is central to the Muslim way of life. When done according to the way of Allah, daily acts like eating are considered a form of worship. In Islam, the concept of Halal – meaning 'lawful or permitted' – is applied to all areas of a person’s life and includes regulations surrounding food. All foods are allowed (Halal) except for those that are considered harmful. Prohibited foods (and other aspects of life) are called Haram.

Other selected facts include: The list of Haram foods includes pork, alcohol and any products that contain emulsifiers made from animal fats, particularly margarines. Bread or bread products fermented by yeast may possibly contain traces of alcohol and so may be considered Haram.

Gelatine made from pork or from any other animal that is not Halal is forbidden. (Some gelatines may be Halal.) Caffeinated drinks such as coffee may be considered Haram. Muslim fasting periods vary. The month of Ramadan requires mandatory fasting from dawn until dusk as do other dates of religious significance, such as the ninth day of Zul Hijjah.

**Hinduism**

Hindus believe in the interdependence of life. People who practice the Hindu religion don't eat meat from animals or any food that has involved the taking of life. They also avoid foods that may have caused pain to animals during manufacture. ‘Karma’ is believed to be the spiritual load we accumulate or relieve ourselves of during our lifetime. If a Hindu consumes animal flesh, they accumulate the Karma of that act, which will then need to be balanced through good actions and learning in this life or the next.

Selected facts include: Many Hindus are vegetarian but this is not compulsory. Depending on the level of adherence to this belief, in many cases beef is forbidden while pork is sometimes restricted or avoided. Prohibited animal products tend to vary from one country or region to the next. For example, duck and crab may be forbidden in one geographical location while fish may be part of the staple food for people living in other areas.
Most Hindus do not eat beef or beef products, because the cow is held to be sacred. Dairy products including milk, butter and yoghurt may be eaten. Foodstuffs such as alcohol, onions and garlic are thought to inhibit the Hindu’s quest for spiritual enlightenment. They are therefore avoided or restricted. Fasting depends on the person’s caste (or social standing) and on the occasion; for example, rules regarding fasting depend on whether the day has religious or personal significance.

**Buddhism**

The dietary rules of Buddhism, which is more of a life philosophy than a religious doctrine, depend on which branch of Buddhism is practiced and in what country.

Selected facts include: In his multiple lives on Earth, Buddha cycled through various animal forms before attaining the form of a human being. Most Buddhists choose to become vegetarian to avoid killing animals. Similarly to the Hindu concept of Karma, Buddhism proposes that violence or pain inflicted on others will rebound on you, hence the need for a vegetarian lifestyle. Some Buddhists believe that a contributing cause of human aggression is violence against animals. Some Buddhists avoid meat and dairy products, while others only shun beef. This is affected by cultural, geographical and dietary influences.

Religious dates vary from one region to the next. Mahayana Buddhism, for example, celebrates three festivals for the birth, enlightenment and death of Buddha, while Theravada Buddhists observe all three events on a single day. Buddhist monks tend to fast in the afternoon.

Buddhist monks and nuns are not allowed to cultivate, store or cook their own food; instead, they must rely on ‘alms’, which are donations from believers. This sometimes includes meats, as monks and nuns aren’t allowed to ask for specific foods.

Where to get help: Your religious or cultural advisor. Your place of religious observance. Study of sacred texts and commentaries.