

Part III

Politics, Policies, and Contestation

Philosophers and social scientists of all kinds are replicating two similar ideas on their writings about climate change and its repercussions on Western societies: there is an instated *mal-être*, and it is impossible to imagine the future, at least a bright one. Candidly, things are not alright now and do not look better ahead. Meanwhile, around the world many people with other cosmogonies and/or worries do not care about what those writing from Paris, Oxford, or Boston are declaring. Meanwhile, in London, Sidney, or Vancouver, others are trying hard to imagine the future and slow the warming down by doing organic agriculture, organizing communities around sharing economies, creating new currencies based on trust, advocating the love for other animals, and promoting notions of well-being rather than amassing coin in order to be happy. Philosophers, social scientists, and tree lovers do not exclude one another, though. Actually, in many instances they are the same person. The chapters in section III of *Cooling Down* are a good illustration of how diverse social movements, politics, public policies, practices, and ideas can coexist, be paradoxical, and be very liquid.

The writings now travel through places like the Elbe River Valley, around Dresden, Germany; Tribal Nations of the North American Southwest; the surrounding mountains of Guarda, Portugal; the Isthmus of Tehuantepec in Oaxaca, Mexico; or Boulder, Colorado, and Isle de Jean Charles, Louisiana, both in the United States.

Kristoffer Albris takes us back to the 2002 and 2013 floods of the Elbe River in Dresden, to “describe how individuals and families have recov-

ered and rebuilt their homes . . . and how they reflect on the future as being uncertain.” In spite of the recurring floods and the conviction of more in the near future, residents “defiantly but also ambivalently” usually choose to stay. Issues of local policies, risk management, and political economy but also of emotions and feelings are at play. Albris follows two families to produce an ethnography about how people adapt to risk according to their memory, personal experience, solidarity, and feelings of belonging.

Julie Maldonado and Beth Rose Middleton enquire how traditional knowledge of the various tribes of the Southwest United States “offers innovation, guidance, and place-based, time-tested knowledge on how to address climate change from a holistic framework that foregrounds equity and justice.” There are 182 federally recognized tribes in the Southwest and many other tribes and communities not recognized by the federal government. The authors ponder indigenous populations with traumatic pasts and agitated contemporary lives, full of uncertainty and “marginalized forces.” These populations are facing climate change effects while observing others, in particular Europeans, whom they consider the first perpetrators of nature exhaustion, leading dubious forms of mitigation and adaptation to climate change. Once again, this chapter reports contested knowledges and powers but also contested pasts and memories.

Guilherme José da Silva e Sá addresses a process of rewilding in Portugal. The northeast of Portugal is a mountainous area that was until recently considered among the poorest regions of Europe. Its continental climate with very cold winters, hot summers, and relatively low rates of precipitation combined with depopulation and inexpensive land contribute to forms of reimagining wilderness. Consequently, international organizations are introducing a rewilding project to recreate what they believe to be a lost pristine nature and to mitigate climate change. The views on what the past nature used to be, on land ownership, local development policies, and access to pastures are being disputed.

Amanda Leppert and Roberto E. Barrios examine how public-private partnerships between state agencies and renewable energy companies are organized as a response to anthropogenic climate change in the Isthmus of Tehuantepec in Oaxaca, Mexico. Following energy renewal policies and developments in the region, Leppert and Barrios scrutinize issues such as modernization and consequent risk perception and management as well as environmentalist cosmopolitanism and socioeconomic inequity. Foucault and Beck’s “hopeful hypotheses concerning cosmopolitan environmentalisms and the vanishing and emergence of epistemic objects” serve as the theoretical framework. The authors emphasize epistemology, develop-

ment and environmental policies, and international environmental movements but also the potentialities of ethnography.

The last chapter, written by Susanna Hoffman, may be understood as an epitome of *Cooling Down*. The author, though emphasizing that there are multiple factors intervening in and to disasters, states, "One contemporary driver, however, is contributing far more than any other to the recent increased frequency and magnitude of disasters. It is global warming." Two case studies, "Both [coming] from the seemingly impervious United States where, despite the warnings of scientists, significant climate change denial continues to prevail," are introduced as examples of how disaster and climate change are interconnected. The first, a detailed description of an unusual extreme weather phenomenon in Boulder, Colorado, and the second, about a more acknowledged massive seawater inundation and violent hurricanes in the State of Louisiana that are generating "America's First Climate Refugees," not only introduce acumen of how climate change and disaster are linked but also highlight different ways of reacting and adapting in response.