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EOZIKO - STERLING MATA

Food occupies a seemingly mundane position in all our lives, yet the ways we think about shopping, cooking and eating are actually intensely reflexive. The daily pick and mix of our eating habits is one way we experience spatial scale. From the relationship of our food intake to our body-shape, to the impact of our tastes upon global food-production regimes, we all read food consumption as a practice which impacts on our sense of place. Drawing on anthropological, sociological and cultural readings of food consumption, as well as empirical material on shopping, cooking, food technology and the food media, this book demonstrates the importance of space and place in identity formation. We all think place (and) identity through food - we are where we eat!

Explores the anthropological connections between various eating habits and human behavior, with such intriguing examples and Bantu society's dependence on beer and the Chinese culture's avoidance of milkshakes

This volume offers new insights into food and culture. Food habits, preferences, and taboos are partially regulated by ecological and material factors - in other words, all food systems are structured and given particular functioning mechanisms by specific societies and cultures, either according to totemic, sacrificial, hygienic-rationalist, aesthetic, or other symbolic logics. This provides much "food for thought". The famous expression has never been so appropriate: not only do cultures develop unique practices for the production, treatment and consumption of food, but such practices inevitably end up affecting food-related aspects and spheres that are generally perceived as objectively and materially defined. This book explores such dynamics drawing on various theoretical approaches and analytical methodologies, thus enhancing the cultural reflection on food and, at the same time, helping us see how the study of food itself can help us understand better what we call "culture". It

will be of interest to anthropologists, philosophers, semioticians and historians of food.

This enlightening collection of essays from expert scholars examines the idea of food nomadism and food nomads. Looking at the role of mobility and the influence of food manufacturers and related industries, they reveal the complexities of this intriguing subject.

As we taste, chew, swallow, digest, and excrete, our foods transform us, while our eating, in its turn, affects the wider earthly environment. In *Eating in Theory* Anne-Marie Mol takes inspiration from these transformative entanglements to rethink what it is to be human. Drawing on fieldwork at food conferences, research labs, health care facilities, restaurants, and her own kitchen table, Mol reassesses the work of authors such as Hannah Arendt, Maurice Merleau-Ponty, Hans Jonas, and Emmanuel Levinas. They celebrated the allegedly unique capability of humans to rise above their immediate bodily needs. Mol, by contrast, appreciates that as humans we share our fleshy substance with other living beings, whom we cultivate, cut into pieces, transport, prepare, and incorporate—and to whom we leave our excesses. This has far-reaching philosophical consequences. Taking human eating seriously suggests a reappraisal of being as transformative, knowing as entangling, doing as dispersed, and relating as a matter of inescapable dependence.

Food - its cultivation, preparation and communal consumption - has long been considered a form of cultural heritage. A dynamic, living product, food creates social bonds as it simultaneously marks off and maintains cultural difference. In bringing together anthropologists, historians and other scholars of food and heritage, this volume closely examines the ways in which the cultivation, preparation, and consumption of food is used to create identity claims of 'cultural heritage' on local, regional, national and international scales. Contributors explore a range of themes, includ-

ing how food is used to mark insiders and outsiders within an ethnic group; how the same food's meanings change within a particular society based on class, gender or taste; and how traditions are 'invented' for the revitalization of a community during periods of cultural pressure. Featuring case studies from Europe, Asia and the Americas, this timely volume also addresses the complex processes of classifying, designating, and valorizing food as 'terroir,' 'slow food,' or as intangible cultural heritage through UNESCO. By effectively analyzing food and foodways through the perspectives of critical heritage studies, this collection productively brings two overlapping but frequently separate theoretical frameworks into conversation.

The preparation, serving and eating of food are common features of all human societies, and have been the focus of study for numerous anthropologists - from Sir James Frazer onwards - from a variety of theoretical and empirical perspectives. It is in the context of this previous anthropological work that Jack Goody sets his own observations on cooking in West Africa. He criticises those approaches which overlook the comparative historical dimension of culinary, and other, cultural differences that emerge in class societies, both of which elements he particularly emphasises in this book. The central question that Professor Goody addresses here is why a differentiated 'haute cuisine' has not emerged in Africa, as it has in other parts of the world. His account of cooking in West Africa is followed by a survey of the culinary practices of the major Eurasian societies throughout history - ranging from Ancient Egypt, Imperial Rome and medieval China to early modern Europe - in which he relates the differences in food preparation and consumption emerging in these societies to differences in their socio-economic structures, specifically in modes of production and communication. He concludes with an examination of the world-wide rise of 'industrial food' and its impact on Third World societies, showing

that the ability of the latter to resist cultural domination in food, as in other things, is related to the nature of their pre-existing socio-economic structures. The arguments presented here will interest all social scientists and historians concerned with cultural history and social theory.

With studies of China, India, West Africa, South America and Europe, this book provides a global perspective on food consumption in the modern world. Combining ethnographic, historical and comparative analyses, the volume celebrates the contributions of Jack Goody to the anthropology of food.

Anthropologists training to do fieldwork in far-off, unfamiliar places prepare for significant challenges with regard to language, customs, and other cultural differences. However, like other travelers to unknown places, they are often unprepared to deal with the most basic and necessary requirement: food. Although there are many books on the anthropology of food, *Adventures in Eating* is the first intended to prepare students for the uncomfortable dining situations they may encounter over the course of their careers. Whether sago grubs, jungle rats, termites, or the pungent durian fruit are on the table, participating in the act of sharing food can establish relationships vital to anthropologists' research practices and knowledge of their host cultures. Using their own experiences with unfamiliar-and sometimes unappealing-food practices and customs, the contributors explore such eating moments and how these moments can produce new understandings of culture and the meaning of food beyond the immediate experience of eating it. They also address how personal eating experiences and culinary dilemmas can shape the data and methodologies of the discipline. The main readership of *Adventures in Eating* will be students in anthropology and other scholars, but the explosion of food media gives the book additional appeal for fans of *No Reservations* and *Bizarre Foods* on the Travel Channel.

Why are human food habits so diverse? Why do Americans recoil at the thought of dog meat? Jews and Moslems, pork? Hindus, beef? Why do Asians abhor milk? In *Good to Eat*, best-selling author Marvin Harris leads readers on an informative detective adventure to solve the world's major food puzzles. He explains the diversity of the world's gastronomic customs, demonstrating that what appear at first glance to be irrational food tastes turn out really to have been shaped by practical, economic, or political necessity. In addition, his smart and spirited treatment

sheds wisdom on such topics as why there has been an explosion in fast food, why history indicates that it's bad to eat people but good to kill them, and why children universally reject spinach. *Good to Eat* is more than an intellectual adventure in food for thought. It is a highly readable, scientifically accurate, and fascinating work that demystifies the causes of myriad human cultural differences.

From ingredients and recipes to meals and menus across time and space, *Eating Culture* is a highly engaging overview that illustrates the important role that anthropology and anthropologists have played in understanding food, as well as the key role that food plays in the study of culture. The new edition, now with a full-color interior, introduces discussions about nomadism, commercializing food, food security, and ethical consumption, including treatment of animals and the long-term environmental and health consequences of meat consumption. "Grist to the Mill" sections at the end of each chapter provide further readings and "Food for Thought" case studies and exercises help to highlight anthropological methods and approaches. By considering the concept of cuisine and public discourse, this practical guide brings order and insight to our changing relationship with food.

An international team of contributors present cross-disciplinary perspectives on food preferences and tastes, showing the common themes of these fundamentals of human existence. A comprehensive introduction outlines the themes and the links between them.

The term 'Anthropology of Food' has become an accepted abbreviation for the study of anthropological perspectives on food, diet and nutrition, an increasingly important subdivision of anthropology that encompasses a rich variety of perspectives, academic approaches, theories, and methods. Its multi-disciplinary nature adds to its complexity. This is the first publication to offer guidance for researchers working in this diverse and expanding field of anthropology.

Everyone eats, but rarely do we investigate why we eat what we eat. Why do we love spices, sweets, coffee? How did rice become such a staple food throughout so much of eastern Asia? *Everyone Eats* examines the social and cultural reasons for our food choices and provides an explanation of the nutritional reasons for why humans eat what they do, resulting in a unique cultural and biological approach to the topic. E. N. Anderson explains the economics of food in the globalization era; food's relationship to religion, medicine,

and ethnicity; and offers suggestions on how to end hunger, starvation, and malnutrition. This thoroughly updated Second Edition incorporates the latest food scholarship, most notably recognizing the impact of sustainable eating advocacy and the state of food security in the world today. Anderson also brings more insight than ever before into the historical and scientific underpinnings of our food customs, fleshing this out with fifteen new and original photographs from his own extensive fieldwork. A perennial classic in the anthropology of food, *Everyone Eats* feeds our need to understand human ecology by explaining the ways that cultures and political systems structure the edible environment.

Named a Choice Outstanding Academic Title of the Year 2017 This Handbook features 20 original essays by leading figures in the discipline, which examine traditional areas of research as well as cutting-edge areas of inquiry. Divided into three parts – Food, Self and Other; Food Security, Nutrition and Food Safety; Food as Craft, Industry and Ethics – the book covers topics such as identity, commensality, locality, migration, ethical consumption, artisanal foods and children's food. Each chapter features rich ethnography alongside wider analysis of the subject. Internationally renowned scholars offer insights into their core areas of specialty including Michael Herzfeld on culinary stereotypes, David Sutton on how to conduct an anthropology of cooking, Johan Pottier on food insecurity and Melissa L. Caldwell on practising food anthropology. Now available in paperback, this is a field-defining survey of the area and its key themes. A new afterword by Cristina Grasseni adds a reflection on the original essays and how the field has continued to develop.

Food preparation, consumption, and exchange are eminently social practices, and experiencing another cuisine often provides our first encounter with a different culture. This volume presents fascinating essays about cooking, eating, and sharing food, by anthropologists working in many parts of the world, exploring what they learned by eating with others. These are accounts of specific experiences - of cooking in Mombasa, shopping for organic produce in Vienna, eating vegetarian in Vietnam, raising and selling chickens in Hong Kong, and of refugees subsisting on food aid. With a special focus on the experience and challenge of ethnographic fieldwork, the essays cover a wide range of topics in food studies and anthropology, including food safety and food security, cultural diversity and globalization, colonial histories and contemporary identities, and changing ecological, social, and political relations

across cultures. *Food: Ethnographic Encounters* offers readers a broad view of the vibrancy of local and global food cultures, and provides an accessible introduction to both food studies and contemporary ethnography.

What are the factors that govern our food choices at the beginning of the 21st century? Obvious answers to this question would point to social and cultural habits, but the issue is far more complex than this. Changes in national and international economies, the end of political regimes, migration, but also micro-events such as retirement, the birth of a child, varying school times and seasons, or innovations in industrial design, these are all potential factors that may generate a transformation of family eating habits. The meso- and micro-social levels are deeply intertwined in everyday life, and this book focuses on the connections between the two levels and on how they merge and overlap in the creation of new eating habits. In this book the reader will find scholars who analyse how families and households experiment, circumvent and appropriate technical, political, and social modifications in their family food situations, and how they create freedom and innovation under constraint. Grounded in strong ethnographic field research in several countries (Belgium, France, Italy, Norway, Romania, South-Africa), this book is also a contribution to the use of qualitative methods within the domestic space. It will be a welcome source of information for researchers and students in the fields of anthropology and sociology, for industrial designers and for any reader interested in studying social changes from the perspective of food practices.

Historically, few topics have attracted as much scholarly, professional, or popular attention as food and eating—as one might expect, considering the fundamental role of food in basic human survival. Almost daily, a new food documentary, cooking show, diet program, food guru, or eating movement arises to challenge yesterday's dietary truths and the ways we think about dining. This work brings together voices from a wide range of disciplines, providing a fascinating feast of scholarly perspectives on food and eating practices, contemporary and historic, local and global. Nineteen essays cover a vast array of food-related topics, including the ever-increasing problems of agricultural globalization, the contemporary mass-marketing of a formerly grassroots movement for organic food production, the Food Network's successful mediation of social class, the widely popular phenomenon of professional competi-

tive eating and current trends in "culinary tourism" and fast food advertising. Instructors considering this book for use in a course may request an examination copy here.

"Proust's famous madeleine captures the power of food to evoke some of our deepest memories. Why does food hold such power? What does the growing commodification and globalization of food mean for our capacity to store the past in our meals—in the smell of olive oil or the taste of a fresh-cut fig? This book offers a theoretical account of the interrelationship of culture, food and memory. Sutton challenges and expands anthropology's current focus on issues of embodiment, memory and material culture, especially in relation to transnational migration and the flow of culture across borders and boundaries. The Greek island of Kalymnos in the eastern Aegean, where Islanders claim to remember meals long past—both humble and spectacular—provides the main setting for these issues, as well as comparative materials drawn from England and the United States. Despite the growing interest in anthropological accounts of food and in the cultural construction of memory, the intersection of food with memory has not been accorded sustained examination. Cultural practices of feasting and fasting, global flows of food as both gifts and commodities, the rise of processed food and the relationship of orally transmitted recipes to the vast market in speciality cookbooks tie traditional anthropological mainstays such as ritual, exchange and death to more current concerns with structure and history, cognition and the 'anthropology of the senses'. Arguing for the crucial role of a simultaneous consideration of food and memory, this book significantly advances our understanding of cultural processes and reformulates current theoretical preoccupations."—Bloomsbury Publishing.

A classic text about the social study of food, this is the first English language edition of Jean-Pierre Poulain's seminal work. Tracing the history of food scholarship, *The Sociology of Food* provides an overview of sociological theory and its relevance to the field of food. Divided into two parts, Poulain begins by exploring the continuities and changes in the modern diet. From the effect of globalization on food production and supply, to evolving cultural responses to food – including cooking and eating practices, the management of consumer anxieties, and concerns over obesity and the medicalization of food – the first part examines how changing food practices have shaped and are shaped by wider social trends. The second part provides an overview of the emergence of

food as an academic focus for sociologists and anthropologists. Revealing the obstacles that lay in the way of this new field of study, Poulain shows how the discipline was first established and explains its development over the last forty years. Destined to become a key text for students and scholars, *The Sociology of Food* makes a major contribution to food studies and sociology. This edition features a brand new chapter focusing on the development of food studies in the English-speaking world and a preface, specifically written for the edition.

Food has played a major role in funerary and memorial practices since the dawn of the human race. In the ancient Roman world, for example, it was common practice to build channels from the tops of graves into the crypts themselves, and mourners would regularly pour offerings of food and drink into these conduits to nourish the dead while they waited for the afterlife. Funeral cookies wrapped with printed prayers and poems meant to comfort mourners became popular in Victorian England; while in China, Japan, and Korea, it is customary to offer food not only to the bereaved, but to the deceased, with ritual dishes prepared and served to the dead. *Dying to Eat* is the first interdisciplinary book to examine the role of food in death, bereavement, and the afterlife. The contributors explore the phenomenon across cultures and religions, investigating topics including tombstone rituals in Buddhism, Catholicism, and Shamanism; the role of death in the Moroccan approach to food; and the role of funeral casseroles and church cookbooks in the Southern United States. This innovative collection not only offers food for thought regarding the theories and methods behind these practices but also provides recipes that allow the reader to connect to the argument through material experience. Illuminating how cooking and corpses both transform and construct social rituals, *Dying to Eat* serves as a fascinating exploration of the foodways of death and bereavement.

Food and eating has always been endowed with meanings. It is one of the most visible and important symbols of identity and difference, uniting the members of a community and segregating them from other communities. This inclusion and exclusion can be observed not only in what they eat or what they are known to eat, but also how they eat, how they prepare and serve their food, and what happens after food is taken. The study of food politics and questions of identity and difference can, therefore, be a means of understanding the underlying social relations in any culture and

its quiescent philosophy. This ethnographic work discusses the politics inherent in food among the Garos of Assam (India) and Bangladesh. In these two areas, they live as a minority, and with and in the peripheries of a dominant non-Garo culture. Thus, this book examines the ways in which Garos conceptualize themselves and the 'other' world through the microcosm of food – the most important need of all. It discusses, among other topics, how the concepts of Garo food versus non-Garo food find fruition in social reality and collective memory, as an identity marker.

Introduction : The Social Life of Food -- Part I. Laying the Groundwork -- Framing Food Investigation -- The Practices of a Meal in Society -- Part II. Current Food Studies in Archaeology -- The Archaeological Study of Food Activities -- Food Economics -- Food Politics : Power and Status - - Part III. Food and Identity : The Potentials of Food Archaeology -- Food in the Construction of Group Identity -- The Creation of Personal Identity : Food, Body and Personhood -- Food Creates Society

From remote antiquity to contemporary contexts, food and the 'stuff' of food remains central to people's daily experiences as well as their sense and expression of identity. This volume explores the materiality of foodstuffs past and present, examining humanity's intriguingly complex relationships with, and experiences of, food. The book also makes a fresh contribution to our understanding of materiality through a novel focus on material culture, analysing objects used to prepare, wrap, serve and consume food and the tactile experiences involved in its production and consumption. Considering a wide range of cultures, spanning from ancient China to modern-day Kenya, this broad collection of interdisciplinary chapters reveal the multiple interplays between foods, bodies, material worlds, rituals and embodied knowledge that emerge from these encounters and which, in turn, shape the material culture of food. Exploring the Materiality of Food 'Stuffs' makes an important contribution to this burgeoning field and will be of interest to archaeologists and anthropologists working in the key area of food research.

The Anthropology of Food and Body explores the way that making, eating, and thinking about food reveal culturally determined gender-power relations in diverse societies. This book brings feminist and anthropological theories to bear on these provocative issues and will interest anyone investigating the relationship between food, the body, and cultural notions of gender.

Food represents an unalienable component of everyday life, encompassing different spheres and moments. What is more, in contemporary societies, migration, travel, and communication incessantly expose local food identities to global food alterities, activating interesting processes of transformation that continuously reshape and redefine such identities and alterities. Ethnic restaurants fill up the streets we walk, while in many city markets and supermarkets local products are increasingly complemented with spices, vegetables, and other foods required for the preparation of exotic dishes. Mass and new media constantly provide exposure to previously unknown foods, while "fusion cuisines" have become increasingly popular all over the world. But what happens to food and food-related habits, practices, and meanings when they are carried from one food-sphere to another? What are the main elements involved in such dynamics? And which theoretical and methodological approaches can help in understanding such processes? These are the main issues addressed by this book, which explores both the functioning logics and the tangible effects of one of the most important characteristics of present-day societies: eating the Other.

In this stunningly original book, Richard Wrangham argues that it was cooking that caused the extraordinary transformation of our ancestors from apelike beings to *Homo erectus*. At the heart of *Catching Fire* lies an explosive new idea: the habit of eating cooked rather than raw food permitted the digestive tract to shrink and the human brain to grow, helped structure human society, and created the male-female division of labour. As our ancestors adapted to using fire, humans emerged as "the cooking apes". Covering everything from food-labelling and overweight pets to raw-food faddists, *Catching Fire* offers a startlingly original argument about how we came to be the social, intelligent, and sexual species we are today. "This notion is surprising, fresh and, in the hands of Richard Wrangham, utterly persuasive ... Big, new ideas do not come along often in evolution these days, but this is one." -Matt Ridley, author of *Genome*

Food and eating practices are central to current sociological and anthropological concerns about the body, health, consumption, and identity. This study explores the importance of these themes as they intersect with processes of globalization and cultural production within a specific group of consumers, British Sh'ite Iranians. Through the analysis of the consumption practices of this particular migrant group, this book illustrates how both the nutrition-

al value and symbolic significance of food contribute to its health-giving properties and how gender and ethnic identities are preformed and reinforced through the medium of food-work in public and private spheres. At the same time, as this study demonstrates, migration modifies and transfigures such identities and produces hybrid cultures and cuisines. Lynn Harbottle is a medical anthropologist and nutritionist, with a particular interest in the food habits and health of ethnic minorities in Britain. She was awarded the Frankenberg prize for her Masters dissertation on which this book is based.

Traditional food studies textbooks tend to emphasize theoretical concepts and text-based approaches. Yet food is sensory, tactile, and experiential. *Food Studies: A Hands-on Guide* is the first book to provide a practical introduction to food studies. Offering a unique, innovative approach to learning and teaching, Willa Zhen presents creative hands-on activities that can easily be done in a traditional classroom – without the need for a student kitchen. Major theories and key concepts in food studies are covered in an engaging, tangible way, alongside topics such as food production, consumption, technology, identity and culture, and globalization. A fantastic resource for supporting student engagement and learning, the book features: - practical activities, such as grinding grains to learn about the importance of food technology; working with restaurant menus to understand changes in food trends, tastes, and ingredients; writing food poetry; and many more - pedagogical features such as learning objectives, discussion questions, suggested readings, and a glossary - a companion website offering lesson plans, worksheets, and links to additional resources. This is the perfect introduction for students of food studies, anthropology of food, food geography, food hospitality, sociology of food, food history, and gastronomy.

Everyday, millions of people eat earth, clay, nasal mucus, and similar substances. Yet food practices like these are strikingly understudied in a sustained, interdisciplinary manner. This book aims to correct this neglect. Contributors, utilizing anthropological, nutritional, biochemical, psychological and health-related perspectives, examine in a rigorously comparative manner the consumption of foods conventionally regarded as inedible by most Westerners. This book is both timely and significant because nutritionists and health care professionals are seldom aware of anthropological information on these food practices, and vice versa. Ranging across diversity of

disciplines Consuming the Inedible surveys scientific and local views about the consequences - biological, mineral, social or spiritual - of these food practices, and probes to what extent we can generalize about them.

Due to its centrality in human activities, food is a meaningful object that necessarily participates in any cultural, social and ideological construction and its qualification as 'traditional' is a politically laden value. This book demonstrates that traditionality as attributed to foods goes beyond the notions of heritage and authenticity under which it is commonly formulated. Through a series of case studies from a global range of cultural and geographical areas, the book explores a variety of contexts to reveal the complexity behind the attribution of the term 'traditional' to food. In particular, the volume demonstrates that the definitions put forward by programmes such as TRUEFOOD and EuroFIR (and subsequently adopted by organisations including FAO), which have analysed the perception of traditional foods by individuals, do not adequately reflect this complexity. The concept of tradition being deeply ingrained culturally, socially, politically and ideologically, traditional foods resist any single definition. Chapters analyse the processes of valorisation, instrumentalisation and reinvention at stake in the construction and representation of a food as traditional. Overall the book offers fresh perspectives on topics including definition and regulation, nationalism and identity, and health and nutrition, and will be of interest to students and researchers of many disciplines including anthropology, sociology, politics and cultural studies.

This book explores changes in eating habits in African, Latin American and Asian cities. It reveals—through studies on city dwellers' food practices and representations—the inadequacy of an analytical approach to these changes in terms of West-

ernization, standardization, transition or convergence towards a widely applicable model. Surveys conducted in cities of the Global South revealed that city dwellers are inventing new forms of eating based on a multitude of local and/or exogenous sources.

Drawing on ethnography conducted in Israel since the late 1990s, *Food and Power* considers how power is produced, reproduced, negotiated, and subverted in the contemporary Israeli culinary sphere. Nir Avieli explores issues such as the definition of Israeli cuisine, the ownership of hummus, the privatization of communal Kibbutz dining rooms, and food at a military prison for Palestinian detainees to show how cooking and eating create ambivalence concerning questions of strength and weakness and how power and victimization are mixed into a sense of self-justification that maintains internal cohesion among Israeli Jews.

The dramatic increase in all things food in popular and academic fields during the last two decades has generated a diverse and dynamic set of approaches for understanding the complex relationships and interactions that determine how people eat and how diet affects culture. These volumes offer a comprehensive reference for students and established scholars interested in food and nutrition research in Nutritional and Biological Anthropology, Archaeology, Socio-Cultural and Linguistic Anthropology, Food Studies and Applied Public Health.

We often hear that selves are no longer formed through producing material things at work, but by consuming them in leisure, leading to 'meaningless' modern lives. This important book reveals the cultural shift to be more complex, demonstrating how people in postindustrial societies strive to form meaningful and moral selves through both the consumption and production of material culture in leisure. Focusing on the

material culture of food, the book explores these theoretical questions through an ethnography of those individuals for whom food is central to their self: 'foodies'. It examines what foodies do, and why they do it, through an in-depth study of their lived experiences. The book uncovers how food offers a means of shaping the self not as a consumer but as an amateur who engages in both the production and consumption of material culture and adopts a professional approach which reveals the new moralities of productive leisure in self-formation. The chapters examine a variety of practices, from fine dining and shopping to cooking and blogging, and include rare data on how people use media such as cookbooks, food television, and digital food media in their everyday life. This book is ideal for students, scholars, and anyone interested in the meaning of food in modern life.

"This anthology contains presentations given at the symposium 'Food, Symbols and Everyday-life' arranged in Denmark in September 1990. The study of food and eating involves many perspectives: sociological, anthropological, psychological as well as ethnological, historical and other perspectives in the field of the humanities. This may reflect food as a very basic matter, a matter that all of us are confronted with as individuals several times a day; for some of us as something to consume, for others as something to organize. Food has been dealt with only fleetingly in Nordic social research. New and interesting theoretical possibilities may emerge from focusing more thoroughly on this relatively unexplored area of human life."--Back of dust jacket.

The Second Edition of Ken Guest's *Cultural Anthropology: A Toolkit for a Global Age* covers the concepts that drive cultural anthropology by showing that now, more than ever, global forces affect local culture and the tools of cultural anthropology are relevant to living in a globalizing world.