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Given the emphasis that advocates of bioregionalism have historically placed on principles of decentralization and localization in the develop-
ment of more ecologically sustainable modes of inhabitation, it is perhaps not surprising that no wide-ranging survey of bioregional literary criticism has appeared on the scene until now. This is a shame, however, because it turns out that examining bioregional practices across cultures and places yields a wealth of new ideas about how to live more sustainably in one's home place. In *The Bioregional Imagination*, readers finally have access to a much-needed set of comparative perspectives on bioregionalism, ranging from the implementation of bioregional ideas in the Pacific Northwest, where bioregionalism has long had a foothold in shaping how people envision their relationships to place, to locales farther afield, including Italy's Po River Valley, Nigeria, Ireland, Canada, Australia, South Africa, and even the imaginative landscapes of speculative fiction. There are also essays that answer the call for more adequate theorizing of bioregional identity in large cities, and chapters that attend to landscapes where the marginalization of nonhuman nature and certain human populations has often made place attachment difficult.

One of the most important contributions the collection makes to scholarly discussion resides in its engagement with bioregionalism's critics. Rather than burying their heads in the sands of localism, the volume's editors and a number of its authors (see, for instance, Pavel Cenkl, Anne Milne, Bart Welling, Libby Robin, and Erin James) acknowledge that thinking about principles of re-inhabitation without attending to global phenomena is no longer tenable, particularly in an era of climate change, global trade, and the growing threat of invasive species. Given these changes, how do we decide what does (and does not) qualify as "local"? How are alterations in the climate challenging conventional ideas of bioregional stability? How might bioregionalism be expressed via literary form as well as content? And further, how do we address forms of global movement that are not voluntary?

To that end, several essays take up what might seem to be primarily local issues and emphasize their translocal causes and effects, whether manifested in changing game populations in the circumpolar Arctic, environmental displacement in Nigeria, or Kentuckian communities that are ground zero for debates on mountaintop removal. If we use electricity, or drive a car, or miss the signs and songs of seasonal wildlife that once seemed commonplace, what happens in these places should matter to us. In this vein, I suggest that the essay Great Plains readers might find most intriguing is one that initially seems the most geographically distant: in her study of Australia's Red Centre, Libby Robin provocatively argues that in an increasingly arid and unpredictable world of seasonal fluctuation, *mobility*, rather than forms of rooted dwelling more commonly associated with bioregionalism, may become an important survival skill. If 2012's drought is any indication of future trends in the Great Plains, it might be increasingly necessary to look to other bioregions for clues about how to live more sustainably in our own place and time.

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