“I Fell into a Burning Ring of Fire”

A comparative study of electromagnetic radiation and fire in regards to the collective unconscious, when applied to the notion of the nostalgia of food consumption

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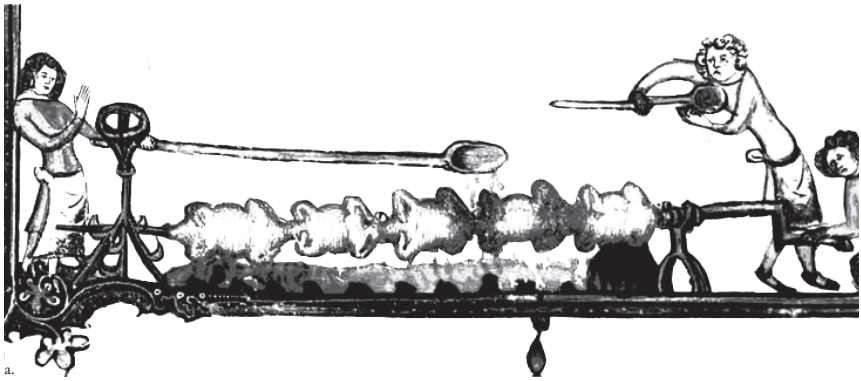


a.

Introduction

"If we assume that the microwave oven is the most commonplace method used to heat food of the twenty first century, then how does the shift from fire, chemical energy, to electromagnetic radiation affect the nostalgia of food consumption?"

In the First Person

This question stems from an initial interest in fire. Recently I returned to my childhood home and had Sabbath dinner with my family. Sitting at the table, I found myself staring at the candles, and remembering how as a child I would, every Friday, play with and become entranced by the melting wax while waiting for the dinner to come to an end. This memory began my interest in fire as research topic.

My initial desire was to focus solely on fire itself - the power, poetry, and human fascination with fire. However, I found that without something to compare fire to, I had no method to place it in a context. I returned to the initial memory of the candles and began to consider what implications the use of a microwave oven would have on the meal and how that might impact my memory of it, or memory of food consumption generally . For me, the memory of the burning candle wax is intrinsically linked to food and particularly to roast chicken, which was always the "plat de résistance," on Friday evenings. I begin my introduction here to place my thesis in a personal context from which I can branch out.

In a more general sense I believe this to be a relevant question for all people who have the capacity to make the choice between the microwave and the flame (for this purpose, the electric stove will be considered a "flame"). This decision is made on a daily basis, as food is a necessity, and the human diet centers around cooked food. This choice can be considered as choosing between the quick and easy method and a desire to create, to invest in the craft of what one consumes.

In the world of contemporary art, the same question or choice applies. When it is no longer necessary to do so, and faster methods are available, why does an artist still choose to work "by hand" - or not. This research focuses on cooking because cooking is an activity in which all people engage, as food is a necessary requirement to sustain life. Note however, that examples of art, contemporary and historical are scattered throughout this text, either through visual or verbal means, as these examples can be used to either demonstrate or illustrate this point.

Concept

The dictionary definition of nostalgia states "Pleasure and sadness that is caused by remembering something from the past and wishing you could experience it again."[1] or "A wistful or excessively sentimental yearning for the return to or of some past period or irrecoverable condition."[2] I include these definitions to insure a common understanding of the term "nostalgia". I would like to expand upon this definition in my own words specifically as regards to the consumption of food. This paper is based on the idea that with the ingestion of food one not only consumes the food itself, but also a historical and cultural precedent. Furthermore, the "nostalgia of food consumption" says that through eating we make associations through our mouths, not only with other tastes, but also with objects, events, ideologies and archetypes, and further, that these associations might not only function on an individual basis, but span across a more global scale. That through the method used to prepare the food, not only does one gain nourishment, but also a plethora of historical, cultural, social and economic information which is ingrained or released by the technology used to prepare the food. If nostalgia indicates a longing for the past, I suggest that nostalgia could also indicate a yearning for a possible future, although yearning for a future suggests by definition one first remember how things are or were in the past.

This research is primarily based on Carl Jung's theory of the collective unconscious. Jung's theory states;

> "in addition to our immediate consciousness, which is of a thoroughly personal nature and which we believe to be the only empirical psyche (even if we tack on the personal unconscious as an appendix), there exists a second psychic system of a collective, universal, and impersonal nature which is identical in all individuals. This collective unconscious does not develop individually but is inherited. It consists of pre-existent forms, the archetypes , which can only become conscious secondarily and which give definite form to certain psychic contents."[3]

As an incomplete example of this consider Marcel Proust, *Remembrance of Things Past*;

> "And suddenly the memory returns. The taste was that of the little crumb of madeleine which on Sunday mornings at Combray (because on those mornings I did not go out before church-time), when I went to say good day to her in her bedroom, my aunt Léonie used to give me, dipping it first in her own cup of real or

> of lime-flower tea. The sight of the little madeleine had recalled nothing to my mind before I tasted it; perhaps because I had so often seen such things in the interval, without tasting them, on the trays in pastry-cooks' windows, that their image had dissociated itself from those Combray days to take its place among others more recent; perhaps because of those memories, so long abandoned and put out of mind, nothing now survived, everything was scattered; the forms of things, including that of the little scallop-shell of pastry, so richly sensual under its severe, religious folds, were either obliterated or had been so long dormant as to have lost the power of expansion which would have allowed them to resume their place in my consciousness. But when from a long-distant past nothing subsists, after the people are dead, after the things are broken and scattered, still, alone, more fragile, but with more vitality, more unsubstantial, more persistent, more faithful, the smell and taste of things remain poised a long time, like souls, ready to remind us, waiting and hoping for their moment, amid the ruins of all the rest; and bear unfaltering, in the tiny and almost impalpable drop of their essence, the vast structure of recollection."[4]

This example is incomplete because it only functions at the level of the personal unconscious. This essay seeks to illustrate the relationship of the personal unconscious to the collective unconscious, as experienced through the preparation and consumption of food. While the intake of a given substance can arouse a memory from the personal unconscious, it is the purpose of this work to show that the personal unconscious is by its nature linked to the collective unconscious, and that where Jung suggests this takes place in dreams, I argue that it can also take place through the mouth and hands. The main question addressed in the following text whether the associations made by the personal unconscious and subsequently the collective unconscious, are subject to change based upon the method used to prepare the food the individual consumes, in this case either of fire or the microwave oven.

To say it more succinctly, my goals here are to; demonstrate that the collective unconscious can be accessed by the processes of eating and food preparation; that due to those actions nostalgic ramifications occur. And that the associations an individual has whilst either preparing food or eating the food which has been prepared will change/ be different based on the preparation method. In this case fire or electromagnetic radiation.

1. An Encyclopedia Britannica Company, Merriam-Webster, "Nostalgia," www.merriam-webster.com/dictionary/nostalgia, October 25, 2013
2. *ibid*
3. Jung, C.G., *The Archetypes and the Collective Unconsious*, Routledge, 1991, page 43
4. Proust, M., *Swann's Way: Remembrance Of Things Past, Volume One*, Digireads.com Publishing, 2009, page 32-33

Method

As mentioned previously my initial intent was to consider fire as the topic. Included on the following pages are the two initial mind maps made at the beginning, the first only on the topic of fire and the second on the question which forms the basis for this research. Both mind maps are included because they serve to demonstrate both how the research has been conducted and as the structure of this essay as a whole, and although the subject matter changed, it was due to the initial ideas on fire that the second mind map was created. These mind maps are based on personal associations.


witch
hunts → Burnings
cleansing
water
other Riligions/ Riligious/Ritual functions
pop-culture; game of thrones Carice van Houten
"Images in the Flames"
judaism
needs starter ex) wood
Sabbath Dinner
Norse Myth world began from fire + Ice
needs oxygen
melted wax off candles
childhood nostalgia
Fire
the church
Satan
Hell
Hieronymus Bosch
Death metal
water
Power
distruction
Pyromania
defence
lightning
"First human invention"
clears way for new growth
light
occurs naturally (in nature
drought
art (Find more)
Poetry
notion of "In the Flames"
Dragons
heat
light
night
Protection from/ in the night
cooking
nurishment
Intake
Possible to see at night
Consumption
Energy
night into Day


Power of nature (Romantics)
Protection
light
Prometheus
Power
human invention
Pop-culture; game of thrones
burnings + hunts
witches
Hell
Hieronymus Bosch
John milton
Poetry
Gluttany
Beelzabab
lord of the flies (?)
Catholic demonology
Distruction + creation
Pride
water/ice
Genesis 19.24
chemistry (chemical energy)
mythology
Fire
fasination
analog
craft
starter
wood
fire consumes
folklore
fairy tales
Dreams
Dragons
Historic
nostalgic
Futur
sensual
tactile
visual
quality
If we assume that the microwave
is the most common place meth
to heat food of the 21c, ther
does the shift from fire, chem
energy, to electromagnetic ra
affect the nostalgia of food
cooking
intake
consumption
nurrisment
touch of a button


istic
TV
game shows
lottery
TV Dinners
simplisity
ease
First food deliberately cooked = pop-corn 1945
1947
First commercial microwave oven built by Raytheon, "Radarange"
By 1985 25% of American homes had a microwave, 90% in 1997
Sun
water
dielectric heating
electromagnetic radiation
automatic
Futuristic
Construction
star treck
time
Ding
Speed
Food designed for microwave
Hot Pocket
nutrition
oven
od used
how
ical
diation
consumption?
microwave
Speedy weeny vending machine 1949
Iphone
Post ww2
Hamburgers being grown
Safety(?)
with rise in order to cook one must destruct in order to construct, with new methods construction can begin from "nothing"
Information on Sophistication
theory: Sun is cold and only heats matter when its rays come in contact with it, through radiation
The A-bomb
radiation Poisoning
touch screen
tal
ace
ro-

The research was conducted using an associative process. I chose this method of research because there seemed to be some value to using associations to discuss the notion of making association. This topic is enormous, and whilst on the one hand the mind maps allowed me to view a number of possibilities, they were not hugely helpful in narrowing down the subject matter. After the creation of the initial mind maps it became a matter of grouping the topics together (as the colored bubbles indicate) and trying to find the relationships between and among them. The first groupings from the second mind map is as follows:

Blue- Scientific and Historical
Yellow- In regards to Speed
Red- Esoteric
Green- Myth

I say that the research was done in an associative manner because the basis for the topics discussed was derived from the mind map above, so that for each "bubble" in the mind map there was to be a small portion of text. However, in the writing it became evident that much more information was needed to tie the different elements together and to justify them. For this reason the following text is based on a semi-associative method, where the choice of the subject matter is based on free association (as shown in the mind map), and the logic subsequently linking the individual subjects is based on theoretical research. This theoretical expansion greatly limited the number of associations which were initially desired. The images included throughout the text are used to support my personal associations and to give examples of given instances in the text. The image references can be found at the end of the text, in order of their appearance, the image references are given by letter as opposed to by number so as to distinguish them from the footnotes on the text.

This essay is comprised of two parts. Part one focuses on the scientific and historical elements of each food preparation method, and part two examines both methods in regards to human evolution, folklore, and handcraft. Each part is broken into two chapters, one for fire and one for the microwave. Each chapter is then separated in to smaller sections for conciseness.

Part I

Overview

In Part One I provide a general understanding of both the physical and chemical components of fire and the microwave oven, including a consideration of the relevant historical elements of each method.

Because this research is anthropologically and not scientifically based, the physical and chemical elements are explained as basically as possible. This explanation is included to provide a fundamental understanding of the distinctions between the two methods so as to place them in the physical world.

The historical elements are supplied to provide an understanding of the origins of both methods. Within this section there are gross differences, as the microwave oven is a man-made technology – and its history of use shorter than fire. In the case of fire, this chapter will look at what could be the first instances of its use. The distinctions between the two methods are used to provide a framework for understanding their fundamental differences.

Chapter 1

Fire Begins

The chemistry of fire is fairly straightforward. However, with respect to history, fire becomes a much more complex topic. Hence, the focus on the historical elements of fire are limited to various interpretations of its origins as used by humans. According to the Hebrew Bible, God created the universe and everything in it, consequently, the first instances of fire use would be those first mentioned in the Bible. In Graeco-Roman tradition and myth, fire was stolen from the gods by Prometheus. The chapter concludes with a recent discovery made in the Wonderwerk Cave of South Africa, suggesting the possibility that fire was used by humans over one million years ago.

"All matter contains energy. Energy is released as heat. Temperature, i.e. how hot or cold something is, is the measure of how fast the molecules are vibrating."[5]

5. Dokuchitz, D.J., 2013 Interview, BA of Science in Chemistry, U of A, 2013, MT Laboratory Technician, E.I. du Pont de Nemours and Company

Chemistry

Fire is a by-product of what is called the Fire Triangle consisting of the three factors needed to produce flame: heat, fuel, and oxygen. If any one of these three components is missing fire cannot exist. These elements create fire from what is called a favored reaction; "because it wants to happen". Furthermore, heat must go in to get heat out. Energy is needed to create energy. If a gas stove is considered there is gas+oxygen+spark, where gas is the fuel and the spark the heat. The product of these three elements is fire, a greater source of heat and energy, which can be used to heat the stove and whatever may be atop it."In the case of heating food on a stove, the heat resulting from burning fuel is transferred to a metal pan, the pan isn't releasing energy, it's just acting as a medium to transfer the heat from the flame to the food. This is because the heat causes the metal atoms in the pan to vibrate faster and that is what causes the increase in temperature."[6]

6. Dokuchitz, *loc.cit.*

"What it will be Questioned... When the Sun rises, do you not see a round Disk of fire somewhat like a Guinea
O no no, I see an Innumerable company of the Heavenly host crying Holy Holy Holy is the Lord God Almighty..." *William Blake; A Vision of The Last Judgment*, 1810.[7]

7. *William Black and the Moderns*, Edited by Bertholf, R.J., Levitt, A.S., State University of New York Press, 1982, page 165

Dear King James

If fire is examined from a Biblical standpoint, between the verses of *Genesis1:1 and 2:19 in the King James Version*, God creates the universe and everything in it.[8] There is a reference to light in *Genesis1:3* yet there is no direct mention of fire.[9] We assume that fire was also created at some point within those verses. The first direct mention of fire comes only in *Genesis 19:24*, "then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."[10] What is intriguing about this is that there are indirect references to the use of fire well before this in the Bible and not fire as produced by God, but manmade fire. *Genesis 4:3* and *4:4* states, "And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering."[11] The use of fire is implied here because when animal parts were used as offerings to God, they were always burned on a fire so the aroma would lift to the skies and to ensure the offering was not polluted by rot and pestilence. It is still possible to speculate that Abel did not use fire. Later, in *Genesis 4:22*, "And Zillah, she also bore Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah."[12] An instructor of every artificer in brass and iron means that he was a smith of brass and iron, a craft which, as we know, requires the use of fire. It is uncertain if there is any prior reading to this effect, but the Biblical timeline almost suggests humans used fire before God. Admittedly, to come to this conclusion one must make a very literal translation of the bible, which in most cases is not advisable, but which is done here to consider the first instances of humans using fire according to the Judeo-Christian tradition.

8. *The Bible, Authorized King James Version with Apocrypha*, Edited by Carrol, R., and Prickett, S., Oxford University Press, 2008, 1:1-2:19, page 1-3
9. *ibid.,* page 1, 1:3
10. *ibid.,* page 20, 19:24
11. *ibid.,* page 4, 4:3-4:4
12. *ibid.,* page 5, 4:22

b.

Hiding a Stick

In ancient Greek mythology, mankind did not have the use of fire until Prometheus stole it from Zeus, thus invoking his anger and in turn causing all of the suffering of mankind to be unleashed.

> "So spake incensed the god, whose wisdom yields
> To no Decay; and from that very hour,
> Remembering still the treachery, he denied,
> The strength of indefatigable fire
> To all the dwellers upon earth. But Him
> Iapetus' brave son deluded still:
> For in a hollow reed he stole from high
> the far-seen spender of unwearied flame.
> Then deep resentment stung the thunderer's soul:
> And his heart chafed in anger, when he saw
> The fire far gleaming in the midst of men:
> And from the flame restored he straight devised
> A mischief to mankind."[13] (675-687) *Hesiod*.

These mythic speculations concerning the origins of fire cannot be taken as concrete evidence, but do suggest how earlier civilizations and societies interpreted fire and its origins.

13. *Hesiod*, Translated by Elton, C.A., ESQ., A.J. Valpy, M.A., 1832, page 74-75, 675-687

c.

d.

e.

Works of Wonder

The final section of this chapter is an attempt to place all of these references into a kind of timeframe for our subsequent discussions of fire. According to Professor Edwin Richard Thiele, biblical chronological dating places the creation of the earth at approximately 4175 BCE, *Chronology of the Hebrew Kings (Contemporary evangelical perspectives)*.[14] While Hesiod was writing in the VIII century BCE, and it is presumed that he was not writing about his own time, it is difficult to actually establish when the events he was describing actually took place. The only piece of "hard" evidence given as an example of the origins of the use of fire was in 2012. A PNAS team reported findings of human or hominid made fire dating back 1 million years, in the Wonderwerk Cave of South Africa's Northern Cape. The team found traces of burnt plant and bone fragment, set far enough back in the cave to not have been caused by a natural source such as a forest fire. Furthermore, the traces indicated the fires had been built there over a period of time, as opposed to a single burning.

> "Thus, our data, although they do not show evidence of constructed combustion features, as listed by Roebroek and Villa as a criterion of controlled burning, demonstrate a very close association between hominid occupation and the presence of fire deep inside Wonderwerk Cave during the Early Acheulean. This association strongly suggests that hominids at this site had knowledge of fire 1.0 Mya. This is the most compelling evidence to date offering support for the cooking hypothesis of Wrangham," Microstratigraphic evidence of in situ fire in the Acheulean strata of Wonderwerk Cave, Northern Cape province, South Africa" approved February 24th, 2012.[15]

14. Thompson, B., Ph. D., "The Bible and the Age of the Earth [Part I]," http://www.apologeticspress.org/apcontent.aspx?category=9&article=111, October 27, 2013

15. Berna, F., Goldberg, P., Horwitz, L.K., Brink, J., Holt, S., Bamford, M., Chazan, M., "Microstratigraphic evidence of in situ fire in the Acheulean strata of Wonderwerk Cave, Northern Cape province, South Africa," http://www.pnas.org/content/109/20/E1215.full, October 27, 2013

Chapter 2

The New Oven

Considering that the technology used to make the microwave oven was only developed approximately 70 years ago during the Second World War, its history is surprisingly dense. The technical information needed to explain how a microwave oven functions is fairly complex for the non-scientific reader (and writer as it happens), and is related to numerous other objects and phenomena. This chapter breaks down the technical information for an understanding of the microwave in its most basic form, suggests its past and previous implications, and provides a brief insight into the history of the microwave's creation and its evolution as a common household appliance.

On Electromagnetic Radiation

"The microwave," as it shall be called hereafter, refers to the microwave oven, the common kitchen appliance. The microwave is used to heat food stuffs, and often to reheat previously cooked food stuffs, by means of shooting waves of electromagnetic radiation through them. These waves cause the polarized molecules, such as water, in the substance to rotate, which in turn causes them to bump into each other, creating thermal energy by the process known as dielectric heating. Dielectric heating refers to the process by which an alternating high-frequency electric field raises the temperature of dielectric matter, which is an electrical insulator that can be polarized by an electric field. When matter is placed in an electric field, the electric charges do not move through it, but shift their normal balance, creating dielectric polarization. Because of this, the positive charges shift towards the electric field whilst negative charges move in the opposite direction, causing the molecule to rotate. Microwaves heat food more evenly than stoves due to high water content in the food being exposed to the uniformity of the dielectric heating process.

More basically when food is placed in a microwave, an electromagnetic wave is shot through it and the wave affects the water molecules. Both the wave and water molecule carry a charge, The wave causes the water molecules to rotate in alternating directions. This in turn forces the molecules to hit each other. Through this collision, the molecules gather more speed and produce thermal heat throughout the body of the item.[16]

16. Dokuchitz, *loc.cit.*

A Popular Device

The technology used in the microwave to heat food was first discovered by Percy Spencer, an American engineer working for the company Raytheon in 1945.[17] Raytheon was and is a company focused on developing technology for defense and homeland security. It was founded in 1922 in Cambridge Massachusetts. Its first groundbreaking invention was the S gas rectifier tube, which eliminated the need for large and cumbersome batteries in radios, allowing them to be plugged into wall sockets and bringing the radio into the world of common household appliances. During WWII, Raytheon was involved in the production of magnetron tubes used by the Allied forces, and in sea going (SG) microwave surface search for US navy ships. Spencer was working with this radar technology when he noticed that the chocolate bar in his pocket had begun to melt. As an experiment, he placed a handful of corn kernels on a table in close proximity to the radar device. Shortly thereafter they began to pop. To verify his findings Spencer created an electromagnetic field by feeding microwave power into a metal box, from where it could not be released. When food was placed in the box, the temperature of the food rose rapidly and consistently.[18]

Raytheon built the first commercial microwave oven the "Radarange", in 1947. It stood 1.8M tall, cost the equivalent of $52,273 (37,867euros) today, and consumed three kilowatts of electricity. Its size and cost limited marketing to restaurants and ship kitchens. In 1947 the "speedy weeny" was introduced into New York's Grand Central Terminal for producing instant hotdogs heated by microwave technology. A new model of the microwave, which was about half the price and used approximately half the energy of the first model, was released in 1954. In 1955, Raytheon sold the microwave technology to the Tappen Stove Company of Mansfield Ohio, which manufactured the first home microwave oven in 1955. It was not successful. Undaunted, in 1965, Raytheon acquired the Amana Corporation which introduced the first counter top microwave in 1967. This model sold for $496 - or $3,465 (2,510euros) today. This model became hugely popular because of its decreased size and expense. As demand increased, competition intensified, the price dropped still lower and the microwave became a common appliance in US kitchens. Surveys made by the US Department of Labor, Bureau of Labor Statistics indicate that in 1986, 25% of American households had a microwave, up from 1% in 1971. By 1997 90% of American kitchens were equipped with a microwave.[19]

17. Spencer, P., "Bibliographic data: US2495429 (A)_1950-01-24," Espacenet Patent Search, http://worldwide.espacenet.com/publicationDetails/biblio?CC=US&NR=2495429&KC=&FT=E&locale=en_EP, November 3, 2013
18. Raytheon Company, "Raytheon Company: History," http://www.raytheon.com/ourcompany/history/, November 5, 2013
19. Liegey, P.R., "Hedonic Quality Adjustment Methods For Microwave Ovens In the U.S. CPI," United States Department of Labor, Bureau of Labor Statistics, Consumer Price Index, http://www.bls.gov/cpi/cpimwo.htm, November 5, 2013


Make the greatest cooking discovery since fire.
Introducing the incredible new Amana Radarange Microwave Oven.
It bakes a potato in 4 minutes, sizzles a hamburger in 60 seconds, cuts turkey-roasting time 75%. No flame. No red-hot coils.
Amana
Radarange
Open door, put food in. Close door.
Set Timer Control and push "Start" switch.
To check food, just open door. Unit shuts off automatically.
To resume cooking, close door and push "Start" switch again.

f.

g.

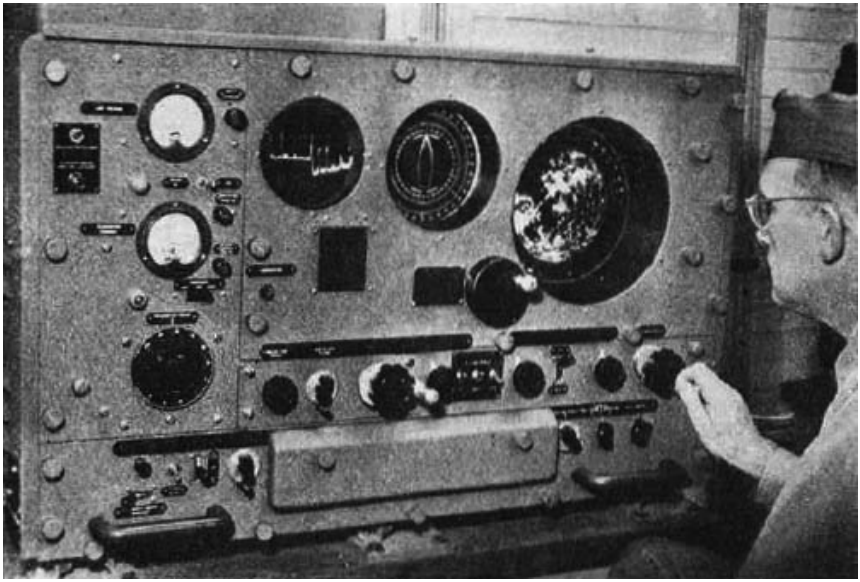
"Brothers and Sisters Get Your Tape-decks Ready"[20]

Considering the associative method of this research, it is not only important to have a historical overview of the microwave itself but also of its "siblings" - other products produced by Raytheon. This places the microwave in a context. By comparing the products made alongside it, we can consider where and how the microwave fits into the greater scheme of things. The origins of Raytheon and its contributions during the Second World War have already been mentioned so there is no need to discuss them further. In the 1950s and 60s, the Raytheon -guided Lark Missile knocked a test drone from the air: This was the first instance of a missile-mounted guidance system and a constant radar with the capacity of obstructing moving objects. A Raytheon built computer guided the space vehicles in the Apollo 11 moon landing in 1969. Additionally, its onboard microwave tube transmitted radio and TV signals back to earth. During the Vietnam War the AIM-7F Sparrow entered production to improve dog fighting capability, and when used in combat, the Hughes Tube-launched, optically-tracked, wire-guided (TOW) antitank missile proved highly advantageous. During the Persian Gulf War, Patriot Missiles intercepted Iraqi scuds fired at Israel and Saudi Arabia, making it the first missile ever to engage a hostile ballistic missile in combat.[21]

If we consider the microwave as a household appliance, made to aid in the preparation of food and we consider the nostalgic implications of the method used to prepare that food, then what are the archetypes in this sequence considered from the Jungian notion of the collective unconscious and what are the possible associative leaps which can be made from the above information? This argument is to say that inherent in the microwave are also these "siblings" and their history, that due to the possible associations when eating food produced by a microwave these objects listed above are included in that associative list and therefore must have some impact on the nostalgic content of the food being consumed.

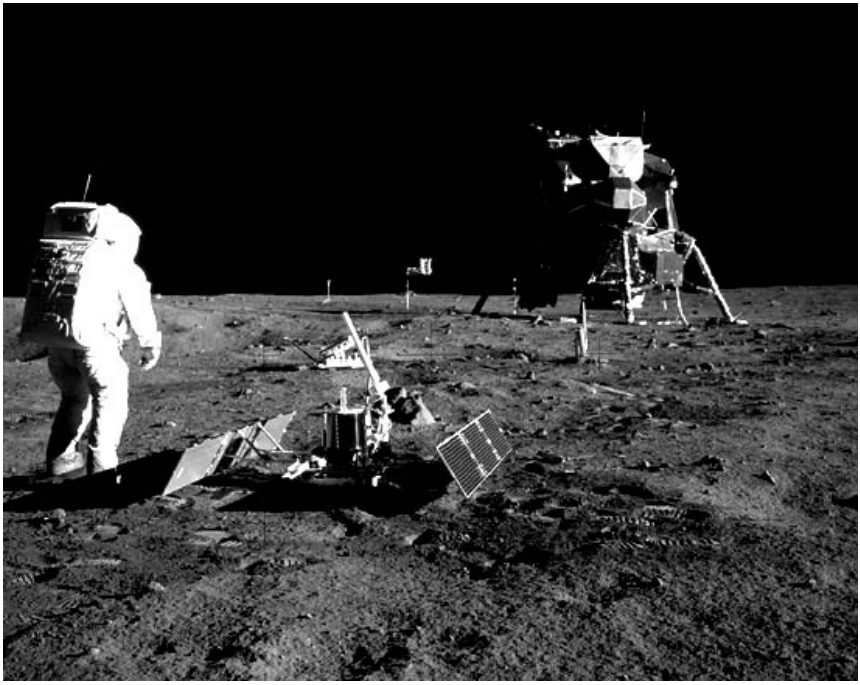
20. Arrested Development, Zingalamaduni, Chrysalis Records, 1994, *United Minds*
21. Raytheon Company, *loc. cit.*

h.



i.

j.



k.

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m.

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Part I Concludes

The purpose of this chapter has been to give a broad overview of various conceptions of the origins of fire and the microwave. In the context of this essay, this information has been provided to A) give a clear understanding of the physical and chemical elements that allow both methods to exist. B) establish a time frame, or in this case, the lack thereof, and C) consider the notions of nostalgia as related to fire and the microwave. Nostalgia being a longing for the past, this approach assesses how far back the question of the nostalgia of food consumption associated with the given technologies is relevant.

In conclusion, the notion of time and of the past is inevitable in regards to both the personal and collective unconscious. In respect to the microwave, the above examples could be primarily considered to play part in the personal unconscious, considering they have been created within the span of a generation. With fire the time span and outcomes are far older and more fundamental. This is not to say that the collective unconscious must be related to those things, notions or ideas of the antiquities, but due to the necessity of inheritance regarding the collective unconscious, it does span across uncountable generations, bringing the individual back to the same supposed archetypes held by their progenitors. Due to the notions of association which are presupposed throughout this text, this would further indicate not that the collective unconscious is non-applicable in regards to the microwave, nor that fewer associations in its regard are possible, however the distinction in time strongly indicates a divergence in the scope of the possible associations.

Mrs Herbert: Pomegranate Mr Neville, the gift of Hades to Persephone.

Mr Neville: Madame my scholarship is not profound.

Mrs Herbert: Unusual of you Mr Neville, to profess to an ignorance to a subject which before you would be anxious to have us believe was an inessential prerequisite to an artist vocabulary.

Mr Neville: Maybe Madame I am hesitating to acknowledge an unintended allu sion.

Mrs Herbert: By eating the fruit or the pomegranate Mr Neville, Pluto kept Perse phone in the underworld.

Mr Neville: Oh, symbolic fruit Mrs Herbert.

Mrs Herbert: You've brought me three.

Mr Neville: That was all Madam that Mr Clancy would spare me.

Mrs Herbert: Maybe Mr Clancy is a contriver of allusions.

Mr Neville: How is that Mrs Herbert, are you acquainted with the man?

Mrs Herbert: Having been tricked into eating the fruit of the pomegranate, Mr Neville, Persephone was forced to spend a period of each year under ground. During which time, as even Mr Porringer will tell you, Perse phone's mother, the goddess of fields or gardens and of orchards was distraught, heartbroken, she sulks, and refuses, adamantly refuses to bless the world with fruitfulness. Now, my Mr Porringer and your Mr Clancy try hard to defeat the influence of the pomegranate, by building places like these. Don't you think? And having built them and stocked them and patiently tended them, what do they grow, my, the pome-granate, and we are turned full circle again.

Mr Neville: Certainly a cautionary tale for gardeners Madame.

Mrs Herbert: And for mothers with daughters, Mr Neville.

Mr Neville: But who knows Madam, pomegranates grown in England might not have such unhappy allegorical significance.

Enters Mrs Talmann

Mrs Talmann: Plants from the hothouse according to Mr Porringer are seldom fertile.

Mr Neville: Fertile enough Mrs Talmann, to engender felicitous elusions if not their own offspring.

Mrs Herbert: And of course there are more.

Mr Neville: More of what Madam?

Mrs Herbert: Mr Neville, we well know your delight in the visual conceit. The juice of the pomegranate, may be taken for blood, and in particular the blood of a new born, and a murder.

Mr Neville: Thanks to your botanical scholarship, you must find it curly apt that I

was persuaded to bring such fruit.

Mrs Herbert: Oh Mr Neville, I suspect that you were innocent of the insight. As you have been innocent of much else.

Mr Neville: Innocent Madame, by impute I was convinced you thought me guilty, certainly of opportunism probably of murder.

Mrs Herbert: What I do think you guilty of I do not at all reproach you for. In our need of an heir, you may very likely have served us well.

Mr Neville: Madame?

Mrs Talmann: We had a contact did we not? You do not think I would have sang so much for pleasure alone.

Mr Neville: Madame, that was ingenious.

Mrs Talmann: Since when has adultery been ingenious? Mr Neville you are ridiculous. Long pause. And why should you have murdered Mr Herbert for what reason?

Mr Neville: Mr Talmann believes I had reason enough.

Mrs Talmann: Yes, Mr Talmann is in South Hampton still trying to find or invent some responsibility for you in the matter.

Mrs Herbert: He will not forgive your indiscretion with Sarah, but he will not dis own his wife, for then you see he would lose amnesty.

Mr Neville: I am sure that Mr Talmann is not in South Hampton for did I not see him on the carriage ride here, this afternoon?

Mrs Talmann: Why I think not. He is in South Hampton with Mr Seymour.

Mr Neville: I do not think that Mr Seymour could be in South Hampton, for he stopped my servant this morning at Radstock to ask after me, and on the understanding that I had some hope of seeing you, was according to my servant more than pleased. I am convinced that we will see them this afternoon.

Mrs Talmann: I confess I am surprised Mr Neville if that is the case, I will enquire.

Mrs Herbert: Sarah, ask Mr Porringer to get Mr Neville a chair, he intends to make a drawing for me in the garden by that horse. And Sarah ask Mr Porringer to bring Mr Neville a pineapple, a small one they're sweeter. You would care to a pineapple, would you not Mr Neville? Exists Mrs Talmann

Mr. Neville: Madame I would be delighted.

Mrs Herbert: Good.

Part II

Overview

Part 2 moves away from the "hard facts" of the microwave and fire, and discusses the notions of folklore and craft as they relate to the nostalgia of food consumption. I propose to illustrate the social value of cooking and eating, as part of a folkloric tradition, and further to illustrate how the use of one's hands in food preparation alters the perceived conception of the food to be eaten.

Chapter 1

Redundant for the Sake of Structure

In examining folklore and craft as they relate to the nostalgia of food consumption, this chapter examines how fire and cooking were essential to human evolution and the development of culture. It discusses the relationship of craftsmanship to folklore through the kitchen as a craftsman's workshop. Finally this chapter considers the role of cooking with fire and eating in relation to the notions of the collective unconscious and the archetypal values ingrained in food and cooking.

Man the Muncher

In Richard Wrangham's *Catching Fire: How Cooking Made Us Human*, Wrangham makes the argument that it is through cooking that the Australopithecines eventually evolved into Homo Erectus, "... the transformative moment that gave rise to the genus Homo, one of the great transitions in the history of life, stemmed from the control of fire and the advent of cooking meals."[22] Australopithecines are believed to have lived approximately 2.6 million years ago. They distinguished themselves by using bone tools, and walking upright, but still bore strong apelike characteristics. Habilines who lived 2.3 million years ago are considered by some to be the "missing link" between humans and apes; they were knife makers and had a brain twice the size of an ape. The Habilines evolved into Homo Erectus between 1.9 and 1.8 million years ago. Their mental capacity is uncertain but it is possible that they had a primitive language. They have various likely decedents, including the Neanderthal (more than one million years later), who all exhibit the same structure, and they mark the genesis of our physical form.[23] "After their Emergence it would be mainly a question of time and brain growth before the modern humans emerged about two hundred thousand years ago."[24] So, from what force did Homo Erectus evolve from their australopithecine heritage? It seems that anthropologists would have the answer "according to the most popular view since the 1950s there was a single supposed impetus: the eating of meat."[25]

The rise of meat eating fostered various human characteristics in our ancestors such as the ability to travel longer distances, bigger bodies, rising intelligence, and increased cooperation.[26] "Hundreds of different hunter gatherers societies have been described as eating meat, the calories from it often composing more than half their diet."[27] It was through cooking that our ancestors transformed their social arrangements into similar structures as today. In 1825 French gastronomist Jean-Anthelme Brillat-Savarin wrote ""It is by fire that man has tamed Nature itself." His experience told him that cooking helps us to digest meat more easily. After our ancestors started cooking, he argued, meat became more desirable and valuable, leading to a new importance for hunting. And since hunting was mainly a male activity women took the role of cooking."[28] Although it may be argued that the role of the woman in the kitchen has changed greatly since the 1970s and 80s, it is, nonetheless important to consider the cultural and symbolic consequences of the female body in the kitchen in the subsequent texts.

This answers the question of why cooking was essential to human evolution but still leaves open the question of how cooking and culture are related. According to Claude Lévi Strauss, "Not only does cooking mark the transition from nature to culture,... but through it and by means of it, the human state can be defined with all its attributes."[29] In response to this statement Edmund Leach states, "[People] do not have to cook their food,

they do so for symbolic reasons to show they are men not beasts."[30] Although there is a disagreement here as to the necessity of cooking, both men agree about the essential link between cooking and culture.

22 Wrangham, R., *Catching Fire How Cooking Made Us Human*, Basic Books, 2010, page 2
23. Wrangham, R., *ibid*., page 2-5
24. Wrangham, R., *ibid*., page 5
25. Wrangham, R., *ibid*., page 5-6
26. Wrangham, R., *ibid*., page 7
27. Wrangham, R., *ibid*., page 6
28. Wrangham, R., *ibid*., page 12
29. Wrangham, R., *ibid*., page 11
30. Wrangham, R., *ibid*., page 12

"They say humans are adapted to eating cooked food in the same essential way as cows are adapted to eat grass, or fleas to suck blood, or any other animal is to its signature diet. We are tied to our adapted diet of cooked food, and the results pervade our lives from our bodies to our minds, we humans are cooking apes, creatures of the flame."[31]

31. Wrangham, R., *ibid.*, page 14

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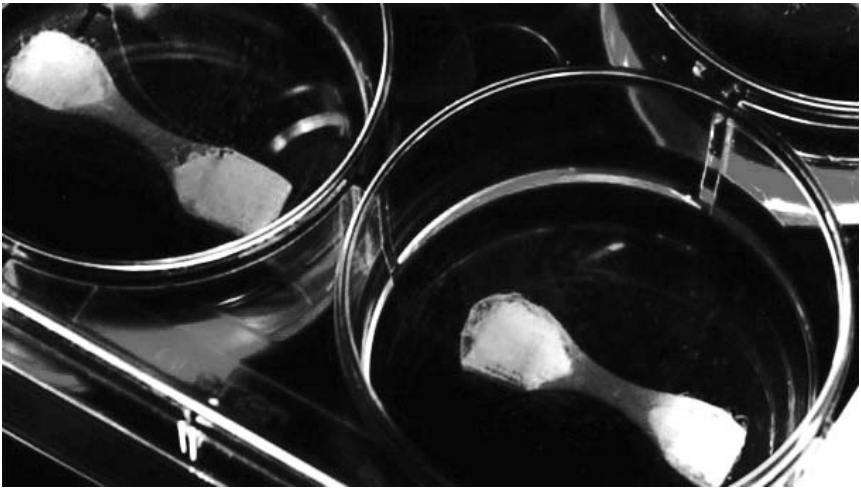

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More than Old Wive's Tales

These precedents establish how cooking by fire and human evolution are entangled with and around each other. It can be said that by cooking we developed into humans, and as humans we developed a culture, the one thing deriving from the other. Culture is, by definition, a term used to cover all social history, which, for the purposes of this essay proves problematic. For that reason this section looks at folklore as one of the many facets of culture. Folklore is particularly relevant to Jung's theories considering that much of the basis for folkloric charters as well as folklore itself derives from Jungian archetypes. Folklore is a huge topic in itself and not strictly speaking interchangeable with the term culture. For that reason it is important to define it and by so doing determine the relationship it has to craft.

According to Dan Ben-Amos in his article "Toward a Definition of Folklore in Context" published in the *Journal of American Folklore*, folklore can be construed as any of the following:

> 1) "Folklore can be the sum total of knowledge in a society since no single member of the community has a complete command of all its facets. Folklore in this sense is an abstracted construct based upon the collective information as it is stored with many individuals, "the whole body of people's traditional beliefs and customs.
> 2) Secondly, and in contrast, folklore has been considered only the knowledge shared by every member of the group. This definition excludes any esoteric information to which only selected experts in the community have access, since it restricts folklore to "popular knowledge" alone. In this case, folklore is the real "common property" of the community.
> 3) Thirdly, this real communal lore can be expressed by the group at large in "collective actions of the multitude," as Frezer defines it, including public festivities, rituals, and ceremonies in which every member of the group partakes.
> 4) Lastly, folklore can be restricted to customs and observances that each individual adheres to in the privacy of his home, though all people in the society abide by them."[32]

Ben-Amos includes another essential criterion which he phrases quite eloquently, "In addition, it (folklore) requires distillation through the mills of time. Folklore may be

"old wine in new bottle" and also "new wine in old bottles" but rarely has it been conceived of as new wine in new bottles."[33]

32. Ben-Amos, D., "Toward a Definition of Folklore in Context," *The Journal of American Folklore,* volume 84, number 331, 1971, page 6
33. *ibid.*, page 5

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Tool of Binding

Based on this outline we consider the relationship of folklore and craft. To do so, this text uses references from *The Craftsman* by Richard Sennett.

Hereafter the "workshop" in question is primarily the home kitchen. Based on definitions one through four above, the kitchen fulfills all the requirements as a place of folklore. If the word group is substituted for community and further, if a group of people is made up of three or more members, then any family of three or more can fit all the criteria listed in conditions one through three. According to the second definition professional chefs are not included as taking part in folklore, Sennett further supports this distinction by stating "Art seems to draw attention to work that is unique or at least distinctive, whereas craft names a more anonymous, collective, and continued practice."[34] As regards definition four, if cooking is the preparation of food and food is a basic human requirement, it can then be argued that all people who cook in their home take part in the folklore of the kitchen. Thus, regardless of their number, all people who cook there or eat what has been cooked there take part in the folkloric tradition of the kitchen.

"Workshops present and past have glued people together through work rituals, whether these be a shared cup of tea or the urban parade; through mentoring, whether the formal surrogate parenting of medieval times or the informal advising on the worksite; through face-to-face sharing of information."[35] If the kitchen is the workshop in question and cooking the craft in which a person or people are engaged then they are participating in folklore through making, craft, and cooking, which is the binding force holding them together. To cook even on the most rudimentary level requires knowledge gained from some a source, including though a face-to-face interaction. However, if we suppose all people cook and thus partake in the practice of cooking as a folkloric custom, then even the lone cook who learns from reading, for example, can still be said to be participating. This notion of the lone cook shall be readdressed in chapter two.

If the kitchen is the workshop, then fire is the tool of the cook. Fire is everywhere, its potential and uses uncountable. Cooking is only one of the many uses of fire. If fire is a fundamental force it can create an issue for the cook. "... [T]he possibilities of using simple tools in many ways increase the puzzle of how they are best employed in a particular application."[36] For the purposes of this text the term "simple" means fundamental, as in elemental. This "simple" issue is less a problem in a modern kitchen than for our ancestors because in most modern western kitchens there is a device that creates fire, and the form of this device already gives some indication as to its purpose. In antiquity we could consider fire as a "simple tool". However, for the modern kitchen Sennett gives us another option from which to examine fire as the tool of the craftsman, the cook. "But in its sheer variety this all-purpose tool admits all manner of unfathomed possibilities; it too, can expand our

skills if only our imagination rises to the occasion."[37] This is to say that in the kitchen there is an understanding that fire is for cooking, and because we can consider it an all-purpose tool in the context of the kitchen, it can then be used as an outlet of human ingenuity and craft, a tool for solving all problems gastronomic, especially what to eat and how to prepare it.

34. Sennett, R., *The Craftsman*, Yale University Press, 2008, page 66
35. *ibid*., page 73
36. *ibid*., page 198
37. *ibid*., page 195

Symbols

Eating, is dictated by necessity. However the choice of what to eat and how to prepare it, in a time of "plenty", is an almost entirely different issue, one which is intrinsically linked to the forces of memory and nostalgia. Luce Giard states in the book *The Practice of Everyday Life Volume 2: Living and Cooking*, "Eating, in fact, serves not only to maintain the biological machinery of the body, but to make one of the most specific modes of relation between a person and the world, thus forming one of the fundamental land marks in space-time."[38] Cooking and eating link us to the world, but they also link us to past memory although this "space-time" relationship does not necessarily have to mean this space, this time. They could mean any time or any space to which we are led though our mouths and via our mouths to our memory. The memory of all that which has happened before, this before, could be a personal before or a collective before referring to all human history.

As an example, consider the comments of Giard's co-author Pierre Mayol regarding bread. Bread is a prime example of this relationship not only because of its accord with fire, but also because as a foodstuff on a dietary level it is considered basic, and as Mayol explains, it is also the most fundamental on a metaphoric level. "Bread is the symbol of the hardship of life and the worker; it is the memory of a better standard of living acquired the hard way over the course of previous generations."[39] This statement suggests that through bread, through either baking it or its consumption, we are connected with generations past, and that by its presence we can be reassured about our own stability. "When this necessity is ensured (when bread is present on the table), it is a sign that one can legitimately enjoy oneself in the gratuitousness of the menu, because "nothing is lacking."[40]

As long as there is bread, there is no urgency about suffering or hunger. We are reminded by the presence of bread of the anguish involved in not having it, an anguish that comes from our understanding that previous generations lacked bread at times. This sort of relationship can be established with any foodstuff, as for example wine and revelry, but also wine and suffering. Because bread is the most basic of foods, it also serves as the most basic example, "The discourse on bread is always at the limits of pathos..."[41] If bread can be an indication of pathos, and as Roger D. Abrahams states in the following citation, pathos or sympathy is the catalyst for conflict resolution in folklore, then this example further serves to demonstrate the act of eating as an act of folklore, "Because the performer projects conflict and resolves it, the illusion is created that it can be solved in real life; and with the addition of sympathy, of "acting with" the audience not only derives pleasure from the activity but also knowledge."[42] Abrahams is here referring to folklore in general, in regards to bread and the folklore of the kitchen the same is true when the "performer" is the cook, the "conflict" presented and resolved is the bread i.e. once there was no bread which caused

hunger but now there is bread on the table so we are not hungry, and the "audience" is the eaters.

These plays of meaning when cooking and when eating are not considered, they are due to cultural and historical precedents. They are felt more than known, they are the small pulses of understanding directed from the unconscious mind to govern our choices. Giard explains this understanding when telling of her first adult experiences in a kitchen.

> "A recipe or an inductive word would suffice to arouse a strange anamnesis whereby ancient knowledge and primitive experiences were reactivated in fragments of which I was the heiress and guardian without wanting to be. I had to admit that I too have been provided with a women's knowledge and that it had crept into me, slipping past my mind's surveillance. It was something that came to me from my body and that integrated me into the great corps of women of my lineage, incorporating me into their anonymous ranks."[43]

In this description there is no reference to any specific person or place passing on this knowledge; knowledge which we may therefore assume is derived from a collective unconscious, aroused by the actions of making and of tasting.

Immanuel Kant stated that "the hand is the window to the mind."[44] If this is so it is by making, and by choosing that we have access to the collective unconscious. If it is also true that we can not only access the collective unconscious through dreaming, but also through eating, the catalyst for that access comes directly from the making–(the cooking), or the eating and understanding the hand by which the cooking was done.

38. de Certeau, M., Giard, L., Mayol, P., *The Practice of Everyday life Volume 2: Living & Cooking*, University of Minnesota Press, 1998, page 183
39. *ibid.*, page 86
40. *ibid.*, page 87
41. *ibid.*, page 88
42. Abrahams, R.D., "Introductory Remarks to a Rhetorical Theory of Folklore," *The Journal of American Folklore*, volume 81, number 320, 1968, page148
43. de Certeau, M., Giard, L., Mayol, P., *op. cit.,* page 153
44. Sennett, R., *op. cit.*, page 149

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Chapter 2

Soft Hands

In pursuing the ideas of craft and folklore further this chapter looks at how these notions might be applied to the microwave, and what distinctions lie between it and fire when used as a method for cooking. For the microwave to function as part of folkloric tradition it must remain in the context of the home kitchen (workshop), as without the support of the folkloric fabric of the kitchen the microwave could be perceived as standing outside the range of folklore. Furthermore, in this context the microwave is being considered as a replacement for fire. This distinction is important because it is argued that the associations or archetypes are specific to different cooking methods. In other words, the collective unconscious can be accessed through eating, so any food carries the weight of associations and archetypes, and these may change or be limited depending on whether fire or the microwave is the cooking method. To do this, this chapter looks at the microwave as a tool, the lone cook in regards to the forth definition of folklore, the question of time versus quality, and the generation of images and languages produced by a product.

"The greatest dilemma faced by the modern artisan or craftsman is the machine. Is it a friendly tool or an enemy replacing the work of human hand?"[45] Sennett here outlines a fundamental choice, i.e. what does it mean to cook with a microwave as opposed to fire. By thus stating the choice we still do not arrive at the dilemma Sennett suggests, considering that if cooking is the craft then both the microwave and fire can be the tools by which it is done. By using fire there is a direct relationship to the hand, for it must stir the pot over the flame, place the bread in the oven, and must not only tend to the food but the fire itself, and if fire is considered as an "all-purpose tool" then this tending not only implies craft, but also the possibility for human innovation. By contrast, with the microwave one places contents within its confines, presses some buttons, and eats the result.

To consider Sennett's opinion we look at his notion of hand labor, i.e. something which produces or has the possibility to produce callus'. As Sennet explains, and unlike how we imagine the callus, it actually enhances the sensation of touch, "we could imagine the callus doing the same thing for the hand as the zoom does for the camera."[46] Whilst cooking by traditional means, by cutting one's own vegetables, kneading bread, or taking things on or off the stove, there exists the possibility for calluses to be produced, and if "the hand is the window to the mind"[47] then these calluses (or even the mere possibility of their formation) function to expand the plethora of information and associations given to us through touch. However, as the main argument of this essay is that we also access

these archetypes through our mouths this is still possible to do with microwaveable food products, through eating. This means that rather than having the extra level of knowledge produced by the hand using fire, one who uses the microwave relinquishes that knowledge, say as payment for the preparation of the food.

For one using the microwave it is an obvious and personal choice as to whether they would like to have that information access or relinquish it in favor of saving time, but according to the United States Department of Labor; Bureau of Labor Statistics, future developments for the microwave may include:

> •"Microprocessors functioning as the "brains" of high-tech ovens. Developed in collaboration with electronics manufacturers, the microprocessor will control the oven's electronics, such as turning the unit on for the correct length of time and at the proper power setting. It will also be programmed to interpret and analyze food science information, using the expert knowledge base of many food science professionals. The smart microwave can inform you about ingredients and make recommendations to improve your health.
>
> •Bar codes and scanners will be the tools for transferring product information into the microwave's brain. Researchers are working with bar-code scanner makers to develop two- and three-dimensional bar codes, which will be capable of storing considerably more information than the current one-dimensional codes allow.
>
> •Voice recognition will allow consumers to customize the operation of their appliance. For example, since the degree to which food is cooked varies with the preference of the individual, the oven could be told to cook a steak until it is medium rare rather than well done. Simply tell the microwave your name and the next time that product is cooked, the microwave will modify the cooking instructions to your liking. Have a food allergy? Are you diabetic? The microwave will check the ingredients against your personal profile and send a warning if you shouldn't be eating this food.
>
> •Internet access will keep microwave ovens informed on the latest cooking instructions and nutritional information from web sites. Other internet oven features will include warning consumers

> quickly about important news such as product recalls; letting the microwave automatically send your grocery order to the supermarket each week; and keeping track of food ingredients consumed for a report to your physician."[48]

Although all these new possibilities for the microwave would give it the attributes that would allow it to join the world of "smart" objects, none of them actually describe the notions of consciousness, or the microwave which is aware of itself. There are indications that such developments may be coming in the future, which would allow the microwave to "understand" and "appreciate" what it accomplishes, thereby turning the machine into something of a craftsman. In 2006, the British government's Office of Science and Innovation issued a report on ""Robot-rights." Its authors declare that "if artificial intelligence is achieved and widely deployed or if [robots] can reproduce and improve themselves, calls may be made for human rights to be extended to the robots.""[49] It would be barbarous not to extend human rights to our machines. This does however, suggest further consequences especially when considering relinquishing the hand-mind relationship to the microwave. Not only does it imply that we give up the heritage and knowledge intrinsic in that relationship, but further we are willing give it up to "the other" to use as their own. Naturally as an intelligent being a microwave would be entitled to its own knowledge and heritage, but should it come at the cost of our own discarded one?

45. Sennett, R., *op. cit.*, page 81
46. *ibid.*, page 153
47. Sennett, R., *loc. cit.*
48. Liegey, P.R., *loc. cit.*
49. Sennett, R., *op. cit.*, page 209

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Mr. Lonely

Returning to the present from a hypothetical future, let us consider who uses this machine today, and what the implications are. Recall the fourth definition of folklore "folklore can be restricted to customs and observances that each individual adheres to in the privacy of his home, though all people in the society abide by them."[50] As discussed in the previous chapter, as all humans cook, we all partake in the folklore of the kitchen regardless of the number of people eating or cooking. The above definition allows us to consider the lone cook. The lone cook becomes an interesting figure in this context because of the size of the microwave. In the standard home microwave, there is enough interior space for one meal. This suggests that either the user is cooking only for themselves, or if cooking for other people the meals must be prepared one at a time, and if that is the case and if they follow standard rules of etiquette, then each person would consume the meal as it came from the microwave, while still hot, meaning that in either case the eating is done alone, or at least physically alone, though not necessarily alone in the larger sense, considering that there may be others using the microwave to cook and as the above definition states, they make up this final criteria of folklore.

According to Giard;

> "these days, when the job one has or seeks in vain is so often no longer what provides social identity, when for so many people nothing remains at the end of the day except for the bitter wear and tear of so many dull hours, the preparation of a meal furnishes that rare joy of producing something oneself, fashioning a fragment of reality, or knowing the joys of demiurgic miniaturization, all the while securing the gratitude of those who will consume it by way of pleasant and innocent seductions."[51]

Giard discusses the group of people who are unfulfilled at work, and for whom the pleasure of cooking at the end of the day gives a sense of gratification. However, in the high powered job market of the twenty-first century a second group of people exist for whom the job is the most essential aspect of life, who therefore might be more willing to give up the seductions of the handmade meal. This suggestion is highly subjective and there could be numerous reasons why one cooks with a microwave and presumably most people use a combination of microwave and fire, it is true that the demand for quick and easy meal solutions continues to grow. "Largely fueled by convenience and time restraints, the demand for microwaveable foods continues to grow, according to a new report from Global Industry Analysts. Inc. (GIA)."[52] The GIA offers some other reasons for this rising trend "changing

lifestyles—including working women, time constraints and trends in ethnicity...".[53]

These trends do not mean the collective unconscious is excluded in food consumption, but they do change the discourse. It implies that whilst cooking with fire and consuming the products of that labor, the eater is connected with all human history and eating, but when using the microwave to prepare food the eater is only exposed to the relationships of the post World War Two era, not only because the microwave is a post World War Two technology, but also because during this era, "the job," or "lack of time," are considered to be more pressing issues.

50.Ben-Amos, D., *loc. cit.*

51. de Certeau, M., Giard, L., Mayol, P., *op. cit.*, page 158

52. Food Product Design, "Demand for Microwaveable Food Continues to Grow" http://www.foodproductdesign.com/news/2012/05/demand-for-microwaveable-foods-continues-to-grow.aspx, November 30, 2013

53. Food Product Design, *loc. cit.*

You're Late

The notion of time presents further questions about the nostalgic quality in food. According to Sennett, "the machine introduced a new element concerning the relation of quantity and quality."[54] Although Sennett does not explicitly reference time, we can assume that due to the fact that the machine is capable of production at great speed, in less time, the quality of the product decreases. Sennett argues that it is by removing the human hand and the care and decision with which it is endowed that quality is lost, where the machine is only capable of producing more, more quickly. The desirability of a microwave has to do with two factors, ease and speed. Speed is advantageous because of the impression of time saved. According to Jennifer Jabs, and Carol M. Devine of Cornell University;

> "Time scarcity, the feeling of not having enough time, has been implicated in changes in food consumption patterns such as a decrease in food preparation at home, an increase in the consumption of fast foods, a decrease in family meals, and an increase in the consumption of convenience or ready-prepared foods. These food choices are associated with less healthful diets and may contribute to obesity and chronic health problems such as cardiovascular disease, diabetes, and cancer."[55]

The above serves to demonstrate the direct correlation to the "quick and easy" method of eating as opposed to the more labor intensive one. The microwave can not be blamed for this, as it is the quality of the food prepared that is the focus in this case, not the preparation itself. In a corporeal sense the above statement gives us a fundamental understanding of the relationship between speed, quality and health. Regardless of which method, fire or the microwave, is used the kitchen is a place where speed and time are considered on a psychological level. Here too Giard may be referenced, "In the kitchen, one battles against time, the time of this life that is already leading toward death. The nourishing art has something to do with the art of loving, thus also to do with the art of dying."[56] It seems here that regardless of the method used to prepare a meal there is a language of life and death in the kitchen, although choosing one method or the other changes the degree to which those factors have power, or which one takes on greater significance.

54. Sennett, R., *op. cit.*, page 109
55. Jabs, J., Devine, C.M. "Time scarcity and food choices: An overview," *Appetite,* volume 47, number 2, 2006, page 196–204
56. de Certeau, M., Giard, L., Mayol, P., *op. cit.*, page 169

Richard: Georgina, sit down, sit down

Georgina: When you make out a menu how do you price each dish?

Richard: I charge a lot for anything black. Grapes. Olives. Black Currents. People like to remind themselves of death. Eating black food is like consuming death, like saying "ha ha, death I'm eating you." Black truffles are the most expensive, caviar. Death and birth, the end and the beginning. Don't you think it's appropriate that the most expensive items are black? We also charge for vanity. Diet foods have an additional surcharge, or thirty percent. Aphrodisiac fifty percent, and from what I saw, your lover did not need an aphrodisiac.

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Homey Feeling

Health concerns do not arise from the use of a microwave per se, but more from the pre-packaged food that is intended for them. One of the many ways in which the products are sold is through the use of image and language. In Phil Lyon's and Anne Colquhoun's article "Selectively living in the past: nostalgia and lifestyle," published in *Journal of Consumer Studies & Home Economics*, they speak directly to this issue.

> "From hesitant beginnings in the transformation of production processes and the development of mass transportation systems, the need to co-ordinate activities in time, and accomplish tasks with ever greater speed, has permeated virtually all aspects of everyday life. Many goods and services are sold on the basis of speed, efficiency or explicitly in terms of how much time they can save us. The specific characteristic of speed becomes the master variable on which we distinguish between brands and judge the progress made by manufacturers or providers. Using food as one example of this phenomenon, we can see the congruity of fast food, microwaveable frozen products, pizza deliveries to your door, street grazing and the fragmentation of family meal occasions. Set against this is an apparent counter-tendency to imbue the past – when things were slower – with particular symbolic value."[57]

Although it is well known that advertising is designed to play on what people find to be of most prominent importance in a given time and place, advertising when it comes to microwaveable products is quite interesting. Not only does it imply the speed by which a meal can be cooked but still plays on the more traditional food associations, that of home and family. Where the question of speed may be true, it is not possible for a pre-packaged microwave meal to be endowed with the other, familial values, unless it is by the very lack thereof.

57. Lyon, P., Colquhoun, A., "Selectively Living in the Past: Nostalgia and Lifestyle," *Journal of Consumer Studies & Home Economics,* volume 23, number 3, 1999, page 191–196

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Magic

Continuing a discussion of human desire and instant gratification, it is interesting to consider the notions of alchemy while contemplating the previous chapters. The goals of alchemy are generally thought of as being the following, to obtain the elixir of life, create the philosopher's stone, and to transform base metals into either gold or silver. Alchemy uses a combination of rudimentary science and mysticism in its search for any or all three of these, each of which is the focus of a general and ongoing human fear or desire, i.e. the fear of death and the desire of unlimited wealth. Regardless of time period, these two emotions serve as the basis for all consumer capitalism. In discussing the relevance of alchemy to the microwave, an associative leap must be made, the TV dinner to instant wealth. As the name TV dinner suggests, it is intended to be eaten in front of the television, where along with one's instant meal one may select from a number of game shows where the participant has the opportunity to become instantly wealthy, to turn nothing into gold. Here again the notions of life and death are both demonstrated as is the idea of pathos. By sympathizing with the participant, the viewer too can experience the rise and fall of outragouse fortunes, and through the act of eating take comfort both in sustaining life through nourishment, and by connecting to the other viewers who are also eating their own TV meals and watching someone overcome time through an instant gold rush, and through this connection, partaking in both modern day alchemy and contemporary kitchen folklore. Both of which are practices which are thus consumed, included and accessible within the realm of the collective unconscious.

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Part II and Chapters End

This chapter concludes with a final quote from Giard, "All pleasures of the mouth are twice submitted to the laws of orality: as much as by absorbing food (the pleasure of swallowing) as by support of a profuse linguistic activity (the pleasure of speaking), which describes, names, distinguishes, nuances, compares, makes iridescent, and doubles."[58] By giving food a magical quality through naming, it may be said that through eating we can access the data base of the collective unconscious. By naming the archetypes we can make them real, and by making them real distinguish them, and by distinguishing them realize the method used to create them, based on the method used to cook them into existence and swallow them into understanding

58. de Certeau, M., Giard, L., Mayol, P., *op. cit.*, page 186

Conclusion

Cover to Cover

Although the initial question posed a comparison between the two methods of food preparation, this text is not intended to favor one method or the other. The purpose of this research has been to consider fire and the microwave as one of many possible associative tracks, in establishing their products as having fundamentally different nostalgic values.

To give a complete analyses of both methods and their associations as connected to Jung's theory is well beyond the scope of this thesis, as doing so would likely require retracing huge portions of history spanning in all directions. This text covers only a small handful with the hope that reader understands the theoretical value of the topic and can further formulate their own associative track about the use of fire or the microwave for food preparation.

Post Script

As a final note tacked onto this essay I would briefly like to mention the title, fully understanding the risk of being too explicit. I personally feel that Johnny Cash references are used far too frequently in popular culture to the extent of becoming cliche, but in this case I felt the cliche could be used to the advantage of this essay. This text began with the research question as opposed to the title which was considered after its completion. Although the title speaks directly to the subject matter, its primary use is to demonstrate a dilemma within this text. Namely that from quite intuitive beginnings, I have managed to talk this subject into a closed circle, when perhaps it would have been more "poetic" to leave it open. For myself as the writer this was necessary so as not to loose myself in a topic which was so broad to begin with, a way of keeping track of my subject material, in the hopes it would not run away from me or with me. In the end this method of "proving" may have been counter intuitive when dealing with such an intuitively based subject material. My hope is that when reading this essay it is not read as a proof, but as a possibility, one of many possible ways to approach the question, and whilst they other possibilities as not explicitly mentioned they are, with any luck, inferred. I myself and as the author may have worked myself into a circle, but as a reader it might be possible to leave it open.


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