

**Title of the course:** IDH3931 United Tastes of/in America

**Spring 2020      Section 3905 Class #24676**

**Time of class:** Thursday's 10-11th periods (5:10pm to 7:05pm)

**Venues:** Little 119 & the Cypress Hall Gathering Room

**Instructor:** Dr. Kole Odotola

**Office Location:** 351 Pugh Hall

**Office Hours:** by appointment

**Credit:** 2

**Phone:** 352-273-2959.

**E-mail:** kodutola@ufl.edu

**Course description---**This is a two-credit course; the concept is to introduce students to **other cultures** through cooking of foods from different cultures in a very convivial atmosphere. The objective is to be united by our tongue and taste buds while we play and learn important ideas.

There are two parts to the course; one is self-discovery by students in the guise of online research of foods from the selected countries, while the second part involves actual demonstration of how the foods are prepared and eaten.

**Course objectives:** At the end of this course, students will be aware of and understand the reasons for different issues involved with foods, meals and drinks from other cultures and how these are different from their own culture. Students will closely observe how some of the meals are prepared and engage the facilitator/presenter of the session in discussions and insight about cultural practices and products that may not be obvious during the previous week's class session.

**Learning outcomes:** Students in this course will be able to: Understand/appreciate certain aspects of the food culture of some countries and learn things about the language of foods, drinks & snacks of the countries of our focus every other week.

**Assignments and Requirements----**Each student will be expected to keep a **learning journal** and attend all the sessions. The **final project** will be announced before the semester ends. In addition, students will interview fellow students about what they have learned from the course and what has changed in their eating habits and expenses. There are a few articles to be read (studied) about food from other cultures and about particular cultures, we will be engaging with every week.

**ATTENDANCE POLICY:** This is not one of those classes you can be absent at any time during the semester; none of the classes can be repeated. If you must be absent, you must give at least a 24 hour-notice so that you are not included in rations prepared for the session. Class participation is essential for the sessions. How do I intend to determine your participation? I have adopted the rubric developed by Dr. Valeria Kleiman in a similar course. "In this class you will be assessed on any and all demonstrations of your willingness and ability to engage with the course material, with your classmates, and with the presenters. Evidence of engagement can take many formats, ranging from (but by no means limited to): Offering thoughts and reactions to readings; Asking questions in or out of class; Treating classmates, colleagues, professors with respect ; Sharing additional readings or resources with classmates; Offering assistance/guidance/advice

Your Engagement will be tracked throughout the semester. Your final Engagement grade at the end of the term will be a holistic reflection of your overall semester efforts.

In short, “an interactive class, with questions, comments and contributions—are not only fun, they are productive. Active learning challenges you to get involved in the learning process, to enjoy learning for its own sake, to abandon the traditional passive student role, and to help teach each other. Your input, questions and comments will improve all of our learning. So please get involved!!

**Question: In which article or book can you locate this "Food is fundamental, fun, frightening, and far-reaching" (1999: 9-30)."**

**REQUIRED TEXTS:** There are no required text books for this course but there will be a few articles selected to help in the writing of the learning journals and the eating autobiography.

In this class, curiosity will be rewarded and your ability to document your findings, reflect on observations and your ability to relate your own cultural practices (as they relate to foods, snacks, and drinks) and perspectives to other cultures you are unfamiliar with. Always remember that all cultures eat but their eating habits are generally influenced by cultural factors such as location, gender, age, social status, ethnicity, race and religion.

**Course Materials:** An electronic course packet will be made available to each student and extra points will be awarded to students who come across interesting materials they have read and are willing to share with others.

#### **References you can also consult**

- (1). Belasco, W. (2008). *Food: The Key Concepts*, Berg Publishers. [There is an electronic version of chapter 1 available for those interested]
- (2). Martin, S. (2015). *Life from scratch: A Memoir of Food, Family, and Forgiveness*, National Geographic [You can also visit her webpage <http://sashamartin.com/>]
- (3)\*. Opie, F. D. (2010) *Hog and hominy: Soul food from Africa to America*, Columbia University Press.
- (4). Guptil, A. E., Copelton, D. A., & Lucal, B. (2013). *Food and society: Principles and paradoxes*. Malden, MA: Polity Press. (ISBN #: 978-0-7456-4282-6)
- (5). Menzel, P., & D'Aluisio, F. (2010). *What I eat: Around the world in 80 diets*. Napa, CA: Material World. (ISBN #: 978-0-9840744-0-2)
- (6). Klindienst, P. (2006). *The Earth Knows My Name: Food, Culture, and Sustainability in the Gardens of Ethnic Americans*, Beacon Press.

**Class attendance**, make-up exams and other work such as requirements for class attendance and make-up exams, assignments, and other work in this course are consistent with university policies that can be found at: [catalog.ufl.edu/UGRD/academic-regulations/attendance-policies](http://catalog.ufl.edu/UGRD/academic-regulations/attendance-policies)

Accommodations for students with disabilities such as: Students with disabilities who experience learning barriers and would like to request academic accommodations should connect with the disability Resource Center by visiting <https://disability.ufl.edu/students/get-started/>. It is important for students to share their accommodation letter with their instructor and discuss their access needs, as early as possible in the semester.

**General:** Please note that this syllabus is subject to change depending on the availability of invited guests. There is no exemption to the writing of weekly learning journals. The journals are to help you coordinate and systematize your learning. It gives you one more window to reflect on how you are constructing knowledge.

## COURSE EVALUATION

Find below a breakdown of workload for this course:

**Class attendance .....200 Points \***

**Weekly learning Journals/logs ..... 300**

**Weekly Research..... 200**

**(Based on the Culture, language, etc. of the place we are focusing upon\*)**

**Final Semester project: .....300\***

**Total: .....1000**

These are a few optional readings that can enrich the learning journals you will have to write and submit.

John Dufresne, *“Nothing to Eat but Food: Menu as Memoir in Mark Wine gardner (ed.), We are what we eat”*  
Pages 80-92

Robert Launay, *“Tasting the World: Food in Early European Travel Narratives”*

Cornbread Nation 2: The United States of Barbecue edited by Lolis Eric Elle Kalcik, S "Ethnic food ways in America: symbol and the performance of identity" in Ethnic and Regional Foodways in the US

“Without food, you die. This fact has duped many people into overlooking or neglecting food’s sociological significance. Food is connected to core sociological issues of identity; after all, "you are what you eat."

**When you eat, how you eat, why you eat, and with whom you eat are affected by your personality, your social interactions, and your ethnic, gender, economic, political, religious, geographic, family, and life-stage identities. Biology may dictate that we eat; but culture teaches us what, how, and when.” By Sue Cox (n.d)**

**“Food is powerful. It brings us together, shapes our memories, and empowers our communities. Though easy to forget while we’re rushing through our day, sharing a meal is an intimate experience and those who sit beside us at the table can feel this intimacy: Bonds with loved ones become stronger, and strangers feel like strangers no more?”**

<https://sponsored.boston.com/the-pinehills/the-power-of-food-in-building-community>

## **Weekly sessions**

### **1<sup>st</sup> Week - January 9 2020 Dr. Kole Odutola**

General introduction of the course and expectations- The session will also be used to take a quick survey of where the students are from and the foods they like to eat. What is the difference between a meal and a snack? What drinks go with different foods in different cultures?

Reading for the week: Why study food & food as community builders

### **2<sup>nd</sup> Week – January 16 2020 ( We meet in the kitchen and watch cooking demonstration)**

**Issues to consider while cooking**--What do Africans eat? A look at different regions in Africa and how ecology affects choice of foods, snacks & drinks on the continent- Food autobiography, writing my food story, what I like and what I do not like. We then decide what food to cook the next week and who does what...recipe research by all students

### **Week 3- January 23<sup>rd</sup> 2020 (Class and visit of a guest presenter (Veronica Villasenor) to talk about her culture)**

Class discussions and presentation (with guest presenter, Veronica Villasenor in attendance) **Mexico and Mexican cooking**

**Reading for the week:** What can you find out about Yucatan Peninsula; South Mexico...

We will learn about Yucatan Peninsula people of Mexico (Mayas and criollos).

### **4<sup>th</sup> Week – January 30<sup>th</sup> 2020 ( We meet in the kitchen and watch cooking demonstration)**

The meal to be prepare is "Chicken Pibil" a traditional Mexican dish from Yucatan Peninsula. It is a marinating meat in a seasoning orange juice with Annatto o Achiote seed (Achiote is a tropical fruit original from the Americas from south Mexico to the Amazon region). We will learn about Yucatan Peninsula people of Mexico (Mayas and criollos).

**Issues to consider while cooking** – What is Latin America? How did the region get its name? What countries for Latin America..

What do Latin Americans eat? A look at different regions in Asia and how ecology affects choice of foods, snacks & drinks on the continent- continuation of food autobiography, writing my food story, what I like and what I do not like. We then decide what food to cook the next week and who does what...recipe research by all students

### **5<sup>th</sup> Week - 6<sup>th</sup> February 2020 (Class discussion with students of Kurdish Students association)**

Review of last week's activity-and discussions (with guest presenter in attendance)

Reading for the week:

**6<sup>th</sup> Week - 13 February 2020 ( We meet in the kitchen and watch cooking demonstration Kubbeh with fried rice ball stuffed with beef , some hummus and Tebouleh salad)**

**Issues to consider while cooking** - A look at different regions in Latin America and how ecology, economy or class affect choice of foods, snacks & drinks on the sub-region-continuation of food autobiography, writing my family food story, what we like and what we do not like. We then decide what food to cook the next week and who does what....recipe research by all students

**7<sup>th</sup> Week - 20 February 2020 (Class discussion)**

Review of last week and discussions (with Dr. **Lem Latanga** as guest presenter in attendance)

Reading for the week: Effects of improved maize (*Zea mays*L.) varieties on household food security in the North West Region of Cameroon

Achu a traditional meal of the Bafut people of Cameroon

(<https://steemit.com/food/@mfondohbeltus/achu-a-traditional-meal-of-the-bafut-people-of-cameroon>

<https://www.cnn.com/videos/world/2015/06/08/inside-africa-cameroon-history-a-spc.cnn>

Meet the king of Bafut

**8<sup>th</sup> Week - February 27 2020 (We meet in the kitchen and watch cooking demonstration)**

**Issues to consider while cooking** --What do Europeans eat? A look at different regions in Europe and how ecology, economy or colonization affect choice of foods, snacks & drinks in continental Europe-continuation of food autobiography, writing my ethnic group food story, what we like and what we do not like. We then decide what food to cook the next week and who does what....recipe research by all students

**9<sup>th</sup> Week - March 5th 2020 (Class discussion with Diane Johnson or another Guest)**

Review of last week and discussions

Reading for the week- <https://afroculinaria.com/about/>

"Fire & Freedom: Food & Enslavement in Early America" at the Health Science Center Library from March 2 – April 11 2020

**10<sup>th</sup> Week - March 12<sup>th</sup> 2020 (We meet in the kitchen and watch cooking demonstration with Diane Johnson)**

**Issues to consider while cooking**---What do Americans eat? A look at different states in America and how ecology, economy or immigration affect consumption of foods, snacks & drinks in the United States of America- continuation of food autobiography, writing my ethnic group food story, what we like and what we do not like. We then decide what food to cook the next week and who does what....recipe research by all students

**11<sup>th</sup> Week - March 19<sup>th</sup> 2020 (Class discussions with a guest to be announced in attendance)**

Review of last week and discussions (with guest presenter in attendance)

Reading for the week:

**12<sup>th</sup> Week-March 26<sup>th</sup> 2020 (We meet in the kitchen )**

**Side discussion while she cooks**-What do Yoruba people eat? A look at different ethnic sub-groups in South-Western Nigeria and how ecology, economy or traveling affect consumption of foods, snacks & drinks among Yoruba people- continuation of food autobiography, writing my college days food story, what my classmates like and what we do not like. We then decide what food to cook the next week and who does what....recipe research by all students

**Week 12 April 2<sup>nd</sup> 2020**

Cooking, eating and discussions (with guest presenter in attendance)

**Week 13- April 9<sup>th</sup> 2020**

**Week 13- - Discussions**

**Week 14- April 16<sup>th</sup> 2020** (Last class for the semester) Discussion/ general round up of classes.

Final Exam: Date TBA @ 12:00 PM - 12:00 PM

**April 22 Last day of classes (Wednesday)**

Period to submit all papers due

Health and Wellness U Matter, We Care: If you or someone you know is in distress, please contact [umatter@ufl.edu](mailto:umatter@ufl.edu), 352-392-1575, or visit [umatter.ufl.edu/](http://umatter.ufl.edu/) to refer or report a concern and a team member will reach out to the student in distress. Counseling and Wellness Center: Visit [counseling.ufl.edu/](http://counseling.ufl.edu/) or call 352-392-1575 for information on crisis services as well as non-crisis services. Student Health Care Center: Call 352-392-1161 for 24/7 information to help you find the care you need, or visit [shcc.ufl.edu/](http://shcc.ufl.edu/).

University Police Department: Visit [police.ufl.edu/](http://police.ufl.edu/) or call 352-392-1111 (or 9-1-1 for emergencies). UF Health Shands Emergency Room / Trauma Center: For immediate medical care call 352-733-0111 or go to the emergency room at 1515 SW Archer Road, Gainesville, FL 32608;[ufhealth.org/emergency-room-trauma-center](http://ufhealth.org/emergency-room-trauma-center).

## Week 3 Notes

### Mexico and Mexican cooking

The heterogeneous landscape is a Mexican territory characteristic. Mexico encompasses a large territory in which about 85 percent is mountains, it contains deserts, valleys, highlands plateaus, flat lowlands and the seas bathings its coasts are the Caribbean, the Pacific and the Gulf of Mexico. This diversity of landscapes creates different opportunities for agriculture, fishing, hunting, gathering. At the same time each region has developed through history its one commercial networks; the inhabitants of each states have favored different migration targets; and each state has become in turn for different immigrants groups.

“Within this multicultural context, ... it is very difficult to maintain that there is one Mexican cuisine other than in institutional, state, and bureaucratic discourse.” Marked by particular and specific historical trajectories, each region has developed its own cuisine and its own taste based on a mixture of local ingredientes and whatever the market allowed it to introduce at different times.

Wide regional differences in culinary practices. The imagination of a reductionist national cuisine based on beans, corn, and chili peppers erases the diversity of tastes within Mexican territory.

Mexico´s demography and cultural is also diverse: Actually There are sixty-eight officially recognized indigenous languages (Indigenous people pre Columbus). The Spain Conquest brought the European, Arab and African cultures, and more recently the country has attracted immigrants from different regions of France, Germany, Italy, Japan, Middle East.

Suggesting material

Pibil

<https://blog.mexgrocer.com/mayan-achiote-marinated-chicken-cooked-in-banana-leaves-and-served-with-pickled-red-onion/>

[http://www.clipsyndicate.com/video/playlist/10833/5054616?cpt=8wpid%3D6424&title=cengage\\_broadcast](http://www.clipsyndicate.com/video/playlist/10833/5054616?cpt=8wpid%3D6424&title=cengage_broadcast)

<https://www.nytimes.com/2012/09/23/magazine/the-yucatan-peninsulas-food-of-the-ancients.html>

**Achiote**

Moreira, Priscila Ambrosio, J. Lins, G. Dequigiovanni, E.A. Veasey and Ch.R. C.ement. 2015. The Domestication of Annatto (*Bixa orellana*) from *Bixa urucurana* in Amazonia. *Economic Botany*, 69(2), pp. 127-135

<http://www.maya-ethnobotany.org/mayan-ethno-botany-tropical-agriculture-spice-flavoring-colorant-food-dye-guatemala-mexico-belize/achiote-paste-bixa-orellana-annatto-red-food-coloring.php>

## **Tortilla**

Fernandez -Zarza, M. and I. Lopez-Moreno. 2019. The Flavors of Corn: A Unique Combination of Tradition and Nature. Pp 67 to 79. ( *Taste, Politics, and Identities in Mexican Food*, edited by Steffan Igor Ayora-Diaz, Bloomsbury Publishing Plc, 2019. ProQuest Ebook Central, <https://ebookcentral.proquest.com/lib/UFL/detail.action?docID=5612015>. )

## **Comal** (watch the video)

<https://lyricstranslate.com/en/palomo-del-comalito-dove-comalito.html>

Mexico cultural and natural diversity

<https://www.britannica.com/place/Mexico>

<https://www.soleducation.com/mexico/overview>

<https://embamex.sre.gob.mx/hungria/index.php/en/news/cultural-events/718-made-in-mexico-mexican-documentary-in-the-urania-cinema-of-budapest>

## **3 minutes video no words**

[https://www.youtube.com/watch?v=jciVmLL\\_UgY](https://www.youtube.com/watch?v=jciVmLL_UgY)

## **Huapango de Moncayo,**

<https://www.youtube.com/watch?v=0zua3cBJDvg>

<https://www.youtube.com/watch?v=IUAjt9P4kVc>

<https://www.youtube.com/watch?v=uBNO-UmfCWM>

## **Maya community**

<https://www.youtube.com/watch?v=ZPs8AGh6naI#action=share>

## **Beverage**

Mezcal

<https://www.youtube.com/watch?v=-u-e63AmfV8>



<https://lyricstranslate.com/en/mezcalito-little-mezcal.html>

## **Mexican Food**

Kennedy, D. 1978. Recipes from the regional Cooks of Mexico.

Organic in Mexico: A conversation with Diana Kennedy. I. peat o'nail. Gastronomica; Berkeley Tomo6, N.o 1, (Winter 2006): 25-34

Gilbert, D M.Choice; 2013. Planet taco: a global history of Mexican food. Middletown Tomo 50, No. 7, (Mar 2013): 1313

Benitez, A. M. Pre-Hispanic cooking = Cocina prehispánica. 1991. Ediciones Euroamericanas, Mexico.

Lockwood, W.G. "Que Vivan Los Tamales!: Food and the Making of Mexican Identity." *CHOICE: Current Reviews for Academic Libraries*, Nov. 1998, p. 563. *Gale Academic Onefile*,

Reza, Adriana Maria Gonzalez. Las salsas: punto de encuentro entre el mundo mediterráneo medieval y el mundo prehispánico (Spanish). *Hospitalidad ESDA*; jul-dic 2009, Issue 16, p117-134, 18p

## **NOTES from #3-**

Frederick Douglass Opie “deconstructs and compares the foodways of people of African descent throughout the Americas, interprets the health legacies of black culinary traditions, and explains the concept of soul itself, revealing soul food to be an amalgamation of West and Central African social and cultural influences as well as the adaptations blacks made to the conditions of slavery and freedom in the Americas. Sampling from travel accounts, periodicals, government reports on food and diet, and interviews with more than thirty people born before 1945, Opie reconstructs an interrelated history of Moorish influence on the Iberian Peninsula, the African slave trade, slavery in the Americas, the emergence of Jim Crow, the Great Migration, the Great Depression, and the Civil Rights and Black Power movements. His grassroots approach reveals the global origins of soul food, the forces that shaped its development, and the distinctive cultural collaborations that occurred among Africans, Asians, Europeans, and Americans throughout history. Opie shows how food can be an indicator of social position, a site of community building and cultural identity, and a juncture at which different cultural traditions can develop and impact the collective health of a community.”