

Application: 2562258178

Giovanni Orlando - giovanni.orlando79@gmail.com
Hunt Postdoctoral Fellowship

Summary

ID: 2562258178

Status: Submitted

Last submitted: Apr 30 2020 11:49 AM (CEST)

Hunt Eligibility Form

Completed - Mar 10 2020

Hunt Postdoctoral Eligibility Form

Do you have a doctoral degree in anthropology or a closely related field?

Yes

When did you receive your doctoral degree?

Jun 30 2011

Do you plan to conduct further research during the period of the fellowship?

No

What will be the duration of your fellowship?

(Answer in months, up to 12)

12

Hunt Application

Completed - Apr 30 2020

Highest Academic Degree:

PhD

Year Degree Awarded:

2011

Institution that awarded the degree:

Enter proper names (eg, "Washington" or "Santa Cruz") to search for institutions.

If the institution that awarded your doctorate is not listed, please choose "Institution Not Listed."

Goldsmiths College

Institution that awarded the doctorate not listed?

If the instituion that conferred your degree is not listed, please identify it here.

(No response)

Discipline of degree:

Anthropology

4. Project Title:

(15 words or less)

Consuming Anthropocene: Organic Food and the Uncertainty of Toxic Life

5. Please provide a project abstract.

(This should be a general description of your proposal in language that an interested layperson could understand. If your application is successful, we will post this abstract on the Foundation's website.)

What can food tell us about the new age of manmade environmental disruption that scientists are calling the “Anthropocene”? What can it reveal about our relationship to it, especially to the problem of pervasive pollution? This book project answers these questions through a study of organic food in Italy, a country with a double-edged bond to food and nature. Based on fieldwork with families, farmers, shop-owners, and activists, “Consuming Anthropocene” talks about Italians who eat organic food to avoid toxic substances in their surroundings and to reduce their impact on nature. Detailing environmental anxieties and mistrust of mainstream technology, the book argues that eating organics represents an attempt to manage the uncertainties of living in a toxic world. But this behavior is more than an abstract, individualized response to pollution. Buying, preparing, and eating food is part of everyday life. Italians’ engagement with organics, therefore, is rooted in their bodies, their family life, their sense of place, and the traditions they share. Bringing together anthropological theories of consumption, nature, science, and the senses, “Consuming Anthropocene” documents how food can illuminate our relationship to pressing environmental problems due to its qualities both as nature and culture. Anthropology, with its attention to detail, is uniquely placed to reveal the complexity and contradictions of this relationship.

6 . Project Start Date:

Please select a date starting next year.

Jan 4 2021

Project End Date:

Dec 31 2021

Please provide three Key Words or short phrases characterizing your project.

commodities, pollution, environmental anthropology

Have you received a Wadsworth Fellowship?

No

Are you resubmitting an application that was unsuccessful in a prior season?

No

Project Description Question 1:

Describe the research that forms the basis of your proposed writing project. What conclusions did you draw in this study? (If you are planning to conduct further research during the fellowship period, please explain how this work will help you achieve your publication goals.) *Maximum: 1500 words.*

What can food consumption tell anthropologists about human beings' experience of ubiquitous pollution? This book answers this question by looking at organic food in Italy.

Anthropologists have studied two main aspects of organic food and farming: the attempt to make food “better” (Grasseni and Paxson 2014) in the sense that Petrini (2013) summarizes as “good, clean, and fair,” and the closely-related one to reform the agri-food system (Aistara 2018; Carrier and Luetchford 2012; Flachs 2019; Jung et al. 2014; Nonini 2013; Okura Gagné 2011; Paxson 2013; Pratt 2009; Seshia Galvin 2018; Siniscalchi and Harper 2019; Trubek 2008). Underlying this work is a complex notion of value that expands that of Graeber (2001), Munn (1986), and Marx (1867/1990): value as materiality—the quality of food—and as socio-ecological action—the quality of relationships between people and with non-human actors. “Consuming Anthropocene” explores the value of organic food in relation to self, nature, and society in a polluted world.

THEORY

Anthropologists have traditionally seen pollution as symbolic meaning, a transgression of subjective cosmological categories of “nature” and “society” (Douglas 1966; Douglas and Wildavsky 1983; Evans-Pritchard 1937/1976). While still fecund (Lien 2004), this approach deemphasizes toxicity as material property and objective harm (Landrigan et al. 2017). Those writing from an Anthropocenic perspective have explored the politics and lived experiences of toxicity both in highly-contaminated sites and in more ordinary settings (Checker 2005; Lipson 2004; Murphy 2006; Petryna 2002; Shapiro 2015; Singer and Baer 2009; Stoler 2013).

The value of food contributes greatly to “toxic life” (Lock 2019) both as materiality and action (Willett et al. 2019). Anthropologists have thus documented the links between pollution, disease, and industrial agriculture, together with the effects of toxicity on foodways, both among disadvantaged groups and national publics (Freidberg 2004; Hoover 2017; Orzech and Nichter 2008; Sternsdorff-Cisterna 2015; Tracy 2016; Vedwan 2007). These works share a focus on “naturecultures” (Haraway 2008) and “collectives” (Latour 2004) made up of living and non-living things, which can be both nourishing and harmful (Besky and Blanchette 2019; Dunn 2008; Harvey et al. 2019; Heath and Meneley 2010; Lindenbaum 2001; Paxson 2008).

Another important focus has been the existential consequences of pollution, with anthropologists talking of “confusion,” “uncertainty,” “unpreparedness,” and “experimentation” as characteristics of life in the Anthropocene (Auyero and Swistun 2007; Boholm 2003; Lakoff 2008; Samimian-Darash and Rabinow 2015; Viatori 2019; Vine 2018). These negative states of being include routine acts of consumption performed to protect the self from pollution, which create or destroy value for food as savior or culprit (Andersen 2009; DuPuis 2000; James 1993; Jacobsen 2004; MacKendrick 2010; Szasz 2007; Wilk 2006). Culinary avoidances such as vegetarianism, wholefood diets, and GMO opposition partake of this dynamic (Belasco 2007; Fiddes 1991; Fischler 1980; Jackson 2015; Taussig 2004).

CONTEXT

Italy has long been fertile ground for anthropologists interested in agriculture and value (Cole and Wolf 1974; Holmes 1989; Pratt 1994; Schneider and Schneider 1976; Silverman 1975). With the spread of globalization, the country has become an inspiration for quality food and ethical consumption (Black 2012; Counihan 2018; Grasseni 2013; Meneley 2004; Parkins and Craig 2006; Siniscalchi 2019). This fame has been achieved through a mixture of legislation, activism, and marketing. Though successful, this mix has led to controversies over how to generate and apportion value, which anthropologists have studied in detail (Cavanaugh 2007; Grasseni 2016; Leitch 2003; Pratt 2009; Rakopoulos 2017). The country’s (post)industrial agri-food system, food scares, and dietary anxieties have been looked at less

often (Bimbi 2016; Cavanaugh 2016; Counihan 2004). The same is true of the nation's environment, which despite widely-publicized beauty spots, faces considerable pollution (Armiero and Hall 2010; Benadusi 2018; Corona 2015; Iovino et al. 2018). Italy's organic food sector originated in this double-edged context (Paltrinieri and Spillare 2015).

ORIGINAL ARGUMENT

"Consuming Anthropocene" makes two key contributions to anthropological theory. First, engaging with work on value, environment(s), science, and technology (Heller 2013; Lien 2015; Paxson 2013; Tsing 2015; Weiss 2016), it shows how "comestible commodities" (Heath and Meneley 2007) can become icons of the Anthropocene, objects whose material and relational value evokes central qualities of the new epoch—in organic food's case, pervasive pollution as a reconfiguration of the nature-society collective. Second, drawing on theories of practice, embodiment, and gender (Carolan 2011; Kimura 2016; Sutton 2014; Vine 2018), it argues that because food is part of "everyday life" (Shove et al. 2009) and "ordinary affects" (Stewart 2007), it is uniquely placed to reveal how humans are responding to the Anthropocene in complex, often contradictory, ways.

Nature-society

"Consuming Anthropocene" talks about Italians who eat organic food to avoid harmful substances in their diet and to offset pollution from their surroundings, in the hope of reducing toxins in their bodies. Most conventional foods contain potentially harmful substances at levels considered safe by regulators, who rely on thresholds to assess risk (Degreef and Scholliers 2019; Nestle 2010). As technical devices, however, thresholds are undermined by scandals, scientific controversies, economic interests, and politics (Callon et al. 2009; Gille 2016; Kimura 2013; Petryna 2015; Rosenberger 2016). To prefer organics, then, exposes a mistrust of mainstream authority and science that fosters precaution in the face of technoscientific assurances. Engaging with both symbolic and realist understandings of pollution (Douglas 1966; Lock 2019), I show how this evidence stems from a combination of subjectivity and objectivity in which precaution indexes transgression of a desired order, but also acceptance of the existence of toxins. Because conventional food presupposes safe but unavoidable contamination, choosing organics to escape this pollution, and to offset that from one's surroundings, indicates a notion of food value as materiality and a desire for purity of ultimate Holocene origin—purity as a preindustrial order of nature-society—that has important cross-cultural ramifications (Abbots 2013; Dewan 2019; Rodman et al. 2014; Salkeld 2005; Schösler et al. 2013; Shotwell 2016). Some Italians eat organic food to right the environmental wrongs of society, rather than to escape toxicity. Drawing from science and technology studies of alternative food movements (Alkon 2012; Goodman 1999; Hess 2004; Stassart and

Whatmore 2003; Wurgaft 2019), I argue that this evidence also displays a combination of subjectivity and objectivity—ethico-political convictions and information about food’s impact on the environment. For those who want to “help nature,” organics are evaluated as materiality, but consuming them becomes an altruistic action.

Eating organic food, then, represents a way of coping with a toxic world as self-interested and as moral actor. Doing so, however, does not entail constantly thinking about pollution, nor relying only on abstract discourse; it depends also on embodiment, tradition, and household reproduction, and is practiced inconsistently rather than coherently.

Everyday life

“Consuming Anthropocene” documents how Italians who eat organic food often express a “lay epidemiology” (Davison et al. 1992) that attributes ordinary health complaints to food’s manmade toxins. Partaking of folk humoral medicine (Molé 2012; Pandolfi 1990; Raffaetà 2013; Whitaker 2003), this accounting for “misfortune” (Evans-Pritchard 1937/1976) entails value as materiality and combines embodied dis-ease with discourses about alleged toxicity, reinforcing both as sources of evidence. Gustatory, olfactory, and mnemonic experiences of rustic foods deemed to be “organic-by-default” are also part of it. This sensual evidence links the individualized body to collective culture and history, and food value to socio-ecological action—farming. I thus suggest that eating organics is performed in everyday life through “synesthetic reason” (Paxson 2013; Sutton 2014), through affect as well as cognition. Italians’ experiences of the foods they eat—conventional, organic, rustic—act as indexes of value, or “qualia” (Harkness 2015), that support or challenge different kinds of abstract evaluations. Food practices are thus viewed as polluting when they violate a culinary cosmology based on this sensorium and on “structures of feeling” (Williams 1973) that frame an historically-situated countryside as nature (Domingos et al. 2014; Pratt 2007). The desire to parse out selected aspects of industrial food and farming from one’s life by consuming organics is thus an attempt to manage the ordinary, qualic uncertainty of eating in the Anthropocene.

Italians, however, express multiple reasons for eating organics, usually in different contexts, and keep buying lots of conventional food. These apparently contradictory behaviors are especially relevant to women, for whom consuming organics can be a struggle between desire, routine, and responsibility, a finding that has implications beyond Italy (Andersen 2011; Cairns et al. 2013; Dixon and Isaacs 2013; Mares 2017; Som Castellano 2015). Contradiction is common to alternative consumption (Brown 2013; Doane 2010; Littler 2005; Lyon et al. 2014). Looking at it through the lens of practice and gender (Allen and Sachs 2007; DeVault 1991; de Certeau et al. 1998; Koch 2012; McIntosh and Zey 1998; Pink 2012;

Sutton 2018; Warde 2016), I show how contradiction points to the conflict between agency and structure, and thus to the limitations of organic food consumption as a purposeful strategy for coping with ubiquitous pollution.

By documenting everyday aspects of organic food consumption in Italy—embodiment, cultural heritage, personal contradiction—“Consuming Anthropocene” demonstrates how eating organics represents a reasonable practice, not a rational strategy, of uncertainty in a toxic world.

Project Description Question 2:

How did you gather evidence to support these conclusions? Describe your research design and process. (If you are planning to conduct further research, describe your research design and process for this future phase of your work.) *Maximum: 500 words.*

Ethnographically, I sought to understand why an increasing number of Italians consumes organic food. I have been collecting data on this phenomenon in Sicily since 2007. As part of my doctorate, I carried out 15 months of fieldwork on the island, with further in-depth research taking place continuously between 2011–2014, and 2018–2019. This research happened at a pivotal time that saw the Italian organic food market expand by 178% (Nomisma 2019). Despite having comparatively fewer consumers than more affluent regions, Sicily offers ample and original opportunities to study organic food, partly as a result of having the highest number of certified producers in Italy (Cembalo et al. 2013; Orlando 2011, 2018a, 2018b, 2019; Rakopoulos 2014). “Consuming Anthropocene,” therefore, represents the consolidation of a long-term project whose intensive character is one of the book’s strongest aspects.

Data collection took place in several sites. First, I worked in two organic food stores in Palermo, the large regional capital, and on three organic farms in the provinces of Palermo and Trapani, also in western Sicily. Participant observation was also carried out in Palermo’s organically-managed urban allotments and “solidarity purchase groups” (Grasseni 2013). Rather than a stereotypical view of the phenomenon, my daily frequentation of these places offered a unique chance to witness the nuances and mundaneness of engaging with organic food in agriculture, retail, and leisure.

Using snowball sampling, I traced connections from these sites back to families and individuals, with whom I carried out 40 extended interviews. Drawing on practice theory, I designed these to address beliefs, feelings, and behaviors concerning not just organic food, but food in general, exploring why

people might not want to eat organics, or found it difficult to do so. I also arranged grocery shopping “go-alongs” (Kusenbach 2003) with informants both in town and in the countryside; I visited their homes for guided tours of food-related spaces, and participated in their meals. Furthermore, I joined in community activities and attended a variety of meetings and public events, both regionally and nationally. By planning my study so, I was able to gain a much deeper understanding of organic food’s place in everyday life than by relying only on interviews and reported behavior. The significance of pollution emerged spontaneously from this research design.

Additionally, I collected documents such as articles, videos, and advertisements relating to organic food and, eventually, to pollution. This process was guided in part by a post-humanist approach and in part by noting the networks of dissemination that informants brought to my attention. This archival research helped me to better contextualize the phenomena within Italy’s (post)industrial economy and environment.

My understanding of Italian foodways has been made more intimate, and thus ethnographically richer, by my positionality as a native who has local ties of kith and kin. This condition has given me access to a treasure trove of ordinary events and long-term structures through which I was able to witness the recent spread of organic food among older generations and new social groups.

Project Description Question 3:

Describe the publications you plan to complete during the period of the fellowship. Provide an annotated outline of their contents. *Maximum: 500 words*

“Consuming Anthropocene” comprises nine chapters.

The Introduction discusses the book’s theoretical approach, as explained in Question 1.

Chapter 1 is a concise historical examination of Italy’s agri-food system, organic food phenomenon, and of Sicily’s place in relation to them, since 1945, the start of the “great acceleration” (McNeill and Engelke 2014).

Chapter 2 analyzes organic food’s value through technoscientific disputes. It draws on informants’ discussions of “medialised” (Halkier 2010) food scares involving the contested presence of four agents of

pollution: recombinant DNA in EU organic food regulations, dioxins in Italian buffalo mozzarella, glyphosate and radionuclides in imported durum wheat.

Chapter 3 examines value through embodiment using three kinds of data: informants' narratives of mundane health complaints such as colitis, dyspepsia, and food intolerances; their contrasting sensory evaluations of conventional and organic fresh produce; and their childhood memories of Sicily's transition from a peasant to a (post)industrial society, evoked by organic foods' sensual properties.

Chapter 4 explores notions of "organic-by-default" and its value in relation to peasant farming. It looks at instances of consumption of nonorganic, rustic foods in Sicily's mountainous interior—an area experienced as being less polluted than the coastal cities—that show how the senses and cultural notions of culinary quality can overrule the discourse of organic certification.

Chapter 5 discusses the idea that eating organics can offset toxicity absorbed by the body in a polluted area, by analyzing informants' opinions and sensory perceptions of their surroundings as "damaged" landscapes (Benadusi 2019; Kirksey et al. 2013; Tsing et al. 2017). It focuses in particular on events of (out of the) ordinary toxicity linked to air, water, and medialised locales such as landfills and industrial sites, in Palermo and in Sicily more broadly.

Chapter 6 talks about people who consume organics to protect the environment from "Man," rather than to protect themselves from the environment. Using data collected among a number of local solidarity purchase groups and community-supported agriculture schemes, it considers how these examples of "food activism" (Counihan and Siniscalchi 2014) were formed, how they evolved, and how and why they failed or prospered.

Chapter 7 explores the role of gender in organic food consumption, reflecting on the prevalence of female informants in my sample. Drawing on women's narratives of family life, it documents the difficulties of accommodating culinary anxieties, environmental aspirations, and family life, especially in terms of everyday constraints such as stores' locations, the choice of goods, personal preferences, prices, and spare time.

The Conclusion summarizes the book's argument and reflects on the role of anthropology in understanding the Anthropocene epoch.

I am currently considering an invitation to submit a book proposal from Hannah Ferguson, editor for environment, food, and agriculture at Routledge, which recently acquired Bloomsbury's anthropology

catalogue. Alternatively, I will approach Berghahn, California, or Duke University Presses. A Hunt Fellowship would support the completion of the manuscript, of which I have currently written drafts for chapters 2, 3, 4, and 5. For the duration of the Fellowship I will seek affiliation with the MIT Anthropology Department.

Project Description Question 4:

The Wenner-Gren Foundation's mission is to support innovative research in anthropology. We are interested in funding work that does more than simply add to an existing body of knowledge. What contributions will this project make to anthropological theory? How will your publications bring new insights to the field as a whole? *Maximum: 250 words*

“Consuming Anthropocene” contributes to anthropology in the broadest possible sense in two ways. First, by showing how commodities can evoke humanity’s socio-natural predicament. Most ethnographic work on the Anthropocene has explored the impact of climate change and biodiversity loss on “place-based peoples” (Crate 2011)—communities who depend directly on nature for their survival (Brightman and Lewis 2017; Chua and Fair 2019; Moore 2015; Sayre 2012; Skrydstrup and Park 2019). My book project shifts the focus from production and livelihoods to consumption and lifestyles (Meneley 2018; Miller 2012; Wilk 2016). In doing so, it documents how people whose jobs are (mostly) detached from nature, and who live in highly artificial settings, experience pollution and the nature-society collective in the Anthropocene. Second, the book argues that this experience is highly contradictory and contextualized, not a matter of cause-and-effect. Underlying some social science accounts of the Anthropocene is a “naturalist narrative” (Bonneuil 2015) that tends to overgeneralize cultural change (Danowski and Viveiros de Castro 2017; Latour 2017; Povinelli 2016). Part of this narrative, as of older arguments about “radicalized modernity” and the “risk society,” is the suggestion that we are living through a new epoch of environmental awareness, or reflexivity. By detailing the socio-material limits of reflexivity in the organic food phenomenon, “Consuming Anthropocene” illustrates anthropology’s capacity to render the complexity of Anthropos through situated analyses that preserve the contradiction between individual experience and global process (Castree et al. 2014; Hann 2017; Isenhour 2010; Nonini 2013; Palsson et al. 2013; Reno 2011).

Optional URL for access to figures

Add http://

(No response)

Please note:

When you click **Mark as Complete**, please wait until you receive confirmation of successful submission before you close this window.

Hunt Project Bibliography

Completed - Apr 30 2020

(ten pages maximum)

[Orlando Bibliography](#)

Filename: Orlando_Bibliography.pdf **Size:** 135.0 kB

Hunt Applicant's CV

Completed - Apr 30 2020

(five pages maximum)

[Orlando CV](#)

Filename: Orlando_CV.pdf **Size:** 120.6 kB

Bibliography

- Abbotts, Emma-Jayne. 2013. "Negotiating Foreign Bodies: Migration, Trust and the Risky Business of Eating in Highland Ecuador." In *Why We Eat, How We Eat: Contemporary Encounters Between Foods and Bodies*, edited by Emma-Jayne Abbotts and Anna Lavis, 119–138. Farnham: Ashgate.
- Aistara, Guntra. A. 2018. *Organic Sovereignties: Struggles over Farming in an Age of Free Trade*. Seattle: University of Washington Press.
- Alkon, Alison H. 2012. "The Socio-Nature of Local Organic Food." *Antipode* 45 (3): 663–680.
- Allen, Patricia and Carolyn Sachs. 2007. "Women and Food Chains: The Gendered Politics of Food." *International Journal of Sociology and Food* 15 (1): 1–23.
- Andersen, Anne H. 2011. "Organic Food and the Plural Moralities of Food Provisioning." *Journal of Rural Studies* 27 (4): 440–450.
- Andersen, Robin. 2009. "Selling 'Mother Earth': Advertising and the Myth of the Natural." In *Environmental Sociology: From Analysis to Action*, edited by Leslie King and Deborah McCarthy, 215–229. Lanham: Rowman & Littlefield.
- Armiero, Marco and Marcus Hall, eds. 2010. *Nature and History in Modern Italy*. Athens: Ohio University Press.
- Auyero, Javier and Debora Swistun. 2007. "Confused Because Exposed: Towards an Ethnography of Environmental Suffering." *Ethnography* 8 (2): 123–144.
- Benadusi, Mara. 2018. "Oil in Sicily: Petrocapitalist Imaginaries in the Shadow of Old Smokestacks." *Economic Anthropology* 5 (1): 45–58.
- Benadusi, Mara. 2019. "Sicilian Futures in the Making: Living Species and the Latency of Biological and Environmental Threats." *Nature and Culture* 14 (1): 79–104.
- Belasco, Warren J. 2007. *Appetite for Change: How the Counterculture Took on the Food Industry*. Ithaca: Cornell University Press.
- Besky, Sarah and Alex Blanchette, eds. 2019. *How Nature Works: Rethinking Labor on a Troubled Planet*. Albuquerque: University of New Mexico Press.
- Bimbi, Franca. 2016. "From Unhealthy Satiety to Health-Oriented Eating: Narratives of the Mediterranean Diet, Managing a Chronic Illness." *Advances in Gender Research* 22: 89–115.
- Black, Rachel. 2012. *Porta Palazzo: The Anthropology of an Italian Market*. Philadelphia: University of Pennsylvania Press.
- Boholm, Åsa. 2003. "The Cultural Nature of Risk: Can There Be an Anthropology of Uncertainty?" *Ethnos* 68 (2): 159–178.
- Bonneuil, Christophe. 2015. "The Geological Turn: Narratives of the Anthropocene." In *The Anthropocene and the Global Environmental Crisis: Rethinking Modernity in a New Epoch*, edited by Clive Hamilton, Christophe Bonneuil, and François Gemenne, 16–31. New York: Routledge.
- Brightman, Marc and Jerome Lewis, eds. 2017. *The Anthropology of Sustainability: Beyond Development and Progress*. New York: Palgrave.
- Brown, Keith R. 2013. *Buying into Fair Trade: Culture, Morality, and Consumption*. New York: New York University Press.
- Cairns, Kate, Josée Johnston, and Norah MacKendrick. 2013. "Feeding the 'Organic Child': Mothering through Ethical Consumption." *Journal of Consumer Culture* 13 (2): 97–118.
- Callon, Michel, Pierre Lascoumes, and Yannick Barthe. 2009. *Acting in an Uncertain World: An Essay on Technical Democracy*. Cambridge, MA: The MIT Press.
- Carolan, Michael 2011. *Embodied Food Politics*. Farnham: Ashgate.
- Carrier, James G. and Peter G. Luetchford, eds. 2012. *Ethical Consumption: Social Value and Economic Practice*. Oxford: Berghahn.
- Castree, Noel, William M. Adams, John Barry, et al. 2014. "Changing the Intellectual Climate." *Nature Climate Change* 4 (9): 763–768.
- Cavanaugh, Jillian R. 2007. "Making Salami, Producing Bergamo: The Transformation of Value." *Ethnos* 72 (2): 149–172.
- Cavanaugh, Jillian R. 2016. "Documenting Subjects: Performativity and Audit Culture in Food Production in Northern Italy." *American Ethnologist* 43 (4): 691–703.

- Cembalo, Luigi, Giuseppina Migliore, and Giorgio Schifani. 2013. "Sustainability and New Models of Consumption: The Solidarity Purchasing Groups in Sicily." *Journal of Agricultural and Environmental Ethics* 26 (1): 281–303.
- Certeau, de, Michel, Luce Giard, and Pierre Mayol. 1998. *The Practice of Everyday Life, Volume 2: Living and Cooking* (translation Timothy J. Tomasik). Minneapolis: University of Minnesota Press.
- Checker, Melissa. 2005. *Polluted Promises: Environmental Racism and the Search for Justice in a Southern Town*. New York: New York University Press.
- Chua, Liana and Hannah Fair. 2019. "Anthropocene." In *The Cambridge Encyclopedia of Anthropology*, edited by Felix Stein, Sian Lazar, Matei Candea, et al., 1–19. Cambridge: Cambridge University Press.
- Cole, John W., and Eric R. Wolf. 1974. *The Hidden Frontier: Ecology and Ethnicity in an Alpine Valley*. New York: Academic Press.
- Corona, Gabriella. 2015. *Breve storia dell'ambiente in Italia* [A Short Environmental History of Italy]. Bologna: il Mulino.
- Counihan, Carole. 2004. *Around the Tuscan table: Food, Family and Gender in Twentieth-century Florence*. New York: Routledge.
- Counihan, Carole. 2018. *Italian Food Activism in Urban Sardinia: Place, Taste, and Community*. London: Bloomsbury.
- Counihan, Carole and Valeria Siniscalchi, eds. 2014. *Food Activism: Agency, Democracy and Economy*. London: Bloomsbury.
- Crate, Susan A. 2011. "Climate and Culture: Anthropology in the Era of Contemporary Climate Change." *Annual Review of Anthropology* 40: 175–94.
- Danowski, Déborah and Eduardo Viveiros de Castro. 2017. *The Ends of the World* (translation Rodrigo Nunes). Cambridge: Polity Press.
- Davison, Charlie, Stephen Frankel, and George D. Smith. 1992. "The Limits of Lifestyle: Re-Assessing 'Fatalism' in the Popular Culture of Illness Prevention." *Social Science & Medicine* 34 (6): 675–685.
- Degreef, Filip and Peter Scholliers. 2019. "Trust in Food in the Modern Period." *Food and Foodways* 27 (1-2): 1–13.
- DeVault, Marjorie L. 1991. *Feeding the Family: The Social Organization of Caring as Gendered Work*. Chicago: University of Chicago Press.
- Dewan, Camelia. 2019. "Impure Foods: Entanglements of Soil, Food, and Human Health in Bangladesh." *Gastronomica* 19 (1): 99–102.
- Dixon, Jane and Bronwyn Isaacs. 2013. "Why Sustainable and 'Nutritionally Correct' Food is not on the Agenda: Western Sydney, the Moral Arts of Everyday Life and Public Policy." *Food Policy* 43: 67–76.
- Doane, Molly. 2010. "Relationship Coffees: Structure and Agency in the Fair Trade System." In *Fair Trade and Social Justice: Global Ethnographies*, edited by Sarah Lyon and Mark Moberg, 229–257. New York: New York University Press.
- Domingos, Nuno, José Manuel Sobral, and Harry G. West, eds. 2014. *Food Between the Country and the City: Ethnographies of a Changing Global Foodscape*. London: Bloomsbury.
- Douglas, Mary. 1966. *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*. New York: Routledge.
- Douglas, Mary and Aaron Wildavsky. 1983. *Risk and Culture: An Essay on the Selection of Technological and Environmental Dangers*. Berkeley: University of California Press.
- Dunn, Elizabeth C. 2008. "Postsocialist Spores: Disease, Bodies, and the State in the Republic of Georgia." *American Ethnologist* 35 (2): 243–258.
- DuPuis, Melanie E. 2000. "Not in My Body: rBGH and the Rise of Organic Milk." *Agriculture and Human Values* 17 (3): 285–295.
- Evans-Pritchard, Edward E. 1937/1976. *Witchcraft, Oracles, and Magic Among the Azande*. Oxford: Clarendon Press.
- Fiddes, Nick. 1991. *Meat: A Natural Symbol*. New York: Routledge.

- Fischler, Claude. 1980. "Food Habits, Social Change and the Nature/Culture Dilemma." *Social Science Information* 19: 937–953.
- Flachs, Andrew. 2019. *Cultivating Knowledge: Biotechnology, Sustainability, and the Human Cost of Cotton Capitalism in South India*. Tucson: University of Arizona Press.
- Freidberg, Susanne. 2004. *French Beans and Food Scares: Culture and Commerce in an Anxious Age*. Oxford: Oxford University Press.
- Gille, Zsuzsa. 2016. *Paprika, Foie Gras, and Red Mud: The Politics of Materiality in the European Union*. Bloomington: Indiana University Press.
- Goodman, David. 1999. "Agro-Food Studies in the 'Age of Ecology': Nature, Corporeality, Bio-Politics." *Sociologia Ruralis* 39 (1): 17–38.
- Graeber, David. 2001. *Toward an Anthropological Theory of Value: The False Coin of Our Own Dreams*. New York: Palgrave.
- Grasseni, Cristina. 2013. *Beyond Alternative Food Networks: Italy's Solidarity Purchase Groups*. London: Bloomsbury.
- Grasseni, Cristina. 2016. *The Heritage Arena: Reinventing Cheese in the Italian Alps*. Oxford: Berghahn.
- Grasseni, Cristina and Heather Paxson, eds. 2014. "Special Issue on the Reinvention of Food: Connections and Mediations." *Gastronomica* 14 (4): 1–80.
- Halkier, Bente. 2010. *Consumption Challenged: Food in Medialised Everyday Life*. New York: Routledge.
- Hann, Chris. 2017. "The Anthropocene and Anthropology: Micro and Macro Perspectives." *European Journal of Social Theory* 20 (1): 183–196.
- Haraway, Donna. 2008. *When Species Meet*. Minneapolis: University of Minnesota Press.
- Harkness, Nicholas. 2015. "The Pragmatics of Qualia in Practice." *Annual Review of Anthropology* 44: 573–89.
- Harvey, Penny, Christian Krohn-Hansen, and Knut G. Nustad, eds. 2019. *Anthropos and the Material*. Harrogate: Combined Academic Publishers.
- Heath, Deborah and Anne Meneley. 2007. "Techne, Technoscience, and the Circulation of Comestible Commodities: An Introduction." *American Anthropologist* 109 (4): 593–602.
- Heath, Deborah and Anne Meneley. 2010. "The Naturecultures of Foie Gras." *Food, Culture & Society* 13 (3): 421–452.
- Hess, David J. 2004. "Organic Food and Agriculture in the US: Object Conflicts in a Health–Environmental Social Movement." *Science as Culture* 13 (4): 493–513.
- Heller, Chaia. 2013. *Food, Farms, & Solidarity: French Farmers Challenge Industrial Agriculture and Genetically Modified Crops*. Durham, NC: Duke University Press.
- Holmes, Douglas R. 1989. *Cultural Disenchantments: Worker Peasantries in Northeast Italy*. Princeton: Princeton University Press.
- Hoover, Elizabeth. 2017. *The River Is in Us: Fighting Toxics in a Mohawk Community*. Minneapolis: University of Minnesota Press.
- Iovino, Serenella, Enrico Cesaretti, and Elena Past, eds. 2018. *Italy and the Environmental Humanities: Landscapes, Natures, Ecologies*. Charlottesville: University of Virginia Press.
- Isenhour, Cyndi. 2010. "Building Sustainable Societies: A Swedish Case Study on the Limits of Reflexive Modernization." *American Ethnologist* 37 (3): 511–525.
- Jackson, Peter. 2015. *Anxious Appetites: Food and Consumer Culture*. London: Bloomsbury.
- Jacobsen, Eivind. 2004. "The Rhetoric of Food: Food as Nature, Commodity and Culture." In *The Politics of Food*, edited by Margaret E. Lien and Brigitte Nerlich, 59–78. Oxford: Berg.
- James, Alison. 1993. "Eating Green(s): Discourses of Organic Food." In *Environmentalism: The View from Anthropology*, edited by Kay Milton, 203–216. New York: Routledge.
- Jung, Yuseon, Jakob A. Klein, and Melissa L. Caldwell, eds. 2014. *Ethical Eating in the Postsocialist and Socialist World*. Berkeley: University of California Press.
- Kimura, Aya H. 2013. "Standards as Hybrid Forum: Comparison of the Post-Fukushima Radiation Standards by a Consumer Cooperative, the Private Sector, and the Japanese Government." *International Journal of Sociology of Agriculture & Food* 20 (1): 11–29.

- Kimura, Aya H. 2016. *Radiation Brain Moms and Citizen Scientists: The Gender Politics of Food Contamination after Fukushima*. Durham, NC: Duke University Press.
- Kirksey, Eben S., Nicholas Shapiro, and Maria Brodine. 2013. "Hope in Blasted Landscapes." *Social Science Information* 52 (2): 228–256.
- Koch, Shelley. L. 2012. *A Theory of Grocery Shopping: Food, Choice and Conflict*. London: Bloomsbury.
- Kusenbach, Margarethe. 2003. "Street Phenomenology: The Go-along as Ethnographic Research Tool." *Ethnography* 4 (3): 455–485.
- Lakoff, Andrew. 2008. "The Generic Biothreat, Or, How We Became Unprepared." *Cultural Anthropology* 23 (3): 399–428.
- Landrigan, Philip J., Richard Fuller, Nereus J. R. Acosta, et al. 2017. "The Lancet Commission on Pollution and Health." *Lancet* 391 (10119): 462–512.
- Latour, Bruno. 2004. *Politics of Nature: How to Bring the Sciences into Democracy* (translation Catherine Porter). Cambridge, MA: Harvard University Press.
- Latour, Bruno. 2017. *Facing Gaia: Eight Lectures on the New Climatic Regime* (translation Catherine Porter). Cambridge: Polity Press.
- Leitch, Alison. 2003. "Slow Food and the Politics of Pork Fat: Italian Food and European Identity." *Ethnos* 68 (4): 437–462.
- Lien, Margaret E. 2004. "Dogs, Whales and Kangaroos: Transnational Activism and Food Taboos." In *The Politics of Food*, edited by Margaret E. Lien and Brigitte Nerlich, 179–198. Oxford: Berg.
- Lien, Margaret E. 2015. *Becoming Salmon: Aquaculture and the Domestication of a Fish*. Berkeley: University of California Press.
- Lindenbaum, Shirley. 2001. "Kuru, Prions, and Human Affairs: Thinking about Epidemics." *Annual Review of Anthropology* 30: 363–85.
- Lipson, Juliene G. 2004. "Multiple Chemical Sensitivities: Stigma and Social Experiences." *Medical Anthropology Quarterly* 18 (2): 200–213.
- Littler, Jo. 2005. "Beyond the Boycott: Anti-consumerism, Cultural Change and the Limits of Reflexivity." *Cultural Studies* 19 (2): 227–252.
- Lock, Margaret. 2019. "Toxic Life in the Anthropocene." In *Exotic No More: Anthropology for the Contemporary World*, edited by Jeremy MacClancy, 223–240. Chicago: University of Chicago Press.
- Lyon, Sarah, Sara Ailshire, and Alexandra Sehon. 2014. "Fair Trade Consumption and the Limits to Solidarity." *Human Organization* 73 (2): 141–152.
- MacKendrick, Norah A. 2010. "Media Framing of Body Burdens: Precautionary Consumption and the Individualization of Risk." *Sociological Inquiry* 80 (1): 126–149.
- Mares, Teresa M. 2017. "Navigating Gendered Labor and Local Food: A Tale of Working Mothers in Vermont." *Food and Foodways* 25 (3): 177–192.
- Marx, Karl. 1867/1990. *Capital: A Critique of Political Economy, Vol. 1*. London: Penguin.
- McIntosh, Alex and Mary Zey. 1998. "Women as Gatekeepers." In *Food and Gender: Identity and Power*, edited by Carole Counihan and Steven L. Kaplan, 132–153. Amsterdam: Harwood Academic Publishers.
- McNeill, John R. and Peter Engelke. 2014. *The Great Acceleration: An Environmental History of the Anthropocene Since 1945*. Cambridge, MA: Harvard University Press.
- Meneley, Anne. 2004. "Extra Virgin Olive Oil and Slow Food." *Anthropologica* 46 (2): 165–176.
- Meneley, Anne. 2018. "Consumerism." *Annual Review of Anthropology* 47: 117–32.
- Miller, Daniel. 2012. *Consumption and its Consequences*. Cambridge: Polity Press.
- Molé, Noelle J. 2012. *Labor Disorders in Neoliberal Italy: Mobbing, Well-Being, and the Workplace*. Bloomington: Indiana University Press.
- Moore, Amelia. 2015. "Anthropocene Anthropology: Reconceptualising Contemporary Global Change." *Journal of the Royal Anthropological Institute* (N.S.) 22: 27–46.
- Munn, Nancy. 1986. *The Fame of Gawa: A Symbolic Study of Value Transformation in a Massim (Papua New Guinea) Society*. Cambridge: Cambridge University Press.

- Murphy, Michelle. 2006. *Sick Building Syndrome and the Problem of Uncertainty: Environmental Politics, Technoscience, and Women Workers*. Durham, NC: Duke University Press.
- Nestle, Marion. 2010. *Safe Food: The Politics of Food Safety*. Berkeley: University of California Press.
- Nomisma. 2019. Osservatorio SANA (available at <http://www.sana.it/iniziativa/osservatorio-sana/1556.html>).
- Nonini, Donald M. 2013. "The Local-food Movement and the Anthropology of Global Systems." *American Ethnologist* 40 (2): 267–275.
- Okura Gagné, Nana. 2011. "Eating Local in a U.S. City: Reconstructing 'Community'—a Third Place—in a Global Neoliberal Economy." *American Ethnologist* 38 (2): 281–293.
- Orlando, Giovanni. 2011. "Sustainable Food vs. Unsustainable Politics in the City of Palermo: The Case of an Organic Farmer's Market." *City & Society* 23 (2): 173–191.
- Orlando, Giovanni. 2018a. "From the Risk Society to Risk Practice: Organic Food, Embodiment and Modernity in Sicily." *Food, Culture & Society* 21 (2): 144–163.
- Orlando, Giovanni. 2018b. "Offsetting Risk: Organic Food, Pollution and the Transgression of Spatial Boundaries." *Culture, Agriculture, Food and Environment* 40 (1): 45–54.
- Orlando, Giovanni. 2019. "Cultures of Sustainability in the Anthropocene: Understanding Organic Food in Palermo." In *Food and Sustainability in the Twenty-first Century: Cross-Disciplinary Perspectives*, edited by Paul Collinson, Iain Young, Lucy Antal, et al., 71–81. Oxford: Berghahn.
- Orzech, Kathryn M. and Mark Nichter. 2008. "From Resilience to Resistance: Political Ecological Lessons from Antibiotic and Pesticide Resistance." *Annual Review of Anthropology* 37: 267–82.
- Palsson, Gisli, Bronislaw Szerszynski, Sverker Sörlin, et al. 2013. "Reconceptualizing the 'Anthropos' in the Anthropocene: Integrating the Social Sciences and Humanities in Global Environmental Change Research." *Environmental Science & Policy* 28: 3–13.
- Paltrinieri, Roberta and Stefano Spillare. 2015. *L'Italia del biologico: un fenomeno sociale, dal campo alla città* [Organic Italy: A Social Phenomenon, from the Field to the City]. Milano: Edizioni Ambiente.
- Pandolfi, Mariella. 1990. "Boundaries inside the Body: Women's Sufferings in Southern Peasant Italy." *Culture, Medicine and Psychiatry* 14 (2): 255–273.
- Parkins, Wendy and Geoffrey Craig. 2006. *Slow Living*. Oxford: Berg.
- Paxson, Heather. 2008. "Post-Pasteurian Cultures: The Microbiopolitics of Raw-Milk Cheese in the United States." *Cultural Anthropology* 23 (1): 15–47.
- Paxson, Heather. 2013. *The Life of Cheese: Crafting Food and Value in America*. Berkeley: University of California Press.
- Petrini, Carlo. 2013. *Slow Food Nation: Why Our Food Should Be Good, Clean, and Fair*. New York: Rizzoli.
- Petryna, Adriana. 2002. *Life Exposed: Biological Citizens after Chernobyl*. Princeton: Princeton University Press.
- Petryna, Adriana. 2015. "What is a Horizon? Navigating Thresholds in Climate Change Uncertainty." In *Modes of Uncertainty: Anthropological cases*, edited by Limor Samimian-Darash and Paul Rabinow, 147–164. Chicago: University of Chicago Press.
- Pink, Sarah. 2012. *Situating Everyday Life: Practices and Places*. London: Sage.
- Povinelli, Elizabeth A. 2016. *Geontologies: A Requiem to Late Liberalism*. Durham, NC: Duke University Press.
- Pratt, Jeff. 1994. *The Rationality of Rural Life: Economic and Cultural Change in Tuscany*. Amsterdam: Harwood Academic Publishers.
- Pratt, Jeff. 2007. "Food Values: The Local and the Authentic." *Critique of Anthropology* 27 (3): 285–300.
- Pratt, Jeff. 2009. "Incorporation and Resistance: Analytical Issues in the Conventionalization Debate and Alternative Food Chains." *Journal of Agrarian Change* 9 (2): 155–174.
- Raffaetà, Roberta. 2013. "Allergy Narratives in Italy: 'Naturalness' in the Social Construction of Medical Pluralism." *Medical Anthropology* 32 (2): 126–144.

- Rakopoulos, Theodoros. 2014. "Food Activism and Antimafia Cooperatives in Contemporary Sicily." In *Food Activism: Agency, Democracy and Economy*, edited by Carole Counihan and Valeria Siniscalchi, 113–128. London: Bloomsbury.
- Rakopoulos, Theodoros. 2017. *From Clans to Coops: Confiscated Mafia Land in Sicily*. Oxford: Berghahn.
- Reno, Joshua. 2011. "Beyond Risk: Emplacement and the Production of Environmental Evidence." *American Ethnologist* 38 (3): 516–530.
- Rodman, Sarah O., Anne M. Palmer, Drew A. Zachary, et al. 2014. "'They Just Say Organic Food Is Healthier': Perceptions of Healthy Food among Supermarket Shoppers in Southwest Baltimore." *Culture, Agriculture, Food and Environment* 36 (2): 83–92.
- Rosenberger, Nancy. 2016. "Japanese Organic Farmers: Strategies of Uncertainty after the Fukushima Disaster." *Ethnos* 81 (1): 1–24.
- Salkeld, Ellen J. 2005. "Holistic Physicians' Clinical Discourse on Risk: An Ethnographic Study." *Medical Anthropology* 24 (4): 325–347.
- Samimian-Darash, Libor and Paul Rabinow, eds. 2015. *Modes of Uncertainty: Anthropological Cases*. Chicago: University of Chicago Press.
- Sayre, Nathan F. 2012. "The Politics of the Anthropogenic." *Annual Review of Anthropology* 41: 57–70.
- Schneider, Jane and Peter Schneider. 1976. *Culture and Political Economy in Western Sicily*. New York: Academic Press.
- Schösler, Hanna, Joop de Boer, and Jan J. Boersema. 2013. "The Organic Food Philosophy: A Qualitative Exploration of the Practices, Values, and Beliefs of Dutch Organic Consumers Within a Cultural–Historical Frame." *Journal of Agricultural and Environmental Ethics* 26 (2): 439–460.
- Seshia Galvin, Shaila. 2018. "The Farming of Trust: Organic Certification and the Limits of Transparency in Uttarakhand, India." *American Ethnologist* 45 (4): 495–507.
- Shapiro, Nicholas. 2015. "Attuning to the Chemosphere: Domestic Formaldehyde, Bodily Reasoning, and the Chemical Sublime." *Cultural Anthropology* 30 (3): 368–393.
- Shotwell, Alexis. 2016. *Against Purity: Living Ethically in Compromised Times*. Minneapolis: University of Minnesota Press.
- Shove, Elisabeth, Frank Trentmann, and Richard Wilk, eds. 2009. *Time, Consumption and Everyday Life: Practice, Materiality and Culture*. Oxford: Berg.
- Silverman, Sydel. 1975. *Three Bells of Civilization: The Life of an Italian Hill Town*. New York: Columbia University Press.
- Singer, Merrill and Hans Baer, eds. 2009. *Killer Commodities: Public Health and the Corporate Production of Harm*. Lanham: AltaMira Press.
- Siniscalchi, Valeria. 2019. *Slow Food: The Economy and Politics of a Global Movement*. London: Bloomsbury.
- Siniscalchi, Valeria and Krista Harper, eds. 2019. *Food Values in Europe*. London: Bloomsbury.
- Skrydstrup, Martin and Hyun-Gwi Park, eds. 2019. "Special Symposium on Agri-cultures in the Anthropocene." *Nature and Culture* 14 (3): 229–331.
- Som Castellano, Rebecca L. 2015. "Alternative Food Networks and Food Provisioning as a Gendered act." *Agriculture and Human Values* 32 (3): 461–474.
- Stassart, Pierre and Sarah J. Whatmore. 2003. "Metabolising Risk: Food Scares and the Un/re-making of Belgian Beef." *Environment and Planning A* 35 (3): 449–462.
- Stoler, Ann L., ed. 2013. *Imperial Debris: On Ruins and Ruination*. Durham, NC: Duke University Press.
- Sternsdorff-Cisterna, Nicholas. 2015. "Food after Fukushima: Risk and Scientific Citizenship in Japan." *American Anthropologist* 117 (3): 455–467.
- Stewart, Kathleen. 2007. *Ordinary Affects*. Durham, NC: Duke University Press.
- Sutton, David. 2014. *Secrets from the Greek Kitchen: Cooking, Skill, and Everyday Life on an Aegean Island*. Berkeley: University of California Press.
- Sutton, David. 2018. "Cooking in Theory: Risky Events in the Structure of the Conjuncture." *Anthropological Theory* 18 (1): 81–105.

- Szasz, Andrew. 2007. *Shopping Our Way to Safety: How We Changed from Protecting the Environment to Protecting Ourselves*. Minneapolis: University of Minnesota Press.
- Taussig, Karen-Sue. 2004. "Bovine Abominations: Genetic Culture and Politics in the Netherlands." *Cultural Anthropology* 19 (3): 305–336.
- Tracy, Megan. 2016. "Multimodality, Transparency, and Food Safety in China." *PoLAR* 39 (1): 34–53.
- Trubek, Amy. 2008. *The Taste of Place: A Cultural Journey into Terroir*. Berkeley: University of California Press.
- Tsing, Anna L. 2015. *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins*. Princeton: Princeton University Press.
- Tsing, Anna, Heather Swanson, Elaine Gan, and Nils Bubandt, eds. 2017. *Arts of Living on a Damaged Planet*. Minneapolis: University of Minnesota Press.
- Vedwan, Neeraj. 2007. "Pesticides in Coca-Cola and Pepsi: Consumerism, Brand Image, and Public Interest in a Globalizing India." *Cultural Anthropology* 22 (4): 659–684.
- Viatori, Maximillian. 2019. "Uncertain Risks: Salmon Science, Harm, and Ignorance in Canada." *American Anthropologist* 121 (2): 325–337.
- Vine, Michael. 2018. "Learning to Feel at Home in the Anthropocene: From State of Emergency to Everyday Experiments in California's Historic Drought." *American Ethnologist* 45 (3): 405–416.
- Warde, Alan. 2016. *The Practice of Eating*. Cambridge: Polity Press.
- Weiss, Brad. 2016. *Real Pigs: Shifting Values in the Field of Local Pork*. Durham, NC: Duke University Press.
- Whitaker, Elizabeth D. 2003. "The Idea of Health: History, Medical Pluralism, and the Management of the Body in Emilia-Romagna, Italy." *Medical Anthropology Quarterly* 17 (3): 348–375.
- Wilk, Richard. 2006. "Bottled Water: The Pure Commodity in the Age of Branding." *Journal of Consumer Culture* 6 (3): 303–325.
- Wilk, Richard. 2016. "Is a Sustainable Consumer Culture Possible? In *Anthropology and Climate Change: From Actions to Transformations*, edited by Susan A. Crate and Mark Nuttall, 301–318. New York: Routledge.
- Willett, Walter, Johan Rockström, Brent Loken, et al. 2019. "Food in the Anthropocene: The EAT–Lancet Commission on Healthy Diets from Sustainable Food Systems." *Lancet* 393 (10170): 447–492.
- Williams, Raymond. 1973. *The Country and the City*. London: Chatto and Windus.
- Wurgaft, Benjamin A. 2019. *Meat Planet: Artificial Flesh and the Future of Food*. Berkeley: University of California Press.