



International Sociological Association
Research Committee on Environment and Society

President's Column

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Colleagues,

The third ISA Forum of Sociology, Vienna is coming soon. Did you reserve your flights and accommodation? We have 13 regular sessions, another five joint sessions, two roundtable sessions and the business meeting. To learn more, visit the ISA site:

<https://isaconf.confex.com/isaconf/forum2016/webprogrampreliminary/Symposium325.html>

Here you can see the timetable: <http://www.isa-sociology.org/forum-2016/timetable.htm>

Remember that our sessions start at 9:00 a.m. on Sunday, July 10th. We have a total of 151 presentations. Don't forget the Common Session 1C, 17: 45 - 19:45 on July 11th, in addition to the RC24 regular sessions. Our active colleagues, Jeffrey Broadbent and Stewart Lockie will both present their work in this special session.

<https://isaconf.confex.com/isaconf/forum2016/webprogram/Session7322.html>

Also don't miss our RC24 Business Meeting, 16:00 – 17:30 p.m. on July 12th. That evening we will have a dinner for RC24 members. It's a wonderful tradition of RC24. Let us join and have exciting days of *sociological dancing* in Vienna.

RC24 has another good tradition to encourage members to stay at the same hotel during our World Congresses and Forums. It is very helpful to communicate and build relationships with each other. Based on the information of a local scholar, I recommend you to stay at AllYouNeed Hotel Vienna2 (Große Schiffgasse 12, 1020 Vienna), if you didn't reserve accommodation yet. This hotel is located in walking distance to the venue, about 1.5 km, and is also close to the underground and one station away from the venue. And the price is very reasonable: The price for a single room is about 63 Euros per night. The price for a double room is about 41 Euros per person per night. Breakfast is included. You can book a single room or a twin room via the link below (on the official hotel booking site of the ISA Forum, a single room is already sold out, but you can book it via the link below).

<https://www.allyouneedhotels.at/en/hotels-vienna-salzburg-klagenfurt/allyouneed-hotel-vienna-1020/services/>

While in Vienna, what can you enjoy in addition to the Forum? Of course, there is too much fun! Vienna is the capital of music, fine arts, etc. I love visiting museums. Yes, Klimt, Rubens, Imperial Furniture Collection and so on. Go to: <http://www.vienna-unwrapped.com/vienna-museums/>

For instance, during my stay in Seoul on this mid-May, I revisited the National Museum of Korea. I believe it is one of the most wonderful museums in the world. Especially I love two bronze statues of Pensive Bodhisattva in the 6th and 7th century, National Treasure No. 78 and 83. Both are striking a classic contemplative pose. One leg is perched up on the other knee, with fingers raised up against the cheek. Delicate archaic smile, resolute calmness and deep insight.

<https://www.museum.go.kr/site/eng/home>

<https://www.museum.go.kr/site/eng/relic/search/view?relicId=4358>, National Treasure No.74

<https://www.museum.go.kr/site/eng/relic/search/view?relicId=1256>, National Treasure No.83

One of the interesting points is that there are remarkable similarities with wooden statues of Pensive Bodhisattva in Japan, Koryuji Temple, Kyoto (<https://en.wikipedia.org/wiki/K%C5%8Dry%C5%AB-ji>) and Chuguji Temple, Nara, (<https://en.wikipedia.org/wiki/Ch%C5%ABg%C5%AB-ji>). It is the greatest evidence of frequent and deep exchange between Korea and Japan in the 6th and 7th centuries.

The special exhibition titled “Smiling in Contemplation: Two Buddhas from Japan and Korea” starts firstly in Seoul, from coming May 23th to June 12th and then Tokyo, from June 20th to July 10th. See <http://hankashiyui2016.jp/> (Sorry, only in Japanese). This is the first time to meet both the Korean Pensive Bodhisattva and the Japanese one. We can directly compare the similarities of both statues. Amazing! This exhibition can be the good symbol of friendship between Korea and Japan, between which political tensions often have happened, triggered by the Japanese Colonial rule.

In Vienna, we will find so many evidences of meeting West and East, young and old, historic and contemporary, and a lot of varieties. Let us activate our sociological imagination. See you in Vienna soon!

A Note from the Secretary

I'd like to devote this edition of the Note from the Secretary to a celebration of the work of John Urry, who has recently passed away unexpectedly this past March 18. I have invited Matthias Gross to assist, as he, like me, has been influenced strongly by Urry's scholarship. I suspect the same is true for many of you. Born in 1956 in London, he received his Bachelor's and Master's Degrees in Economics, and then his Ph.D. in Political Sociology, all from Christ's College, Cambridge. He went on to spend the duration of his academic service at Lancaster University, beginning in 1972. Most recently, Professor Urry served as director of Lancaster's Centre for Mobilities Research (2003 to 2015), and was a founding co-director of the Institute for Social Futures, also at Lancaster.

John Urry was one of a small handful of sociologists who devoted his work to theoretical explorations into the systems that energize complex societies. Building on his early theory work from the 1970s and 1980s on the philosophy of the social sciences, he devoted much of his scholarship to link his earlier theoretical work to environmental issues such as linking energy consumption and distribution to theorizing modernity, power relations, social practices, and ecological disruption (his 1998 book *Contested Natures*, co-authored with Phil Macnaghten, is a classic). Overall, his work built on many core elements of environmental sociology, such as the application of a metabolic perspective, critical debates between realist materialist views, complexity theory and systems theory as well as delving into scenario-building and back-casting in order to contemplate future energy transition trajectories. He was also one of the founders of *Mobilities*, a journal devoted to environmental flows and the mobility turn in sociology and related fields.

John was a regular at ISA and ESA meetings and workshops, and was often present at environmental sociology conferences and sessions. Despite this, he once made clear that he did not want to be labeled as an “environmental sociologist,” since he believed that a certain flavor of one-sidedness came with that label. He nevertheless rendered ecological questions as the most crucial to be tackled by sociologists. Given his interdisciplinary outlook and relevance, his work has been especially influential in social and cultural geography.

Among his studies most relevant to environmental sociology, his attention to societal dependence on fossil fuels, and his conceptualization of the “car system,” are of pivotal importance. While other sociologists have noted that a primary characteristic of modern societies is the mobility of things, people and information (Bauman), Urry comments upon the fact that (other sociologists) have offered little reflection of the extent to which this mobility was enabled by oil. Likewise, Urry notes the irony that the car is rarely commented upon amongst globalization scholars, yet it is at least as notable as the computer in globalization processes. He was able to show that western societies have been wholly shaped physically and culturally to accommodate the car, introducing the concept of ‘Automobility,’ involving autonomous humans combined with machines with capacity for autonomous movement, a system that is self-expanding. ‘What is key is not the ‘car’ as such but the system of these fluid interconnections,’ he noted. Urry’s take on the issue is that the car system is both flexible and coercive: it increases individual autonomy and mobility while simultaneously increasing our dependency on an automobile-based means of social engagement. He nonetheless ends on a cautiously optimistic note, identifying six technical-economic, policy and social trends with the potential, in combination, to uproot the car system. In closing Urry speculated that the days are numbered for cars, for entirely material-environmental reasons, but what this tipping point will ultimately look like is unpredictable.

In his last explicitly environmental book, *Societies Beyond Oil* (2013), Urry integrates his previous work on the car system with his emergent attention to climate change. In this work, he lays bare that oil is an integral part of modern societies’ capital structure, which has led to the inevitability of Peak Oil. Building on these reflections, Urry develops what he calls a set of four plausible post-oil futures.

A special issue in *Theory Culture and Society* (2014), which he edited, makes similar key points, providing an unapologetically realist perspective on oil reserves, drawing attention to oil shortages and price increases considered to be inevitable, and consequential. In particular, this collection draws a direct relationship between energy consumption and social complexity, a relationship first developed by Joseph Tainter. But, reflective of Urry’s conceptual roots in

complexity theory, he and other contributors emphasize that reversing course is not an option; we can only move forward from this point in history.

While some may argue that Urry had fallen a bit too much to the muckrakers and alarmists, it is certainly to his credit that besides the economic and political realm he moved the social, cultural, and even psychological aspects of our energy dependency to center stage. As with all of Urry's writings, one may not agree with everything, his work has been unarguably influential, and quite inspirational, encourages sociologists to direct our gaze beyond an oil-dependent future, while at the same time placing a sociological (per contra technology-centered) notion of society at the core of energy analysis.

Here are a few final words from RC24 Member **Dr. Mark Stoddart**, Memorial University:

John has had a tremendous impact on my work, and his intellectual fingerprints are present in most things I've published, which draw variously on his work in tourism mobilities, the sociology of climate change, and - more recently - the sociology of oil (his book on this topic also serving as the main text in my Oil and Development class). In many ways, my current project on the intersections between nature-oriented tourism and offshore oil as development paths for coastal environments and communities across the North Atlantic is heavily influenced by reading across his work on tourism mobilities and the sociology of oil.

Beyond his intellectual influence on my work, John is also among the people I most aspire to emulate in my career as an exemplar of how to do intellectual work. After meeting him at the 2010 ISA meetings in Gothenburg, I had the privilege of traveling to Lancaster and give a departmental talk at the Centre for Mobilities Research and spend some time with John and his working group of graduate students, where I learned a great deal from our interactions. Through these limited interactions, as well as sporadic email correspondence, I have always been struck by John's generosity with his time, particularly for students and new scholars. The ability to balance being a productive and creative thinker with being a supportive mentor to junior scholars is something I try to emulate as much as possible as I move forward in my career.

The absence of his presence and his voice will be significant for our intellectual communities.

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Environment & Society Reflections by Members

Is the perfect the enemy of the good?

by Raymond Murphy

Recently there was a major debate in Canada's social democratic party. Every country can learn from it about the possibilities and obstacles to mitigating anthropogenic climate change. Naomi Klein, author of *This Changes Everything* and other anti-capitalist books, and her husband Avi Lewis, proposed a *Leap Manifesto* as party policy. It was signed by about 50 intellectuals like Charles Taylor, Michael Ondaatje, Leonard Cohen, Stephen Lewis, David Suzuki, Nino Ricci, Yann Martel, and many others. It argued that by making the leap away from fossil fuels, "many more people could have higher wage jobs with fewer work hours We know that the time for this great transition is short. Climate scientists have told us that this is the decade to take decisive action to prevent catastrophic global warming. That means small steps will no longer get us where we need to go. So we need to leap. . . . We demand that this shift begin now. There is no longer an excuse for building new infrastructure projects that lock us into increased extraction decades into the future. The new iron law of energy development must be: if you wouldn't want it in your backyard, then it doesn't belong in anyone's backyard. That applies equally to oil and gas pipelines; fracking in New Brunswick, Quebec and British Columbia; increased tanker traffic off our coasts; and to Canadian owned mining projects the world over. . . . The drop in oil prices has temporarily relieved the pressure to dig up fossil fuels as rapidly as high-risk technologies will allow. This pause in frenetic expansion should not be viewed as a crisis, but as a gift." Other parts of the manifesto propose that everyone participate in decisions and be caring of each other and the planet. The need for an immediate leap off fossil fuels is in line with what climate scientists argue to prevent global warming: a third of oil reserves, half of gas reserves and over 80 per cent of coal reserves should remain in the ground from 2010 to 2050 to meet the target of 2° C. As long as carbon emissions exceed carbon withdrawal by nature's processes and by technological means, anthropogenic climate change will worsen. Backloaded, incremental measures will not prevent anthropogenic climate change and will even allow it to get worse. The Leap Manifesto is an expression of the perfect, climatologically and equitably.

Three of ten Canadian provinces produce almost all their electricity from hydro and the most populous and developed province produces a large part of its electricity from nuclear power. Nonetheless Canada has one of the highest per capita GHG emissions in the world. Why? One province, Alberta, has by far the highest per capita emissions because it produces electricity from coal and because it exports 3 million barrels of crude oil a day largely extracted from tar sands (bitumen) by burning natural gas, and it aspires to be a crude oil superpower by extracting and exporting much more. Despite recent improvements, extracting bitumen and upgrading it remains high cost and high emissions oil, especially compared to pumping oil from a well. Over the past century Alberta has had the most conservative government in Canada, which made its economy dependent on extracting and exporting this non-renewable resource by offering investors low government royalty rates and low corporate taxes. It refused to create a state oil company that would have provided profits to the state and benefits to all citizens. Alberta has had a flat income tax where the wealthy do not pay a higher rate than anyone else, and it does not

have a sales tax nor a value-added tax. The result is a relatively low government savings fund for future generations (extremely low compared to Norway).

However, dissension within the ruling conservative party resulted in it being split in two, the world oil price collapsed, and to everyone's surprise, a social democratic party took power in Alberta because of Alberta's winner-take-all rather than proportional voting system. That party implemented progressive income tax rates, higher corporate taxes, is implementing a phase-out of coal-fired electricity by 2030, reducing methane emissions 45% by 2025, placed a hard cap on tar sands GHG emissions of 100 megatonnes per year (albeit substantially more than the present 70 megatonnes to allow economic growth), implemented a province-wide carbon tax, is providing public money for renewable energy projects and green infrastructure like public transit, etc. These policies constitute stepwise reforms aiming to reduce emissions and inequalities. They amount to the good, climatologically and equitably.

But the good is fragile. The world oil price collapse resulted in Alberta going sharply into debt to maintain social services, unemployment increasing dramatically, the housing market collapsing, and the social democratic party becoming the least popular of the three Alberta political parties. If one of the conservative parties takes power, or if they join forces, they threaten to undo these policies and revert back to previous polluting, inequitable ones. Good policies are difficult to maintain when they cost more, especially in a province whose economy depends on exporting high cost, high emissions crude oil. Moreover unlike Texas, Alberta never constructed a petrochemical industry where decreased revenue from low prices for crude oil in the extraction industry would be offset by low cost inputs for the petrochemical industry that transforms it. Like Alberta, all states dependent on extracting and exporting crude oil suffer when its price is low. To make matters worse, the cold climate in northern Alberta winters has the consequence that equipment might freeze and rupture if shut off when price is low, so oil companies are losing money and the government is getting little royalties from the 3 million barrels a day that are still being extracted and exported into a low price crude oil market.

At a recent conference of Canada's social democratic party in Alberta, there was conflict between the leapers and the stepwise reformers. The social democratic premier, who is also Alberta's first female premier, argued that if the Leap Manifesto were to be accepted as party policy, it would undermine the reforms her government implemented and cause a leap backwards by the population into the arms of the conservative party and back to polluting, inequitable policies. It would perversely change everything. She claimed that the Leapers are naive, ill-informed, and tone deaf about workers' fears of unemployment and abrupt changes in life style. The "gift" of oil sands degrowth is a poison pill hard to swallow by anyone sympathetic to the unemployed. No oil producing nation has voluntarily left its oil in the ground for climate change reasons, not even social democratic Norway. She contended that her government's incremental steps are more acceptable to the population and more likely to mitigate anthropogenic climate change than an attempt to leap off fossil fuels immediately, and that pushing her social democratic party hard left would result in the population moving back to the right. Utopian schemes so appealing in theory backfire in the messy real world of markets, politics, and jobs. Thus she repudiated the Leap Manifesto, portraying it as a betrayal of the fossil fuel reform measures her social democratic government implemented. Being desperate in the crisis resulting from low oil prices, she is also promoting new pipelines to tidewater east and west so that tar

sands oil will fetch a higher price in Asia, arguing that her reforms reducing carbon pollution in the extraction process give a social license for the oil sands.

This debate is a contemporary real-world echo of disputes emanating from another manifesto a century and a half ago: communism versus social democracy, revolution versus reform, and now a leap away from fossil fuels versus steps to improvement. Underlying it is debate about degrowth versus making growth sustainable, market skepticism versus skepticism about utopian proposals. Such manifestos are virtuous in theory, but in practice confront the real socioeconomic world, thereby rendering utopian theory no place in practice. Since both sides of this debate have plausible arguments, one aiming for perfection, the other pragmatic in an imperfect world, a lesson to learn from it is that anthropogenic global warming will not be prevented because an immediate leap away from fossil fuels is needed but the very attempt to make such a leap threatens to undermine steps toward mitigation and even perversely produce a leap backward making GHG emissions worse. The perfect can indeed be the enemy of the good. A second lesson consists of the practical observation that emissions can nevertheless be significantly slowed down, and this typically occurs under a social democratic government. A third lesson is that the more a state constructs its economy on the basis of extracting non-renewable, polluting fossil fuels, the more it makes itself dependent on the global market roller coaster of price boom and bust as well as placing itself in conflict with what is environmentally needed. This makes it more difficult to implement the good climatologically and equitably, not to mention the perfect.

Upcoming Conferences

Society for the Social Studies of Science/EASST Conference: ‘Science and Technology by Other Means’, Barcelona August 31-September 3 2016

The local committee welcomes you to the joint 2016 4S/EASST conference, held in Barcelona August 31-September 3. We will collectively explore the ways in which science and technology are increasingly performed ‘by other means’, in a variety of exploratory activities that include the articulation of collectives that do not fit with the traditional actors in science and technology, or in ways that problematize the established value systems involved in the production of knowledge and technologies.

We hope you will engage with amazing presentations, share your research and ideas, create fruitful networks and enjoy the city!

Registration and further information: <http://www.sts2016bcn.org>

XIV WORLD CONGRESS OF RURAL SOCIOLOGY 2016

Sustainable and Just Rural Transitions: Connections and Complexities

August 10 – 14, 2016 Ryerson University, Toronto, Canada

Global environmental changes, shifting resource scarcities, deepening social inequalities, both innovation and crisis in urban centers, and new patterns of voluntary and involuntary migrations

are among the conditions and dynamics now shaping the futures of rural places and people. Intensifying and intertwining forces of commodification, industrialization, neoliberalization and globalization over the last several decades have produced uneven and arguably illusory gains, given evidence of the increasingly precarious position of labor and livelihoods throughout the rural world and the widespread distribution of environmental harm and ecological degradation. Within these general patterns and trends, circumstances can vary greatly across rural contexts within and between continents.

Rigorous analysis of the interconnected challenges now experienced by rural people and places, as well as comprehensive assessment of the proposed solutions and diverse experiments now underway will increase our understanding of the pathways which may be open, blocked or yet to be created for movement towards more sustainable and just rural futures. Sociologists and other social scientists addressing rural concerns play indispensable roles in identifying, analyzing and assessing the forms and consequences – both intended and unintended – of the diverse transition aspirations and experiences of rural people and places.

The XIV World Congress of Rural Sociology encourages interdisciplinary dialogue, exchange and collaboration in order to enhance the contributions and applications of sociological inquiry for understanding and improving the life conditions and experiences of people located in, identified with, and concerned about, rural places and communities worldwide. The program for the Congress will include keynote lectures by invited speakers providing fresh, integrative insights and challenges for rural sociological inquiry and practice. It will also include varied opportunities and venues for participants to present results of their research and engage with other scholars and practitioners from around the world, within traditional paper sessions, thematic panel discussions or debates, roundtables, workshops or performances.

Registration and Further Information: <http://www.ryerson.ca/arts/irsacongress2016/congress-theme/index.html>

International Symposium on Society and Resource Management (ISSRM)

June 22nd-26th, 2016 in Houghton, Michigan, USA

Symposium Theme

Transitioning: Toward Sustainable Relationships in a Different World

Greetings,

The 22nd International Symposium on Society and Resource Management (ISSRM) will be held in Houghton, Michigan from June 22-26, 2016. The conference theme is "**Transitioning: Toward Sustainable Relationships in a Different World**". We accepted over 40 great organized panels and paper sessions and this is shaping up to be a great conference.

Thank you for your participation and we look forward to seeing you at the 2016 ISSRM in Houghton, Michigan!

Sincerely,

~2016 ISSRM Organizing Committee and IASNR Office

Other Announcements

INSTITUTE FOR SOCIAL CHANGE AND SUSTAINABILITY (IGN) in Vienna

In January 2016, the curtains were drawn for the new INSTITUTE FOR SOCIAL CHANGE AND SUSTAINABILITY (IGN) at the Vienna University of Economics and Business. In establishing a fifth institute focusing on socio-ecological issues, Europe's largest University of Economics further strengthens its position in sustainability research. Headed by Ingolfur Blühdorn (formerly University of Bath, UK), the new institute adds a political sociology and eco-political theory dimension to the University's already established strengths.

Researchers at the IGN explore the interdependence of the development of modern societies and their discourses and politics of (un)sustainability. They understand sustainability as a social category, i.e. as crucially determined by cultural values and socially negotiated norms (such as freedom, dignity, identity, happiness, good life), which are continuously redefined as societal development proceeds. Thus the IGN's focus is on how this evolutionary change keeps remoulding the conditions for a successful politics of sustainability as well as the understanding of sustainability itself. Particular attention is devoted to the detailed analysis of why society's transformation to sustainability turns out to be so immensely difficult, and how the condition of sustained unsustainability is stabilised in practice.

In the second half of the year, the budding Institute will be expanding with additional researchers. Various conference panels and international events are in preparation, with calls for papers coming up in this newsletter soon. The IGN is looking forward to active collaboration with scientific, economic and political actors who contribute to the shaping and contestation of eco-political norms and practices.

Megan Barry and Michael Deflorian (doctoral researchers at the IGN)

Prof. dr. S.R. (Simon) Bush has been appointed Professor of Environmental Policy. He succeeds Arthur Mol, who became Rector Magnificus of Wageningen University in 2015. The appointment will take effect on 1 June 2016. The Environmental Policy Group is part of the Sub-department 'Sociology and Governance' of the Social Sciences Group/Department of Social Sciences. Bush (Sydney, 1976) obtained his PhD in 2005 at the University of Sydney in Australia, after which he was appointed assistant professor at Wageningen University, where he became associate professor in 2013. In January of this year, i.e. prior to his appointment as Professor of Environmental Policy, he had been appointed to a personal chair in Global Fisheries and Aquaculture Governance.

Prof.dr.ir. P.J.M. (Peter) Oosterveer has been appointed to a personal chair at the Environmental Policy Group. Peter Oosterveer (Voorschoten, 1955) was associate professor at the Environmental Policy Group, which is headed by Professor Gert Spaargaren. Oosterveer earned his PhD in 2005 at Wageningen University. In his research and education he focuses on the globalisation and sustainability of food production and consumption, primarily on public and private governance towards sustainability, with a focus on the role of societal actors.

RC24 Members might find several articles of interest in *Ambiente e Sociedade*, with all articles published in English and Portuguese. The main theme of the latest issue is Water Scarcity and Human Rights.

Access link: http://www.scielo.br/scielo.php?script=sci_issuetoc&pid=1414-753X20160001&lng=pt&nrm=iso

Recent Member Books

Hasegawa, Koichi, 2015. *Beyond Fukushima: Toward a Post-Nuclear Society*. Melbourne: Trans Pacific Press

'It finally dawned on us. The government was unreliable. Politicians and bureaucrats were unreliable. The media was untrustworthy. The brutal reality hit us that we had to protect ourselves... otherwise bury our heads in the sand and give up altogether.' Written in the immediate aftermath of the Great East Japan Earthquake and accident at the Fukushima Daiichi Nuclear Power Station of March 2011, Koichi Hasegawa's *Beyond Fukushima* presents a compelling account of the events of 3/11 against the backdrop of the history and geopolitics of the nuclear industry worldwide. The book begins with the accident and its immediate impact on Japan and then expands to form a critical analysis of the global nuclear power industry, providing a framework through which to explain Japan's continued reliance on nuclear power despite widespread public concern. He argues passionately for denuclearization and is highly critical of the Japanese Government in terms of its response to the Fukushima nuclear disaster. In the final chapter, Hasegawa outlines steps toward a post-nuclear society, arguing strongly that this transformation must be made to avoid further catastrophe.

For information:

<http://www.transpacificpress.com/item.mibiznez?id=195&name=Koichi%20Hasegawa,%20Beyond%20Fukushima:%20Toward%20a%20Post-Nuclear%20Society%20hardcover>

Paperback: ISBN 9781920901318 AUD39.95; Hardcover: ISBN 9781920901257 AUD89.95

Tammy L. Lewis, 2016. *Ecuador's Environmental Revolutions: Ecoimperialists, Ecodependents, and Ecoresisters* (MIT Press)

Overview

Ecuador is biologically diverse, petroleum rich, and economically poor. Its extraordinary biodiversity has attracted attention and funding from such transnational environmental organizations as Conservation International, the World Wildlife Fund, and the United States Agency for International Development. In Ecuador itself there are more than 200 environmental groups dedicated to sustainable development, and the country's 2008 constitution grants constitutional rights to nature. The current leftist government is committed both to lifting its people out of poverty and pursuing sustainable development, but petroleum extraction is

Ecuador's leading source of revenue. While extraction generates economic growth, which supports the state's social welfare agenda, it also causes environmental destruction. Given these competing concerns, will Ecuador be able to achieve sustainability? In this book, Tammy Lewis examines the movement for sustainable development in Ecuador through four eras: movement origins (1978 to 1987), neoliberal boom (1987 to 2000), neoliberal bust (2000 to 2006), and citizens' revolution (2006 to 2015). Lewis presents a typology of Ecuador's environmental organizations: ecoimperialists, transnational environmentalists from other countries; ecodependents, national groups that partner with transnational groups; and ecoresisters, home-grown environmentalists who reject the dominant development paradigm. She examines the interplay of transnational funding, the Ecuadorian environmental movement, and the state's environmental and development policies. Along the way, addressing literatures in environmental sociology, social movements, and development studies, she explores what configuration of forces—political, economic, and environmental—is most likely to lead to a sustainable balance between the social system and the ecosystem.

<https://mitpress.mit.edu/books/ecuador's-environmental-revolutions>

White, D.F., A. P. Rudy, and B.J. Gareau. Environments, Natures and Social Theory: Towards a Critical Hybridity ("Themes in Social Theory" series, R. Stones, ed.). Palgrave-Macmillan, 2015.

Overview

From climate change to fossil fuel dependency, from the uneven effects of natural disasters to the loss of biodiversity: complex socio-environmental problems indicate the urgency for cross-disciplinary research into the ways in which the social, the natural and the technological are ever more entangled. This ground breaking text moves between environmental sociology and environmental geography, political and social ecology and critical design studies to provide a definitive mapping of the state of environmental social theory in the age of the anthropocene.

Environments, Natures and Social Theory provokes dialogue and confrontation between critical political economists, actor network theorists, neo-Malthusians and environmental justice advocates. It maps out the new environmental politics of hybridity moving from hybrid neo-liberals to end times ecologists, from post environmentalists to cyborg eco-socialists. White, Rudy and Gareau insist on the necessity of a critical but optimistic hybrid politics, arguing that a more just, egalitarian, democratic and sustainable anthropocene is within our grasp. This will only be brought into being, however, by reclaiming, celebrating and channeling the reconstructive potential of entangled hybrid humans as inventive hominids, creative gardeners, critical publics and political agents. Written in an accessible style, *Environments, Natures and Social Theory* is an essential resource for undergraduate and postgraduate students across the social sciences.

<https://he.palgrave.com/page/detail/environments,-natures-and-social-theory-damian-white/?sf1=barcode&st1=9780230241046>

Other Open Source Books and Free Downloads, compiled by Isidor Wallimann, Visiting Research Professor, Maxwell School, Syracuse University

1. Social and Solidarity Economy for Sustainable Development: The Social Economy Basel example
2. The Great Sustainability Challenge
3. The Coming Age of Scarcity: Preventing Mass Death and Genocide in the Twenty-first Century
4. Das Zeitalter der Knappheit – Ressourcen, Konflikte, Lebenschancen
5. Sozialpolitik Anders Denken. Das Verursacherprinzip – von der Umweltpolitischen zur sozialpolitischen Anwendung
6. Sozialpolitik nach Verursacherprinzip : Beispiele der Anwendung aus Arbeit, Gesundheit, Sucht, Schule und Wohnen
7. Soziale Arbeit und Ökonomie : Politische Ökonomie, Arbeitsmärkte, Sozialpolitik, Soziale Ökonomie
8. Armut : der Mensch lebt nicht vom Brot allein : Wege zur soziokulturellen Existenzsicherung
9. Weg von der Armut durch soziokulturelle Integration : Bei Sozialhilfeabhängigkeit, Alter und Behinderung
10. Selbstverwaltung: Entwicklungen und Perspektiven, Soziale Bewegungen, Krisen und Soziale Oekonomie
11. Entmündigung und Emanzipation durch die Soziale Arbeit: Individuelle und strukturelle Aspekte
12. Estrangement: Marx's Conception of Human Nature and the Division of Labor
13. Genocide and the Modern Age: Etiology and Case Studies of Mass Death
14. Genocide In Our Time : An Annotated Bibliography With Analytical Introductions
15. Towards the Holocaust: the social and economic collapse of the Weimar Republic
16. Radical Perspectives on the Rise of Fascism in Germany, 1919-1945

Recent Member Articles, Special Issues, Book Chapters & Conference Proceedings

Biesbroek, Robbert, Johann Dupuis, Andrew Jordan, Adam Wellstead, Michael Howlett, Paul Cairney, Jeremy Rayner & Debra Davidson. 2015. Opening up the black box of adaptation decision-making. *Nature Climate Change* 5, 493–494.

Boström, M.; S. Grönholm, and B. Hassler (2016) The Ecosystem Approach to Management in Baltic Sea Governance: towards increased reflexivity? In M. Gilek, M. Karlsson, S. Linke & K. Smolarz (eds) (p. 149-172) *Environmental Governance of the Baltic Sea*. Springer.

Cohen, Daniel Aldana. 2016. The Rationed City: The politics of water, housing, and land use in drought-parched São Paulo. *Public Culture*. 28:2: 261-289. [The Rationed City: The Politics of Water, Housing, and Land Use in Drought-Parched São Paulo](#)

Davidson, Debra J. 2016. ‘Gaps in agricultural climate adaptation research.’ *Nature Climate*

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