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Philippe Descola, Eduardo Viveiros de Castro and Eduardo Kohn - have embraced strands of post-humanist thought that reject an exclusive focus on human intentionality in favour of indigenous ideologies that portray the natural world as an eminently social domain...Amazonia in the Anthropocene offers an admirably concise and accessible contribution to this analytical ferment...[Kawa] wishes to challenge current scientific thinking about ...

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Widespread human alteration of the planet has led many scholars to claim that we have entered a new epoch in geological time: the Anthropocene, an age dominated by humanity. This ethnography is the first to directly engage the Anthropocene, tackling its problems and paradoxes from the

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vantage point of the world's largest tropical rainforest. Drawing from extensive ethnographic research, Nicholas Kawa examines how pre-Columbian Amerindians and contemporary rural Amazonians have shaped their environment, describing in vivid detail their use and management of the region's soils, plants, and forests. At the same time, he highlights the ways in which the Amazonian environment resists human manipulation and control—a vital reminder in this time of perceived human dominance. Written in engaging, accessible prose, *Amazonia in the Anthropocene* offers an innovative contribution to debates about humanity's place on the planet, encouraging deeper ecocentric thinking and a more inclusive vision of ecology for the future.

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This volume discusses gardens as designed landscapes of mediation between nature and culture, embodying different levels of human control over wilderness, defining specific rules for this confrontation and staging different forms of human dominance. The contributing authors focus on ways of rethinking the garden and its role in contemporary society, using it as a crossover platform between nature, science and

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technology. Drawing upon their diverse fields of research, including History of Science and Technology, Environmental Studies, Gardens and Landscape Studies, Urban Studies, and Visual and Artistic Studies, the authors unveil various entanglements woven in the past between nature and culture, and probe the potential of alternative epistemologies to escape the predicament of fatalistic dystopias that often revolve around the Anthropocene debate. This book will be of great interest to those studying environmental and landscape history, the history of science and technology, historical geography, and the environmental humanities.

This book compiles research from leading experts in the social, behavioral, and cultural dimensions of sustainability,

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as well as local and global understandings of the concept, and on lived practices around the world. It contains studies focusing on ways of living, acting, and thinking which claim to favor the local and global ecological systems of which we are a part, and on which we depend for survival. The concept of sustainability as a product of concern about global environmental degradation, rising social inequalities, and dispossession is presented as a key concept. The contributors explore the opportunities to engage with questions of sustainability and to redefine the concept of sustainability in anthropological terms.

The Indigenous Canela inhabit a vibrant multispecies community of nearly 3,000 people and over 300 types of

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cultivated and wild plants living together in Maranhão State in the Brazilian Cerrado (savannah) a biome threatened with deforestation and climate change. In the face of these environmental threats, Canela women and men work to maintain riverbank and forest gardens and care for their growing crops who they consider to be, literally, children. This nurturing, loving relationship between people and plants—which offers a thought-provoking model for supporting multispecies survival and well-being throughout the world—is the focus of *Plant Kin*. Theresa L. Miller shows how kinship develops between Canela people and plants through intimate, multi-sensory, and embodied relationships. Using an approach she calls “sensory ethnobotany,” Miller explores the Canela bio-sociocultural life-world, including Canela

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landscape aesthetics, ethnobotanical classification, mythical storytelling, historical and modern-day gardening practices, transmission of ecological knowledge through an education of affection for plant kin, shamanic engagements with plant friends and lovers, and myriad other human-nonhuman experiences. This multispecies ethnography reveals the transformations of Canela human-environment and human-plant engagements over the past two centuries and envisions possible futures for this Indigenous multispecies community as they reckon with the rapid environmental and climatic changes facing the Brazilian Cerrado as the Anthropocene epoch unfolds.

A feminist approach to the Anthropocene that recovers the

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relevance of sensation and phenomenology. *Earthly Encounters* develops a fuller account of the lived experience of racialized gender formation as it exists on this planet, earth. It analyzes sensations: the chill of winter, the warm embrace of the wind, the feeling of being immersed in water, and a stifling sense of containment. Through this analysis in settler colonial and colonial contexts, in twentieth-century North America and Africa, Stephanie D. Clare shows how sensation is unevenly distributed within social worlds and productive of racial, national, and gendered subjectivities. From revealing the relevance of phenomenology, especially in the writings of Maurice Merleau-Ponty and Frantz Fanon, to debates concerning new materialism and affect theory, Clare shows how the phenomenology of race and gender must

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consider both the production of the body-subject and the environment. She concludes by making a case for the continued significance of sensation in the context of the Anthropocene. Stephanie D. Clare is Assistant Professor of English at the University of Washington.

This book presents a novel and systematic social theory of soil, and is representative of the rising interest in 'the material' in social sciences. Bringing together new modes of 'critical description' with speculative practices and methods of inquiry, it contributes to the exploration of current transformations in socioecologies, as well as in political and artistic practices, in order to address global ecological change. The chapters in this edited volume challenge scholars to attend more carefully

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to the ways in which they think about soil, both materially and theoretically. Contributors address a range of topics, including new ways of thinking about the politics of caring for soils; the ecological and symbiotic relations between soils; how the productive capacities and contested governance of soils are deployed as matters of political concern; and indigenous ways of knowing and being with soil.

The era of eco-crises signified by the Anthropocene trope is marked by rapidly intensifying levels of complexity and unevenness, which collectively present unique regulatory challenges to environmental law and governance. This volume sets out to address the currently under-theorised legal and consequent governance challenges presented by the

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emergence of the Anthropocene as a possible new geological epoch. While the epoch has yet to be formally confirmed, the trope and discourse of the Anthropocene undoubtedly already confront law and governance scholars with a unique challenge concerning the need to question, and ultimately re-imagine, environmental law and governance interventions in the light of a new socio-ecological situation, the signs of which are increasingly apparent and urgent. This volume does not aspire to offer a univocal response to Anthropocene exigencies and phenomena. Any such attempt is, in any case, unlikely to do justice to the multiple implications and characteristics of Anthropocene forebodings. What it does is to invite an unrivalled group of leading law and governance scholars to reflect upon the Anthropocene and the

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implications of its discursive formation in an attempt to trace some initial, often radical, future-facing and imaginative implications for environmental law and governance.

Becoming Creole explores how people become who they are through their relationships with the natural world, and it shows how those relationships are also always embedded in processes of racialization that create blackness, brownness, and whiteness. Taking the reader into the lived experience of Afro-Caribbean people who call the watery lowlands of Belize home, Melissa A. Johnson traces Belizean Creole peoples' relationships with the plants, animals, water, and soils around them, and analyzes how these relationships intersect with transnational racial assemblages. She provides a sustained

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analysis of how processes of racialization are always present in the entanglements between people and the non-human worlds in which they live.

This book takes a new approach to understanding primate conservation research, adding a personal perspective to allow readers to learn what motivates those doing conservation work. When entering the field over a decade ago, many young primatologists were driven by evolutionary questions centered in behavioural ecology. However, given the current environment of cascading extinctions and increasing threats to primates we now need to ensure that primates remain in viable populations in the wild before we can simply engage in research in the context of pure behavioural ecology. This has

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changed the primary research aims of many primatologists and shifted our focus to conservation priorities, such as understanding the impacts of human activity, habitat conversion or climate change on primates. This book presents personal narratives alongside empirical research results and discussions of strategies used to stem the tide of extinction. It is a must-have for anyone interested in conservation research.

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