

(Get free) Environmental Winds: Making the Global in Southwest China

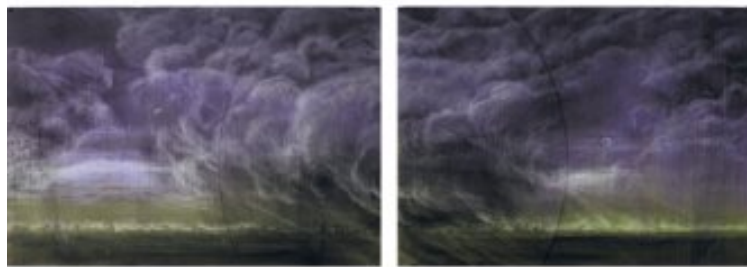
Environmental Winds: Making the Global in Southwest China

Michael J. Hathaway

*ePub / *DOC / audiobook / ebooks / Download PDF*


Michael J. Hathaway

Environmental Winds



Making the Global in Southwest China

 Download

 Read Online

#1536021 in eBooks 2013-07-26 2013-07-26 File Name: B00DQOTAIU | File size: 63.Mb

Michael J. Hathaway : Environmental Winds: Making the Global in Southwest China before purchasing it in order to gage whether or not it would be worth my time, and all praised Environmental Winds: Making the Global in Southwest China:

2 of 2 people found the following review helpful. Outstanding ethnography of the local and the globalBy Stevan HarrellThis is an outstanding ethnography of the relationship between local communities, international environmental organizations, and the local and national Chinese state in the Sipsong Panna region of southern Yunnan. It shows, in clear language, just how these three actors have interacted in the context of global and local environmental politics. Its example of how the local and global interact in environmental matters, and its example of well-written ethnography,

should be valuable to anyone interested in international environmental matters. 3 of 5 people found the following review helpful. Advance in political ecology By E. N. Anderson Michael Hathaway's book points out that current theories of resistance, local agency, and "Manichean" "white hat/black hat" politics do not cover the nuances, complexities, and accommodations of conservation politics in southwest China--and, by extension, in the rest of the world. Villagers in China have endured many "winds," as they call political movements that sweep the country. At first, all the emphasis was on communization; then on production; now suddenly on environmentalism. (China discovered it had environmental problems in the 1990s, and is making a belated--and, I may say, inadequate--attempt to catch up.) Villagers partly sympathize with the mission--no one knows better than they how much damage was done--but also are forced to pay too many of the costs of change. They are subject to social experiments that often fail, and to sometimes draconian laws. The World Wildlife Fund came, and brought with it the best practice it knew--which proved wildly wrong for the situation. Fortunately the WWF has a learning curve, but it was overwhelmed by rapid changes in the whole situation. China's attitudes toward local and Indigenous peoples were also changing during this time, from very negative to more positive, and the villagers had to adjust to that too. They like getting better press, but are unsure of the meaning of it all. Hathaway's book represents a major theoretical advance in political ecology. Getting out of the stereotype of "local good guys against global bad guys" is already an advance, but he introduces the concept of engagement--with local, national, and world actors--as a substitute, and discusses at length the importance of the local. He manages to avoid the now-useless word "neoliberalism." He also points out that, perhaps especially in the case of China, globalization does not mean total triumph of the west over the rest. China has, of course, vastly influenced the west, in politics as in food and agriculture. A minor problem is that Hathaway does not know or understand very much about traditional environmental protection in Han Chinese or Yunnan minority traditions. This is not his fault--he "came late to the field" and the published literature on the subject is highly inadequate--but it thus loses a chance to show how much the current environmental debate is grounded therein. Forthcoming work by Jianhua Wang and other local Yunnan investigators will correct the literature's deficiencies in the near future. Another slight problem is that Hathaway sometimes accepts figures that sound awfully inflated to me (I have had all too much experience with Chinese statistics; see esp. p. 153 for apparently inflated figures on elephant damage and numbers of elephants remaining, but there are several other cases). Be warned that you have to read the many footnotes. Hathaway follows a new style in anthropology of putting key facts and theories in footnotes. Anthropologists once discouraged this--the journal AMERICAN ANTHROPOLOGIST had a long-standing ban on putting substantive material in footnotes--but styles have changed, and now it is frequent to put even the logical continuation of a sentence in a footnote. Also--there is a "lethal stick insect" on p. 177. I fear Hathaway fell for a tall story here. Stick insects are not poisonous, though some spray a highly irritating chemical at annoyers. We can duly ignore the stick insect, and read this book for its very important and productive insights into how to conceptualize global and local forces in modern conservation politics.

Environmental Winds challenges the notion that globalized social formations emerged solely in the Global North prior to impacting the Global South. Instead, such formations have been constituted, transformed, and propelled through diverse, site-specific social interactions that complicate and defy divisions between 'global' and 'local.' The book brings the reader into the lives of Chinese scientists, officials, villagers, and expatriate conservationists who were caught up in environmental trends over the past 25 years. Hathaway reveals how global environmentalism has been enacted and altered in China, often with unanticipated effects, such as the rise of indigenous rights, or the reconfiguration of human/animal relationships, fostering what rural villagers refer to as "the revenge of wild elephants."

"A well-crafted and lucidly written book. . . . Its delightful ethnographic insights and sharp concepts will be of great value in introducing . . . new ways of thinking about China."