



ENERGY

AN ANTHOLOGY

humanities

EDITED BY *Imre Szeman & Dominic Boyer*

Energy Humanities

Energy Humanities
An Anthology

Edited by Imre Szeman and Dominic Boyer

Johns Hopkins University Press *Baltimore*

© 2017 Johns Hopkins University Press
All rights reserved. Published 2017
Printed in the United States of America on acid-free paper

Johns Hopkins University Press
2715 North Charles Street
Baltimore, Maryland 21218-4363
www.press.jhu.edu

Library of Congress Cataloging-in-Publication Data

Names: Szeman, Imre, 1968— | Boyer, Dominic.

Title: Energy humanities : an anthology / edited by Imre Szeman and Dominic Boyer.

Description: Baltimore : Johns Hopkins University Press, 2017. | Includes bibliographical references.

Identifiers: LCCN 2016019648 | ISBN 9781421421889 (hardcover : acid-free paper) | ISBN 9781421421896 (paperback : acid-free paper) | ISBN 9781421421902 (electronic) | ISBN 1421421887 (hardcover : acid-free paper) | ISBN 1421421895 (paperback : acid-free paper) | ISBN 1421421909 (electronic)

Subjects: LCSH: Humanities—Philosophy. | Power resources—Social aspects. | Power resources—Philosophy. | Power resources—Political aspects. | Power resources—Moral and ethical aspects. | Fossil fuels—Social aspects. | Nuclear energy—Social aspects. | Petroleum—Social aspects.

Classification: LCC T14 .E58 2017 | DDC 333.79—dc23 LC record available at <https://lcn.loc.gov/2016019648>

A catalog record for this book is available from the British Library.

Special discounts are available for bulk purchases of this book. For more information, please contact Special Sales at 410-516-6936 or specialsales@press.jhu.edu.

Johns Hopkins University Press uses environmentally friendly book materials, including recycled text paper that is composed of at least 30 percent post-consumer waste, whenever possible.

Contents

Acknowledgments

Imre Szeman and Dominic Boyer, Introduction: On the Energy Humanities

Judy Natal, *Another Storm Is Coming*

Amy De'Ath, Institutional Critique

ONE Energy and Modernity: Histories and Futures

Introduction

Dipesh Chakrabarty, The Climate of History: Four Theses

Imre Szeman, System Failure: Oil, Futurity, and the Anticipation of Disaster

David Nye, The Great White Way

Pablo Neruda, Standard Oil Co.

Italo Calvino, The Petrol Pump

Stephen Collis, Reading Wordsworth in the Tar Sands

Hermann Scheer, The Visible Hand of the Sun: Blueprint for a Solar World

Naomi Oreskes and Erik M. Conway, The Frenzy of Fossil Fuels

Paolo Bacigalupi, excerpt from *The Windup Girl*

Margaret Atwood, It's Not Climate Change—It's Everything Change

TWO Energy, Power, and Politics

Introduction

Timothy Mitchell, Carbon Democracy

Dominic Boyer, Energopower: An Introduction

Jean-François Mouhot, Past Connections and Present Similarities in
Slave Ownership and Fossil Fuel Usage

Michael Watts, Imperial Oil: The Anatomy of a Nigerian Oil
Insurgency

John McGrath, excerpt from *The Cheviot, the Stag and the Black,
Black Oil*

Gabrielle Hecht, Nuclear Ontologies

Gökçe Günel, A Dark Art: Field Notes on Carbon Capture and Storage
Policy Negotiations at COP₁₇

Sheena Wilson, Gendering Oil: Tracing Western Petrosexual Relations

Cymene Howe, Anthropocenic Ecoauthority: The Winds of Oaxaca

Pope Francis, excerpt from *Encyclical on Climate Change &
Inequality: On Care for Our Common Home*

Ken Saro-Wiwa, “Night Ride”

THREE Energy in Philosophy: Ethics, Politics, and Being

Introduction

Allan Stoekl, Bataille’s Ethics

Joseph Masco, Atomic Health, or How the Bomb Altered American
Notions of Death

Laura Watts, The Draukie’s Tale: Origin Myth for Wave Energy

Timothy Morton, A Quake in Being

Martin McQuillan, Notes toward a Post-carbon Philosophy: “It’s the
Economy, Stupid”

Roy Scranton, Learning How to Die in the Anthropocene

Dale Jamieson, Ethics for the Anthropocene

Claire Colebrook, We Have Always Been Post-Anthropocene: The Anthropocene Counterfactual

Karen Pinkus, Air

Reza Negarestani, excerpt from *Cyclonopedia: Complicity with Anonymous Materials*

FOUR The Aesthetics of Petrocultures

Introduction

Amitav Ghosh, Petrofiction: The Oil Encounter and the Novel

Patricia Yaeger, Literature in the Ages of Wood . . .

Abdul Rahman Munif, excerpt from *Cities of Salt*

Lesley Battler, poems from *Endangered Hydrocarbons*

Julia Kasdorf, poems from *Shale Play*

Stephanie LeMenager, Petro-Melancholia: The BP Blowout and the Arts of Grief

Jennifer Wenzel, Petro-Magic-Realism: Toward a Political Ecology of Nigerian Literature

Ursula Biemann and Andrew Pendakis, This Is Not a Pipeline: Thoughts on the Politico-aesthetics of Oil

Adam Dickinson, excerpt from *The Polymers*

Warren Cariou, An Athabasca Story

Barry Lord, What Does the Culture of Stewardship Look Like?

Graeme Macdonald, The Resources of Fiction

Marina Zurkow, Una Chaudhuri, Fritz Ertl, and Oliver Kellhammer, *Dear Climate: Post-energy Previews*

Works Cited

List of Contributors

Acknowledgments

Critical engagements with energy have taken many forms and have multiple origins. The beginning point of this project in the energy humanities dates back to March 2013, when two key sites of research on energy and culture—the Center for Energy and Environmental Research in the Human Sciences (CENHS) at Rice University and the Petrocultures Research Group at the University of Alberta—first had an opportunity to share ideas and resources. Since then, members of each group have collaborated on a number of research and writing projects, including “The Rise of the Energy Humanities,” the 2014 op-ed in *University Affairs* that gave an emerging field of research the name it now bears. The present volume owes its life first of all to those researchers at CENHS and in Petrocultures who have contributed to development of this emergent field, including Bill Arnold, Lynn Badia, Brent Bellamy, Gwen Bradford, Joe Campana, Adam Carlson, Ann Chen, Cecily Devereux, Farès el-Dahdah, Randal Hall, Cymene Howe, Richard Johnson, David Kahane, Jordan Kinder, Jeff Kripal, Caroline Levander, Elizabeth Long, Carrie Masiello, Cyrus Mody, Tim Morton, Albert Pope, Alexander Regier, Matthew SchneiderMayerson, Derek Woods, and Jack Zammito.

We thank the distinguished visiting scholars and guest lecturers at CENHS and Petrocultures, each of whom has also helped give form and substance to energy humanities, including Paolo Bacigalupi, Darin Barney, Ursula Biemann, Warren Cariou, Dipesh Chakrabarty, Tom Cohen, Paul Edwards, Jón Gnarr, Akhil Gupta, Graham Harman, Gabrielle Hecht, Brenda Hillman, Dale Jamieson, Eric Klinenberg, Stephanie LeMenager, Graeme Macdonald, Mika Minio-Paluello, Timothy Mitchell, Laura Nader, Naomi Oreskes, Karen Pinkus, Doug Rogers, Antti Salminen, Suzana Sawyer, Kristin Shrader-Frechette, Allan Stoekl, Bron Taylor, Anna Tsing,

and Marina Zurkow. A special thanks to Sheena Wilson, cofounder and codirector of Petrocultures, and to Michael O’Driscoll and Mark Simpson, who have been at the center of the After Oil research initiative at the University of Alberta. Their energies on behalf of energy have been infectious, multiplying possibilities in ways that the first law of thermodynamics suggests should be impossible—which is true, too, of the work of Jennifer Wenzel, who has also played an essential role in bringing greater attention to the study of energy. Special thanks also to the Rice University Provost’s Office for ongoing support of CENHS and energy humanities in general.

This book benefited from the great enthusiasm of Matthew McAdam, Senior Humanities Editor at Johns Hopkins University Press, who understood the aims and ambitions of this project from the very beginning. Thanks to David Janzen, who helped us with permissions—an essential task for a book project like this one—and Miriam Mabrouk, who assisted with copy-edits. A special shout-out goes to Jeff Diamanti for feedback on the introduction and section introductions.

Finally, a huge shout-out goes to Justin Sully, who performed the same magic here that he has on any number of projects. This volume would not have found its way into print without his efforts on our behalf.

Energy Humanities

Introduction: On the Energy Humanities **Imre Szeman and Dominic Boyer**

Energy Humanities: An Anthology brings together research that attends to the social, cultural, and political challenges posed by global warming and environmental damage and destruction. As the title suggests, the pieces collected here focus on a specific issue in relation to today's environmental challenges: energy. The use and abuse of energy have had a significant impact—perhaps *the* most significant impact—on the shape in which we find the planet today. This is especially the case when it comes to the use of fossil fuels—first coal, and then oil and natural gas. The pieces brought together here address the social as well as environmental consequences of energy once it gets industrialized across the globe. This volume makes a strong case for why it is essential to better understand the import and impact of energy when it comes to trying to puzzle out how we might address global warming. It does so not by pointing out that we remain dependent on forms of dirty energy that continue to increase the level of CO₂ in the atmosphere—or not only by doing so: for most of the planet's inhabitants, this is no longer a mystery.¹ Rather, *Energy Humanities* draws critical attention to the fact that energy is absolutely necessary for modern societies. To be modern is to depend on the capacities and abilities generated by energy. Without the forms of energy to which we've had access and which we've come to take for granted, we would never have been modern. We are citizens and subjects of fossil fuels through and through, whether we know it or not. And so any meaningful response to climate change will have to tarry with the world and the people that have been made from oil.

This strong equation of energy and modernity has two consequences. First, it necessitates a fundamental reconsideration of our understanding of the forces that have given shape to modernity. Our dominant narrative of the modern combines the expansion of rights and freedoms, the advent of scientific insights and technological innovations, and the ballooning of

capitalist economies, holding these very different spheres of social life together under the sign of “progress” in a powerful way. The work of critical theory in the humanities and social sciences has been to pull apart the clunky (albeit effective) apparatus of an enlightened modernity, exposing the multiple fictions of this narrative and bringing to light the truths of the modern buried beneath the shiny drama of progress that proclaims that each year is better (richer, bigger, freer) than the one before it. That rights and freedoms—when and where they exist at all—have to take place through a process of Kantian maturation, rather than being enabled all at once, points to the limits of a liberalism born in the Industrial Revolution rather than speaking to its supposed self-evidence; and as critics of colonialism and postcolonialism have repeatedly shown, the progress and growth of the global North have been made possible only by centuries of exploitation of the people and resources of the global South.

As the contributions to this book highlight, these invaluable, important critiques of modernity have nevertheless left a key element out of our understanding of the modern—energy. Economic growth, as well as the expansion of access to the goods and services we have come to associate with the experience of modernity, is a *direct* consequence of the massive expansion of energy use by human communities, especially (though not only) in the global North;² the capacities and freedoms that are connected to the modern, from the opening up of leisure time to expectations of almost unfettered mobility, are similarly the consequence of a world awash in the kilocalories generated primarily by fossil fuels. While the story of modernity isn’t reducible to the use of energy on an ever-greater scale, an account of its developments, transgressions, and contradictions that fails to address the role played by energy in shaping its infrastructures (cities designed around automobiles) and its subjectivities (mobile consumers with near-infinite powers—such as communicating with someone across the globe), and everything else in between, can’t help but misrepresent the forces and processes shaping historical development, especially over the past two centuries. That access to and the struggle over energy have had a role in shaping modern geopolitics is evident; witness the protracted

struggle over power in Africa and the Middle East and the role played by access to oil in shaping conflict in World War II.³ What is less evident, however, is the degree to which the energy riches of the past two centuries have influenced our relationships to our bodies, molded human social relations, and impacted the imperatives of even those varied activities we group together under the term “culture.”⁴

In the modern era, the rapid expansion of humans on the planet, from an estimated population of 1 billion in 1800 to 7.3 billion in 2016, has been facilitated by (perhaps even animated by) growth in the availability and accessibility of energy. And these increases in human population and energy consumption have had, in turn, a decisive impact on the state of the environment.⁵ The second consequence of adding energy to our accounts of the modern experience is that it offers us a new vantage point on global warming and environmental crisis. One of the principle causes of global warming has been the emission of CO₂ produced by the burning of large quantities of fossil fuels. The problem of global warming is, at its core, an energy problem. The link between energy use and global warming may seem to be an obvious-enough point: the operations of industrial capitalism and the civilization it has brought into existence have had a deleterious impact on the global environment. It makes sense that there would be a focus in environmental studies on shifts in how we employ fossil fuels (e.g., switching from coal and oil to natural gas) or on the transitions away from fossil fuels to other forms of renewable energy. Too often, however, these changes are envisioned as narrowly technical ones. Much of the contemporary discussion about energy in relation to the environment imagines energy as an input into modern social and material processes that doesn't alter their character or nature very much, if at all: it's seen as little more than the gas that runs the engine of a society whose shape and form are largely independent of it.⁶ But just as energy is essential to a fuller understanding of modernity, its critical role in shaping existing social structures, lived and material infrastructures, and even cultural practices points to those sites in which changes will *have* to take place if we are to address global warming. Even if it envisions difficult, large-scale shifts in

the dominant source of energy, the existing language of energy transition is most often defensive, insisting on changes in input in order to preserve global capitalism and its systems of property and profit.⁷ The texts in *Energy Humanities* move beyond the limits of such affirmations of the present state of things and speak instead to the widespread social, cultural, and political changes that are necessary if we are to truly address global warming and its multiple consequences.

As an increasing number of researchers have insisted, the challenge of addressing global warming isn't fundamentally a scientific or technological one.⁸ Environmental scientists have played a crucial role in identifying the causes and consequences of global warming, including projections of what might occur if we fail to keep increases in global temperature to less than 2.0°C, as it appears we are poised to do.⁹ However, the next steps in addressing environmental crisis will have to come from the humanities and social sciences—from those disciplines that have long attended to the intricacies of social processes, the nature and capacity of political change, and the circulation and organization of symbolic meaning through culture. This constitutes an enormous challenge and is one that we have barely begun to take up. What we need to do is, first, grasp the full intricacies of our imbrication with energy systems (and with fossil fuels in particular), and second, map out other ways of being, behaving, and belonging in relation to both old and new forms of energy. The task is nothing less than to reimagine modernity, and in the process to figure ourselves as different kinds of beings than the ones who have built a civilization on the promises, intensities, and fantasies of a particularly dirty, destructive form of energy. It is a large enough challenge that many engaged in research in the energy humanities wonder whether we have the conceptual, affective, material, and collective capacities to take it on.

The refigurations to which the work of energy humanities draws attention go beyond changes to driving habits or the establishment of stricter policies on emissions and the energy efficiency of new homes. The more difficult changes are those that are harder to see, name, or grasp, those

zones of experience and expectation generated by our energy systems that we take as equivalent to normal life—what might well be described as the energy dimension of the “spontaneous consent” of hegemony. The sharpest critics working today on the concatenation of oil and culture explore the depths of being-in-relation to our era’s dominant form of energy. “Energy systems are shot through with largely unexamined cultural values, with ethical and ecological consequences,” writes Stephanie LeMenager.¹⁰ Frederick Buell argues that “it has become impossible not to feel that oil at least partially determines cultural production and reproduction on many levels.” “Nowadays,” he writes, “energy is more than a constraint; it (especially oil) remains an essential (and, to many, *the* essential) prop underneath humanity’s material and symbolic cultures.”¹¹ The degree to which energy has shaped modern forms of life and ways of being means that the energy humanities have to be seen as more than just a specialist field of study—a subset of environmental studies, for instance. The claim being made by this volume is a much stronger one. “The mansion of modern freedoms stands on an ever-expanding base of fossil fuel use,” writes Dipesh Chakrabarty. “Most of our freedoms are energy intensive.”¹² Anyone interested in understanding the material, social, and symbolic operations of an issue as important as (for instance) human freedoms *must* take into account the significance of energy in enabling the very possibility of these freedoms, and must certainly do so if they want to grapple with their continuation or extension in an era of environmental challenges and diminishing energy resources.¹³ Every evocation of Rousseau or Jefferson today needs to be accompanied by information on per capita energy use and knowledge about the sources and implications of this energy configuration for the operations of politics at every scale, from personal politics to geopolitics.¹⁴

Energy humanities is a burgeoning field, with a huge amount of research developing over the past decade.¹⁵ The work collected here emerges out of the specific coordinates of our contemporary environmental crises and struggles over the use and abuse of energy that have made the broad social significance of energy increasingly difficult to avoid. Like any new area of

research, recent explorations of energy and society build on earlier studies that have addressed the social and cultural import of fossil fuels. Lewis Mumford's influential *Technics and Civilization* (1934) was among the first books to attend to the social impacts of shifts in energy, recognizing the broad changes produced by (for example) the movement from coal-fired steam power to the electric motors that were emerging in the 1930s.¹⁶ In "Energy and the Evolution of Culture" (1943), anthropologist Leslie White linked cultural development directly to the amount of energy available to human communities; his attention to the link between the ever-greater use of fossil fuels and the expansion of social systems was repeated in anthropological studies following the 1973 oil crisis, and again in the past few years in the wake of the 2008 financial crisis.¹⁷ In early environmental studies, E. J. Schumacher's influential *Small Is Beautiful: A Study of Economics As If People Mattered* (1973) begins by noting the short- and long-term consequences of the ever-expanding use of fossil fuels—a source of fuel that isn't renewable, generates pollution, and reinforces capitalism's insistence that "bigger is better."¹⁸ The connections that have been repeatedly drawn between the growth in the size of human communities and the growth in their economies has a long tradition of critical analysis—another work we might mention in this vein is Jean-Claude Debeir, Jean-Paul Deléage, and Daniel Hémerly's *In the Servitude of Power: Energy and Civilization through the Ages* (1986)¹⁹—although one whose force and effectivity have ebbed and waned along with the price of energy and the difficulty of keeping the social import of fossil fuels front and center for academics and publics alike.

What distinguishes contemporary critical attention to energy and fossil fuels is the growing recognition that we now fully inhabit the difficult circumstances of which Mumford, White, and other critics forewarned. As the energy source around which we have shaped our social and economic development, the fact that fossil fuels are in ever-greater demand at a moment when there are anxieties about their long-term availability, as well as growing environmental challenges to their necessity and legitimacy, means that energy is on our minds as never before. While there are

fluctuations in the demand for oil at any given moment, even in the best-case scenario outlined by the World Energy Council, we can expect to use 27% more energy in 2050 than today.²⁰ At the same time, the most recent report from the Emission Database for Global Atmosphere Research suggests that annual global emissions of CO₂ have increased *significantly* since the UN Framework Convention on Climate Change in 1992, an agreement whose aim was to have had the opposite outcome.²¹ The difficult coordinates of our own circumstances do not stop there. Access to energy is a key component of development. Those countries whose citizens currently use significantly less energy than the average European or North American have expectations of using more, so as to gain the capacities and opportunities that attend the expanded use of energy.²² While some of this energy will come in the form of renewables, the infrastructures and mechanisms supporting global modernity demand the use of fossil fuels, which means that, in large part, the development of the global South requires the increased use of fossil fuels.²³ In the tension established between North and South, and between oil producers and consumers, the opening decades of the twenty-first century are unwittingly establishing the conditions for an expansion and intensification of the geopolitical conflict around energy—something about which a global political and economic elite seem aware, but about which they seem inclined to do relatively little.

This gap between knowledge and action is important in how we figure the next steps in environmental politics. Despite ample evidence to the contrary, there continues to be belief and expectation that scientific evidence will, of its own accord, communicate—and hence trigger—the social and political changes needed to address climate change. This is one of the hoped-for outcomes of such expansive collections of scientific expertise as the Intergovernmental Panel on Climate Change (IPCC), whose fifth iteration brought together the work of thousands of scientists and reported that it is “extremely likely” (95%–100% probability) that humans are the dominant cause of global warming. And yet, as more and more scholars are coming to recognize, quantification of global environmental threats through scientific research has, on its own, “failed to effect anything

resembling the radical change likely to be required in order to avert environmental catastrophe.”²⁴ The frustrating impasses that have appeared in naming environmental problems have characterized the communication and analysis of energy as well. In *Carbon Nation: Fossil Fuels in the Making of American Culture* (2014), historian Bob Johnson remarks that “we industrial peoples have preferred to keep our energy dependencies out of sight.”²⁵ One of the issues explored by many of the contributions in *Energy Humanities* is the structure and function of what might be termed “energy epistemologies.”²⁶ Not only energy in general but also fossil fuels in particular have been surprisingly hard to figure—narratively, visually, conceptually—as a central element of the modern. Petroleum firms have been among the biggest companies in the world since the modern advent of oil, and they remain so even in an era of computers and social media. An alarming array of everyday goods, without which we might find it hard to live, are made up of petroleum by-products.²⁷ And the geopolitics of the modern era—and especially of the period following World War II—have been shaped by the struggle over access to and control over fossil fuels. Despite this, recent critical scholarship has had to account for the ways in which fossil fuels have managed to hide in plain sight/site, evading inclusion in our economic calculations as much as in our literary fictions.²⁸

Recent film, fiction, and visual arts have also explored the character of our energy epistemologies, with the aim of grasping the curious invisibility of such a powerful substance as oil, while also trying to render fuels nameable, readable, and visible. One of the takeaways of this volume is a broader understanding of the peculiar, if hitherto unremarked, philosophical characteristics of fossil fuels, and perhaps, too, of the dominant energy source of any given era.²⁹ If it has been so difficult to grasp and grapple with so important an element, it is in many respects because fossil fuels are saturated into every aspect of our social substance. The dark black, inky liquid that we sometimes encounter as oil is in fact a ruse: it gives away this obvious sign of itself, dead and harmless, so that it might all the more powerfully inhabit and shape the modern under the cover and with the force of its own darkness.

How might we use the critical insights provided by research in energy humanities to develop a different relationship to energy, to fossil fuels? One beginning point is to consider how we have imagined our relation to history.³⁰ We've tended to allow history to just happen to us. In the modern period, this is in part due to our faith in the forward and upward pull of technology, and in part because the calculus of progress insists that we will, by the forward march of time alone, of necessity be better off than our predecessors. This is not to say that history hasn't also been shaped and guided by those with a vested interest in retaining or attaining power, and equally by those who have wished to challenge and unnerve social, political, and economic privilege. What we haven't done—or perhaps haven't had to do before now—is take on the collective challenge of planning what comes next, and in the fullest way possible.

In the context of a now almost universally accepted faith in free markets, the suggestion of something akin to central planning can't help but invoke images—and fears—of failed, clunky, Soviet-era plans to increase collective prosperity and reshape subjectivities at the same time. Yet it is difficult to see how we might engage in the energy transition we need without plans that bring together scientific knowledge about the causes and consequences of global warming with social and cultural insights into the shape and character of our oil subjectivities. To date, the hope has been that market forces will, if managed properly, address the self-same problems they have generated. This has been, in large measure, the official response to climate change, as represented by the Kyoto Agreement and the follow-up series of international climate summits that resulted in the UN Climate Change Conference in Paris in 2015. Assigning a cost to CO₂ emissions might well help to slow down the increasing warmth of the atmosphere, at least somewhat. But placing one's faith in environmental change in a market system built around growth and profit, endless expansion, and the bottom line, and one, furthermore, premised in a fundamental way on disavowing or negating the value of natural systems, is questionable, to say the least. At the heart of the energy humanities is a political project unlike any we've encountered before. There may have been coal capitalism and oil

capitalism; there *cannot* be solar or wind capitalism.³¹ As we figure out how to no longer be oil subjects inhabiting destructive petrocultures (and it is worth remembering that the Soviet system was as much a petroculture as the capitalist variant of modernity), we will need to undertake a sociopolitical revolution that is both necessary and unavoidable.

But what will that revolution look like?³² Energy provides us with a vector to newly imagine societies defined by an equality of opportunities and capacities—communities in which, for the first time in history, we are always already attuned to our relations to natural systems. For instance, what if our political freedoms were to now come with a material component—an equity of kilocalories or British thermal units (Btu) assigned to each individual, determined in part by how much energy the planet could bear? Are there ways in which newfound attention to energy might reinvigorate our politics, allowing us to position our material demands and impact on the planet at the core of social equity?

The revolution that energy could produce would need to attend to more than just the sharing of kilocalories. In “Nature and Revolution,” Herbert Marcuse writes, “Our world emerges not only in the pure form of time and space, but also, and *simultaneously*, as a totality of sensuous qualities—object not only of the eye (synopsis) but of *all* human senses (hearing, smelling, touching, tasting). It is this qualitative, elementary, unconscious, or rather preconscious, constitution of the world of experience, it is this primary experience itself which must change radically if social change is to be radical, qualitative change.”³³ Critical theory has sought to draw our attention to the multiple ways in which we are other than we imagine ourselves to be—for instance, as revealed by Marx’s critique of capitalism, Freud’s analysis of the liberal subject, and Nietzsche’s assault on morality and philosophy. To this, the essays in this volume add an account of the energy unconscious. Our everyday practices and activities have been shaped by energy in a way that we have never fully understood. If we are to be able to address the environmental challenges we currently face, we need to understand that something like “primary experience” in Marcuse’s account

has been constituted by fossil fuels. If one aspect of our revolutionary transition will concern social uses of energy, another will refigure the coordinates of our primary experience, doing away with (for instance) the fundamental divide between human and nature on which the modern has been built.

To move forward, our critical work will also have to push past our inherited categories of analysis and action. Bruno Latour has noted, for example, that the critique of Enlightenment rationality that once fueled critical theory has inadvertently played into the hands of climate change deniers and racial essentialists.³⁴ Other scholars have noted how our epistemic tools for revolution and redemption are deeply entangled with the magnitudes of energy promised by fossil fuels.³⁵ Still more unsettling questions have been raised by materialist feminist scholars who argue that even terms like “Anthropocene” can reproduce the conditions of anthropocentrism they purport to analyze. Stacy Alaimo writes, for example, that we should consider how easily Anthropocene “becomes enlisted in all too familiar formulations, epistemologies, and defensive maneuvers—modes of knowing and being that are utterly incapable of adequately responding to the cataclysmic complexities of the anthropocene itself.” “Anthropocene” even contains a “vener of species pride” in its geo(onto)logical formulation, which is figured around an implicit sense that no other species could affect the lifeworld of all other species. And Claire Colebrook asks whether even the posthuman embrace of living systems might not be “a way of avoiding the extent to which man is a theoretical animal, a myopically and malevolently self-enclosed machine whose world he will always view as present for his own edification.”³⁶

One generative response to such concerns, as Donna Haraway has recently suggested, is to further diversify our critical conceptual resources for interrogating our current ecological condition—engaging our situation in the Plantationocene, Capitalocene, and even Chthulucene as well—while also resolutely committing ourselves to “join forces to reconstitute refuges, to make possible partial and robust biological-cultural-political-

technological recuperation and recomposition, which must include mourning irreversible losses.”³⁷ We view the rise of energy humanities as part of this project of recuperation and recomposition. As fragile rather than omnipotent creatures, *Homo sapiens* have long sought to harness other forms of energy to magnify and extend their capacities. As that harnessing intensified with the mastery of the enormous energetic potentiality of fossil fuels, human industry accelerated, creating more and more machines, institutions, expectations, and practices dependent on new energy magnitudes.³⁸ That acceleration has, as discussed above, led us to the brink of ecological catastrophe. Not all humans share equal culpability in this process, of course. We must interrogate the “we” that is the subject of climatological and ecological responsibility. Only certain populations in the world drove the globalization of fuel-intensive life, and they did so through centuries of colonizing violence. More than that, northern white masculinity continues to epitomize the apex species logic of entitlement that has brought us to our current situation; the Anthropocene has, in other words, always been the Andropocene.

Energy humanities thus retains a deep kinship and intimate conversation with environmental humanities, particularly with the pathbreaking efforts of materialist feminist thinkers to deliver new critical intellectual resources for understanding and remediating the biotic, social, cultural, and political dimensions of human and nonhuman life. The point of energy humanities is not to constitute a new explanatory causal monopoly (in the manner of Leslie White’s argument that all life can now be reduced to energy) that can then be used to dominate other analytics into submission. The point is rather to turn phenomena such as global warming, species extinction, and environmental degradation inside out, so as to reveal how the use and abuse of energy have contributed to the making of what Anna Tsing terms the “damaged planet.” We wish to shed light on the fuel apparatus of modernity, which is all too often invisible or subterranean, but which pumps and seeps into the groundwaters of politics, culture, institutions, and knowledge in unexpected ways. Moreover, energy humanities aspires to provide a speculative impulse as well as critical diagnostics. The works

included here by artists and writers such as Margaret Atwood, Paolo Bacigalupi, and Marina Zurkow schematize the futures that beckon if our current trajectories remain uninflected. They also probe and surface the contradictions of our contemporary condition, materializing and communicating them in new and provocative ways. There is a place for sober criticism and discussion in the enterprise of energy humanities; there is also a place for surreal vision and wild imagination. It will take all the capacities of the arts and humanities to help transform this modernity. We hope only that this volume contributes a step in that direction, toward conversations and collaborations we've long waited to have with one another about what we want this century to become.

Notes

1. Even in the United States, which once remained an exception, a survey released in October 2015 indicated that 70% of Americans believe the science behind global warming—the highest since 2008. See Emma Howard, “Rising Numbers of Americans Believe Climate Science, Poll Shows,” *Guardian*, October 13, 2015. Available at <http://www.theguardian.com/environment/2015/oct/13/rising-numbers-of-american-believe-climate-science-poll-shows>.

2. See, for instance, Edward Renshaw, “The Substitution of Inanimate Energy for Animal Power,” *Journal of Political Economy* 71, no. 3 (1963): 284–92; William McNeill, *Something New under the Sun: An Environmental History of the Twentieth-Century World* (New York: Norton, 2000); and Astrid Kander, Paolo Malanima, and Paul Warde, *Power to the People: Energy in Europe over the Last Five Centuries* (Princeton, NJ: Princeton University Press, 2014). The last makes a strong case that, without the energy available from fossil fuels, modern economic growth would have been impossible.

3. On the latter, see Daniel Yergin, *The Prize: The Epic Quest for Oil, Money, and Power* (New York: Free Press, 1991).

4. See, for instance, Imre Szeman’s claim that “instead of challenging the fiction of surplus—as we might have hoped or expected—literature participates in it just as surely as every other social narrative in the contemporary era. Ever more narrative, ever more signification, ever more grasping after social meaning: what literature shares with the Enlightenment and capitalism is the implicit longing for the plus beyond what is.” Imre Szeman, “Literature and Energy Futures,” *PMLA* 126, no. 2 (March 2011): 324. In a similar fashion, Frederick Buell has mapped how a dialectic of exuberance and catastrophe characteristic of modernity has found its way into culture: “In popular and also high cultural discourse, people’s bodies and psyches are refigured as oil-electric-energized systems, and avant-garde artists become the experts who most aggressively convert these energetics into new styles, new aesthetics, new poetics.” Frederick Buell, “A Short History of Oil Cultures: Or, the Marriage of Catastrophe and Exuberance,” *Journal of American Studies* 46, no. 2 (2012): 286–87.

5. In its 2015 *Oil Market Report*, the International Energy Agency estimated global demand for oil for the fourth quarter of the year to be 95.47 million barrels per day. In 1980, by comparison, total world oil consumption was 59.93 million barrels per day—a 63% increase over this period. Over 1 year, this constitutes a difference of more than 13 billion barrels of oil.

6. While the work of Vaclav Smil on oil and fossil fuels is exemplary, for him, too, energy has relatively little impact on society and culture. For Smil, “the amount of energy at a society’s disposal puts clear limits on the overall scope of action” and little more. “Timeless literature, painting, sculpture, architecture, and music,” he writes, “show no correlation with advances in energy consumption.” Vaclav Smil, *Energy in World History* (Boulder, CO: Westview, 1994), 252.

7. Jonathon Porritt’s *The World We Made: Alex McKay’s Story from 2050* (2013) offers a prime example of this defensive view of transition. Porritt narrates a prospective end to the age of oil via a carefully managed global retreat from the use of 76 million barrels per day in 2017 to only 4 million in 2048. In Porritt’s story governments react (all of a sudden) to a 2016 Intergovernmental Panel on Climate Change (IPCC) report, as well as to the growing cost of oil (!), and begin to actively make use of alternative energy sources such as solar power and biomass, as well as substituting algae-based materials for the “plastics, pharmaceuticals, paints, lubricants and so on” (171). “Of all of the projections I’ve used in this book,” Porritt writes, “I suspect it’s this one [the drop in energy use] that may cause more eyebrows to be raised than any other” (176).

In Porritt’s account, the global shift away from oil is driven by the increasing cost of getting it out of the ground—a fact that in the real world seems to have had relatively little impact on oil production, and certainly not to the degree he suggests. Porritt views the infrastructure of the “world that we made” as being able to sustain a transition to other forms of energy over a short period of time without any major disruptions in global capitalism, the size of populations, transportation systems, or other elements of the infrastructure of modernity. The aim of the view from the future he offers is to highlight energy input changes that need to be made in order to *sustain* existing politico-economic forms and the beliefs and practices that accompany them, rather than drawing attention to their implications for both environmental futures and social justice. Indeed, in Porritt’s view of things, even if oil is an incredibly important fuel source, there is in many respects nothing special about it. It is a source of energy—one of many such sources—and while its impact on the form and character of contemporary life might well be large, it has not played an especially determinate role in shaping modern life. Rather, for Porritt (as for many others who try to outthink or think past the limits of oil availability), oil is a neutral substance that can be replaced in time by other forms of energy; the task of environmentalists is not to address the expectations and structures of modernity that are enabled by and also sustain oil cultures, but to work to generate new energy inputs so that modernity can continue along unabated. See Jonathon Porritt, *The World We Made: Alex McKay’s Story from 2050* (London: Phaidon, 2013).

8. See, for instance, Andrew J. Hoffman, *How Culture Shapes the Climate Change Debate* (Stanford: Stanford University Press, 2015), one of an increasing number of books making this case.

9. See Robin McKie, “World Will Pass Crucial 2C Global Warming Limit, Experts Warn,” *Observer*, October 10, 2015. Available at <http://www.theguardian.com/environment/2015/oct/10/climate-2c-global-warming-target-fail>.

10. Stephanie LeMenager, *Living Oil: Petroleum and Culture in the American Century* (Oxford: Oxford University Press, 2013), 4.

11. Buell, “Short History of Oil Cultures,” 274.

12. Dipesh Chakrabarty, “The Climate of History: Four Theses,” *Critical Inquiry* 35 (2009): 208.

13. See Ian Morris, *Foragers, Farmers and Fossil Fuels* (Princeton, NJ: Princeton University Press, 2015).

14. Stephanie LeMenager notes, “I became frustrated while writing *Living Oil* by how much of what I think of as progressive modernity—feminism, environmentalism even, as it has been expressed in the U.S. in particular—is actually tied to assumptions, but also objects and paths, that have been created by fossil fuel energy.” The politics of energy reaches across the political spectrum, as well as across scales of the political. See Brent Ryan Bellamy, Stephanie LeMenager, and Imre

Szeman, "When Energy Is the Focus: Aesthetics, Politics, and Pedagogy: A Conversation," *Postmodern Culture*, forthcoming.

15. In addition to those in this volume, contributors to the field include Lynn Badia, Gretchen Bakke, Ross Barrett, Ericka Beckman, Brent Bellamy, Amanda Boetzkes, Frederick Buell, Cara Daggett, Mona Damluji, Jeff Diamanti, Danine Farquharson, Sarah Fredericks, John Bellamy Foster, David Haberman, Dan Hackbarth, Jacob Darwin Hamblin, Peter Hitchcock, Matthew Huber, Naomi Klein, Kairn Klieman, Toby Lee, Jenny Lin, Ernst Logar, Andreas Malm, Arthur Mason, Ellen McLarney, John-Andrew McNeish, Marty Melosi, James Nisbet, Wendy Parker, Claire Pentecost, Fiona Polack, Doug Rogers, Peter Shulman, Rebecca Slayton, Janet Stewart, Michael Truscello, Ilana Xinos, Eric Winsberg, Daniel Worden, and Natasha Zaretsky.

16. Lewis Mumford, *Technics and Civilization* (New York: Harcourt, Brace, 1934).

17. Leslie White, "Energy and the Evolution of Culture," *American Anthropologist* 45, no. 3 (1943): 335–56. For an overview of the history of energy in anthropology, see Dominic Boyer, "Energopower: An Introduction," *Anthropology Quarterly* 87, no. 2 (2014): 309–33.

18. E. J. Schumacher, *Small Is Beautiful: Economics As If People Mattered* (New York: Perennial, 2010).

19. Jean-Claude Debeir, Jean-Paul Deléage, and Daniel Hémerly, *In the Servitude of Power: Energy and Civilization through the Ages*, trans. John Barzman (London: Zed Books, 1991).

20. World Energy Council, *World Energy Insight 2013* (World Energy Council, 2013), <https://www.worldenergy.org/publications/2013/world-energy-insight-2013/>.

21. Netherlands Environmental Assessment Agency, *Trends in Global CO₂ Emissions: 2014 Report* (The Hague, 2014).

22. The figures detailing per capita energy usage offer a stark reminder of the planet's discrepancies. The US Energy Information Administration reports that in 2012, a resident of the United States used 313 million Btu of energy per capita; in Haiti, the figure is 3.13—a 100-fold difference.

23. See, e.g., Akhil Gupta, "An Anthropology of Electricity from the Global South," *Cultural Anthropology* 30, no. 4 (2015); and John-Andrew McNeish, Axel Borchgrevink, and Owen Logan, eds., *Contested Powers: The Politics of Energy and Development in Latin America* (London: Zed Books, 2015).

24. Sverker Sörlin, "The Changing Nature of Environmental Expertise," *Eurozine*, November 19, 2013, n.p.

25. Bob Johnson, *Carbon Nation* (Lawrence: University Press of Kansas, 2014), xxix.

26. For an elaboration of the idea of energy epistemologies, see Imre Szeman, "How to Know about Oil: Energy Epistemologies and Political Futures," *Journal of Canadian Studies / Revue d'études canadiennes* 47, no. 3 (2013): 145–68.

27. The list of products made from petroleum includes ink, tires, vitamin capsules, eyeglasses, footballs, detergents, parachutes, fertilizers, panty hose, aspirin, dyes, yarns, nail polish, plastics, dentures, bandages, linoleum, hair coloring, surfboards—in a word: everything.

28. For a discussion of energy and economics, see Philip Mirowski, *More Heat than Light: Economics as Social Physics, Physics as Nature's Economics* (Cambridge: Cambridge University Press, 1989); and Timothy Mitchell, *Carbon Democracy* (New York: Verso, 2011). For a discussion of energy and literature, see Amitav Ghosh, "Petrofiction," *New Republic*, March 2, 1992, 29–34; and Patricia Yaeger et al., "Literature in the Ages of Wood, Tallow, Coal, Whale-Oil, Gasoline, Atomic Power and Other Energy Sources," *PMLA* 126, no. 2 (2011): 305–26.

29. Antti Salminen and Tere Vadén, *Energy and Experience: An Essay in Nafthology* (Chicago: MCM Prime, 2015).

30. For an elaboration of the complex relation of energy to history, see Jennifer Wenzel, introduction to *Fueling Culture*, ed. Imre Szeman, Jennifer Wenzel, and Patricia Yaeger (New York: Fordham University Press, 2016).

31. As Daniel Tanuro points out, “generalized commodity production has brought humanity so close to the abyss that a new long wave of growth—whether ‘green,’ ‘selective,’ or ‘left-wing’—would result in a dreadful climate shift” (100). Tanuro argues that the demands of energy transition and global warming necessitate that Marxists, too, have to abandon productivist accounts of development in imagining post-fossil fuel societies and economies. Daniel Tanuro, “Marxism, Energy, and Ecology: The Moment of Truth,” *Capitalism Nature Socialism* 21, no. 4 (2010): 89–101.

32. Dominic Boyer, “Revolutionary Infrastructure,” in *The Promise of Infrastructure*, ed. Hannah Appel, Nikhil Anand, and Akhil Gupta (Durham, NC: Duke University Press, forthcoming).

33. Herbert Marcuse, “Nature and Revolution,” in *The Essential Marcuse: Selected Writings of Philosopher and Social Critic Herbert Marcuse*, ed. Andrew Feenberg and William Leiss (Boston: Beacon, 2007), 237.

34. Bruno Latour, “Why Has Critique Run Out of Steam?,” *Critical Inquiry* 30, no. 2 (2004): 225–48.

35. Boyer, “Revolutionary Infrastructure”; Mitchell, *Carbon Democracy*.

36. Claire Colebrook, “Not Symbiosis, Not Now: Why Anthropogenic Climate Change Is Not Really Human,” *Oxford Literary Review* 34, no. 2 (2012): 198–99.

37. Donna Haraway, “Anthropocene, Capitalocene, Chthulucene: Making Kin,” *Environmental Humanities* 6 (2015): 159–65.

38. Karen Pinkus, *Fuel: A Speculative Dictionary* (Minneapolis: University of Minnesota Press, 2016).

- Anscombe, E. M. Gertrude. "Modern Moral Philosophy." *Philosophy* 33 (1958): 1–19.
- Appadurai, Arjun. *Modernity at Large: Cultural Dimensions of Globalization*. Minneapolis: University of Minnesota Press, 1996.
- Apter, Andrew. *The Pan-African Nation: Oil and the Spectacle of Culture in Nigeria*. Chicago: University of Chicago, 2005.
- Archer, David. *Global Warming: Understanding the Forecast*. Maiden, MA: Blackwell, 2007.
- Arendt, Hannah. *The Origins of Totalitarianism*. New York: Harcourt, 1968.
- Aribisala, Karen King. *Kicking Tongues*. Oxford: Heinemann, 1998.
- Arrighi, Giovanni. *Adam Smith in Beijing: Lineages of the Twenty-First Century*. London: Verso, 2007.
- . *The Long Twentieth Century: Money, Power, and the Origins of Our Times*. London: Verso, 2006.
- Arrow, J. Kenneth, and Gerard Debreu. "Existence of an Equilibrium for a Competitive Economy." *Econometrica* 22, no. 3 (1954): 265–90.
- Ashforth, Adam. *Witchcraft, Violence and Democracy in South Africa*. Chicago: University of Chicago Press, 2005.
- Asiedu, Elizabeth. *Foreign Direct Investment in Africa*. Helsinki: United Nations University, 2005.
- Astill, James, and Paul Brown. "Carbon Dioxide Levels Will Double by 2050, Experts Forecast." *Guardian*, April 5, 2001.
<http://www.guardian.co.uk/environment/2001/apr/06/usnews.globalwarming>.
- Attanasi, D. Emil, and Richard F. Meyer. "Natural Bitumen and Extra-Heavy Oil." In *Survey of Energy Resources*, 22nd ed., 123–40. London: World Energy Council, 2010.
- Aweto, Albert. "Outline Geography of Urhoboland." N.p., January 2002.
- Azar, Christian. "Bury the Chains and the Carbon Dioxide." *Climatic Change* 85 (2007): 473–75.
- Badiou, Alain. *Being and Event*. Translated by Oliver Feltham. London: Continuum, 2007.
- Bailey, Conner, Peter R. Sinclair, and Mark R. Dubois. "Future Forests: Forecasting Social and Ecological Consequences of Genetic Engineering." *Society and Natural Resources* 17 (2004): 642–45.
- Bamberg, James. *The History of British Petroleum*. Vol. 3, *British Petroleum and Global Oil, 1950–1975: The Challenge of Nationalism*. Cambridge: Cambridge University Press, 2000.
- Barabas, M. Alicia, and Miguel A. Bartolomé. *Hydraulic Development and Ethnocide: The Mazatec and Chinantec People of Oaxaca, Mexico*. Mexico City: International Work Group for Indigenous Affairs, 1973.
- Barcia, Immaculada, and Analía Penchaszadeh. "Ten Insights to Strengthen Responses for Women Human Rights Defenders at Risk." Association for Women's Rights in Development, 2012.
http://www.awid.org/sites/default/files/atoms/files/ten_insights_to_strengthen_responses_for_women_human_rights_defenders_at_risk.pdf.
- Bardi, Ugo. "Peak Oil's Ancestor: The Peak of British Coal Production in the 1920s." *Newsletter of the Association for the Study of Peak Oil and Gas* 73 (2007): 5–7.
- Barker, Holly. "Fighting Back: Justice, the Marshall Islands and Neglected Radiation Communities." In *Life and Death Matters: Human Rights and the Environment at the End of the Millennium*, edited by Barbara Rose Johnston, 290–306. London: Alta Mira, 1997.

- Barnes, Sandra. "Global Flows: Terror, Oil and Strategic Philanthropy." *African Studies Review* 48, no. 1 (2005): 1–23.
- Barrera, Jorge. "PM Harper Believes Idle No More Movement Creating 'Negative Public Reaction,' Say Confidential Notes." *APTN National Notes*, January 25, 2013.
<http://aptn.ca/news/2013/01/25/pm-harper-believes-idle-no-more-movement-creating-negative-public-reaction-say-confidential-notes/>.
- Barrionuevo, Alexei. "Bush Says Lower Oil Prices Won't Blunt New-Fuel Push." *New York Times*, October 13, 2006. <http://select.nytimes.com/gst/abstract.html?res=F10910FE3A540C708DDDA90994DE404482>.
- Barry, Andrew. *Interdisciplinarity: Reconfigurations of the Social and Natural Sciences*. Edited by Andrew Barry and Georgina Born. London: Routledge, 2013.
- . "Technological Zones." *European Journal of Social Theory* 9, no. 2 (2006): 239–53.
- Bataille, Georges. *The Accursed Share: An Essay on General Economy*. Vol. 1, *Consumption*. Translated by Robert Hurley. New York: Zone, 1988.
- . *Oeuvres Complètes*. Vols. 1–12. Paris: Gallimard, 1970.
- Bayly, A. Chris. *The Birth of the Modern World, 1780–1914: Global Connections and Comparisons*. Maiden, MA: Blackwell, 2004.
- Beaudreau, C. Bernard. *Energy and the Rise and Fall of Political Economy*. Westport, CT: Greenwood, 1999.
- Beblawi, Hazem, and Giacomo Luciani. *The Rentier State*. New York: Croom Helm, 1987.
- Beer, Gillian. *Darwin's Plots: Evolutionary Narrative in Darwin, George Eliot, and Nineteenth-Century Fiction*. Cambridge: Cambridge University Press, 2000.
- Behrends, Andrea, Stephen P. Reyna, and Günther Schlee, eds. *Crude Domination: The Anthropology of Oil*. New York: Berghahn, 2011.
- Beinin, Joel, and Zachary Lockman. *Workers on the Nile: Nationalism, Communism, Islam, and the Egyptian Working Class, 1882–1954*. Princeton, NJ: Princeton University Press, 1987.
- Bellamy, Brent Ryan, Stephanie LeMenager, and Imre Szeman. "When Energy Is the Focus: Aesthetics, Politics, and Pedagogy: A Conversation." *Postmodern Culture* (forthcoming).
- Benjamin, Walter. "Theses on the Philosophy of History." In *Illuminations*, edited by Hannah Arendt, translated by Harry Zohn, 253–64. New York: Schocken, 1969.
- Bennett, Jane. *Vibrant Matter: A Political Ecology of Things*. Durham, NC: Duke University Press, 2010.
- Benson, Todd. "Africa's Food and Nutrition Security Situation." IFPRI Discussion Paper 37. Washington, DC, 2004.
- Berlant, Lauren. "Trauma and Ineloquence." *Cultural Values* 5 (2001): 44.
- Berners-Lee, Mike, and Duncan Clark. *The Burning Question*. London: Profile Books, 2013.
- Bernstein, Henry. "Considering Africa's Agrarian Questions." *Historical Materialism* 12, no. 4 (2004): 115–44.
- Berry, Brian J. L., Edgar C. Conkling, and Michael Ray. *The Global Economy: Resource Use, Locational Choice, and International Trade*. Englewood Cliffs, NJ: Prentice Hall, 1993.
- Bishop, Elizabeth. "The Moose." In *The Complete Poems, 1927–1979*, 169–73. New York: Farrar, 1990.

- Black, Edwin. *Internal Combustion: How Corporations and Governments Addicted the World to Oil and Derailed the Alternatives*. New York: St. Martin's, 2006.
- Blair, M. John. *The Control of Oil*. New York: Pantheon Books, 1976.
- Blake, William. "The Divine Image." In *Complete Poetry and Prose of William Blake*, edited by D. V. Erdman, 12–13. New York: Doubleday, 1982.
- Blewett, Neal. "The Franchise in the United Kingdom 1885–1918." *Past and Present* 32 (1965): 27–56.
- Block, Fred. *The Origins of International Economic Disorder: A Study of United States International Monetary Policy from World War II to the Present*. Berkeley: University of California Press, 1977.
- Bloom, Dan. "Can 'Cli-Fi' Help Keep Our Planet Livable?" *Medium*, July 24, 2015. <https://medium.com/@clificentral/can-cli-fi-help-keep-our-planet-livable-8b053bd4aa35#.aluo99x6d>.
- Blundell, John. *IEA Turns 50: Celebrating Fisher Meeting Hayek*. Atlas Investor Report, 2005.
- Boal, A. Iain, T.J. Clark, Joseph Matthews, and Michael Watts. "Blood for Oil." *Afflicted Powers: Capital and Spectacle in a New Age of War*. New York: Verso, 2005.
- Bodansky, Daniel. "May We Engineer the Climate?" *Climatic Change* 33 (1996): 301–21.
- Boden, A. Tom, Gregg Marland, and Robert J. Andres. *Global, Regional, and National Fossil-Fuel CO₂ Emissions*. Oak Ridge, TN: Oak Ridge National Laboratory, 2011.
- Bogost, Ian. *Alien Phenomenology, or What It's Like to Be a Thing*. Minneapolis: University of Minnesota Press, 2012.
- Bois, Y. Alain. *Formless: A User's Guide*. New York: Zone, 1997.
- Bolin, Bert. *A History of the Science and Politics of Climate Change: The Role of the Intergovernmental Panel on Climate Change*. Cambridge: Cambridge University Press, 2008.
- Borstelmann, Thomas. *Apartheid's Reluctant Uncle: The United States and Southern Africa in the Early Cold War*. New York: Oxford University Press, 1993.
- Bowden, Gary. "The Social Construction of Validity in Estimates of U.S. Crude Oil Reserves." *Social Studies of Science* 15, no. 2 (1985): 207–40.
- Bowen, Mark. *Censoring Science: Inside the Political Attack on Dr. James Hansen and the Truth of Global Warming*. New York: Dutton, 2008.
- Bows Alice, and Anderson Kevin. "Contraction and Convergence: An Assessment of the CCOptions Model." *Climatic Change* 91 (2008): 275–90.
- Boyden, Stephen. *Western Civilization in Biological Perspective*. Oxford: Clarendon, 1987.
- Boyer, Dominic. "Energopower: An Introduction." *Anthropology Quarterly* 87, no. 2 (2014): 309–33.
- . "On the Ethics and Practice of Contemporary Social Theory: From Crisis Talk to Multiattentive Method." *Dialectical Anthropology* 34, no. 3 (2010): 305–24.
- Boyer, Dominic, et al. *The Promise of Infrastructure*. Durham, NC: Duke University Press, Forthcoming.
- Boykoff, T. Maxwell. *Who Speaks for the Climate? Making Sense of Media Reporting on Climate Change*. Cambridge: Cambridge University Press, 2011.

- Braudel, Fernand. *The Mediterranean and the Mediterranean World in the Age of Philip II*. Translated by Siân Reynolds. London: Collins, 1949.
- Briggs, L. Charles, and Mark Nichter. "Biocommunicability and the Biopolitics of Pandemic Threats." *Medical Anthropology* 28, no. 3 (2009): 189–98.
- British Petroleum. *BP Statistical Review of World Energy 2007*. 2007.
- Bromley, Simon. *American Hegemony and World Oil*. University Park: Pennsylvania State University Press, 1991.
- . "The United States and the Control of World Oil." *Government and Opposition* 40, no. 2 (2005): 225–55.
- Bryant, R. Levi. *The Democracy of Objects*. Ann Arbor: Open Humanities, 2011.
- Brysse, Kenyn. "Climate Change Prediction: Erring on the Side of Least Drama?" *Global Environmental Change* 23 (2013): 327–37.
- Buell, Frederick. "A Short History of Oil Cultures: Or, the Marriage of Catastrophe and Exuberance." *Journal of American Studies* 46, no. 2 (2012): 273–93.
- Buell, Lawrence. "Toxic Discourse." *Critical Inquiry* 24 (1998): 639–65.
- Bullard, D. Robert. *Dumping in Dixie: Race, Class, and Environmental Quality*. Boulder, CO: Westview, 1990.
- Burke, Peter. *The French Historical Revolution: The "Annales" School, 1929–89*. Stanford: Stanford University Press, 1990.
- Butler, Judith. *Gender Trouble*. London: Routledge, 1990.
- Cabinet Office. *The Torrey Canyon*. London: HMSO, 1967.
- Cafaro, Philip. "Thoreau, Leopold, and Carson: Toward an Environmental Virtue Ethics." In *Environmental Virtue Ethics*, edited by Ronald L. Sandler and Philip Cafaro, 31–44. Oxford: Rowman & Littlefield, 2005.
- Callon, Michel. "Some Elements of a Sociology of Translation: Domestication of the Scallops and the Fishermen of St. Brieuc Bay." In *Power, Action and Belief: A New Sociology of Knowledge*, edited by John Law, 196–233. London: Routledge, 1986.
- Calvin, H. William. *Fever: How to Treat Climate Change*. Chicago: University of Chicago Press, 2008.
- Calvino, Italo. "The Petrol Pump." In *Numbers in the Dark and Other Stories*, translated by Tim Parks, 170–75. London: Vintage, 1996.
- Campbell, Howard, Leigh Binford, Miguel Bartolomé, and Alicia Barabas, eds. *Zapotec Struggles: Histories, Politics, and Representations from Juchitán, Oaxaca*. Washington, DC: Smithsonian Institution Press, 1993.
- Campion-Smith, Bruce. "Idle No More: Spence Urged by Fellow Chiefs to Abandon Her Fast." *Toronto Star*, January 18, 2013.
https://www.thestar.com/news/canada/2013/01/18/idle_no_more_spence_urged_by_fellow_chiefs_to_abandon_her_fast.html.
- Canning, Kathleen. *Languages of Labor and Gender: Female Factory Work in Germany, 1850–1914*. Ithaca, NY: Cornell University Press, 1996.
- Caro, A. Robert. *The Power Broker: Robert Moses and the Fall of New York*. New York: Vintage Books, 1975.

- Cassedy, Edward, and Peter Z. Grossman. *Introduction to Energy: Resources, Technology and Society*. Cambridge: Cambridge University Press, 1999.
- Castellanos, Bianet. "Don Teo's Expulsion: Property Regimes, Moral Economies, and Ejido Reform." *Journal of Latin American and Caribbean Anthropology* 15, no. 1 (2010): 144–69.
- Cawte, Alice. *Atomic Australia, 1944–1990*. Sydney: New South Wales, 2001.
- Centre for Strategic and International Studies. "Briefing on the Niger Delta." March 14, 2007. Washington, DC.
- Chaca, Roselia. "Presenta Marenña Renovable proyecto eólico en Juchitán." *Noticias: Voz e Imagen*, December 7, 2012. <http://www.noticiasnet.mx/portal/oaxaca/general/gruposvulnerables/128457-presenta-marena-renovable-proyecto-eolico-juchitan>.
- Chakrabarty, Dipesh. "The Climate of History: Four Theses." *Critical Inquiry* 35 (2009): 197–222.
- Chernow, Ron. *Titan: The Life of John D. Rockefeller, Sr.* New York: Random House, 1998.
- Childe, Gordon. *Man Makes Himself*. London: Watts, 1941.
- Choy, Timothy. *Ecologies of Comparison: An Ethnography of Endangerment*. Durham, NC: Duke University Press, 2011.
- Church, A. Roy, Quentin Outram, and David. N. Smith. "The Militancy of British Miners, 1893–1986: Interdisciplinary Problems and Perspectives." *Journal of Interdisciplinary History* 22, no. 1 (1991): 49–66.
- Cipolla, M. Carlo. *The Economic History of World Population*. Harmondsworth: Penguin, 1978.
- Cirincione, Joseph. "Niger Uranium: Still a False Claim." *Carnegie Proliferation Brief* 7, no. 12.
- Citino, J. Nathan. "Defending the 'Postwar Petroleum Order': The US, Britain and the 1954 Saudi-Onassis Tanker Deal." *Diplomacy and Statecraft* 11, no. 2 (2000): 137–60.
- . "The Rise of Consumer Society: Postwar American Oil Policies and the Modernization of the Middle East." Paper presented at the 14th International Economic History Congress, Helsinki, 2006.
- Clark, Duncan. "The Rise and Rise of American Carbon." *Guardian*, August 5, 2013. <https://www.theguardian.com/environment/2013/aug/05/us-emissions-extraction-fracking>.
- Clark, Nigel. "Aboriginal Cosmopolitanism." *International Journal of Urban and Regional Research* 32, no. 3 (2008): 737–44.
- Clark, Pilita. "EU Emissions Trading Faces Crisis." *Financial Times*, January 21, 2013. http://www.ft.com/cms/s/0/42e719c0-63f0-11e2-84d8-00144feab49a.html?ftcamp=published_links%2Frss%2Fworld_europe%2Ffeed%2F%2Fproduct#axzz2uRWfZhwT.
- Clark, R. William. *Petrodollar Warfare: Oil, Iraq, and the Future of the Dollar*. Gabriola Island: New Society, 2005.
- Clark, Tim. "Derangements of Scale." In *Telemorphosis: Theory in the Era of Climate Change*, vol. 1, edited by Tom Cohen, 148–66. Ann Arbor: University of Michigan Press, 2012.
- Clarke, Bruce. *Energy Forms: Allegory and Science in the Era of Classical Thermodynamics*. Ann Arbor: University of Michigan Press, 2001.
- Clayton, Susan, and Susan Opotow, eds. *Identity and the Natural Environment: The Psychological Significance of Nature*. Cambridge, MA: MIT Press, 2003.
- Coast 2050: Toward a Sustainable Coastal Louisiana*. Baton Rouge: Louisiana Department of Natural Resources, 1998.

- Cohen, H. Jeffrey. *Cooperation and Community: Economy and Society in Oaxaca*. Austin: University of Texas Press, 1999.
- Cohen, Tom. Introduction to *Telemorphosis: Theory in the Era of Climate Change*, vol. 1, 13–42. Ann Arbor: University of Michigan Press, 2012.
- Cohen-Joppa, Jack. “Disinformation about Depleted Uranium.” *High Beam Research*, November 1, 2004. <https://www.highbeam.com/doc/1P3-739697791.html>.
- Colebrook, Claire. “Not Symbiosis, Not Now: Why Anthropogenic Climate Change Is Not Really Human.” *Oxford Literary Review* 34, no. 2 (2012): 198–99.
- Collier, Paul, V. L. Elliott, Havard Hegre, Anke Hoeffler, Reynal, Marta Querol, and Nicholas Sambanis. “Breaking the Conflict Trap, Civil War and Development Policy.” *World Bank Policy Research Report*. New York, 2003.
- Collingwood, G. Robin. *The Idea of History*. New York: Oxford University Press, 1976.
- Collins, Sarah, and Tom Kenworthy. *Energy Industry Fights Chemical Disclosure*. Center for American Progress, 2010.
- Comaroff, Jean, and John Comaroff. “Ethnography on an Awkward Scale: Postcolonial Anthropology and the Violence of Abstraction.” *Ethnography* 4, no. 2 (2003): 147–79.
- Connerton, Paul. *How Societies Remember*. Cambridge: Cambridge University Press, 1989.
- Connolley, M. William. “Ice Extent in Million Square Kilometers.” *Wikimedia Commons*, December 28, 2015. <https://commons.wikimedia.org/wiki/File:Seaice-1870-part-2009.png>.
- Conrad, Peter. *The Art of the City*. New York: Oxford University Press, 1984.
- Cooper, Brenda. *Magical Realism in West African Fiction: Seeing with a Third Eye*. New York: Routledge, 1998.
- Corbin, David. *Life, Work, and Rebellion in the Coal Fields: The Southern West Virginia Miners, 1880–1922*. Champaign: University of Illinois Press, 1981.
- Coronil, Fernando. *The Magical State: Nature, Money, and Modernity in Venezuela*. Chicago: University of Chicago Press, 1997.
- Costanza, Robert, et al. “The Value of the World’s Ecosystem Services and Natural Capital.” *Nature* 387 (1997): 253–60.
- Council on Foreign Relations. “More Than Humanitarianism.” Task Force Report 56. New York, 2005.
- Courson, Elias. “The Burden of Oil: Social Deprivation and Political Militancy in Gbaramatu Clan, Warri Southwest LGA, Delta State, Nigeria.” *Niger Delta: Economies of Violence Project*. Berkeley, 2007. <http://globetrotter.berkeley.edu/NigerDelta/>.
- Crate, Susan, and Mark Nuttall, eds. *Anthropology and Climate Change*. Walnut Creek, CA: Left Coast, 2009.
- Croce, Benedetto. *The Philosophy of Giambattista Vico*. Translated by R. G. Collingwood. New Brunswick, NJ: H. Latimer, 1913.
- Crosby, Alfred W. *The Columbian Exchange: Biological and Cultural Consequences of 1492*. London: Praeger, 2003.
- . “The Past and Present of Environmental History.” *American Historical Review* 100, no. 4 (1995): 1177–89.

- Crutzen, Paul J. "Albedo Enhancement by Stratospheric Sulfur Injections: A Contribution to Resolve a Policy Dilemma?" *Climatic Change* 77 (2006): 211–19.
- . "Geology of Mankind." *Nature* 415 (2002): 23.
- Crutzen, Paul J., and Eugene F. Stroemer. "The Anthropocene." *IGBP [International GeosphereBiosphere Programme] Newsletter* 41 (2000): 17.
- Daly, Herman E. *Steady-State Economics*. 2nd ed. Washington, DC: Island, 1991.
- Darier, Eric. "Foucault and the Environment: An Introduction." In *Discourses of the Environment*, edited by Eric Darier, 1–34. Malden, MA: Blackwell, 1999.
- Darley, Julian. *High Noon for Natural Gas*. White River Junction, VT: Chelsea Green, 2004.
- Daston, Lorraine, and Peter L. Galison. *Objectivity*. Cambridge, MA: Zone Books, 2007.
- Davidson, Mark D. "Parallels in Reactionary Argumentation in the US Congressional Debates on the Abolition of Slavery and the Kyoto Protocol." *Climatic Change* 86 (2008): 67–82.
- Davis, David B. *Inhuman Bondage: The Rise and Fall of Slavery in the New World*. Oxford: Oxford University Press, 2006.
- Davis, Mike. "Living on the Ice Shelf: Humanity's Meltdown." *Tom Dispatch*, June 26, 2008. tomdispatch.com/post/174949.
- . "Los Angeles after the Storm: The Dialectic of Ordinary Disaster." *Antipode* 27 (1995): 221–41.
- . *Planet of Slums*. London: Verso, 2006.
- . "Who Will Build the Ark?" *New Left Review* 61 (2010): 29–46.
- Davis, Tracy C. *Stages of Emergency: Cold War Nuclear Civil Defense*. Durham, NC: Duke University Press, 2007.
- Dawson, Susan E. "Navajo Uranium Mining Workers and the Effects of Occupational Illnesses: A Case Study." *Human Organization* 51, no. 4 (1992): 389–97.
- Debeir, Jean Claude, Jean Paul Deléage, and Daniel Hémerly. *In the Servitude of Power: Energy and Civilization through the Ages*. Translated by John Barzman. London: Zed Books, 1991.
- Debord, Guy. *Society of the Spectacle*. Translated by Ken Knabb. London: Aldgate, 2006.
- Debray, Régis. *Tousazimuts*. Paris: Odile Jacob, 1990.
- Deffeyes, Kenneth. *Beyond Oil: The View from Hubbert's Peak*. New York: Hill & Wang, 2005.
- de Landa, Manuel. *Intensive Science and Virtual Philosophy*. New York: Continuum, 2002.
- de Lauretis, Teresa. *Technologies of Gender: Essays on Theory, Film, and Fiction*. Bloomington: Indiana University Press, 1987.
- Deleuze, Gilles. *Difference and Repetition*. Translated by Paul Patton. New York: Columbia University Press, 1994.
- Dell'Amore, Christine. "Thousand Walruses Gather on Island as Sea Ice Shrinks." *National Geographic*, October 2, 2013. <http://news.nationalgeographic.com/news/2013/10/131002-walruses-arctic-haulout-science-animals-alaska-global-warming/>.
- Dennett, Daniel C. *Darwin's Dangerous Idea: Evolution and the Meanings of Life*. New York: Simon & Schuster, 1995.
- Dennis, Michael A. "Drilling for Dollars: The Making of US Petroleum Reserve Estimates, 1921–25." *Social Studies of Science* 15, no. 2 (1985): 241–65.

- Denord, Francois. "Aux Origines du Néolibéralisme en France: Louis Rougier et le Colloque Walter Lippmann de 1938." *Le Mouvement Social* 195 (2001): 9–34.
- Derrida, Jacques. *Acts of Religion*. Edited by Gil Anidjar. New York: Routledge, 2002.
- . "Cogito and the History of Madness." In *Writing and Difference*, translated by Alan Bass, 36–75. Chicago: University of Chicago Press, 1978.
- . "From Restricted to General Economy: A Hegelianism without Reserve." In *Writing and Difference*, translated and edited by Allan Bass, 251–79. Chicago: University of Chicago Press, 1978.
- Derrida, Jacques, and Elizabeth Roudinescu. *For What Tomorrow: A Dialogue*. Translated by Jeff Fort. Stanford: Stanford University Press, 2004.
- Diamond, Jared. *Collapse: How Societies Chose to Fail or Succeed*. New York: Viking, 2005.
- . *Guns, Germs and Steel*. New York: W. W. Norton, 1999.
- Dix, Keith. *What's a Coal Miner to Do? The Mechanization of Coal Mining*. Pittsburgh: University of Pittsburgh Press, 1988.
- Dodds, Walter K. *Humanity's Footprint: Momentum, Impact, and Our Global Environment*. New York: Columbia University Press, 2008.
- Douthwaite, Richard. "Sharing Out the Rations." *Irish Times*, January 13, 2007.
- Dower, John. *War without Mercy: Race and Power in the Pacific War*. New York: Pantheon, 1986.
- Dukes, S. Jeffrey. "Burning Buried Sunshine: Human Consumption of Ancient Solar Energy." *Climatic Change* 61, nos. 1–2 (2003): 33–41.
- Dworkin, Ronald. *Life's Dominion: An Argument about Abortion, Euthanasia, and Individual Freedom*. New York: Vintage Books, 1993.
- Easterly, William. *The White Man's Burden*. London: Penguin, 2006.
- Eddington, Arthur. *The Nature of the Physical World*. New York: Macmillan, 1928.
- Edwards, Paul K. *Strikes in the United States, 1881–1974*. New York: St. Martin's, 1981.
- Edwards, Paul N. *The Closed World: Computers and the Politics of Discourse in Cold War America*. Cambridge, MA: MIT Press, 1996.
- . *A Vast Machine: Computer Models, Climate Data and the Politics of Global Warming*. Cambridge, MA: MIT Press, 2010.
- Eley, Geoff. *Forging Democracy: The History of the Left in Europe, 1850–2000*. New York: Oxford University Press, 2002.
- Elgin, Duane. *Voluntary Simplicity: Toward a Way of Life That Is Outwardly Simple, Inwardly Rich*. New York: Harper, 2010.
- Elkins, Stanley. *Slavery: A Problem in American Institutional and Intellectual Life*. Chicago: University of Chicago Press, 1959.
- Emerson, Ralph W. *Essays, First Series*. Boston: Ticknor & Fields, 1863.
- Engels, Friedrich. "The Bakunists at Work." In *Revolution in Spain*, edited by Karl Marx and Friedrich Engels, 211–36. London: Lawrence & Wishart, 1939.
- Ermarth, Michael. *Wilhelm Dilthey: The Critique of Historical Reason*. Chicago: University of Chicago Press, 1978.
- Fabri, Ralph. *Painting Cityscapes*. New York: Watson Guptill, 1975.

- Fagge, Roger. *Power, Culture, and Conflict in the Coalfields: West Virginia and South Wales, 1900–1922*. Manchester: Manchester University Press, 1996.
- Fahey, Dan. “The Emergence and Decline of the Debate over Depleted Uranium Munitions, 1991–2004.” *World Information Service on Energy*, June 20, 2004. <http://www.wise-uranium.org/pdf/duemdec.pdf>.
- Faris, Wendy B. *Ordinary Enchantments: Magical Realism and the Remystification of Narrative*. Nashville: Vanderbilt University Press, 2004.
- Fassin, Didier. “The Biopolitics of Otherness: Undocumented Immigrants and Racial Discrimination in the French Public Debate.” *Anthropology Today* 17, no. 1 (2001): 3–7.
- Ferguson, James. *Global Shadows: Africa in the Neoliberal World Order*. Durham, NC: Duke University Press 2006.
- Ferry, Elizabeth Emma, and Mandana E. Limbert, eds. *Timely Assets: The Politics of Resources and Their Temporalities*. Santa Fe: SAR Press, 2008.
- Fischer, David. *History of the International Atomic Energy Agency: The First Forty Years*. International Atomic Energy Association, 1997.
- Fischett, Mark. “Drowning New Orleans.” *Scientific American* 285, no. 4 (2001): 76–85.
- Flannery, Tim. *The Weather Makers: The History and Future Impact of Climate Change*. Melbourne: Text Publishing, 2005.
- Fleming, Ian. *Goldfinger*. London: Jonathan Cape, 1959.
- Fogel, Cathleen. “The Local, the Global, and the Kyoto Protocol.” In *Earthly Politics: Local and Global in Environmental Governance*, edited by Sheila Jasanoff and Marybeth Long Martello, 103–25. Cambridge, MA: MIT Press, 2004.
- Foot, Philippa. “Morality as a System of Hypothetical Imperatives.” *Philosophical Review* 81, no. 3 (1972): 305–16.
- Forrestal, James. *The Forrestal Diaries*. Edited by Walter Millis and E. S. Duffield. New York: Viking, 1951.
- . *Papers*. Princeton, NJ: Public Policy Papers Collection, Seeley G. Mudd Manuscript Library, 1941–49.
- Foucault, Michel. *Discipline and Punish: The Birth of the Prison*. Translated by Alan Sheridan. New York: Vintage, 1995.
- . *The History of Sexuality*. Vol. 1, *The Will to Knowledge*. London: Penguin, 1978.
- . “‘*Omneset Singulatim*’: Toward a Critique of Political Reason.” In *Power (The Essential Works of Michel Foucault, 1954–1984, Vol. 3)*, edited by James D. Faubion, translated by Robert Hurley, 317–18. New York: New Press, 2000.
- . *Order of Things: An Archaeology of Human Knowledge*. New York: Vintage Books, 1966.
- . “The Risks of Security.” In *Power (The Essential Works of Michel Foucault, 1954–1984, Vol. 3)*, edited by James Faubion, translated by Robert Hurley, 365–81. New York: New, 2000.
- . *Society Must Be Defended: Lectures at the College De France, 1975–76*. Edited by Mauro Bertani and Alessandro Fontana. Translated by David Macey. New York: Picador, 2003.
- Frank, Alison F. *Oil Empire: Visions of Prosperity in Austrian Galicia*. Cambridge, MA: Harvard University Press, 2007.
- Friedberg, Susanne. *French Beans and Food Scares*. Oxford: Oxford University Press, 2004.

- Frynas, Je drzej G. "The Oil Boom in Equatorial Guinea." *African Affairs* 103 (2004): 527–46.
- Fuller, R. Buckminster. *Utopia or Oblivion: The Prospects for Humanity*. London: Allen Lane, 1969.
- Gadamer, Hans Georg. *Truth and Method*. Translated by Joel Weinsheimer and Donald G. Marshall. London: Sheed & Ward, 1975.
- Gare, Arran E. *Postmodernism and the Environmental Crisis*. London: Routledge, 1995.
- Gary, Ian, and Terry L. Karl. *Bottom of the Barrel: Africa's Oil Boom and the Poor*. Baltimore: Catholic Relief Services, 2003.
- Gasset, Jose Ortega Y. *Phenomenology and Art*. Translated by Philip W. Silver. New York: Norton, 1975.
- Gatens, Moira. "A Critique of the Sex/Gender Distinction." In *A Reader in Feminist Knowledge*, edited by Sneja Gunew, 139–59. London: Routledge, 1991.
- Geyer, Michael. Charles Bright. "World History in a Global Age." *American Historical Review* 100, no. 4 (1995): 1034–60.
- Ghamari-Tabrizi, Sharon. *The Worlds of Herman Kahn: The Intuitive Science of Thermonuclear War*. Cambridge, MA: Harvard University Press, 2005.
- Ghosh, Amitav. "Petrofiction." *New Republic* 206 (1992): 29–34.
- Gibbon, Peter, and Stefano Ponte. *Trading Down*. Philadelphia: Temple University Press, 2005.
- Giddens, Anthony. *The Politics of Climate Change*. Cambridge: Polity, 2009.
- Gilbert, Scott F., Jan Sapp, and Alfred I. Tauber. "A Symbiotic View of Life: We Have Never Been Individuals." *Quarterly Review of Biology* 87, no. 4 (2012): 325–41.
- Gilding, Paul. *The Great Disruption: Why the Climate Crisis Will Bring On the End of Shopping and the Birth of a New World*. New York: Bloomsbury, 2010.
- Gillis, Justin. "Poll, Many Link Weather Extremes to Climate Change." *New York Times*, April 17, 2012. <http://www.nytimes.com/2012/04/18/science/earth/americans-link-global-warming-to-extreme-weather-poll-says.html>.
- Gledhill, John. *Neoliberalism, Transnationalization and Rural Poverty: A Case Study of Michoac n, Mexico*. Boulder, CO: Westview, 1995.
- Goldberg, Ellis, Erik Wibbels, and Eric Mvukiyehe. "Lessons from Strange Cases: Democracy, Development, and the Resource Curse in the U.S. States." *Comparative Political Studies* 41, nos. 4–5 (2008): 477–514.
- Goodrich, Carter. *The Miner's Freedom: A Study of the Working Life in a Changing Industry*. Boston: Marshall Jones, 1925.
- Goodrich, Lloyd. *Edward Hopper*. New York: Harry Abrams, 1983.
- Goodstein, David. *Out of Gas: The End of the Age of Oil*. New York: W. W. Norton, 2005.
- Greenhalgh, Susan, and Edwin A. Winckler. *Governing China's Population: From Leninist to Neoliberal Biopolitics*. Stanford: Stanford University Press, 2005.
- Greffrath, Mathias. "Freizeit, Die Siemeinen [Freedom they mean]." *S ddeutsche Zeitung*, June 1998.
- Grescoe, Taras. "The Dirty Truth about 'Clean Diesel.'" *New York Times*, January 3, 2016. <http://www.nytimes.com/2016/01/03/opinion/sunday/the-dirty-truth-about-clean-diesel.html>.

- Griswold, Wendy. *Bearing Witness: Readers, Writers, and the Novel in Nigeria*. Princeton, NJ: Princeton University Press, 2000.
- Guha, Ramachandra, and Juan Martinez-Alier. *Varieties of Environmentalism: Essays North and South*. London: Earthscan, 1997.
- Günel, Gökçe. "Ergos: A New Energy Currency." *Anthropological Quarterly* 87, no. 2 (2014): 359–79.
- Gupta, Akhil. "An Anthropology of Electricity from the Global South." *Cultural Anthropology* 30, no. 4 (2015): 555–68.
- Gusterson, Hugh. *Nuclear Rites: A Weapons Laboratory at the End of the Cold War*. Berkeley: University of California Press, 1998.
- Haberl, Helmut. "The Global Socioeconomic Energetic Metabolism as a Sustainability Problem." *Energy* 31, no. 1 (2006): 87–99.
- Hamilton, Clive. *Requiem for a Species: Why We Resist the Truth about Climate Change*. Sydney: Allen & Unwin, 2010.
- Hansen, James. "Climate Catastrophe." *New Scientist* 195 (2007): 30–34.
- . "Climate Change and Trace Gases." *Philosophical Transactions of the Royal Society* 365 (2007): 1925–54.
- . "Dangerous Human-Made Interference with Climate: A CISS ModelE Study." *Atmospheric Chemistry and Physics* 7, no. 9 (2007): 2287–312.
- Hansen, James, Makiko Sato, Pushker Kharecha, David Beerling, Robert Berner, Valeri Masson-Delmotte, Mark Pagani, Maureen Raymo, Dana L. Royer, and James C. Zachos. "Target Atmospheric CO₂: Where Should Humanity Aim?" *Open Atmospheric Science Journal* 2 (2008): 217–31.
- Hansen, James, Makiko Sato, Pushker Kharecha, Gary Russell, David W. Lea, and Mark Siddall. "Climate Change and Trace Gases." *Philosophical Transactions of the Royal Society* 365 (2007): 1925–54.
- Haraway, Donna. "Anthropocene, Capitalocene, Chthulucene: Making Kin." *Environmental Humanities* 6 (2015): 159–65.
- . "A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century." In *Simians, Cyborgs, and Women*, edited by Donna Haraway, 149–81. London: Free Association Books, 1991.
- Harman, Graham. *Guerrilla Metaphysics: Phenomenology and the Carpentry of Things*. Chicago: Open Court, 2005.
- . *The Quadruple Object*. Alresford, UK: Zero Books, 2011.
- . *Prince of Networks: Bruno Latour and Metaphysics*. Melbourne: re.press, 2009.
- . *Tool-Being: Heidegger and the Metaphysics of Objects*. Chicago: Open Court, 2002.
- Hart, Gillian. *Disabling Globalization*. Berkeley: University of California Press, 2003.
- Harvey, David. *The New Imperialism*. New York: Oxford University Press, 2003.
- Hastrup, Kirsten, and Martin Skrydstrup, eds. *The Social Life of Climate Change Models: Anticipating Nature*. New York: Routledge, 2013.
- Heal, Geoffrey M., and Partha Dasgupta. *Economic Theory and Exhaustible Resources*. Cambridge: Cambridge University Press, 1979.

- Hecht, Gabrielle. "Rupture-Talk in the Nuclear Age: Conjugating Colonial Power in Africa." *Social Studies of Science* 32, nos. 5–6 (2002): 691–728.
- Heidegger, Martin. *Being and Time*. Translated by Joan Stambaugh. Albany: State University of New York, 1996.
- . "The Origin of the Work of Art." In *Poetry, Language, Thought*, translated by Albert Hofstadter, 17–86. New York: Per Classics, 2001.
- . *Phenomenological Interpretations of Aristotle*. Translated by Richard Rojcwicz. Bloomington: Indiana University Press, 2001.
- Heinberg, Richard. *The Party's Over: Oil, War, and the Fate of Industrial Societies*. New York: New Society, 2005.
- Helmreich, Jonathan E. *Gathering Rare Ores: The Diplomacy of Uranium Acquisition, 1943–1954*. Princeton, NJ: Princeton University Press, 1986.
- Henning, Annette. "Climate Change and Energy Use." *Anthropology Today* 21, no. 3 (2005): 8–12.
- Hepburn, Cameron. "Carbon Trading: A Review of the Kyoto Mechanisms." *Annual Review of Environment and Resources* 32 (2007): 375–93.
- Heyd, Thomas, ed. *Recognizing the Autonomy of Nature: Theory and Practice*. New York: Columbia University Press, 2005.
- Hicks, John. *Value and Capital*. Oxford: Oxford University Press, 1939.
- Hill, Thomas. "Ideals of Human Excellence and Preserving the Natural Environment." *Environmental Ethics* 5, no. 3 (1983): 211–24.
- Hinde, Robert A. *Why Good Is Good: The Sources of Morality*. London: Routledge, 2002.
- Hitchcock, Peter. "Oil in an American Imaginary." *New Formations* 69, no. 4 (2010): 81–97.
- Hobsbawm, Eric. *The Age of Empire, 1875–1914*. New York: Vintage, 1989.
- Hochroth, Lysa. "The Scientific Imperative: Unproductive Expenditure and Energeticism." *Configurations* 3, no. 1 (1995): 47–77.
- Hodges, Tony. *Angola: From Afro-Stalinism to Petro-Diamond Capitalism*. Bloomington: Indiana University Press, 2001.
- Hoffman, Andrew. *How Culture Shapes the Climate Change Debate*. Stanford: Stanford University Press, 2015.
- Holiday, Duncan A. *Control of Radon and Daughters in Uranium Mines and Calculations on Biologic Effects*. Washington, DC: US Government Printing Office, 1957.
- Hollier, Denis. "The Dualist Materialism of Georges Bataille." *Yale French Studies* 78 (1990): 124–39.
- Howard, Emma. "Rising Numbers of Americans Believe Climate Science, Poll Shows." *Guardian*, October 13, 2015. <http://www.theguardian.com/environment/2015/oct/13/rising-numbers-of-american-believe-climate-science-poll-shows>.
- Howe, Cymene. "Anthropocenic Ecoauthority: The Winds of Oaxaca." *Anthropological Quarterly* 87, no. 2 (2014): 381–404.
- . "Logics of the Wind: Development Desires over Oaxaca." *Anthropology News* 52, no. 5 (2011): 8.
- Howe, Cymene, Dominic Boyer, and Edith Barrera. "Los márgenes del Estado al viento: autonomía y desarrollo de energías renovables en el sur de México." Special issue, *Journal of Latin American*

- and Caribbean* (forthcoming).
- Hubbert, Marion K. *Nuclear Energy and Fossil Fuels*. Publication no. 95. Exploration and Production Research Division, Shell Development, 1956.
- Huber, Matthew. "Oil, Life, and the Fetishism of Geopolitics." *Capitalism Nature Socialism* 22, no. 3 (2011): 32–48.
- . "Refined Politics: Petroleum Products, Neoliberalism, and the Ecology of Entrepreneurial Life." *Journal of American Studies* 46, no. 2 (2012): 295–312.
- Huber, Peter W., and Mark P. Mills. *The Bottomless Well: The Twilight of Fuel, the Virtue of Waste, and Why We Will Never Run Out of Energy*. New York: Basic Books, 2005.
- Hulme, Mike. "Five Lessons of Climate Change: A Personal Statement." WordPress, March 2008. <http://www.mikehulme.org/wp-content/uploads/the-five-lessons-of-climate-change.pdf>.
- . *Why We Disagree about Climate Change: Understanding Controversy, Inaction and Opportunity*. Cambridge: Cambridge University Press, 2009.
- Human Rights Watch. "Incarcerated America." *Human Rights Watch Backgrounder* (2003). <http://www.hrw.org/backgrounder/usa/incarceration>.
- Huntington, Samuel. *The Clash of Civilizations and the Remaking of the World Order*. New York: Simon & Schuster, 1996.
- Illich, Ivan. *Energy and Equity*. London: Calder & Boyars, 1974.
- An Inconvenient Truth*. Dir. Davis Guggenheim. Paramount, 2006.
- Ingold, Tim. *Being Alive: Essays on Movement, Knowledge and Description*. New York: Routledge, 2011.
- Inter-American Development Bank (Mexico). "MarenaRenovables Wind Power Project." (MEL1107) Environmental and Social Management Report 21, November 2011.
- Intergovernmental Panel on Climate Change. *Fourth Assessment Report*. Geneva: Intergovernmental Panel on Climate Change, 2007.
- Intergovernmental Panel on Climate Change. "Summary for Policymakers." In *Climate Change 2007: Impacts, Adaptation and Vulnerability*, ed. M. L. Parry, O. F. Canziani, J. P. Palutikof, P. J. van der Linden, and C. E. Hanson, 7–22. Contribution of Working Group II to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change. Cambridge: Cambridge University Press, 2007.
- International Energy Agency. *Coal in World in 2005*. International Energy Agency, 2005.
- Jaccard, Mark. *Sustainable Fossil Fuels: The Unusual Suspect in the Quest for Clean and Enduring Energy*. Cambridge: Cambridge University Press, 2006.
- Jagers, Keith, and Tedd R. Gurr. "Tracking Democracy's Third Wave with the Polity III Data." *Journal of Peace Research* 32, no. 4 (1995): 469–82.
- Jameson, Fredric. *The Political Unconscious: Narrative as a Socially Symbolic Act*. Ithaca, NY: Cornell University Press 1981.
- . "The Politics of Utopia." *New Left Review* 25 (2004): 35–54.
- . *The Seeds of Time*. New York: Columbia University Press, 1996.
- Jamieson, Dale. "Climate Change and Global Environmental Justice." In *Changing the Atmosphere: Expert Knowledge and Global Environmental Governance*, edited by Clark Miller and Paul Edwards, 287–307. Cambridge, MA: MIT Press, 2001.

- . “Energy, Ethics and the Transformation of Nature.” In *The Ethics of Global Climate Change*, edited by Denis Arnold, 16–37. London: Cambridge University Press, 2011.
- . *Ethics and the Environment: An Introduction*. Cambridge: Cambridge University Press, 2008.
- . “Ethics, Public Policy, and Global Warming.” In *Ethical Adaptation to Climate Change: Human Virtues of the Future*, edited by Allen Thompson and Jeremy Bendik-Keymer, 187–202. Cambridge, MA: MIT Press, 2012.
- . “Ethics, Public Policy, and Global Warming.” *Science, Technology, and Human Values* 17, no. 2 (1992): 139–53.
- . *Morality’s Progress: Essays on Humans, Other Animals, and the Rest of Nature*. Oxford: Oxford University Press, 2002.
- . “The Question of the Environment.” In *Trattato di Biodiritto*, ed. Stefano Canestrari et al., 37–50. Milano: Giuffrè Editore, 2010.
- . “When Utilitarians Should Be Virtue Theorists.” *Utilitas* 19, no. 2 (2007): 160–83.
- Jappe, Anslem. *Guy Debord*. Berkeley: University of California Press, 1999.
- Jevons, H. Stanley. *The British Coal Trade*. London: E. P. Dutton, 1915.
- Jevons, W. Stanley. *The Coal Question: An Inquiry Concerning the Progress of the Nation and the Probable Exhaustion of our Coal-Mines*. London: Macmillan, 1865.
- Johnson, Bob. *Carbon Nation*. Lawrence: University Press of Kansas, 2014.
- Jorgensen, Joseph G. *Oil Age Eskimos*. Berkeley: University of California Press, 1990.
- Jorgensen, Joseph G., et al. *Native Americans and Energy Development*. Cambridge, MA: Anthropology Resource Center, 1978.
- Jowett, Julie. “Fossilised Myths: Fresh Thinking on ‘Dirty’ Coal.” *Guardian Weekly*, March 17–23, 2006, 5.
- Kahn, Herman. *On Thermonuclear War*. Princeton, NJ: Princeton University Press, 1960.
- Kalyvas, Stathis. “New and Old Civil Wars.” *World Politics* 54 (2001): 99–118.
- Kander, Astrid, Paolo Malanima, and Paul Warde. *Power to the People: Energy in Europe over the Last Five Centuries*. Princeton, NJ: Princeton University Press, 2014.
- Kant, Immanuel. *Critique of Pure Reason*. Translated by Norman Kemp Smith. Boston: St. Martin’s, 1965.
- . *Groundwork of the Metaphysics of Morals*. Translated by Allen Wood. New Haven, CT: Yale University Press, 2002.
- Kantor, Zack. “How Uber’s Autonomous Cars Will Destroy Millions of Jobs and Reshape the US Economy by 2025.” *The Personal Blog of Zack Kantor*, January 23, 2015. <http://zackkanter.com/2015/01/23/how-ubers-autonomous-cars-will-destroy-10-million-jobs-by-2025/>.
- Kaplan, Amy. “Homeland Insecurities: Some Reflections on Language and Space.” *History Review* 85 (2003): 82–93.
- Kapuscinski, Ryszard. *Shah of Shahs*. San Diego: Harcourt Brace Jovanovich, 1985.
- Karl, Terry Lynn. *The Paradox of Plenty: Oil Booms and Petro-States*. Berkeley: University of California Press, 1997.

- Kashi, Ed. *The Curse of the Black Gold*. Edited by Michael Watts. New York: Powerhouse, 2008.
- Katz, Eric. *Nature as Subject: Human Obligation and the Natural Community*. Oxford: Rowman & Littlefield, 1997.
- Kerouac, Jack. *On the Road*. New York: Penguin, 1976.
- Kerr, Clark, and Abraham J. Siegel. *The Interindustry Propensity to Strike: An International Comparison*. Berkeley: University of California Press, 1955.
- Keynes, John Maynard. *The General Theory of Employment, Interest and Money*. London: Macmillan, 1936.
- . “William Stanley Jevons 1835–1882: A Centenary Allocation on His Life and Work as Economist and Statistician.” *Journal of the Royal Statistical Society* 99, no. 3 (1936): 516–55.
- King, William Lyon MacKenzie. *Industry and Humanity: A Study in the Principles Underlying Industrial Reconstruction*. Boston: Houghton Mifflin, 1918.
- Kirby, Maurice W. *The British Coal Mining Industry 1870–1946: A Political and Economic History*. Hamden, CT: Archon Books, 1977.
- Klare, Michael. *Blood and Oil: How America’s Thirst for Petrol Is Killing Us*. New York: Penguin, 2004.
- . *Resource Wars: The New Landscape of Global Conflict*. New York: Henry Holt, 2001.
- . *Rising Powers, Shrinking Planet: The New Geopolitics of Energy*. New York: Metropolitan Books, 2008.
- Klieman, Kairn. “Oil, Politics, and Development in the Formation of a State: The Congolese Petroleum Wars, 1963–68.” *International Journal of African Historical Studies* 41, no. 2 (2008): 169–202.
- Knauer, Kelly, ed. *Global Warming*. New York: Time Books, 2007.
- Knox, Hannah. “Footprints in the City: Models, Materiality, and the Cultural Politics of Climate Change.” *Anthropological Quarterly* 87, no. 2 (2014): 405–29.
- Kornhauser, Arthur Robert Dubin, and Arthur Ross, eds. *Industrial Conflict*. New York: McGraw-Hill, 1934.
- Kothari, Ashish. “The Reality of Climate Injustice.” *Hindu*, November 18, 2007.
<http://www.thehindu.com/todays-paper/tp-features/tp-sundaymagazine/the-reality-of-climate-injustice/article2275734.ece>.
- Koyré, Alexandre. *From the Closed World to the Infinite Universe*. Baltimore: Johns Hopkins University Press, 1957.
- Krauss, Clifford. “Exxon and Russia’s Oil Company in Deal for Joint Projects.” *New York Times*, April 16, 2012. http://www.nytimes.com/2012/04/17/business/energy-environment/exxon-and-russian-oil-company-agree-to-joint-projects.html?_r=0.
- . “In Global Forecast, China Looms Large as Energy User and Maker of Green Power.” *New York Times*, November 9, 2010. <http://www.nytimes.com/2010/11/10/business/global/10oil.html>.
- Krauss, Werner. “The ‘Dingpolitik’ of Wind Energy in Northern German Landscapes: An Ethnographic Case Study.” *Landscape Research* 35, no. 2 (2010): 195–208.
- Kruse, John, Judith Kleinfeld, and Robert Travis. “Energy Development on Alaska’s North Slope: Effects on the Inupiat Population.” *Human Organization* 41, no. 2 (1982): 97–106.

- Kunstler, James Howard. *The Long Emergency: Surviving the Converging Catastrophes of the Twenty-First Century*. New York: Atlantic Monthly, 2005.
- Lacan, Jacques. *Écrits: A Selection*. Translated by Alan Sheridan. London: Tavistock, 1977.
- Larkin, Oliver. *Art and Life in America*. New York: Holt, Rinehart & Winston, 1964.
- Latour, Bruno. "Facing Gaia: Six Lectures on the Political Theology of Nature." Gifford Lecture on Natural Religion. University of Edinburgh. February 2013.
http://macaulay.cuny.edu/eportfolios/wakefield15/files/2015/01/LATOUR-GIFFORD-SIX-LECTURES_1.pdf.
- . *The Pasteurization of France*. Translated by Alan Sheridan and John Law. Cambridge, MA: Harvard University Press, 1988.
- . *Politics of Nature: How to Bring the Sciences into Society*. Translated by Catherine Porter. Cambridge, MA: Harvard University Press, 2004.
- . *We Have Never Been Modern*. Translated by Catherine Porter. Cambridge, MA: Harvard University Press, 2002.
- . *What Is the Style of Matters of Concern?* Amsterdam: Van Gorcum. 2008.
- . "Why Has Critique Run Out of Steam?" *Critical Inquiry* 30, no. 2 (2004): 225–48.
- Law, Robin. *From Slave Trade to "Legitimate Commerce": The Commercial Transition in Nineteenth-Century West Africa*. Cambridge: Cambridge University Press, 1995.
- Lear, Jonathan. *Radical Hope: Ethics in the Face of Cultural Devastation*. Cambridge, MA: Harvard University Press, 2006.
- LeBlanc, Steven A. *Constant Battles: The Myth of the Peaceful, Noble Savage*. New York: St. Martin's, 2003.
- Lee, Katie. *Glen Canyon Betrayed: A Sensuous Elegy*. Flagstaff, AZ: Fretwater, 2006.
- LeMenager, Stephanie. "The Aesthetics of Petroleum, after Oil!" *American Literary History* 24, no. 1 (2012): 59–86.
- . *Living Oil: Petroleum and Culture in the American Century*. Oxford: Oxford University Press, 2013.
- Lenin, Vladimir. *Imperialism: The Highest Stage of Capitalism*. London: Pluto, 1996.
- Lifshitz-Goldberg, Yael. "Gone with the Wind? The Potential Tragedy of the Common Wind." *Journal of Environmental Law and Policy* 28, no. 2 (2010): 435–71.
- Lindee, Susan. *Suffering Made Real: New York: American Science and the Survivors at Hiroshima*. Chicago: University of Chicago Press, 1994.
- Lindfors, Bernth. "Big Shots and Little Shots of the Canon." In *Long Drums and Canons*, 61–75. Trenton, NJ: Africa World, 1995.
- , ed. *Critical Perspectives on Amos Tutuola*. Washington, DC: Three Continents, 1982.
- Lindqvist, Sven. *A History of Bombing*. New York: New Press, 2001.
- Lingis, Alphonso. *Trust*. Minneapolis: University of Minnesota Press, 2004.
- Lippmann, Walter. *The Good Society*. Boston: Little, Brown, 1938.
- . *The Phantom Public*. New York: Harcourt, Brace, 1925.
- Logan, Owen. "Where Pathos Rules: The Resource Curse in Visual Culture." In *Flammable Societies: Studies on the Socio-economics of Oil and Gas*, edited by Owen Logan and John

- Andrew McNeish, 98–130. London: Pluto, 2012.
- Lohmann, Larry. “Carbon Trading: A Critical Conversation on Climate Change, Privatisation and Power.” Special issue, *Development Dialogue* 48 (2006).
- Lord, Barry. “The Culture of a World without Oil.” *Medium*, July 27, 2015.
<https://medium.com/@blord/the-culture-of-a-world-without-oil-130df6e7d63a#.7jdmai22b>.
- Love, Thomas. “Anthropology and the Fossil Fuel Era.” *Anthropology Today* 24, no. 2 (2008): 3–4.
- Love, Thomas, and Anna Garwood. “Wind, Sun and Water: Complexities of Alternative Energy Development in Rural Northern Peru.” *Rural Society* 20 (2011): 294–307.
- Lubeck, Paul, Michael Watts, and Ronnie Lipschutz. “Convergent Interests: US Energy Security and the Securing of Democracy in Nigeria.” *International Policy Report*. Washington, DC, 2007.
- Luke, Timothy W. “Environmentality as Green Governmentality.” In *Discourses of the Environment*, edited by Eric Darier, 121–51. Malden, MA: Blackwell, 1999.
- Luxemburg, Rosa. *The Mass Strike, the Political Party, and the Trade Unions*. Detroit: Marxist Educational Society, 1925.
- Lynas, Mark. *Six Degrees: Our Future on a Hotter Planet*. Washington, DC: National Geographic, 2008.
- Lynn, Martin. *Commerce and Economic Change in West Africa: The Palm Oil Trade in the Nineteenth Century*. Cambridge: Cambridge University Press, 2002.
- Macherey, Pierre. *A Theory of Literary Production*. Translated by Geoffrey Wall. London: Routledge, 1978.
- Mahdavy, Hossein. “The Patterns and Problems of Economic Development in Rentier States: The Case of Iran.” In *Studies in Economic History of the Middle East*, edited by M. A. Cook, 428–67. Oxford: Oxford University Press, 1970.
- Makhijani, Arjun, and Stephen I. Schwartz. “Victims of the Bomb.” In *Atomic Audit: The Costs and Consequences of U.S. Nuclear Weapons Since 1940*, edited by Stephen I. Schwartz, 395–431. Washington, DC: Brookings Institution, 1998.
- Malette, Sebastien. “Foucault for the Next Century: Eco-Governmentality.” In *A Foucault for the 21st Century: Governmentality, Biopolitics and Discipline in the New Millennium*, edited by Sam Binkley and Jorge Capetillo, 221–39. Cambridge: Cambridge Scholars, 2009.
- Manning, Richard. *Against the Grain: How Agriculture Has Hijacked Civilization*. New York: North Point, 2004.
- Marcus, George E. “Ethnography in/of the World System: The Emergence of Multi-Sited Ethnography.” *Annual Review of Anthropology* 24 (1995): 95–117.
- Marcuse, Herbert. “Nature and Revolution.” In *The Essential Marcuse: Selected Writings of Philosopher and Social Critic Herbert Marcuse*, edited by Andrew Feenberg and William Leiss, 233–47. Boston: Beacon, 2007.
- Marez, Curtis. “What Is a Disaster?” *American Quarterly* 61 (2009): ix–xi.
- Marks, Robert W., ed. *Space, Time, and the New Mathematics*. New York: Bantam Books, 1964.
- Martin, Susan. *Palm Oil and Protest: An Economic History of the Ngwa Region, South-Eastern Nigeria, 1800–1980*. Cambridge: Cambridge University Press, 1988.
- Martinez, David. “Feast and Famine: A Conversation with Iain Boal on Scarcity and Catastrophe.” *Mute Magazine*, February 20, 2006. <http://www.metamute.org/editorial/articles/feast-and-famine->

[conversation-iain-boal-scarcity-catastrophe-and-enclosure](#).

- Marx, Karl. *Capital*. Translated by Ben Fowkes. Harmondsworth: Penguin, 1990.
- . “Critique of the Gotha Program.” In *The Marx-Engels Reader*, 2nd ed., edited by Robert C. Tucker, 535–41. New York: W. W. Norton, 1978.
- Marx, Karl, and Friedrich Engels. *Selected Works*. Moscow: International, 1969.
- Masco, Joseph. “Mutant Ecologies: Radioactive Life in Post-Cold War New Mexico.” *Cultural Anthropology* 19, no. 4 (2004): 517–50.
- . *The Nuclear Borderlands: The Manhattan Project in Post-Cold War New Mexico*. Princeton, NJ: Princeton University Press, 2006.
- . “Survival Is Your Business: Engineering Ruins and Affect in Nuclear America.” *Cultural Anthropology* 23, no. 2 (2008): 361–98.
- Maslin, Mark. *Global Warming: A Very Short Introduction*. Oxford: Oxford University Press, 2004.
- Mason, Arthur. “The Rise of Consultant Forecasting in Liberalized Natural Gas Markets.” *Public Culture* 19, no. 2 (2007): 367–79.
- Mason, Arthur, and Maria Stoilkova. “Corporeality of Consultant Expertise in Arctic Natural Gas Development.” *Journal of Northern Studies* 6, no. 2 (2012): 83–96.
- Mathews, Andrew. “Statemaking, Knowledge and Ignorance: Translation and Concealment in Mexican Forestry Institutions.” *American Anthropologist* 110, no. 4 (2008): 484–94.
- Mbembe, Achille. “At the Edge of the World.” *Public Culture* 12, no. 1 (2001): 259–84.
- McCarthy, Shawn. “Report Slams U.S. Domestic Energy Policy.” *Globe and Mail*, October 13, 2006. <http://www.theglobeandmail.com/report-on-business/report-slams-us-domestic-energy-policy/article1107489/>.
- McCloud, Scott. *Understanding Comics: The Invisible Art*. New York: HarperCollins, 1993.
- McCright, Aaron M., and Riley E. Dunlap. “Challenging Global Warming as a Social Problem: An Analysis of the Conservative Movement’s Counter-claims.” *Social Problems* 47 (2000): 499–522.
- McCue, Duncan. “Idle No More and Tensions in Thunder Bay.” *The Current*, CBC Radio, January 25, 2013. <http://www.cbc.ca/player/News/Canada/Audio/ID/2329105939/>.
- McDonald, James H. “The Neoliberal Project and Governmentality in Rural Mexico: Emergent Farmer Organization in the Michoacán Highlands.” *Human Organization* 58, no. 3 (1999): 274–84.
- McEnaney, Laura. *Civil Defense Begins at Home: Militarization Meets Everyday Life in the Fifties*. Princeton, NJ: Princeton University Press, 2000.
- McGuire, Tom. *History of the Offshore Oil and Gas Industry in Southern Louisiana*. Vol. 2, *Bayou Lafourche: Oral Histories of the Oil and Gas Industry*. Washington, DC: US Department of the Interior, Minerals Management Service, Gulf of Mexico OCS Region, 2008.
- McKibben, Bill. *The End of Nature*. New York: Random House, 1989.
- . “Global Warming’s Terrifying New Math.” *Rolling Stone*, July 19, 2012. <http://www.rollingstone.com/politics/news/global-warmings-terrifying-new-math-20120719>.
- McKie, Robin. “World Will Pass Crucial 2C Global Warming Limit, Experts Warn.” *Guardian*, October 10, 2015. <http://www.theguardian.com/environment/2015/oct/10/climate-2c-global-warming-target-fail>.
- McKillop, Andrew. *The Final Energy Crisis*. Edited by Sheila Newman. London: Pluto, 2005.

- McKim, Joel. "Of Microperception and Micropolitics: An Interview with Brian Massumi, 15 August 2008." *Inflexions* 3 (2009): 1–19.
- McKinzie, D. Richard. "Oral History Interview with Charles P. Kindleberger, Economist with the Office of Strategic Services, 1942–44, 1945; chief, Division German and Austrian Economic Affairs, Department of State, Washington, 1945–48; and Intelligence Officer, 12th U.S. Army group, 1944–45." Independence, MO: Harry S. Truman Library, 1973.
- McLuhan, Marshall. *The Gutenberg Galaxy: The Making of Typographic Man*. Toronto: University of Toronto Press, 1962.
- . *Understanding Media: The Extensions of Man*. London: Routledge, 2001.
- McNeill, William. *Something New under the Sun: An Environmental History of the Twentieth--Century World*. New York: Norton, 2000.
- McNeish, John Andrew, Axel Borchgrevink, and Owen Logan. *Contested Powers: The Politics of Energy and Development in Latin America*. London: Zed Books, 2015.
- McNeish, John Andrew, and Owen Logan, eds. *Flammable Societies: Studies on the Socio--economics of Oil and Gas*. London: Pluto, 2012.
- Meadows, Donella H., et al. *The Limits to Growth: A Report for the Club of Rome's Project on the Predicament of Mankind*. New York: Universe Books, 1972.
- Meehl, Gerald A., and Thomas F. Stocker. "Global Climate Projections." *Fourth Assessment Report of the Intergovernmental Panel on Climate Change*. Cambridge: Cambridge University Press, 2007.
- Meillasoux, Quentin. *After Finitude: An Essay on the Necessity of Contingency*. Translated by Ray Brassier. London: Continuum, 2008.
- Metzl, Jonathan. *Prozac on the Couch: Prescribing Gender in the Era of Wonder Drugs*. Durham, NC: Duke University Press, 2003.
- Miller, Cecilia. *Giambattista Vico: Imagination and Historical Knowledge*. Basingstoke: St. Martin's, 1993.
- Millett, Kate. *Sexual Politics*. New York: Doubleday, 1970.
- Mirowski, Philip. *More Heat Than Light: Economics as Social Physics, Physics as Nature's Economics*. Cambridge: Cambridge University Press, 1989.
- Mitchell, Timothy. "Carbon Democracy." *Economy and Society* 38, no. 3 (2009): 399–432.
- . "Culture and Economy." In *The Sage Handbook of Cultural Analysis*, edited by Tony Bennett and John Frow, 447–66. Thousand Oaks, CA: Sage, 2008.
- . "Economists and the Economy in the Twentieth Century." In *The Politics of Method in the Human Sciences: Positivism and Its Epistemological Other*, edited by George Steinmetz, 126–41. Durham, NC: Duke University Press, 2005.
- . "Fixing the Economy." *Cultural Studies* 12, no. 1 (1998): 82–101.
- . "McJihad: Islam in the US Global Order." *Social Text* 20, no. 4 (2002): 1–18.
- . *Rule of Experts: Egypt, Techno-politics, Modernity*. Berkeley: University of California Press, 2002.
- Mogren, Eric W. *Sands: Uranium Mill Tailings Policy in the Atomic West*. Albuquerque: New Mexico University Press, 2002.
- Monbiot, George. *Heat: How to Stop the Planet from Burning*. London: Penguin, 2006.

- Moret, Leuren. "A Death Sentence Here and Abroad. Depleted Uranium: Dirty Bombs, Dirty Missiles, Dirty Bullets." Centre for Research on Globalisation. August 21, 2004. <http://globalresearch.ca/articles/MOR408A.html>.
- Morris, Ian. *Foragers, Farmers, and Fossil Fuels: How Human Values Evolve*. Princeton, NJ: Princeton University Press, 2015.
- Morrison, James C. "Vico's Principle of Verum Is Factum and the Problem of Historicism." *Journal of the History of Ideas* 39 (1987): 579–95.
- Morton, Timothy. *The Ecological Thought*. Cambridge, MA: Harvard University Press, 2012.
- . *Ecology without Nature: Rethinking Environmental Aesthetics*. Cambridge, MA: Harvard University Press, 2007.
- Mouawad, Jad. "Estimate Places Natural Gas Reserves 35% Higher." *New York Times*, June 17, 2009. http://www.nytimes.com/2009/06/18/business/energy-environment/18gas.html?_r=0.
- Moynihan Report. *The Negro Family: The Case for National Action*. Office of Policy Planning and Research, United States Department of Labor, 1965. <http://www.dol.gov/oasam/programs/history/webid-meynihan.htm>.
- Mulgan, Tim. *Ethics for a Broken World: Imagining Philosophy after Catastrophe*. Montreal: McGill-Queen's University Press, 2011.
- Mumford, Lewis. *Technics and Civilization*. New York: Harcourt, Brace, 1934.
- Myers, Norman. "Environmental Refugees: A Growing Phenomenon of the 21st Century." *Biological Sciences* 357 (2002): 609–13. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1692964/>.
- Nabokov, Vladimir. *Lolita*. Harmondsworth: Penguin, 2004.
- Nader, Laura. *Energy Choices in a Democratic Society. A Resource Group Study for the Synthesis Panel of the Committee on Nuclear Alternative Energy Systems for the U.S. National Academy of Sciences*. Washington, DC: National Academy of Sciences, 1980.
- Nader, Laura, and Stephen Beckerman. "Energy as It Relates to the Quality and Style of Life." *Annual Review of Energy* 3 (1978): 1–28.
- Negarestani, Reza. *Cyclonopedia: Complicity with Anonymous Materials*. Melbourne: re.press, 2008.
- Negri, Antonio. *Insurgencies: Constituent Power and the Modern State*. Translated by Maurizio Boscagli. Minneapolis: University of Minnesota, 2009.
- Neufeld, John. Afterword to *A.D.: New Orleans after the Deluge*, 191–93. New York: Pantheon, 2009.
- Neuman, Andrew M. *The Economic Organization of the British Coal Industry*. London: George Routledge, 1934.
- Neville, G. Robert. "The Courrières Colliery Disaster, 1906." *Journal of Contemporary History* 13, no. 1 (1978): 33–52.
- Nietzsche, Friedrich. *The Gay Science*. Edited by Walter Kaufman. New York: Vintage, 1974.
- Nitzan, Jonathan, and Shimshon Bichler. "The Weapondollar-Petrodollar Coalition." In *The Global Political Economy of Israel*, 198–273. London: Pluto, 2002.
- Nixon, Rob. "Neoliberalism, Slow Violence, and the Environmental Picaresque." *Modern Fiction Studies* 55 (2009): 443–48.
- . *Slow Violence and the Environmentalism of the Poor*. Cambridge, MA: Harvard University Press, 2011.

- Noble, David F. *A World without Women: The Christian Clerical Culture of Western Science*. New York: Knopf, 1992.
- Noel, J. M. "Products and By-Products." *BUROTROP Bulletin* 19 (2003).
- Nordstrom, Jean Maxwell, et al. *The Northern Cheyenne Tribe and Energy Developments in Southeastern Montana*. Vol. 1, *Social and Cultural Investigations*. Lame Deer: Northern Cheyenne Research Project, 1977.
- Nowell, Gregory. *Mercantile States and the World Oil Cartel, 1900–1939*. Ithaca, NY: Cornell University Press, 1994.
- Nugent, Daniel, and Ana María Alonso. "Multiple Selective Traditions in Agrarian Reform and Agrarian Struggle: Popular Culture and State Formation in the Ejido of Namiquipa, Chihuahua." In *Everyday Forms of State Formation: Revolution and the Negotiation of Rule in Modern Mexico*, edited by Gilbert M. Joseph and Daniel Nugent, 209–46. Durham, NC: Duke University Press, 1994.
- Nye, David E. *Consuming Power: A Social History of American Energies*. Cambridge, MA: MIT Press, 1999.
- Oakes, Guy. *The Imaginary War: Civil Defense and American Cold War Culture*. New York: Oxford University Press, 1994.
- Obama, Barack. "Text of Obama's Speech on Gulf Oil Spill." *New Haven Register*, June 15, 2010. <http://www.nhregister.com/article/NH/20100615/NEWS/306159801>.
- Oceransky, Sergio. "Wind Conflicts in the Isthmus of Tehuantepec: The Role of Ownership and Decision-Making Models in Indigenous Resistance to Wind Projects in Southern Mexico." *Commoner* 13 (2009): 203–22.
- Ochoa, Enrique C. "Neoliberalism, Disorder, and Militarization in Mexico." *Latin American Perspectives* 28, no. 4 (2001): 148–59.
- Odum, Howard T., and Elizabeth C. Odum. *A Prosperous Way Down: Principles and Policies*. Boulder: University Press of Colorado, 2001.
- Office of the High Commissioner for Human Rights. Fact Sheet No. 14, Contemporary Forms of Slavery. 1991. <http://www.ohchr.org/Documents/Publications/FactSheet14en.pdf>.
- Ogden, Joan. "High Hopes for Hydrogen." *Scientific American* 295, no. 3 (2006): 94–101.
- O'Keeffe, Georgia. *Georgia O'Keeffe*. New York: Viking, 1976.
- Okonta, Ike. "Nigeria: Chronicle of a Dying State." *Current History* 104 (2005): 203–8.
- Okri, Ben. "What the Tapster Saw." In *Stars of the New Curfew*, 183–94. New York: King Penguin, 1989.
- O'Neill, John J. "Enter Atomic Power." *Harper's* 181 (1940): 1–10.
- O'Neill, John J., Alan Holland, and Andrew Light. *Environmental Values*. New York: Routledge, 2007.
- Oosthoek, Jan, and Barry K. Gills. "Humanity at the Crossroads: The Globalization of Environmental Crisis." *Globalizations* 2, no. 3 (2005): 283–91.
- Oppenheim, V. H. "Why Oil Prices Go Up: The Past: We Pushed Them." *Foreign Policy* 25 (1976–77): 24–57.
- Oreskes, Naomi. "The American Denial of Global Warming." *University of California Television*, December 12, 2007. <http://www.uctv.tv/shows/The-American-Denial-of-Global-Warming->

[Perspectives-on-Ocean-Science-13459](#).

- . *Climate Change: What It Means for Us, Our Children, and Our Grandchildren*. Edited by Joseph F. C. Dimento and Pamela Doughman. Cambridge, MA: MIT Press, 2007.
- . “Seeing Climate Change.” In *Dario Robleto: Survival Does Not Lie in the Heavens*, edited by Gilbert Vicario. Des Moines, IA: Des Moines Art Center, 2011.
- . “The Scientific Consensus on Climate Change.” *Science* 306, no. 5702 (2004): 1686.
- Oreskes, Naomi, and Erik M. Conway. *The Collapse of Western Civilization: A View from the Future*. New York: Columbia University Press, 2014.
- . *Merchants of Doubt: How a Handful of Scientists Obscured the Truth on Issues from Tobacco to Climate Change*. New York: Bloomsbury, 2010.
- Orr, Jackie. *Panic Diaries: A Genealogy of Panic Disorder*. Durham, NC: Duke University Press, 2006.
- Osofisan, Femi. *The Oriki of Grasshopper and Other Plays*. Washington, DC: Howard University Press, 1995.
- Ostwald, Wilhelm. *Die Energetischen Grundlagen Der Kulturwissenschaften* [The energy basis of the humanities]. Leipzig: Werner Klinkhardt, 1909.
- Packer, George. “The Megacity: Decoding the Chaos of Lagos.” *New Yorker*, November 13, 2006. <http://www.newyorker.com/magazine/2006/11/13/the-megacity>.
- Painter, David S. “Oil and the Marshall Plan.” *Business History Review* 58, no. 3 (1984): 359–83.
- Parker, B. Richard. *The October War: A Retrospective*. Gainesville: University Press of Florida, 2001.
- Parker, Wendy S. “Predicting Weather and Climate: Uncertainty, Ensembles and Probability.” *Studies in History and Philosophy of Modern Physics* 41 (2010): 263–72.
- Pasqualetti, Martin J. “Social Barriers to Renewable Energy Landscapes.” *Geographical Review* 101, no. 2 (2011): 201–23.
- Pateman, Carole. *The Sexual Contract*. Stanford: Stanford University Press, 1988.
- Peace, William J. *Leslie A. White: Evolution and Revolution in Anthropology*. Lincoln: University of Nebraska Press, 2004.
- Pendakis, Andrew, and Ursula Biemann. “This Is Not a Pipeline: Thoughts on the Politico-aesthetics of Oil.” *Imaginations* 3, no. 2 (2012): 6–15.
- Perkovich, George. *India’s Nuclear Bomb: The Impact on Global Proliferation*. Berkeley: University of California Press, 1990.
- Peters, Pauline. “Inequality and Social Conflict over Land.” *Journal of Agrarian Change* 4, no. 3 (2004): 269–314.
- Pétre-Grenouilleau, Olivier. *Les Traités Négrières: Essai d’Histoire Globale*. Paris: Gallimard, 2004.
- Petryna, Adriana. *Life Exposed: Biological Citizens after Chernobyl*. Princeton, NJ: Princeton University Press, 2002.
- Pinkus, Karen. *Fuel*. Minneapolis: University of Minnesota Press, 2016.
- . “On Climate, Cars, and Literary Theory.” *Technology and Culture* 49, no. 4 (2008): 1002–9.
- Podobnik, Bruce. *Global Energy Shifts: Fostering Sustainability in a Turbulent Age*. Philadelphia: Temple University Press, 2006.

- Polanyi, Karl. *The Great Transformation*. Boston: Victor Gollancz, 1947.
- Pollard, Sidney. *Peaceful Conquest: The Industrialization of Europe, 1760–1970*. Oxford: Oxford University Press, 1981.
- Pomeranz, Kenneth. *The Great Divergence: Europe, China, and the Making of the Modern World Economy*. Princeton, NJ: Princeton University Press, 2000.
- Porritt, Jonathon. *The World We Made: Alex McKay's Story from 2050*. London: Phaidon, 2013.
- Potter, Robert. "Is Atomic Power at Hand?" *Scientific Monthly* 50, no. 6 (1940): 571–74.
- Powell, Dana E., and Dáilan J. Long. "Landscapes of Power: Renewable Energy Activism in Diné Bikéyah." In *Indians & Energy: Exploitation and Opportunity in the American Southwest*, edited by Sherry Smith and Brian Frehner, 231–62. Santa Fe: SAR Press, 2010.
- Power, Max. *America's Nuclear Wastelands: Politics, Accountability, and Cleanup*. Pullman: Washington State University Press, 2008.
- Pratt, Louise Mary. "Planetary Longings: Sitting in the Light of the Great Solar TV." In *World Writing: Poetics, Ethics, Globalization*, edited by Mary Gallagher, 207–23. Toronto: University of Toronto Press, 2008.
- Quataert, Donald. *Miners and the State in the Ottoman Empire: The Zonguldak Coalfield, 1822–1920*. New York: Berghahn, 2006.
- Quayson, Ato. *Strategic Transformations in Nigerian Writing*. Bloomington: Indiana University Press, 1997.
- Rabinow, Paul, and Nikolas Rose. "Biopower Today." *BioSocieties* 1, no. 2 (2006): 195–217.
- Rappaport, Roy. "The Flow of Energy in Agricultural Society." In *Biological Anthropology: Readings from Scientific American*, edited by Solomon Katz, 371–87. San Francisco: W. H. Freeman, 1975.
- Rawsthorn, Alice. "Innovation for a Better Future." *New York Times*, September 1, 2013. http://www.nytimes.com/2013/09/02/arts/design/Innovation-for-a-Better-Future.html?_r=0.
- Reifer, E. Thomas. "Labor, Race & Empire: Transport Workers and Transnational Empires of Trade, Production, and Finance." In *Labor versus Empire: Race, Gender, and Migration*, ed. Gilbert G. Gonzalez et al., 14–32. London: Routledge, 2004.
- Renshaw, Edward. "The Substitution of Inanimate Energy for Animal Power." *Journal of Political Economy* 71, no. 3 (1963): 284–92.
- Reyna, Stephen, and Andrea Behrends. "The Crazy Curse and Crude Domination: Toward an Anthropology of Oil." *Focal* 52, no. 1 (2008): 3–17.
- Rifkin, Jeremy. *The End of Work: The Decline of the Global Workforce and the Dawn of the Post-market Era*. London: Penguin, 2000.
- Riles, Annelise. *The Network Inside Out*. Ann Arbor: University of Michigan Press, 2000.
- Robbins, Lynn. *The Socioeconomic Impacts of the Proposed Skagit Nuclear Power Plant on the Skagit System Cooperative Tribes*. Bellingham: Lord & Associates, 1980.
- Robelius, Fredrik. "Giant Oil Fields—the Highway to Oil: Giant Oil Fields and Their Importance for Future Oil Production." PhD diss., Uppsala University, 2007.
- Roberts, D. David. *Benedetto Croce and the Uses of Historicism*. Berkeley: University of California Press, 1987.

- Roberts, Paul. *The End of Oil: On the Edge of a Perilous New World*. New York: Mariner Books, 2005.
- Robin, Libby, and Will Steffen. "History for the Anthropocene." *History Compass* 5, no. 5 (2007): 1694–719.
- Robinson, S. Kim. *Forty Signs of Rain, Fifty Degrees Below, and Sixty Days and Counting*. New York: Spectra, 2005–7.
- Rodgers, T. Daniel. *Atlantic Crossings: Social Politics in a Progressive Age*. Cambridge, MA: Belknap, 1998.
- Rodrik, Dani. *The New Global Economy and Developing Countries*. London: Open Library, 1999.
- Rogers, Douglas. "Energopolitical Russia: Corporation, State and the Rise of Social and Cultural Projects." *Anthropological Quarterly* 87, no. 2 (2014): 431–51.
- Ross, Andrew, and Damon Matthews. "Climate Engineering and the Risk of Rapid Climate Change." *Environmental Research Letters* 4, no. 4 (2009): 2–6.
<http://iopscience.iop.org/article/10.1088/1748-9326/4/4/045103/pdf>.
- Ross, Deveryn. "Idle No More's Real Challenge." *Winnipeg Free Press*, January 24, 2013.
<https://www.highbeam.com/doc/1P3-2873117461.html>.
- Ross, Michael L. "Does Oil Hinder Democracy?" *World Politics*, 53, no. 3 (2001): 325–61.
- Rosser, Andrew. "Escaping the Resource Curse: The Case of Indonesia." *Journal of Contemporary Asia* 37, no. 1 (2007): 38–58.
- Rossi, Paolo. *The Dark Abyss of Time: The History of the Earth and the History of Nations from Hooke to Vico*. Translated by Lydia G. Cochrane. Chicago: University of Chicago Press, 1979.
- Roth, Henry. *Call It Sleep*. New York: Picador, 2005.
- Royden, Harrison, ed. *Independent Collier: The Coal Miner as Archetypal Proletarian Reconsidered*. New York: St. Martin's, 1978.
- Ruddiman, F. William. "The Anthropogenic Greenhouse Era Began Thousands of Years Ago." *Climatic Change* 61, no. 3 (2003): 261–93.
- Russel, Harriet. "An Endangered Species, Oil." In *Sorry, Out of Gas: Architecture's Response to the 1973 Oil Crisis*, edited by Giovanna Borasi and Mirko Zardini, 5–36. Montova: Corraini Edizioni, 2007.
- Sachs, Jeffrey D. "The Anthropocene." In *Common Wealth: Economics for a Crowded Planet*, 57–82. New York: Penguin, 2008.
- Sachs, Jeffrey D., and Andrew M. Warner. "Natural Resource Abundance and Economic Growth." *Development Discussion Paper No 517a*. Cambridge, MA: Harvard Institute for International Development, 1995. http://www.cid.harvard.edu/ciddata/warner_files/natresf5.pdf.
- Sagoff, Mark. "Nature versus the Environment." *Report from the Institute for Philosophy & Public Policy* 11, no. 3 (1991): 5–8.
- . *Price, Principle, and the Environment*. Cambridge: Cambridge University Press, 2004.
- Sala-i-Martin, Xavier, and Arvin Subramanian. "Addressing the Natural Resource Curse: An Illustration from Nigeria." *International Monetary Fund* 03.139. Washington, DC, 2003.
- Salamé, Ghassan, ed. *Democracy without Democrats? The Renewal of Politics in the Muslim World*. New York: I. B. Tauris, 1994.

- Salminen, Antti, and Tere Vadén. *Energy and Experience: An Essay in Nafthology*. Chicago: MCM Prime, 2015.
- Samuelson, Paul A. *Foundations of Economic Analysis*. Cambridge, MA: Harvard University Press, 1947.
- Sandler, Ronald L. *Character and Environment: A Virtue-Oriented Approach to Environmental Ethics*. New York: Columbia University Press, 2007.
- Sandler, Ronald L., and Philip Cafaro, eds. *Environmental Virtue Ethics*. Lanham, MD: Rowman & Littlefield, 2005.
- Saro-Wiwa, Ken. "Africa Kills Her Sun." In *Under African Skies: Modern African Stories*, edited by Charles D. Larson, 210–21. New York: Farrar, Straus & Giroux, 1998.
- Sartre, Jean P. *Critique of Dialectical Reason*. Vol. 1, *Theory of Practical Ensembles*. London: Verso, 1977.
- Sawyer, Suzana, and Terence Gomez, eds. *Crude Chronicles: Indigenous Politics, Multinational Oil, and Neoliberalism in Ecuador*. Durham, NC: Duke University Press, 2004.
- , eds. *The Politics of Resource Extraction: Indigenous Peoples, Corporations and the State*. London: Palgrave Macmillan, 2012.
- Scheer, Hermann. *The Solar Economy: Renewable Energy for a Sustainable Global Future*. London: Earthscan, 2004.
- Scheinman, Lawrence. *The International Atomic Energy Agency and World Nuclear Order*. Washington, DC: Resources for the Future, 1987.
- Schindler, David W., and John P. Smol. "After Rio, Canada Lost Its Way." *Ottawa Citizen*, June 20, 2012. <http://www.pressreader.com/canada/ottawa-citizen/20120621/281831460814967>.
- Schreuder, Yda. *The Corporate Greenhouse: Climate Change Policy in a Globalizing World*. London: Zed Books, 2009.
- Schumacher, E. F. *Small Is Beautiful: Economics As If People Mattered*. New York: Harper & Row, 1973.
- Schwegler, A. Tara. "Take It from the Top (Down)? Rethinking Neoliberalism and Political Hierarchy in Mexico." *American Ethnologist* 35, no. 4 (2008): 682–700.
- SENER. "Energíaeólica y la políticaenergéticamexicana." Ing. Alma Santa Rita Feregrino Subdirectora de Energía y MedioAmbiente. Monterrey, México, October 2007.
- Serpas, Martha. "Decreation." In *The Dirty Side of the Storm*, 76–80. New York: Norton, 2007.
- Shapiro, Mark. "Conning the Climate: Inside the Carbon-Trading Shell Game." *Harper's*, February 2010. <http://harpers.org/archive/2010/02/conning-the-climate/>.
- Sheail, John. "Torrey Canyon: The Political Dimension." *Journal of Contemporary History* 42, no. 3 (2007): 485–504.
- Shubin, Neil. "The Disappearance of Species." *Bulletin of the American Academy of Arts and Sciences* 61 (2008): 17–19.
- Sieferle, P. Rolf. *The Subterranean Forest: Energy Systems and the Industrial Revolution*. Cambridge: White Horse, 2001.
- Silver, Beverly J. *Forces of Labor: Workers' Movements and Globalization since 1870*. Cambridge: Cambridge University Press, 2003.

- Simpson, David. "Romanticism, Criticism, and Theory." In *The Cambridge Companion to British Romanticism*, edited by Stuart Curran, 1–24. Cambridge: Cambridge University Press, 1993.
- . *Situatedness; or, Why We Keep Saying Where We're Coming From*. Durham, NC: Duke University Press, 2002.
- SIPRI. *Arms Transfers Database*. Stockholm International Peace Research Institute. n.d.
<https://www.sipri.org/databases/armstransfers>.
- Skodzinski, Noelle. "Offshoring and the Global Marketplace." *Book Business Magazine*, July 2010.
<http://www.bookbusinessmag.com/article/offshoring-global-marketplace-12209/10/>.
- Sloan, John. *Gist of Art*. New York: American Artist Group, 1939.
- Smail, Daniel Lord. *On Deep History and the Brain*. Berkeley: University of California Press, 2008.
- Smil, Vaclav. *Energy in World History*. Boulder, CO: Westview, 1994.
- . *Energy Transitions: History, Requirements, Prospects*. Westport, CT: Praeger, 2010.
- Smith, Bonnie G. "Gender and the Practices of Scientific History: The Seminar and Archival Research in the Nineteenth Century." *American Historical Review* 100 (1995): 1150–76.
- Smith, Neil. *The Endgame of Globalization*. New York: Routledge, 2004.
- Socolow, Robert H., and Stephen W. Pacala. "A Plan to Keep Carbon in Check." *Scientific American* 295, no. 3 (2006): 50–57.
- Solnit, Rebecca. "Diary." *London Review of Books*, August 2010.
<http://www.lrb.co.uk/v32/n15/rebecca-solnit/diary>.
- Sorel, Georges. *Reflections on Violence*. Translated by T. E. Hulme. New York: B. W. Huebsch, 1914.
- Sörlin, Sverker. "The Changing Nature of Environmental Expertise." *Eurozine*, November 19, 2013.
<http://www.eurozine.com/articles/2013-11-19-sorlin-en.html>.
- Stalin, Joseph. *Dialectical and Historical Materialism*. Moscow: International, 1938.
- Stambaugh, Joan. *The Finitude of Being*. Albany: State University of New York Press, 1992.
- Steffen, Will. "Humans Creating New 'Geological Age.'" *Australian*, March 31, 2008.
- Stern, Nicholas. *The Economics of Climate Change: The "Stem Review"*. Cambridge: Cambridge University Press, 2007.
- Stewart, Kathleen. *Ordinary Affects*. Durham, NC: Duke University Press, 2008.
- Stewart, Rory. *Occupational Hazards: My Time Governing in Iraq*. London: Picador, 2006.
- Stix, Gary. "A Climate Repair Manual." *Scientific American* 295, no. 3 (2006): 46–49.
- Stoekl, Allan. *Bataille's Peak: Energy, Religion, and Postsustainability*. Minneapolis: University of Minnesota, 2007.
- Strasser, Johano. *Wenn Der Arbeitsgesellschaft die Arbeit ausgeht* [When the working society runs out of work]. Zürich: Pendo, 1999.
- Strauss, Lawrence Guy. "The World at the End of the Last Ice Age." In *Humans at the End of the Ice Age: The Archaeology of the Pleistocene–Holocene Transition*, edited by Lawrence Guy Strauss, Barit Valentin Eriksen, Jon M. Erlandson, and David Y. Yesner, 3–10. New York: Plenum, 1996.
- Strauss, Sarah, Thomas Love, and Stephanie Rupp, eds. *Cultures of Energy*. Walnut Creek, CA: Left Coast, 2013.
- Strauss, Sarah, and Ben Orlove, eds. *Weather, Climate, Culture*. Oxford: Berg, 2003.

- Suny, G. Ronald. "A Journeyman for the Revolution: Stalin and the Labour Movement in Baku, June 1907–May 1908." *Soviet Studies* 23, no. 3 (1972): 373–94.
- Suzuki, David, and Amanda McConnell. *The Sacred Balance: Rediscovering Our Place in Nature*. Vancouver: Greystone Books, 1997.
- Swans, Elizabeth. *Beyond Terror: Gender, Narrative, Human Rights*. New Brunswick, NJ: Rutgers University Press, 2007.
- Szeman, Imre. "Editors' Column: Literature and Energy Futures." *PMLA* 126, no. 2 (2011): 323–26.
- . *Fueling Culture: Politics, History, Energy*. Edited Jennifer Wenzel, Imre Szeman, and Patricia Yaeger. New York: Fordham University Press, 2016.
- . "How to Know about Oil: Energy Epistemologies and Political Futures." *Journal of Canadian Studies / Revue D'Etudes Canadiennes* 47, no. 3 (2013): 145–68.
- . "Introduction to Focus: Petrofictions." *American Book Review* 33, no. 3 (2012): 3.
- . "System Failure: Oil, Futurity and the Anticipation of Disaster." *South Atlantic Quarterly* 106, no. 4 (2007): 805–23.
- Szeman, Imre, and Maria Whiteman. "Oil Imag(e)inaries: Critical Realism and the Oil Sands." *Imaginations* 3, no. 2 (2012): 46–67.
- Taber, Jane. "Meet Harper's Oil-Sands Muse." *Globe and Mail*, September 10, 2012.
<http://m.theglobeandmail.com/news/politics/ottawa-notebook/meet-harpers-oil-sands-muse/article1871340/>.
- Talim, Valerie. "Rape, Kidnapping Being Investigated as Hate Crime in Thunder Bay." *Indian Country Today Media Network*, January 7, 2013.
<http://indiancountrytodaymedianetwork.com/article/rape-kidnapping-being-investigated-hate-crime-thunder-bay-146797>.
- Tanuro, Daniel. "Marxism, Energy, and Ecology: The Moment of Truth." *Capitalism Nature Socialism* 21, no. 4 (2010): 89–101.
- Taylor, Bron. *Dark Green Religion: Nature Spirituality and the Planetary Future*. Berkeley: University of California Press, 2009.
- Taylor, Paul. *Respect for Nature: A Theory of Environmental Ethics*. Princeton, NJ: Princeton University Press, 1986.
- Thompson, Allen. "Radical Hope for Living Well in a Warming World." *Journal of Agricultural and Environmental Ethics* 23, no. 1 (2010): 43–59.
- Thompson, Allen, and Jeremy Bendik-Keymer, eds. *Ethical Adaptation to Climate Change: Human Virtues of the Future*. Cambridge, MA: MIT Press, 2012.
- Thompson, E. P. *The Making of the English Working Class*. Harmondsworth: Penguin, 1963.
- Thoreau, Henry David. *The Maine Woods*. Edited by Joseph J. Moldenhauer. Princeton, NJ: Princeton University Press, 2004.
- Tidwell, Mike. *Bayou Farewell: The Rich Life and Tragic Death of Louisiana's Cajun Coast*. New York: Vintage, 2003.
- Tilly, Chris. *Work under Capitalism*. Boulder, CO: Westview, 1998.
- Toffel, Michael W., and Arpad Horvath. "Environmental Implications of Wireless Technologies: News Delivery and Business Meetings." *Environmental Science and Technology* 38, no. 11 (2004): 2961–70.

- Tomkins, Calvin. "A Sense of Place." *New Yorker*, September 23, 2013, 84.
- Torday, Piers. "Why Writing Stories about Climate Change Isn't Fantasy or Sci-fi." *Guardian*, April 21, 2015. <http://www.theguardian.com/childrens-books-site/2015/apr/21/climate-change-isnt-fantasy-sci-fi-piers-torday>.
- Toye, John. *Dilemmas of Development*. Oxford: Basil Blackwell, 1987.
- Trainer, Ted F. E. *Consumer Society: Alternatives for Sustainability*. Sydney, Australia: Zed Books, 1995.
- Traweek, Sharon. *Beamtimes and Lifetimes: The World of High Energy Physicists*. Cambridge, MA: Harvard University Press, 1988.
- Tripp, Charles. *A History of Iraq*. Cambridge: Cambridge University Press, 2007.
- Tsing, Anna L. *Friction: An Ethnography of Global Connection*. Princeton, NJ: Princeton University Press, 2004.
- Tudge, Colin. *Neanderthals, Bandits, and Farmers: How Agriculture Really Began*. New Haven, CT: Yale University Press, 1999.
- Turcotte, Heather M. "Contextualizing Petro-Sexual Politics." *Alternatives: Global, Local, Political* 36, no. 3 (2011): 204.
- . *Petro-sexual Politics: Global Oil, Legitimate Violence, and Transnational Justice*. Charleston: Biblio Bazaar, 2011.
- Turner, Jack. *The Abstract Wild*. Tucson: University of Arizona Press, 1996.
- Tutuola, Amos. *The Palm-Wine Drinkard*. New York: Grove Weidenfeld, 1984.
- UNCTAD. *Review of Maritime Transport 2007*. Geneva: United Nations Commission on Trade and Development, 2007.
- UNDP. "The Niger Delta Human Development Report." *United Nations Development Programme*. Abuja, 2006.
- United Nations. *United Nations Framework Convention on Climate Change*. 1992. <http://unfccc.int/resource/docs/convkp/conveng.pdf>.
- Updike, John. "Twin Beds in Rome." In *Too Far to Go: The Maples Stories*, 53–64. New York: Knopf Everyman's Pocket Classics, 2009.
- US Energy Information Administration. *International Energy Outlook 2011*. Washington, DC: Department of Energy, 2011.
- Vattimo, Gianni. *The Transparent Society*. Translated by David Webb. Baltimore: Johns Hopkins University Press, 1994.
- Vaughn, Adam. "What Does Canada's Withdrawal from Kyoto Protocol Mean?" *Guardian*, December 13, 2011. <http://www.theguardian.com/environment/2011/dec/13/canada-withdrawal-kyoto-protocol>.
- Verchick, M. R. Robert. "Feminist Theory and Environmental Justice." In *New Perspectives on Environmental Justice: Gender, Sexuality, and Activism*, edited by Rachel Stein, 63–77. New Brunswick, NJ: Rutgers University Press, 2004.
- Vidal, John. "World Bank: Ditch Fossil Fuel Subsidies to Address Climate Change." *Guardian*, September 21, 2011. <http://www.theguardian.com/environment/2011/sep/21/world-bank-fossil-fuel-subsidies>.

- Vitalis, Robert. *America's Kingdom: Mythmaking on the Saudi Oil Frontier*. Palo Alto, CA: Stanford University Press, 2006.
- Vitousek, Peter M., et al. "Human Domination of Earth's Ecosystems." *Science* 277, no. 5325 (1997): 494–99.
- WAC Global Services. *Peace and Security in the Niger Delta*. Port Harcourt, 2003.
- Walker, Samuel. *Containing the Atom: Nuclear Regulation in a Changing Environment, 1963–1971*. Berkeley: University of California Press, 1992.
- Walonen, Michael T. "'The Black and Cruel Demon' and Its Transformations of Space: Towards a Comparative Study of the World Literature of Oil and Place." *Interdisciplinary Literary Studies* 14, no. 1 (2012): 56–78.
- Wantchekon, Leonard. "Why Do Resource Dependent Countries Have Authoritarian Governments?" *Journal of African Finance and Economic Development* 5, no. 2 (2002): 17–56.
- Ward, Jerry W. *The Katrina Papers: A Journal of Trauma and Recovery*. New Orleans: University of New Orleans Press, 2008.
- Watts, Michael, ed. "Petro-Violence: Community, Extraction, and Political Ecology of a Mythic Commodity." In *Violent Environments*, edited by Nancy L. Peluso, 189–212. New York: Cornell University Press, 2001.
- . "Righteous Oil? Human Rights, the Oil Complex and Corporate Social Responsibility." *Annual Review of Environment and Resources* 30 (2005): 373–407.
- Weart, Spencer. *The Discovery of Global Warming*. Cambridge, MA: Harvard University Press, 2003.
- Weber, Elke U. "Experience-Based and Description-Based Perceptions of Long-Term Risk: Why Global Warming Does Not Scare Us (Yet)." *Climatic Change* 77 (2006): 103–20.
- Weinhold, Robert. "A New Pulp Fact? New Research Suggests a Possible Mechanism for Some of the Damage to Fish from Pulp and Paper Mills." *Environmental Science and Technology* 43 (2009): 1242.
- Weisman, Alan. *The World without Us*. New York: Harper Perennial, 2007.
- Wenzel, Jennifer. "Petro-Magic-Realism: Toward a Political Ecology of Nigerian Literature." *Postcolonial Studies* 9, no. 4 (2006): 449–64.
- Wheeler, M. Stephen, and Timothy Beatley, eds. *The Sustainable Urban Development Reader*. New York: Routledge, 2004.
- White, Leslie. "Energy and the Evolution of Culture." *American Anthropologist* 45, no. 3 (1943): 335–56.
- . *The Science of Culture: A Study of Man and Civilization*. New York: Farrar, Straus & Giroux, 1949.
- Whitehead, John A. "The Partition of Energy by Social Systems: A Possible Anthropological Tool." *American Anthropologist* 89 (1987): 686–700.
- Wiggins, David. "Nature, Respect for Nature, and the Human Scale of Values." *Proceedings of the Aristotelian Society* 100, no. 1 (2000): 1–32.
- Wilhite, Harold. "Why Energy Needs Anthropology." *Anthropology Today* 21, no. 3 (2005): 1–3.
- Williams, Bernard. *Ethics and the Limits of Philosophy*. Cambridge, MA: Harvard University Press, 1985.
- Wilson, Edward O. *The Future of Life*. New York: Alfred A. Knopf, 2002.

- . *In Search of Nature*. Washington, DC: Island, 1996.
- Wilson, Sheena. "Ethical Oil: The Case for Canada's Oil Sands, Review." *American Book Review* 33, no. 3 (2012): 8–9.
- . Foreword to *Common Wealth: Economics for a Crowded Planet*, by Jeffrey Sachs, xii. New York: Penguin, 2008.
- Wilson, Sheena, and Andrew Pendakis. "Sight, Site, Cite: Oil in the Field of Vision." *Imaginations* 3, no. 2 (2012): 1–5.
- Winder, George. *The Free Convertibility of Sterling*. London: Batchworth, 1955.
- Winther, Tanja. *The Impact of Electricity: Development, Desires and Dilemmas*. Oxford: Berg, 2008.
- Wolfe, Cary. *What Is Posthumanism?* Minneapolis: University of Minnesota Press, 2010.
- Wollstonecraft, Mary. *A Vindication of the Rights of Woman*. New York: Knopf, 1992.
- Wood, Allan. "Kant on Duties Regarding Nonrational Nature." *Proceedings of the Aristotelian Society Supplementary Volume* 72, no. 1 (1998): 189–210.
- Wood, Long. "Long-Term World Oil Supply Scenarios: 2000 U.S. Geological Survey World Petroleum Assessment." Accessed September 19, 2006. <http://pubs.usgs.gov/dds/dds-060>.
- Woodhouse, Peter. "African Enclosures: A Default Mode of Development." *World Development* 31, no. 10 (2000): 1705–20.
- World Investment Report. United Nations. New York, 2005.
- Wright, Oliver. "Britain Meets Gulf Allies over Growing Tensions in Iran." *Independent*, January 24, 2013. <http://www.independent.co.uk/news/uk/home-news/britain-meets-gulf-allies-over-growing-tensions-in-iran-8278101.html>.
- Yaeger, Patricia, Ken Hiltner, Saree Makdisi, Vin Nardizzi, Laurie Shannon, Imre Szeman, and Michael Ziser. "Editor's Column: Literature in the Ages of Wood, Tallow, Coal, Whale Oil, Gasoline, Atomic Power, and Other Energy Sources." *PMLA* 126, no. 2 (2011): 305–26.
- Yates, Douglas A. *The Rentier State in Africa: Oil Rent Dependency and Neocolonialism in the Republic of Gabon*. Trenton, NJ: Africa World, 1996.
- Yergin, Daniel. "Ensuring Energy Security." *Foreign Affairs* 85, no. 2 (2006): 67–82.
- . *The Prize: The Epic Quest for Oil, Money, and Power*. New York: Free Press, 1991.
- Zagorin, Perez. "Vico's Theory of Knowledge: A Critique." *Philosophical Quarterly* 34 (1984): 15–30.
- Zalasiewicz, Jan. "Are We Now Living in the Anthropocene?" *GSA Today* 18 (2008): 4–8.
- Zalik, Anna. "The Peace of the Graveyard: The Voluntary Principles on Security and Human Rights in the Niger Delta." In *Global Regulation: Managing Crisis after the Imperial Turn*, edited by Kees Van Der Pijl et al., 111–27. London: Macmillan, 2004.
- Ziegler, Philip. *The Black Death*. London: Folio Society, 1997.
- Ziser, Michael. "Home Again: Peak Oil, Climate Change, and the Aesthetics of Transition." In *Environmental Criticism for the Twenty-first Century*, edited by Stephanie LeMenager, Teresa Shewry, and Ken Hiltner, 181–95. New York: Routledge, 2011.
- Zittel, Werner, et al. *Coal: Resources and Future Production*. EWG Paper no. 1/01, July 10, 2007. http://energywatchgroup.org/wp-content/uploads/2014/02/EWG_Report_Coal_10-07-2007ms1.pdf.

Žižek, Slavoj. "Censorship Today: Violence, or Ecology as a New Opium for the Masses, Part 1."
<http://www.lacan.com/zizecology1.htm>.

Zube, H. Ervin, ed. *Landscapes: Selected Writings of J. B. Jackson*. Amherst: University of Massachusetts Press, 1970.