

concentrated agribusiness sector. Rather than being worn down by the challenges of pests, weeds, and variable weather and driven back to the short-term, reductionist solutions of conventional industrial farming, Quinn draws on his patience as a farmer and analytical intellect as a scientist to examine his farm systems and methodically identify sustainable, long-term solutions. What he offers here is a chance to see what it means to choose the solutions that recognize and restore our health, environment, and communities. Quinn's approach harnesses the do-it-yourself attitude and self-sufficiency of rural communities to create new enterprises and jobs anchored in the place where they were inspired. The quest that began with making a decent living and led to a multimillion-dollar ancient grain company has, for example, involved the development of a reliable, high value market for organic grain from his neighboring farmers and the creation of both a renewable energy company and a snack company, Big Sandy Organics, that sources local grain and safflower oil.

Those looking for food systems reading material, whether for an introductory course or general interest, will find that this book's smooth and effective navigation of ecology, history, sociology, and political economy provides a comprehensive overview of agriculture in America as well as a provocative questioning of conventional farming. What is less clear is whether Quinn's story is applicable or available to the vast majority of people. As a white man with a family legacy of farming and education, with access to land and resources, including a PhD in plant biochemistry, he presents a unique and perhaps singular approach to farming, business, and research. It is difficult to imagine those without these resources and knowledge having access to the same business opportunities as Quinn. And while Quinn's entrepreneurial approach has undoubtedly created healthy and sustainable food system alternatives, it is unclear whether these alternatives challenge the power dynamics and structures entrenched in our current food system that prevent these opportunities and solutions from being available and accessible to those who need them the most. For readers who believe it will take more than market forces to resolve racial, gender, and class discrimination and disrupt dominant agrichemical interests, the ultimate recommendations in *Grain by Grain* will fall short. Quinn's story is as instructive in its shortcomings as it is in its moments of inspiration. In a time of division and tribalism, however, the open-mindedness and passion of a Republican farmer who manages to gracefully maneuver between the Montana Organic Association and the American Farm Bureau is hopeful and refreshing. So grab a bag of Kracklin' Kamut (it's delicious) and get reading.

—Carolyn Hricko, University of Vermont

How the Shopping Cart Explains Global Consumerism

Andrew Warnes

Oakland: University of California Press, 2019

176 pp. Illustrations. \$85.00 (hardcover); \$24.95 (paper); \$24.95 (eBook)

You would think that with all the current developments in food shopping—online options, drone delivery services, food box and instant meal prep services—the physical metal shopping cart would fall out of use and disappear. It hasn't. If anything, the iconic cart is more pervasive in our life than ever. Shopping carts are everywhere—stranded in parking lots, ditched along the side of the road, and sitting upside down in snowbanks. Even when you buy online, the final step is confirming the items in your virtual cart (shaped like an actual shopping cart) before checking out. Despite the proliferation of carts, however, we never really notice one until we have a cart with a wonky wheel. But as Andrew Warnes explains in *How the Shopping Cart Explains Global Consumerism*, the quotidian shopping cart represents an intersection of complex global food issues and consumer buying habits. By tracing the history and development of the shopping cart, Warnes shows us how globalization, mechanized farming, refrigeration, and mass consumerism affect the way world consumers shop for food in supermarkets and how the global industrial food system encourages consumers to overeat.

Warnes, a professor of American studies at Leeds University, uses extensive excerpts from literature and cultural studies to show how the shopping cart developed into an iconic representation of excessive consumerism. Shopping carts were not necessary before the early twentieth century. People bought food and other household items by exchanging business with a person, usually behind a counter or in a kiosk. People never bought more than they could carry and often a basket or bag sufficed to transport their goods home. As Warnes explains, when Clarence Saunders changed the supermarket layout space from one focused on a counter clerk who filled consumers' food orders to a self-serving store organized around aisles and customer autonomy, he also created a need for a basket on wheels to make the mobility of food items easier. Recognizing this need, in 1937 Sylvan Goldman submitted his patent for such a basket on wheels and the shopping cart has not changed much in design or purpose ever since. Shopping carts, bigger than the handheld baskets originally used in food shopping before the advent of the supermarket, encouraged customers to buy more and to buy more faster. As Warnes points out, it was the proliferation of the shopping cart along with an advancing North American automobile culture that began the journey of changing citizens into consumers. In real life, and now in the digital world, the empty

cart encourages consumers to fill it up with items, whether we need them or not.

The book is organized into five chapters and provides a somewhat chronological overview of how the shopping cart became the ubiquitous image for a global consumer-driven culture, spreading like a “monster” across the world “from Kyoto to Toulouse” (p.84). There are a number of references to some heavy-hitter theorists like Latour, Benjamin, and Williams that give Warnes’s analysis gravitas and depth. Sometimes readers might need a second or third reading of sections to follow some of Warnes’s more intellectually nuanced arguments. But the effort is worth it. The visuals are a lovely addition and enhance the historical context of the discussion.

This book reminds me a little of the commodity biographies popular a few years back, like the histories of salt, sugar, and cod, and in the same way as those texts, this book helps readers see the intersections of complex food issues by focusing on tracking one material item through time and space and across producers and consumers. Whereas the commodity biographies focused on ingredients, this book uses technology and an object of design to show the connections between food issues. The often abused, left on the side of the road, or in the middle of the parking lot shopping cart symbolizes the excesses of the industrial food system. This book would be a good addition to a food studies class and would help students see how one object can synthesize these complex ideas. A general audience would enjoy reading about the cart’s technological development as well as how its presence in supermarkets influences consumers to shop differently.

—Lisa Stowe, *University of Calgary*

Messy Eating: Conversations on Animals as Food

Edited by Samantha King, R. Scott Carey, Isabel Macquarrie, Victoria N. Millious, and Elaine M. Power

New York: Fordham University Press, 2019

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Documentaries and books such as Robert Kenner’s *Food, Inc.* (2008) and Jonathon Safran-Foer’s *Eating Animals* (2009) have exposed some of the horrors and consequences of industrial agriculture and have helped to spread the popularity of plant-based diets. Although ethical debates on the use of animals as food can be traced to the ancient world, classic twentieth-century works on the topic include Upton Sinclair’s *The Jungle* (1906) and Peter Singer’s *Animal Liberation* (1975). What is often overlooked in these discussions, both contemporary and classic, is the complicated ways in which the use of

animals for food intersects with the dynamics of race, sex, ability, colonialism, and capitalism.

Messy Eating is a call to reconceptualize these ethical discussions surrounding the use of animals as food, led by a team of editors with diverse backgrounds in fields such as cultural studies, kinesiology, public health, sociology, and sports studies. They conduct a series of interviews with scholars who do “critical interdisciplinary work related to animals” about their own beliefs and practices (p.3). These scholars draw on a number of perspectives—postcolonial, Indigenous, black, queer, trans, feminist, disability, continental, phenomenological, posthumanist, and multispecies—and theoretical frameworks to explore the ethics and consumption of animals. However, the dietary practices of these researchers are not often made apparent in their work. Throughout the interviews, the editors challenge these scholars to contemplate the nature of their relationships with food and animals in accordance with their scholarly work.

The editors of *Messy Eating* see their project as offering a bridge between “literature on the ethics and politics of food and literature on the ethics and politics of human-animal relationships” which have “infrequently converged” (p.3). This divide is said “to reproduce humanistic and dualistic thinking about animals as objects that humans eat versus animals as subjects with whom humans related” (p.3). Instead of attempting to iron out the complicated nature of this discussion, there is a genuine embrace of the contradictions that arise at the practical site of consumption. Interviewees frequently reject the notions of purity and consistency that are often associated with veganism. In his coda to the book, poet and scholar Billy Ray Belcourt reminds us that the lives of human and nonhuman animals are interconnected through a “web of relations” that cannot be disentangled (p.238). He reflects on the case of Tanya Tagaq, an Inuk musician who resisted a racially insensitive PETA campaign directed at Inuit seal hunting. Seal hunting is intertwined with the lives of Inuit people. Understanding these relations challenges the notions of ethics that animal activists have assumed in their denouncement of Tagaq and pushes us to embrace the paradoxes that arise.

Some of the authors discuss human-animal relations by drawing on theories of intersectionality—emphasizing connectedness across different forms of identity and oppression. Harlan Weaver, a professor of gender, women, and sexuality studies, explores the parallel discourses surrounding pit bulls and race. He examines the ways that people use coded, racialized language to discuss certain types of dogs labeled as “dangerous” (p.175). Weaver refers to his concept of “interspecies intersectionalities” to understand “how relationships between