

*****DRAFT*****

Integrated Studies (INTG001): Food and Society
University of Pennsylvania
Fall 2021

Class meeting times:

Tuesday and Thursday, 10:15-11:45am EST

Thursday, 3:30-5:15pm EST

Friday Seminars (all EST): 10:15-11:15am (301); Noon-1pm (302, 303); 1:45pm-2:45pm (304,305); 3:30-4:30pm (306)

Instructors: Megan Kassabaum, Kimberly Bowes, Judith Kaplan, Raphael Krut-Landau, and Julio Tuma

Course Aims & Requirements: The Integrated Studies course this semester will take place in three streams – Anthropology, History, and the Integrated Stream.

Each stream is worth 30% of your overall grade. The remaining 10% of your grade is made up of your attendance and performance on in-class exercises for Thursday Integrative Sessions.

Anthropology Stream:

An Anthropology of Eating: Food, Health, Identity, and Society

“Next to breathing, eating is perhaps the most essential of all human activities, and one with which much of social life is entwined,” (Mintz and Du Bois 2002). Food is simultaneously a universal, human necessity and a key medium through which individual and cultural identity is expressed. Evolutionarily, food sharing may represent a large part of how humans came to be so successful. Likewise, changes in food production systems underlies some of the most critical moments in the deep history of humanity. Consumption has been and always will be a foundational component of society and culture and, with the challenges facing human society today, the study of food is more pressing than ever.

This stream is designed to survey the complex ways that food and food-related activities are woven into human behavior. As a discipline dedicated to the study of human physical and cultural diversity in all times and places, anthropology is a fitting lens through which to examine the multi-faceted nature of human foodways. We will examine foodways from a holistic anthropological perspective by applying a four-field approach, integrating discussions of the biological, cultural, linguistic, and archaeological contexts of food production, preparation, presentation, consumption, and disposal. We will consider the role of food in critical junctions of human history and learn how evolution, history, and culture have shaped food into both a dietary need and a cultural construction. We will address contemporary issues related to food, health, identity, and society such as food insecurity, geo-politics, and consumerism. In doing so, we will think critically about our own personal food histories and about Philadelphia’s food culture.

Anthropology Stream Requirements:

(30% of overall INTG001 grade)

Midterm Paper 33% (10 percentage points of your final ISP grade): in class on XXX

Final Paper 66% (20 percentage points of your final ISP grade): during the final exam period, date and time to be set by the registrar

History:**Food in History and History through Food**

Food seems like an unchanging fact of life: we need it, it needs to be healthy, it would be nice if it tasted good, and we shouldn't eat too much of it. Almost all of those "facts" turn out to be historically contingent: different historical populations have required much more, and much less, food than our 2000 calories; what constituted "healthy" food has varied from lard to vegetables; and the cultural definition of "overeating" has varied from meat once per month to enough to induce vomiting. Because many aspects of food culture seem unchanging, but are subject to radical change over time, food is a perfect vehicle to interrogate the importance and meaning of history. A history of food also requires multiple branches of history - economic, political, social and cultural history - and demands that the historian juggle all these kinds of history at once, while asking what different pasts, different kinds of history reveal. Food history, then, is advanced history.

This stream provides both a historical lens on food - its production, consumption and movement - and a lens on history, providing an introduction to different subfields of history and how they interact and operate. Our trajectory will thus deliberately eschew chronological order in favor of thematic problems, problems which allow us an opportunity to explore both a different branch of history, as well as a different historical problem. We'll ask how food and food production has been used to dice up history and value different periods over others; how the notion of "health" and its measurement has changed over time; the role that food has played in the construction of national identity and the definitions of capitalism; and the role of food in religious and political histories. The problems of inequality, oppression and scarcity will run through all our discussions, and the role that food, or its lack, plays in the lives and histories of working, enslaved and marginalized people.

History Stream Requirements:

(30% of overall INTG001 grade)

Paper #1 (max 1000 words) 20% due XXX, at 10am by submission to Canvas

Paper #2 (max 1500 words) 40% due XXX, at 10am by submission to Canvas

Paper #3 (max 2000 words) 40% due XXX at 10am by submission to Canvas

Integrated Stream: The Friday Seminars are a cornerstone of ISP. The point of them is to give you the opportunity to develop your ability to integrate different academic disciplines; they also serve as the primary venue for expressing and discussing ideas with your peers. As you participate in the Friday Seminars, we encourage you to work on honing the skills and confidence to communicate your ideas effectively. In the Friday Seminars, we will consider issues that arose in the Thursday Integrative Sessions, discuss the content of the two streams for the week, and prepare for the various seminar assignments. Throughout, we ask you to focus on the following main question: How do the interactions between disciplines open up new ways of understanding the world around you?

This is a discussion-based seminar; participation and attendance is mandatory and part of your seminar grade. We expect you to engage in serious debate, deep thinking, and courteous dialogue because we believe it provides a productive foundation for understanding ourselves and our relationship with the society in which we live. While Course Absence Reports (CARs) are required if you miss a seminar, this is not an excuse or guarantee that you will receive credit for the absence. You may be asked to do additional work or simply not have an opportunity to make up the missed class.

Integrated Stream Requirements:

(30% of overall INTG001 grade)

Attendance & Participation in Seminars: 20%, due weekly

Integration Essay 1 (Max 1000 words): 20%, due by submission to Canvas on Friday October 8th by 9pm.

Integration Essay 2 (Max 1500 words): 30%, due by submission to Canvas on Friday November 12th by 9pm.

Integration Essay 3 (Max 2000 words): 30%, due by submission to Canvas on Friday December 3rd by 9pm.

Thursday Symposia Requirements:

(10% of overall INTG001 grade)

Attendance and Participation during weekly symposia including submitting written assignments, in-class exercises, or preparation for guest lecturers or skill-building exercises will be expected of each of you.

Thursdays are where integration begins and it sets up the discussions and activities of integration in Friday seminars. If you are unable to attend Thursday symposia for a valid reason (see below section on attendance at synchronous sessions), your presence and participation via on-line discussion boards will be required.

Course Delivery:

1. **Readings:** All of the readings for the course will be posted to Canvas. Look in the Modules section (links to "Modules" is found on the left side of Canvas Home page). Please have all of a given week's readings read (at least once) by the Sunday evening prior to the week.
2. **Lectures:** On Tuesdays from 10:15-11:45am and 3:30-5:15pm. Professors will give their lectures in class on Tuesday morning (Anthropology) and afternoon (History) sessions. This is your opportunity to meet your professors and students from the class (who may not be in your Friday seminars), decide what YOU think about the material for the week and to ask questions of the stream professors.
3. **Experiential Exercises:** Both streams of the course will make use of frequent experiential exercises, from food shopping and cooking exercises, to food budgeting and visits to excavations, gardens, and archives. The idea will be to use your everyday experiences to denaturalize food, to force you to rethink a "normal" activity through anthropological and historical lenses.
4. **Office Hours:** Each stream will have their own office hours set early in the semester.
5. **Preparation for Thursday Symposia:** this may involve a brief additional reading, preparing for a guest lecturer's visit, submitting a question or short assignment in preparation for Thursday symposia, including the Experiential Exercises
6. **Thursday Symposia:** We will have special integrative sessions on Thursdays (10:15-11:45am) where we will engage in integrative structured in-class activities or hear from guest lecturers.
7. **Friday Seminars:** Please attend the seminar assigned to you by the Registrar with the following instructors and times:
 - 301 Dr. Tuma, Fridays 10:15-11:15am,
 - 302 Dr. Tuma, Fridays Noon-1:00pm,
 - 303 Dr. Raphael Krut-Landau, Fridays Noon-1:00pm,
 - 304 Dr. Raphael Krut-Landau, Fridays 1:45-2:45pm,
 - 305 Dr. Kaplan, Fridays 1:45-2:45pm,
 - 306 Dr. Kaplan, Fridays 3:30-4:30pm.

Course Policies:**Attendance (Class Lectures, Thursday Symposia or Seminars):**

Attendance and participation are expected. We are a community of learners working together to enrich the experience of the class for all.

Due dates:

Assignments are due promptly on the day and time indicated in the coursemap (ISP syllabus). For longer assignments, you will be given 3 “flex” days in each stream to be used at your discretion. You can use a flex day to get an extra 24 hours to work on any major written assignment (i.e., not on weekly responses or discussion board posts), without incurring a lateness penalty. These can be used singly (e.g., for submitting three separate assignments in the Integrated Stream each one day late) or in combination (e.g., submitting the final assignment in the history stream 3 days beyond the due date). You must indicate use of the flex day(s) along with your name and date at the top of your assignment or else they will not be credited to you. ***Any other late assignments not cleared ahead of time by a member of the teaching team will be marked a third of a grade down per day late.***

Code of Academic Integrity: For each and every assignment in ISP, you are expected to do your own work. For written assignments you must use specific quotations and arguments from the readings and the lectures to argue for your case. In doing so, you will be expected to adhere to the University of Pennsylvania’s Code of Academic Integrity (see: [Integrity](#)). If you are not sure if something needs to be cited – cite it! Any questions should be directed to the teaching team. Violations of the Code will be referred to the Office of Student Conduct.

Texts:

Required for the Anthropology stream:

Required for the History stream:

In addition to these texts, readings for the Anthropology and History streams will be available on the Canvas course website.

Tentative Syllabus:

WEEK	Anthropology	History
Week 1	<p>Setting the Anthropological Table: An introduction to anthropology, its key methods and concepts, and the relationship between its various subdisciplines. How does one think about food anthropologically?</p>	<p>Writing Histor(ies) with Food: What does a history of Europe and America look like when told through food? What it means to do economic, social, and cultural history - all at the same time.</p>
	<p><i>Experiential Exercise: Smartphone Food Record:</i> What do you eat in a day? What's the last food you photographed? How have your answers to these questions been influenced by your own personal food history?</p>	
Week 2	<p>Our Heritage as Omnivores, Primates, and Hominids: What is the relationship between food and human evolution? Discuss how diet affected the evolution of our physical, behavioral, and cultural characteristics.</p>	<p>Food and the Idea of Progress: How has food been used as a proxy for human progress - or its opposite? An introduction to social history, using food as a proxy for historical change and our valuation of it.</p>
	<p><i>Experiential Exercise: Fieldtrip:</i> Visit to the Penn Museum's physical anthropology collection.</p>	
Week 3	<p>Good Foods / Bad Foods: Nutritionism and Anthropology: Explore the changing nature of the Omnivore's Dilemma. Are there "good foods" and "bad foods"? How have concepts of nutrition changed through time and what defines good nutrition today?</p>	<p>Beer, bacon and beans: Defining "Healthy Diets" in the Historical Past: Biological "health" would seem to be a historical constant, but what people have thought was "healthy" has changed radically over time, reflecting social, cultural and economic values.</p>
	<p><i>Experiential Exercise: Food Labels In Your Kitchen:</i> What foods do you have in your kitchen? How are they labelled? How are these products made meaningful – socially, economically, nutritionally – by their packaging?</p>	
Week 4	<p>Our Bodies, Metabolism, and Health: Explore the history and application of nutritional science in anthropology. Are we what we eat? How do social and economic inequalities get under the skin?</p>	<p>The Historical Body and Human Health: How have historians used, and misused, biometric measurements like height and weight to assess the "health" of a population.</p>
	<p><i>Experiential Exercise: Biometrics Through Time:</i> We'll ask you to use different biometric measurements, popular at different moments in time, to "evaluate" your body.</p>	

<p>Week 5</p>	<p>How Humans Get Their Food: Studying Foodways in the Past: How do we classify the ways that people get their food? What influences these different subsistence practices? How do they promote relationships between people and structure daily life?</p>	<p>Herding and Hoeing: Pastoralism and Sedentary Agriculture in History: The modes of food production have been one of the major categories historians have used to slice up history - and peoples.</p>
<p><i>Experiential Exercise: Urban Foraging: Edible plants are found from the Quad to Van Pelt library and include species like juneberries, hickory nuts, and spicebushes.</i></p>		
<p>Week 6</p>	<p>The Origins and Impact of Agriculture: The relationship between plants, animals, and people is complex. What were the push and pull processes that led to the early domestication of plants and animals? What happened as humans exerted more control and started to produce their own food? How do these trends continue to impact the contemporary world? We'll examine archaeological, biological, and cultural anthropological data to answer these questions from the perspectives of both nutritional and social "health."</p>	<p>Agriculture and the Origins of Inequality: Some historians have argued that human economic inequality only really begins with sedentary agriculture. They point to the ability to store - and thus accumulate - food reserves, and the need to control, and eventually own, land. We'll examine historians' analysis of Roman, medieval and early modern agricultural regimes as productive of specific systems of inequality - slavery, serfdom and tenancy.</p>
<p><i>Experiential Exercise: Fieldtrip: Food tour of the Penn Museum's galleries.</i></p>		
<p>Week 7</p>	<p>How Food Moves: Colonialism and Industrialism: Connecting the Old and New Worlds changed everything. Today's foodways and identities are the product of a long history of colonial encounters and changing technology.</p>	<p>Columbian Exchange and the Invention of "National" Cuisine: How imported foods have been used in the creation of modern nationalism. The case of Italy.</p>
<p><i>Experiential Exercise: Life History of a Dish: Pick a dish. Where do the ingredients come from? When and how did they converge? Did the dish grow out of similar dishes? Did it change through time? How has its popularity spread or changed?</i></p>		
<p>Week 8</p>	<p>Eating Together: Food, Identity, and Social Relations: Feasting has long been a feature of human sociality, but so has everyday consumption. How has eating together shaped identity and social relations through time?</p>	<p>Cooking and Labor: Stories of African American Cooks in Philadelphia: We'll discuss the case of George Washington's chef Hercules (and visit his kitchen) and the Dutrieuille family caterers (and see their archive)</p>
<p><i>Experiential Exercise: Fieldtrip: Visit to Hercules' kitchen at the first President's house.</i></p>		

Week 9	<p>What Words Bring to the Table: How are food classifications and rules embedded in the social order? We'll explore the concept of the recipe and the differences between oral and textual cooking traditions.</p>	<p>The Loaded Table: Marie Antoinette, and Nero: Descriptions of super-abundance as political history</p>
<p><i>Experiential Exercise: Recipe Chaîne Opératoire:</i> Choose a recipe to make with a friend. Record through a variety of media, such as writing, photographs, film, or sound, the series of steps to make the dish. Share the food you've cooked together, as part of the living transmission of culinary knowledge.</p>		
Week 10	<p>Deciphering a Meal: What gives someone or something culinary authenticity? By watching cooking shows, we'll examine how the language used tells us about the values of the time and of the intended audience.</p>	<p>Words and the Empty Table: How historians versus literary writers have parsed the absence of food. The case of the Irish Famine</p>
<p><i>Experiential Exercise: Talking about Food:</i> We'll watch selections from <i>Diners, Drive-Ins, and Dives</i> and <i>Arracht</i> (2019), a film in Irish about the Irish famine.</p>		
Week 11	<p>Food and the Body: Interrogating our Personal Relationships with Food: How are advertising firms, mass media, and the beauty, fashion, and cosmetic surgery industries changing the way people define beauty? How does this affect our relationship with food?</p>	<p>Religion, Denial and the Female Body: How Medieval Christian traditions of fasting shaped female identity.</p>
<p><i>Experiential Exercise: Reflecting on Daily Consumption:</i> Keep a food diary while reading one of a selection of readings, from <i>Cosmopolitan</i> magazine to <i>Lives of the Desert Fathers</i>.</p>		
Week 12	<p>The Globalization of Taste: How global is your taste? When and where did those tastes develop? We'll explore the localization of global foods using sushi, hamburgers, and coffee.</p>	<p>Olive Oil and Bananas: Two Stories about Global Food: An introduction to histories of capitalism via large-scale food export.</p>
<p><i>Experiential Exercise: Tracking Your Food:</i> All of the food in your kitchen will have been grown somewhere—where? These foodstuffs are no longer living and have been processed in some manner for distribution and storage—how? How easy is it for you to (re)connect with the steps involved in producing this food?</p>		
Week 13	<p>The New Face of Hunger: What is food security? What is food sovereignty? Why are so many people malnourished in the richest country on earth?</p>	<p>Eating on less than \$2 a day: Food and Development: An introduction to modern development economics and household budgets</p>
<p><i>Experiential Exercise: The Cost of Consumption:</i> Keep a food budget for three days.</p>		

Week 14	Eating Locally: Philly Phoods: Looking at Philly farmers' markets and the local food scene, what defines a Philly food? What does it mean to be a locavore?	Not Eating Locally: Food Scarcity in Philadelphia: A discussion with local policy makers on food scarcity in the local community
---------	---	--