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A taste for AFNsA feel for uncertainty; A taste for adaptability; Conclusion; References; 6. Taste in competition; Introduction; Situating agricultural shows; The spectacle of the Royal Canberra Show; Taste, judging and being moved at the show; Relational tastes on show; Conclusion; References; 7. Introducing waste; Introduction; Confronting excess: the generative potential of encounters with waste's vitalities; Food flows: placing, removing and obscuring; Conceptualising food waste; The affective force of visceral encounters with food waste; Conclusion; References; 8. Waste in the home IntroductionThe affective force of food waste in homes; The trouble with food waste reduction campaigns; Moving and being moved by food; Appreciating abundance and scarcity; Conclusion; References; 9. Composting in the home; Introduction; The propositional nature of compost; Compost as risky togetherness-in-relation: beyond attachment and detachment; Conclusion; References; 10. Ugly food and food waste redistribution; Introduction; Challenging aesthetic standards with ugly food; Food redistribution: deferring responsibility for surplus Food rescue and householder waste reduction: valuing the vitality of human and nonhuman inputsConclusion; References; 11. New grammars for the Anthropocene; Introduction; Risky play: tinkering with alternative conceptions of the Anthropos; Narrativising non-anthropocentric subjects and practices; Playing with semantics: the affective force of convivial dignity; Learnings from and with the; References; Index

Sommario/riassunto

Anthropocentric thinking produces fractured ecological perspectives that can perpetuate destructive, wasteful behaviours. Learning to recognise the entangled nature of our everyday relationships with food can encourage ethical ecological thinking and lay the foundations for more sustainable lifestyles. This book analyses ethnographic data gathered from participants in Alternative Food Networks from farmers' markets to community gardens, agricultural shows and food redistribution services. Drawing on theoretical insights from political ecology, eco-feminism, ecological humanities, human geography and critical food studies, the author demonstrates the sticky and enduring nature of anthropocentric discourses. Chapters in this book experiment with alternative grammars to support and amplify ecologically attuned practices of human and more-than-human togetherness. In times of increasing climate variability, this book calls for alternative ontologies and world-making practices centred on food which encourage agility and adaptability and are shown to be enacted through playful tinkering guided by an ethic of convivial dignity. This innovative book offers a valuable insight into food networks and sustainability which will be useful core reading for courses focusing on critical food studies, food ecology and environmental studies.
