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Title: Review of *Wine and Culture: Vineyard to Glass*

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persistent links between dietary health and citizenship, while also pinpointing the pieces that have been left out; the pieces that are needed to more fully complete the picture of contemporary dietary reform.

Eating Right in America may arouse more questions than it answers, and probably complicates readers' understandings of nutrition and dietary health more than it clarifies. However, that is exactly what Biltekoff intends. This powerful critique of dietary reform "provide[s] a starting point from which to rethink eating right as a social duty, a moral measure, and a form of power worthy of our most critical attention" (p. 12). In summary, this book is for anyone who thinks ordering a side salad instead of fries holds no moral implications, anyone who views the USDA's MyPlate dietary pictorial guide as intrinsic scientific fact, or anyone who has never thought of their morning latte purchase as an exercise of power. This book is for anyone who eats, right or wrong, in America. ■

BOOK REVIEW | CHRIS MAGGIOLO

Wine and Culture: Vineyard to Glass, *Rachel Black and Robert Ulin, eds.*

New York: Bloomsbury, 2013. 323 pp.

Wine is an undeniably trendy topic that has entertained prolific attention from popular authors and academics alike. A frequent focal point for discussions of geography, history, and economics, the study of wine has received surprisingly little attention within the field of anthropology. In *Wine and Culture*, Black and Ulin curate a selection of oenocentric essays that aim to showcase how the subject of wine may fluently speak to important contemporary social and cultural discourses.

"Wine has long been and continues to be an important commodity that generates significant interest because of its commercial, symbolic, cultural, and aesthetic value." In order to frame the breadth

of oenological knowledge presented in this work, Black and Ulin divide the volume into four thematic sections. Section I, entitled "Rethinking *Terroir*," explores the often-debated concept of *terroir* both new and old world winemaking and outlines traditional perceptions of *terroir* while offering new tools and angles with which to delve into studies on "the taste of place." Ulin, himself, wraps up the section with an essay entitled "*Terroir* and Locality: An Anthropological Perspective", tying together the themes of "Rethinking *Terroir*" and presenting them in the context of anthropology.

No compilation of anthropological essays would be complete without a discussion of power dynamics and place, which is exactly the subject of Section II, "Relationships of Power and the Construction of Place." Rather than focusing solely on conventional winemaking environments, the editors selected three unique essays on the topic of wine in Eastern Europe. Ranging in focus from memory and identity, to elite consumption, to cultural patrimony, these forays into Eastern European wine culture offer a nice contrast to the section's more conventional essays on "Wine as Performance in Galicia, Spain" and the legality of the Bordeaux classification system.

Black and Ulin's last two sections, "Labor, Commodification, and the Politics of Wine" and "Technology and Nature," acknowledge important Marxist themes frequently found in commodity studies. A distinct look at commodification through the lens of Georgian drinking practices nicely juxtaposes discourses in gender studies and globalization. The book's final section begins with a case study of Lebanon, another marginalized wine-producing country, and ends with two essays tackling the emerging subject of natural wine.

Wine and Culture: Vineyard to Glass does what most academic takes on wine production and consumption avoid – it strays from the comfort of the Western viticultural landscape, though not so far as to render the discussion foreign and uninspiring. As stated in this anthology's well-written introduction, wine is a global commodity. As such, any book that attempts to compile a collection of essays on the culture of wine needs to address the topic in terms of its increasingly broad scope. From Australia to South America, Bourdeaux to Lebanon,

Wine and Culture delivers an exceptional overview of the anthropology of winemaking. As a student of anthropology and alcohol studies, I can only hope that Black and Ulin's work opens a door through which others may follow. By not just reaffirming what wine studies is, but by also showing what it can be, they create a space that beckons for further research and the development of an exciting, unique, and invaluable field. ■

BOOK REVIEW | BRAD JONES

The Life of Cheese, *Heather Paxson*

Berkeley: University of California Press.
2013. 303 pp.

Bringing together insights drawn from nearly a decade of ethnographic research, Heather Paxson's *The Life of Cheese* offers much to populate the theoretical landscape of artisanal cheese production in America. Noting a "renaissance" of artisanal cheese and initially inspired by a simple interest in where these peculiar cheeses were coming from, who was making them, and why, Paxson's research shows that cheese and cheesemaking in America in fact implicates political, cultural, social, psychological, economic, health, and other concerns into a complex layered bundle produced and packaged in the form of artisanal wheels and wedges. While contemporary research increasingly identifies the consumption of artisanal food as a powerful lens into interesting socio-cultural questions, Paxson suggests that the production of these artisanal foods is equally as evocative. Employing ethnographic data accrued from participant observation, semi-structured interviews, and sample surveys, Paxson proves that in crafting edible objects food producers are at the same time crafting communities, crafting moral meaning, and crafting selves. What makes an artisanal cheese good to eat, she finds, also makes it good to make (5).

In chapters 3 and 4, Paxson teases out the myriad influences motivating the production of artisanal cheese. A clear split emerges between those

becoming farmer-artisans, who are often times well educated and leaving professional careers, and those who have been long time fluid-milk producing farmers now hoping to capitalize on the possibility of adding value through the act of transubstantiation. The former are embedded in an American ideological trope she calls a "tradition of invention"—a pioneering narrative that recognizes artisans as discursively differentiating themselves not only from their European counterparts, but also from the continuously operating artisanal factories in America (99)—the latter often hoping to save family farms and continue the rural, manually-engaged, family-centered lifestyle they afford. While each brings with them varying amounts of economic and cultural capital, both are participating in "economies of sentiment." Economic activity after all is also social activity, and artisans are motivated by ethical, political, cultural and emotional factors as much as by the rationalized market. When these opposing sides of the same coin come into conflict, producers are forced to reconcile the often dissonant economic and moral pursuits of working towards a good living and working towards a good life.

Having established some of the context in which the socio-cultural economy of artisanal cheese is situated, Paxson proceeds to ask, what's so "artisanal" about artisanal cheese anyway? In an era when craft beer is commonplace and artisanal bread from Subway an obvious abomination, and given the fact that craft and artisanal are terms historically applied to utilitarian objects of domestic intent but rarely, if ever, to food, the question becomes especially salient. Chapter 5 attempts a working definition of artisanal cheese and tests its boundaries against disciplinary definitions derived from craft theory and Paxson's own ethnographic insights. She proceeds to show that art and science come together and sometimes compete to inscribe the concept of craft in practical (relationship with raw materials and technology, embodied skill, synesthetic and tacit knowledge) and also rhetorical ways (health, pleasure, connoisseurship, taste).

The relationship between nature and culture comes front and center in Chapters 2 and 6. Cheese is after all cultured nature, representing the influence of both microbial and human cultures, and it proves metonymically an insightful vehicle