



Application Form for General Education and Writing/Math Requirement Classification

Current Information:

I. A.) DEPARTMENT

NAME: _____ Religion _____

B.) COURSE NUMBER, and TITLE: _____ REL 3108 Religion and
Food _____

C.) CREDIT HOURS: _____ 3 _____ D.) PREREQUISITES: "sophomore
standing" _____

E.) CURRENT CLASSIFICATION

1. General Education Code: ☐ B ☐ C ☐ D ☐ H ☐ M ☐ N ☐ P ☐ S ☒ **None**

2. Writing Requirement: ☐ E2 ☐ E4 ☐ E6 ☒ **None**

3. Math Requirement: ☐ M ☐ None

Requests:

II. GENERAL EDUCATION

A.) Requested Classification: ☐ B ☐ C ☒ **D** ☒ **H** ☐ M ☐ N ☐ P
☐ S

B.) Effective Date: ☒ **Fall** ☐ Spring ☐ Summer _____ **2012** _____ (year)

Or
☐ 1-time Approval ☐ Fall ☐ Spring ☐ Summer _____ (year)

III. WRITING REQUIREMENT ☐

MATH REQUIREMENT

☐

A.) Requested Classification ☒ **E2** ☐ E4 ☐ E6

B.) Effective Date: ☒ **Fall** ☐ Spring ☐ Summer
 2012 (year)

Or
☐ 1-time Approval ☐ Fall ☐ Spring ☐ Summer _____(year)

C.) Assessment:

1.) What type of feedback will be provided to the student (in reference to writing skill)?

_____x_____ Grade _____x_____ Corrections _____ Drafts
_____ Other

2.) Will a published rubric be used? Yes

IV. ATTACH A DETAILED SYLLABUS

V. SYLLABUS CHECKLIST

Courses that offer students General Education and/or Writing Requirement credit must provide clear and explicit information for the students about the classification and requirements.

A.) For courses with a **General Education** classification, the syllabus should include:

- ☐ Statement of the General Education Purpose of the Course with attention to the General Education Classification requested
- ☐ List of assigned General Education Student Learning Outcomes
- ☐ List of any other relevant Student Learning Outcomes
- ☐ List of required and optional texts
- ☐ Weekly course schedule with sufficient detail (e.g. topics, assigned readings, other assignments, due dates)

B.) For courses with **Writing Requirement (WR)** classification, the syllabus

should include:

- ☐ "The Writing Requirement ensures students both maintain their fluency in writing and use writing as a tool to facilitate learning."
- ☐ "Course grades now have two components: To receive writing credit, a student must receive a grade of "C" or higher and a satisfactory completion of the writing component of the course."
- ☐ A statement or statements indicating that the instructor will evaluate and provide feedback on the student's written assignments with respect to grammar, punctuation, usage of standard written English, clarity, coherence, and organization
- ☐ Assignment word counts, page lengths, submission deadlines and feedback dates

Additionally, the syllabus must clearly show that the course meets the WR to

- ☐ Evaluate [2,000/4,000/6,000] written words in assignments during the semester
- ☐ Provide all feedback on assignments prior to the last class meeting

Important note: The following types of writing assignments **CANNOT** be used to meet the WR: teamwork, exam essay questions, take-home exams, and informal, ungraded writing assignments.

VI. SUBMISSION AND APPROVALS

Department Contact:

Contact Name: __Annie

Newman_____

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REL 3108/RELIGION AND FOOD

Instructor: Dr. A. Whitney Sanford
email: wsanford@ufl.edu
Office Hours: ... and by appointment

Office: 107 Anderson Hall
Telephone: 392-1625

Course Description

Food is one of the most critical, yet understudied, aspects of human experience. Most of us like to eat, and food is a tangible way in which we articulate our religious, ethical and moral selves. Religious values shape how we feast and fast, and feed the deities and feed ourselves. This course will explore the relationship between food and religion by (1) investigating food in the context of specific religious traditions, e.g. Hinduism; and (2) examining food as a moral and ethical category in religious and secular contexts, e.g., organic and locavore. Topics include, but are not limited to, food and ritual; food and religious ethics; religion, food and sustainability.

This course fits under the rubric of the humanities because it focuses on how people of the world's different religious traditions understand food in its multiple capacities. This course explores the food-related myths, rituals, texts, and practices of different religious traditions, in the US and abroad; compares the role of food and eating, addressing topics such as ritual practice, health, relations between humans and the divine, morality/ethics, and sustainability; and demonstrates how food practices reflect and shape gender roles and social roles among and in-between diverse populations in the United States. It seeks to present an in-depth understanding of the language and concepts used by different traditions to define "food". This course demonstrates the methodologies used in Religious Studies, including historical, textual, comparative, and ethnographic, and consciously reflects on how and why scholars choose these methods in their investigations.

Topic/Assignment

I. Introducing Religious Studies

This section will begin to define Religious Studies as a humanistic discipline, its unique theoretical and methodological perspectives, and its role in interdisciplinary studies. Lectures will introduce a number of key thinkers, perspectives, and terms that will be referred to throughout the semester.

II. Introducing Religion and Food

This section defines the sub-field of Religion and Food. Lectures and readings introduce key thinkers, perspectives, and terms that will be used throughout the semester. This section uses *Miriam's Kitchen: A Memoir* to explore Jewish dietary practices in the context of twentieth century American religious history.

III. Food and Ritual

This section introduces the relationship between food and ritual practice, drawing on examples from Hinduism in India and the

USA, Protestant denomination in the US Midwestern region, and indigenous traditions of the Americas. Students will learn about specific ritual practices and also how these rituals have changed in response to social and historical factors, e.g. immigration.

IV. Feasting and Fasting

This section introduces feasting and fasting in religious context and explores how individuals shape their religious, gender, and moral identities through these practices. This section draws upon examples from medieval Christianity, Hinduism in India and the USA, and twentieth century Scandinavia.

V. Food and Faith in the American South

This section traces the development of food cultures from Africa through the West Indies to the Low Country and addresses the relationship between food, religion, and social structures in the American South.

VI. Food and Our Moral Selves

This section explores how individuals use food and eating to shape their moral selves, including choices about the foods one eats as well as practices of food-related charity.

VII. Food, Religion, and Sustainability

This section explores the relationship between religion, food, and sustainable food systems, providing examples of religious response to agrarian crises. Examples include Zen Buddhism, US. Catholicism, and Hinduism.

VIII. Religion, Food, and Social Change

This section explores the intersection of food, religion, and society, highlighting the role of food in the struggle for justice, equity, and opportunity. This section compares alternative ideals about the United States using examples from Protestant Christianity, the Ojibwe, and the O'odham peoples.

IX. Final Conference

Student Learning Outcomes

Students will achieve proficiency in the skills listed below. They will be able to:

1. effectively communicate how different religious traditions understand relationship between religion and food;

2. explain how food practices reflect and shape gender roles and social roles among and in-between diverse populations;
3. analyze historical, mythical, and theological texts critically;
4. compare the role of food in different religious traditions in topics including ritual, health, morality/ethics, gender, and sustainability;
5. write analytically and comparatively about the broad themes and theories, as well as specific texts and cases, studied;
5. demonstrate understanding of the field of religion and food, including its origins and development; and
6. work collaboratively and in multidisciplinary teams on class projects.

General Education Objectives

General Education Student Learning Outcomes (H and D)

1. This course fulfills the Humanities (H) General Education Objective by providing instruction in the key themes, principles, and terminology of Religious Studies.
2. General Education Student Learning Outcomes for Humanities courses:
 - a. The course will teach students about the history, underlying theory, and methodologies used in Religious Studies. Both in a separate introductory section on Religious Studies and throughout discussions of other issues and cases, course readings, lectures, and discussions will emphasize the history, theory and methodologies of Religious Studies and their relevance for Religion and Food.
 - b. The course will provide students with background on the history, theory and methodologies used in Religious Studies, using case studies focused on the environment to illustrate approaches and issues. Readings, class discussions, and writing assignments will focus on developing the skills by which students can identify and to analyze the key elements, biases and influences that shape the ways people think about both religion and nature.
 - c. The class emphasizes clear and effective analysis, expressed both in class discussions and in written assignments. In reading, discussion, and writing, students will be taught and encouraged to approach issues and problems from multiple perspectives, including diverse cultural and religious traditions as well as different theoretical frameworks within religious studies.

3. General Education Student Learning Outcomes

- a. To learn the history, underlying theory and methodologies used to analyze relations between religion and food as an interdisciplinary field of study;

- b. To identify and analyze key elements, biases and influences that shape scholarly thinking about food and religion;
- c. To approach these issues from diverse disciplinary and theoretical perspectives;
- d. To communicate the information and analysis developed in this course in a clear, organized, and effective way in written work and in class discussions; and
- e. To understand how the intersection of religion and food in the context of the world's diverse cultures and religious traditions.

4. This course fulfills the Diversity (I) General Education Objective by providing instruction in the attitudes, norms, and values of cultures that create cultural differences within the United States.

These courses encourage you to recognize how social roles and status affect different groups and impact U.S. society. These courses guide you to analyze and to evaluate your own cultural norms and values in relation to those of other cultures, and to distinguish opportunities and constraints faced by other persons and groups

4. General Education Student Learning Outcomes for Diversity courses:

a. This course will teach students about the core concepts, beliefs and practices of religious traditions in the United States. Through exploring the role of food and eating in religious traditions of the United States, students will understand how cultures exemplified by traditions including Hindus, different populations of Native Americans, multiple ethnic expressions of Protestants, and Catholics have contributed to diversity in the United States. This course explores how food practices reflect difference in religious expression among multiple populations, e.g. Protestant Christianity as understood and practiced among African Americans in the South and descendants of northern European immigrants in the Midwest.

b. This course will demonstrate how food is a means to create and negotiate identity and hierarchy within and among religious communities, including racial, ethnic, and gender identity. For example, *Whitebread Protestants* explores how debates about communion practice in Midwestern churches reflected broader social anxieties about immigration and social change; articles by Nabhan and LaDuke demonstrate how food is central to (different) Native American identities and how food-related movements both help these groups retain cultural continuity and regain control of food production and distribution.

c. This course will teach students about the opportunities and constraints faced by members of different religious traditions in the United States. For example, "There's No Food Like Church Food" discusses the role of food in African American churches in the American South, and both *How To Eat to Live, Book 1* and [Cooking Up Change: How Food Helped Fuel The Civil Rights Movement](#) address the role of food in the US Civil Rights Movement.

d. This course will teach students to evaluate and analyze multiple perspectives on religion, society and food, including their own.

Course Requirements and Assignments

All assignment must be completed to pass the course.

1. Attendance and participation in class discussions, including timely and close reading of all assigned texts, is required. Unannounced quizzes on readings may be included (10% of final grade)

2. Group project: Students will develop collaborative projects that demonstrate the relationship between religion and food in practical and demonstrable ways. Examples of these projects might include an ethnographic study or oral history of a relevant local movement or project, analysis of environmental impact of a planned development, production of a (brief) video, or organization of an event or group, among many other possibilities. This is not a library project, but the goal is to see how these issues emerge beyond the classroom in the local Gainesville community. More detailed information will be provided early in the semester. Projects will be presented in poster/video format. (20% of grade).

3. Two individual short essays (4-5 double-spaced pages, 1000 words each). Each essay will be worth 20% (or 20 points) of your final grade (40% total). First draft – 5 points; final version – 15 points.*

a. Analyze a primary text/sacred text from the tradition in question, in relation to a food theme— Draft version due **week 6** of class, feedback in the form of corrections will be provided within 2 weeks of receipt of assignment; final version due **week 9**, feedback in the form of grade and corrections will be provided within 2 weeks of receipt of assignment;

b. Interview a religious leader or layperson or visit a religious event or service and write a description and analysis of the interview or event in relation to the role of food— Draft version due **week 11** of class, feedback in the form of corrections will be provided within 2 weeks of receipt of assignment; final due **week 14** of class, feedback in the form of grade and corrections will be provided the last week of class.

4. **Midterm** (25% of grade)

5. Take-home Essay

This essay will integrate readings and material, focusing on the second half of the semester. (25%)

*Consistent with the standards of the University Writing Requirement, the instructor will evaluate and provide feedback on the student's written assignments with respect to

grammar, punctuation, usage of standard written English, clarity, coherence, and organization. (See below for grading rubric)

University Writing Requirement (formerly known as the Gordon Rule) –

This course counts for University Writing Rule 2 credit (2000 words).

The University Writing Requirement ensures students both maintain their fluency in writing and use writing as a tool to facilitate learning. Course grades now have two components. To receive writing credit, a student must receive a grade of C or higher and a satisfactory completion of the writing component of the course.

The instructor will evaluate and provide feedback on the student's written assignments with respect to grammar, punctuation, usage of standard written English, clarity, coherence, and organization. Students will receive a grade and corrections on their work. Students will be graded according to the following rubric:

Assessment:

1.) What type of feedback will be provided to the student (in reference to writing skill)?

☒ X Grade ☒ X Corrections ☐ Drafts ☐ Other

2.) Will a published rubric be used? Yes (see below)

Grading Policies and Scale

Full information about UF's grading policy, including credit for major, minor, General Education, and other requirements, is available at this website:

<http://www.registrar.ufl.edu/catalog/policies/regulationgrades.html>

The grade scale for this course is as follows:

A	93-100
A-	90-93
B+	87-89
B	84-86
B-	80-83
C+	77-79
C	74-76
C-	70-73
D+	67-69
D	64-66
D-	60-63
E	Below 60

Please note that a C- is not a qualifying grade for major, minor, General Education, Gordon Rule, or College Basic distribution credit. To achieve such credit you must achieve a C or better in this class. <http://www.isis.ufl.edu/minusgrades.html>

Policies, Rules, and Resources

1. *Handing in Assignments:* Place all papers in my mailbox in the Religion Department, 107 Anderson Hall. DO NOT slip them under the door or leave them on the door of my office, the main department office, or the teaching assistant's office. Please also keep a dated electronic copy of all your papers.
2. *Late or Make-Up Assignments:* You may take an exam early or receive an extension on an exam or essay assignment *only* in extraordinary circumstances and, barring emergency situations, prior approval from the instructor. If an extension is not granted, the assignment will be marked down 1/3 grade (e.g., from B+ to B) for each day late.
3. *Completion of All Assignments:* You must complete all written and oral assignments and fulfill the requirement for class participation in order to pass the course. I will not average a grade that is missing for any assignment. You are responsible for knowing the course requirements and making sure you hand them in. I will not remind you of missing assignments.
4. *Attendance and Participation:* Class attendance is required, except for excused absences, e.g. religious holidays, participation in curricular activities, and university-sponsored sporting events. Do not register for this class if you cannot arrive on time. Students should arrive on time and prepared to discuss the day's readings. Tardiness harms your understanding of the material and disrupts the class. After the first late arrival, the instructor reserves the right to mark you absent, without an excused absence. The instructor will *not* provide notes or discuss material that has already been covered for students who arrive late, barring extraordinary circumstances (which do not include failing to find a parking place or sleeping in).
5. *Common Courtesy:* Cell phones and other electronic devices must be turned off during class. Students who receive or make calls or text messages during class will be asked to leave and counted absent for the day. Students may take notes on a laptop computer only with prior approval from the instructor. The instructor reserves the right to ask you to turn off the computer if circumstances warrant. The instructor also reserves the right to ask any student engaging in disruptive behavior (e.g., whispering, reading a newspaper) to leave the class. If that occurs, the student will be marked absent for the day.
6. *Honor Code:* On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: "On my honor, I have neither given nor received unauthorized aid in doing this assignment." The university specifically prohibits cheating, plagiarism, misrepresentation, bribery, conspiracy, and fabrication.

For more information about the definition of these terms and other aspects of the Honesty Guidelines, see <http://www.chem.ufl.edu/~itl/honor.html>. Any student(s) demonstrated to have cheated, plagiarized, or otherwise violated the Honor Code in *any assignment* for this course will fail the course. In addition, violations of the Academic Honesty Guidelines shall result in judicial action and the sanctions listed in paragraph XI of the Student Conduct Code.

7. *Accommodation for Disabilities*: Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student, who must then provide this documentation to the Instructor when requesting accommodation. <http://www.dso.ufl.edu/drc/>

8. *Counseling Resources*: Resources available on-campus for students include the following:

- a. University Counseling Center, 301 Peabody Hall, 392-1575, personal and career counseling;
- b. Student Mental Health, Student Health Care Center, 392-1171, personal counseling;
- c. Sexual Assault Recovery Services (SARS), Student Health Care Center, 392-1161, sexual counseling;
- d. Career Resource Center, Reitz Union, 392-1601, career development assistance and counseling.

9. *Software Use*: All faculty, staff, and students of the University are required and expected to obey the laws and legal agreements governing software use. Failure to do so can lead to monetary damages and/or criminal penalties for the individual violator. Because such violations are also against University policies and rules, disciplinary action will be taken as appropriate.

10. *Writing Assistance*: In addition to scheduling time with the instructor, students are highly encouraged to seek assistance from the University Reading and Writing Center (<http://www.at.ufl.edu/rwcenter/index.html>). For additional assistance, I recommend Joshua Sowin's "A Guide to Writing Well" (<http://www.fireandknowledge.org/archives/2007/01/08/a-guide-to-writing-well/>). The University of Wisconsin-Madison Writing Center is also a valuable resource, especially for basic citation information: (<http://www.writing.wisc.edu/>).

REQUIRED READINGS

PLEASE NOTE: All readings will be available on reserve at Library West and/or on line.

Required reading: Books

Ehrich, Elizabeth. *Miriam's Kitchen: A Memoir*. New York: Penguin, 1998.

Fukuoka, Masanobu. *The One-Straw Revolution: An Introduction to Natural Farming*. Emmaus, PA: Rodale Press, 1978.

Pearson, Anne Mackenzie. "*Because It Gives Me Peace of Mind*": *Ritual Fasts in the Religious Lives of Hindu Women*. SUNY 1996.

Sack, Daniel. *Whitebread Protestants: Food and Religion in American Culture*. Palgrave Macmillan, 2001.

Required reading: Articles and Chapters

Amanullah, Zahed. "An Islamic approach to Ethical Consumerism". *Altmuslim Comment*, June 8, 2011. <http://www.altmuslim.com/a/a/a/4331>

Borish, L. "The Robust Woman and the Muscular Christian: Catherine Beecher, Thomas Wentworth Higginson, and their Vision of American Society, Health, and Physical Activity." *International Journal of the History of Sport* 4, 1987: 139-157.

Bynum, Caroline Walker. "Fast, Feast, and Flesh: The Religious Significance of Food for Medieval Women." *Food and Culture: A Reader*, edited by Carole Counihan and Penny Van Esterik. New York: Routledge Press, 2007: 138-159.

Camp, Charles. "Foodways". *Encyclopedia of Food and Culture*. Gale Cengage, 2003. [<http://www.enotes.com/food-encyclopedia>]

Dodson, Jualynne and Cheryl Townsend Gilkes. 1995. "'There's Nothing Like Church Food'. Afro-Christian Tradition: Re-Membering Community and Feeding the Embodied S/spirit(s)." *Journal for the American Academy of Religion*. 63, 3: 519- 538.

Douglas, Mary. "Deciphering a Meal." *Myth, Symbol and Culture*, edited by Clifford Geertz. W. W. Norton and Company, New York, 1971: 61-81.

Finnegan, Eleanor. "Case study: images of 'land' among Muslim farmers in the US", in Whitney Bauman, Richard Bohannon and Kevin O'Brien, eds. *Grounding Religion: A Field Guide to the Study of Religion and Ecology*. New York, Routledge, 2011.

LaDuke, Winona. "Ricekeepers: A struggle to protect biodiversity and a Native American way of life", *Orion Magazine*, July/August 2007.

Levi-Strauss, Claude. "The Culinary Triangle". *Food and Culture: A Reader*, edited by Carole Counihan and Penny Van Esterik. New York: Routledge Press, 2007: 28-36.

McWilliams, "Adaptability: The Bittersweet Culinary History of the West Indies" in *A Revolution in Eating: How the Quest for Food shaped America*. New York, NY: Columbia University Press (2007): 1954.

McClymond, Kathryn. "You Are Where You Eat: Negotiating Hindu Utopias in Atlanta". *Eating in Eden: Food and American Utopias*. Edited by Etta M. Madden, Martha L. Finch. Lincoln, Nebraska: University of Nebraska, 2008: 89-106.

Muhammad, Elijah. *How to Eat to Live, Book. No. 1*. Secretarius Memsps. 1997. (Chapters 1-4)

Nabhan, Gary. Nabhan, "The Desert Walk for Heritage and Health," in *Coming Home to Eat: The Pleasures and Politics of Local Food*. New York, Norton (2009): 289-302.

Narayanan, Vasudha. "Ritual Foods". *Encyclopedia of Hinduism*. Edited by Knut A. Jacobsen, Helene Basu, Angelika Malinar, and Vasudha Narayanan. The Netherlands: Brill, 2010

Norman, Corrie, E. "Religion and Food". *Encyclopedia of Food and Culture*. Gale Cengage, 2003. [<http://www.enotes.com/food-encyclopedia>]

Puskar-Pasewicz, Margaret. "Kitchen Sisters and Disagreeable Boys: Debates over Meatless Diets in Nineteenth Century Shaker Communities." *Eating in Eden: Food and American Utopias*. Edited by Etta M. Madden, Martha L. Finch. Lincoln, Nebraska: University of Nebraska, 2008: 109-124.

Sanford, Whitney. "Balarama and the Yamuna River." *Growing Stories from India: Religion and the Fate of Agriculture*. Lexington, Kentucky, University Press of Kentucky, 2011: 56-92.

Shute, Nancy. "[Cooking Up Change: How Food Helped Fuel The Civil Rights Movement](#)" *The Salt*, January 12, 2012.

[<http://www.npr.org/blogs/thesalt/2012/01/16/145179885/cooking-up-change-how-food-helped-fuel-the-civil-rights-movement>]

Wall, Dennis and Virgil Masayesva, "People of the Corn: Teachings in Hopi Traditional Agriculture, Spirituality, and Sustainability." *American Indian Quarterly*, Vol. 28, No. 3/4, Summer-Autumn 2008: 435-453.

Wirzba, Norman. "The 'Roots' of Eating." *Food and Faith: A Theology of Eating*. New York, Cambridge University Press, 2011: 35-70.

Wright, Wendy. "Babette's Feast: A Religious Film" *Journal of Religion and Film* 1, no. 2 (1997).

Topic/Assignment

I. Introducing Religious Studies

This section will begin to define Religious Studies as a humanistic discipline, its unique theoretical and methodological perspectives, and its role in interdisciplinary studies. Lectures will introduce a number of key thinkers, perspectives, and terms which will be referred to throughout the semester.

Week 1 Introduction to the course

"Religion and Food" and "Foodways"

(Ency. of Food and Culture); [<http://www.enotes.com/food-encyclopedia>]

II. Introducing Religion and Food

This section defines the sub-field of Religion and Food. Lectures and readings introduce key thinkers, perspectives, and terms which will be used throughout the semester. This section uses *Miriam's Kitchen: A Memoir* to explore Jewish dietary practices in the context of twentieth century American religious history.

Week 2

Mary Douglas, "Deciphering a Meal"
[E-library]

Claude Levi-Strauss, "The Culinary Triangle"
[E-library]

Week 3	<p>Religion, Food, and Judaism in American Religious History This section uses <i>Miriam's Kitchen: A Memoir</i> to explore Jewish dietary practices in the context of twentieth century American religious history.</p> <p>Ehrlich, <i>Miriam's Kitchen: A Memoir</i></p>
	<p>III. Food and Ritual This section introduces the relationship between food and ritual practice, drawing on examples from Hinduism in India and the USA, Protestant denomination in the US Midwestern region, and indigenous traditions of the Americas. Students will learn about specific ritual practices and also how these rituals have changed in response to social and historical factors, e.g. immigration.</p>
Week 4	<p>Narayanan, "Ritual Foods", <i>Encyclopedia of Hinduism</i> [E-library]</p> <p>McClymond, "You Are Where You Eat: Negotiating Hindu Utopias in Atlanta" [E-library]</p>
Week 5	<p>Sack, "Liturgical food", Ch 1</p> <p>Wall, Dennis and Virgil Masayesva, "People of the Corn: Teachings in Hopi Traditional Agriculture, Spirituality, and Sustainability," [E-library]</p> <p>IV. Feasting and Fasting This section introduces feasting and fasting in religious context and explores how individuals shape their religious, gender, and moral identities through these practices. This section draws upon examples from medieval Christianity, Hinduism in India and the USA, and twentieth century Scandinavia.</p>
Week 6	<p>Bynum, Caroline Walker. "Fast, Feast, and Flesh: The Religious Significance of Food for Medieval Women." [E-library]</p> <p>Film: <i>Babette's Feast</i></p> <p>Wright, Wendy. "Babette's Feast: A Religious Film"</p> <p>Draft of Response Paper #1 Due</p>
Week 7	<p>Anne Mackenzie Pearson, Selections from "<i>Because It Gives Me Peace of Mind</i>"</p>

V. Food and Faith in the American South

This section traces the development of food cultures from Africa through the West Indies to the Low Country and addresses the relationship between food, religion, and social structures in the American South.

Week 8

Julianne Dodson, "There's Nothing Like Church Food"
[E-library]

McWilliams, "Adaptability: The Bittersweet Culinary History of the West Indies" [E-library]

VI. Food and Our Moral Selves

This section explores how individuals use food and eating to shape their moral selves, including choices about the foods one eats as well as practices of food-related charity.

Week 9

Sack, "Global Food" and "Moral Food"

Puskar-Pasewicz, Margaret. "Kitchen Sisters and Disagreeable Boys: Debates over Meatless Diets in Nineteenth Century Shaker Communities." [E-library selection]

Final Version of Response Paper #1 Due

Week 10

Zahed Amanullah, "An Islamic approach to Ethical Consumerism"
<http://www.altmuslim.com/a/a/a/4331>

Finnegan, Eleanor. "Case study: images of 'land' among Muslim farmers in the US" [E-library]

Selections from Elijah Muhammad, *How to Eat to Live*

VII. Food, Religion, and Sustainability

This section explores the relationship between religion, food, and sustainable food systems, providing examples of religious response to agrarian crises. Examples include Zen Buddhism, US. Catholicism, and Hinduism.

Week 11

Wirzba, "The 'Roots' of Eating" [E-library]

Sanford, "Balarama and the Yamuna River" [E-library]
Draft of Response Paper #2 Due

Week 12

Selections from Fukuoka, *The One-Straw Revolution*
Dirt! The Movie

Taylor, *Green Sisters*
[E-library]

VIII. Religion, Food, and Social Change

This section explores the intersection of food, religion, and society, highlighting the role of food in the struggle for justice, equity, and opportunity. This section compares alternative ideals about the United States using examples from Protestant Christianity, the Ojibwe, and the O'odham peoples.

Week 13

Winona LaDuke, "Ricekeepers: A struggle to protect biodiversity and a Native American way of life", *Orion Magazine*, July/August 2007.

Nabhan, "The Desert Walk for Heritage and Health"

Week 14

Shute, "Cooking Up Change: How Food Helped Fuel the Civil Rights Movement"

Borish, "The Robust Woman and the Muscular Christian: Catherine Beecher, Thomas Wentworth Higginson, and their Vision of American Society, Health, and Physical Activity."

Final Version of Response Paper #2 Due

IX. Final Conference

Week 15

Poster/Video Presentation

Final Response papers returned with feedback in form of corrections and grade

Grading Rubric for Essays:

Qualities & Criteria	Unsatisfactory (C- or below)	Satisfactory (B-C range)	Satisfactory (A-B+ range)
Format/Layout <ul style="list-style-type: none"> • Presentation of the text • Structuring of text • Follows requirements of length, font and style <i>(Weight 15%)</i>	Follows poorly the requirements related to format and layout.	Follows, for the most part, all the requirements related to format and layout. Some requirements are not followed.	Closely follows all the requirements related to format and layout.
Content/Information <ul style="list-style-type: none"> • All elements of the topics are addressed • Critical evaluation and synthesizing of sources • Information based on careful research • Coherence of information <i>(Weight 50%)</i>	The essay is not objective and addresses poorly the issues referred in the proposed topic. The provided information is not necessary or not sufficient to discuss these issues.	The essay is objective and for the most part addresses with an in depth analysis most of the issues referred in the proposed topic. The provided information is, for the most part, necessary and sufficient to discuss these issues.	The essay is objective and addresses with an in depth analysis all the issues referred in the proposed topic. The provided information is necessary and sufficient to discuss these issues. Critical thinking and synthesis of sources is fully evident
Quality of Writing <ul style="list-style-type: none"> • Clarity of sentences and paragraphs • No errors and spelling, grammar and use of English • Organization and coherence of ideas <i>(Weight 20%)</i>	The essay is not well written, and contains many spelling errors, and/or grammar errors and/or use of English errors. The essay is badly organized, lacks clarity and/or does not present ideas in a coherent way.	The essay is well written for the most part, without spelling, grammar or use of English errors. The essay is for the most part well organized, clear and presents ideas in a coherent way.	The essay is well written from start to finish, without spelling, grammar or use of English errors. The essay is well organized, clear and presents ideas in a coherent way.
References and use of references <ul style="list-style-type: none"> • Scholarly level of references • How effective the references are used in the essay • Soundness of references • APA style in reference list and for citations <i>(Weight 15%)</i>	Most of the references used are not important, and/or are not of good/scholarly quality. There is not a minimum of 4 scholarly resources, and/or they are not used effectively in the essay. References are not effectively used, and/or correctly cited and/or correctly listed in the reference list according to APA style.	Most of the references used are important, and are of good/scholarly quality. There is a minimum of 4 scholarly resources that are for the most part used effectively in the essay. Most of the references are effectively used, correctly cited and correctly listed in the reference list according to APA style.	All the references used are important, and are of good/scholarly quality. There is a minimum of 4 scholarly resources that are used effectively in the essay. All the references are effectively used, correctly cited and correctly listed in the reference list according to APA style.
Overriding criterion: Originality and authenticity. If the essay is identified as not being original, and/or not done by the student, the instructor has the right to grade the paper as an F.			

*Rubric originally developed by Dr. Stella Porto of UMUC