

Chapter 1 : Agency, Democracy, and Nature: Robert J Brulle | NHBS Book Shop

In a powerful blending of critical theory, organizational analysis, and discourse analysis, Agency, Democracy, and Nature provides a comprehensive picture of the limitations of the contemporary environmental movement and the democratic directions in which it needs to move to become more effective.

The Acropolis of Athens by Leo von Klenze. Athens is often regarded [i] as the birthplace of democracy and remains an important reference-point for democracy. Athens emerged in the 7th century BCE, like many other poleis, with a dominating powerful aristocracy. These problems exacerbated early in the 6th century; and, as "the many were enslaved to few, the people rose against the notables". This included Sparta in the second half of the 7th century BCE. The constitutional reforms implemented by Lycurgus in Sparta introduced a hoplite state that showed, in turn, how inherited governments can be changed and lead to military victory. As the Rhetra did in Lycurgian Sparta, Solon formalized the composition and functions of the governmental bodies. All citizens gained the right to attend the Ecclesia Assembly and to vote. The Ecclesia became, in principle, the sovereign body, entitled to pass laws and decrees, elect officials, and hear appeals from the most important decisions of the courts. The higher governmental posts, those of the archons magistrates, were reserved for citizens of the top two income groups. The retired archons became members of the Areopagus Council of the Hill of Ares, which like the Gerousia in Sparta, was able to check improper actions of the newly powerful Ecclesia. Solon created a mixed timocratic and democratic system of institutions. The constitutional reforms eliminated enslavement of Athenians by Athenians, established rules for legal redress against over-reaching aristocratic archons, and assigned political privileges on the basis of productive wealth rather than of noble birth. His sons Hippias and Hipparchus succeeded him. In the late 5th century, Ephialtes and Pericles presided over a radicalization of power that shifted the balance decisively to the poorest sections of society, by passing laws which severely limited the powers of the Council of the Areopagus and allowed thetes Athenians without wealth to occupy public office. If we look to the laws, they afford equal justice to all in their private differences; if no social standing, advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the way, if a man is able to serve the state, he is not hindered by the obscurity of his condition. The freedom which we enjoy in our government extends also to our ordinary life. Marble, Roman copy after a Greek original from ca. The Athenian democracy of Cleisthenes and Pericles was based on freedom of citizens through the reforms of Solon and on equality of citizens isonomia - introduced by Cleisthenes and later expanded by Ephialtes and Pericles. To preserve these principles, the Athenians used lot for selecting officials. Casting lots aimed to ensure that all citizens were "equally" qualified for office, and to avoid any corruption allotment machines were used. The courts had unlimited power to control the other bodies of the government and its political leaders. Debate was open to all present and decisions in all matters of policy were taken by majority vote in the Ecclesia compare direct democracy, in which all male citizens could participate in some cases with a quorum of The decisions taken in the Ecclesia were executed by the Boule of, which had already approved the agenda for the Ecclesia. The Athenian Boule was elected by lot every year [58] and no citizen could serve more than twice. Socrates, Plato, and Aristotle Within the Athenian democratic environment, many philosophers from all over the Greek world gathered to develop their theories. Aristotle (384–322 BCE) continued the work of his teacher, Plato, and laid the foundations of political philosophy. The political philosophy developed in Athens was, in the words of Peter Hall, "in a form so complete that hardly added anyone of moment to it for over a millennium". For Aristotle, the underlying principles of democracy are reflected in his work Politics: But one factor of liberty is to govern and be governed in turn; for the popular principle of justice is to have equality according to number, not worth, and if this is the principle of justice prevailing, the multitude must of necessity be sovereign and the decision of the majority must be final and must constitute justice, for they say that each of the citizens ought to have an equal share; so that it results that in democracies the poor are more powerful than the rich, because there are more of them and whatever is decided by the majority is sovereign. This then is one mark of liberty which all democrats set down as a principle of the

constitution. And one is for a man to live as he likes; for they say that this is the function of liberty, inasmuch as to live not as one likes is the life of a man that is a slave. This is the second principle of democracy, and from it has come the claim not to be governed, preferably not by anybody, or failing that, to govern and be governed in turns; and this is the way in which the second principle contributes to equalitarian liberty. Both votes took place under manipulation and pressure, but democracy was recovered in less than a year in both cases. Reforms following the restoration of democracy after the overthrow of the Thirty Tyrants removed most law-making authority from the Assembly and placed it in randomly selected law-making juries known as "nomothetai". Finally, after the Roman conquest of Greece in BC, Athens was restricted to matters of local administration. However, democracy in Athens declined not only due to external powers, but due to its citizens, such as Plato and his student Aristotle. Roman Republic Even though Rome is classified as a Republic and not a democracy, its history has helped preserve the concept of democracy over the centuries. The Romans invented the concept of classics and many works from Ancient Greece were preserved. Cicero attacks Catilina, from a 19th-century fresco. Rome was a city-state in Italy next to powerful neighbors; Etruscans had built city-states throughout central Italy since the 13th century BCE and in the south were Greek colonies. Similar to other city-states, Rome was ruled by a king. However, social unrest and the pressure of external threats led in BCE the last king to be deposed by a group of aristocrats led by Lucius Junius Brutus. The plebs were demanding for definite, written, and secular laws. The patrician priests, who were the recorders and interpreters of the statutes, by keeping their records secret used their monopoly against social change. After a long resistance to the new demands, the Senate in BCE sent a commission of three patricians to Greece to study and report on the legislation of Solon and other lawmakers. This commission, under the supervision of a resolute reactionary, Appius Claudius, transformed the old customary law of Rome into Twelve Tables and submitted them to the Assembly which passed them with some changes and they were displayed in the Forum for all who would and could read. The Twelve Tables recognised certain rights and by the 4th century BCE, the plebs were given the right to stand for consulship and other major offices of the state. The political structure as outlined in the Roman constitution resembled a mixed constitution [73] and its constituent parts were comparable to those of the Spartan constitution: While in the city of Rome, the consuls were the head of the Roman government and they would preside over the Senate and the assemblies. While abroad, each consul would command an army. The Senate passed decrees, which were called *senatus consultum* and were official advices to a magistrate. Though it technically had no official role in the management of military conflict, the Senate ultimately was the force that oversaw such affairs. The requirements for becoming a senator included having at least 100,000 denarii worth of land, being born of the patrician noble aristocrats class, and having held public office at least once before. New Senators had to be approved by the sitting members. Despite the obvious power the assemblies had, in practice, the assemblies were the least powerful of the other bodies of government. An assembly was legal only if summoned by a magistrate [75] and it was restricted from any legislative initiative or the ability to debate. And even the candidates for public office as Livy writes "levels were designed so that no one appeared to be excluded from an election and yet all of the clout resided with the leading men". This was not to say that the balance was in every way even: These values were enforced with laws regulating the private life of an individual. The laws were applied in particular to the upper classes, since the upper classes were the source of Roman moral examples. Rome became the ruler of a great Mediterranean empire. The new provinces brought wealth to Italy, and fortunes were made through mineral concessions and enormous slave run estates. Slaves were imported to Italy and wealthy landowners soon began to buy up and displace the original peasant farmers. By the late 2nd century this led to renewed conflict between the rich and poor and demands from the latter for reform of the constitution. The background of social unease and the inability of the traditional republican constitutions to adapt to the needs of the growing empire led to the rise of a series of over-mighty generals, championing the cause of either the rich or the poor, in the last century BCE. Transition to empire[edit] A fragment of a bronze equestrian order statue of Augustus, Roman Emperor, 1st century AD. Over the next few hundred years, various generals would bypass or overthrow the Senate for various reasons, mostly to address perceived injustices, either against themselves or against poorer citizens or soldiers. One of those

generals was Julius Caesar, where he marched on Rome and took supreme power over the republic. Their combined strength gave the triumvirs absolute power. However, in 31 BC war between the two broke out. Thereafter, there was no one left in the Roman Republic who wanted to, or could stand against Octavian, and the adopted son of Caesar moved to take absolute control. Octavian left the majority of Republican institutions intact, though he influenced everything using personal authority and ultimately controlled the final decisions, having the military might to back up his rule if necessary. By 27 BCE the transition, though subtle, disguised, and relying on personal power over the power of offices, was complete. In that year, Octavian offered back all his powers to the Senate, and in a carefully staged way, the Senate refused and titled Octavian Augustus "the revered one". He was always careful to avoid the title of rex "king", and instead took on the titles of princeps "first citizen" and imperator, a title given by Roman troops to their victorious commanders. Once Octavian named Tiberius as his heir, it was clear to everyone that even the hope of a restored Republic was dead. Most likely, by the time Augustus died, no one was old enough to know a time before an Emperor ruled Rome. The Germanic tribal thing assemblies described by Tacitus in his *Germania*. The Christian Church well into the 6th century AD had its bishops elected by popular acclaim. The collegia of the Roman period: Institutions in the medieval era[edit] Further information: Most of the procedures used by modern democracies are very old. Almost all cultures have at some time had their new leaders approved, or at least accepted, by the people; and have changed the laws only after consultation with the assembly of the people or their leaders. Such institutions existed since before the times of the *Iliad* or of the *Odyssey*, and modern democracies are often derived from or inspired by them, or what remained of them. Nevertheless, the direct result of these institutions was not always a democracy. It was often a narrow oligarchy, as in Venice, or even an absolute monarchy, as in Florence, in the Renaissance period; but during the medieval period guild democracies did evolve. The continuations of the early Germanic thing: The Witenagemot folkmoot of Early Medieval England, councils of advisors to the kings of the petty kingdoms and then that of a unified England before the Norman Conquest. Tynwald, on the Isle of Man, claims to be one of the oldest continuous parliaments in the world, with roots back to the late 9th or 10th century. The Althing, the parliament of the Icelandic Commonwealth, founded in 930. The Althing was preceded by less elaborate "things" assemblies all over Northern Europe. As in Iceland, the lawspeaker presided over the assemblies, but the Swedish king functioned as a judge. Adam of Bremen wrote that the people used to obey the king only when they thought his suggestions seemed better, although in war his power was absolute. The election of Uthman in the Rashidun Caliphate 7th century. The election of Gopala in the Pala Empire 8th century. The new king had to be descended within four generations from a previous king, so this usually became, in practice, a hereditary kingship; although some kingships alternated between lines of cousins. The Ibadites of Oman, a minority sect distinct from both Sunni and Shia Muslims, have traditionally chosen their leaders via community-wide elections of qualified candidates starting in the 8th century.

Chapter 2 : History of democracy - Wikipedia

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The Kouroukan Fouga divided the Mali Empire into ruling clans lineages that were represented at a great assembly called the Gbara. However, the charter made Mali more similar to a constitutional monarchy than a democratic republic. However, the power to call parliament remained at the pleasure of the monarch. The English Civil War " was fought between the King and an oligarchic but elected Parliament, [51] [52] during which the idea of a political party took form with groups debating rights to political representation during the Putney Debates of After the Glorious Revolution of , the Bill of Rights was enacted in which codified certain rights and liberties, and is still in effect. The Bill set out the requirement for regular elections, rules for freedom of speech in Parliament and limited the power of the monarch, ensuring that, unlike much of Europe at the time, royal absolutism would not prevail. In North America, representative government began in Jamestown, Virginia , with the election of the House of Burgesses forerunner of the Virginia General Assembly in English Puritans who migrated from established colonies in New England whose local governance was democratic and which contributed to the democratic development of the United States ; [56] although these local assemblies had some small amounts of devolved power, the ultimate authority was held by the Crown and the English Parliament. The Puritans Pilgrim Fathers , Baptists , and Quakers who founded these colonies applied the democratic organisation of their congregations also to the administration of their communities in worldly matters. The taxed peasantry was represented in parliament, although with little influence, but commoners without taxed property had no suffrage. The creation of the short-lived Corsican Republic in marked the first nation in modern history to adopt a democratic constitution all men and women above age of 25 could vote [62]. This Corsican Constitution was the first based on Enlightenment principles and included female suffrage , something that was not granted in most other democracies until the 20th century. In the American colonial period before , and for some time after, often only adult white male property owners could vote; enslaved Africans, most free black people and most women were not extended the franchise. Athena has been used as an international symbol of freedom and democracy since at least the late eighteenth century. This was particularly the case in the United States , and especially in the last fifteen slave states that kept slavery legal in the American South until the Civil War. A variety of organisations were established advocating the movement of black people from the United States to locations where they would enjoy greater freedom and equality. Universal male suffrage was established in France in March in the wake of the French Revolution of Fascism and dictatorships flourished in Nazi Germany , Italy , Spain and Portugal , as well as non-democratic governments in the Baltics , the Balkans , Brazil , Cuba , China , and Japan , among others. The democratisation of the American, British, and French sectors of occupied Germany disputed [82] , Austria, Italy, and the occupied Japan served as a model for the later theory of government change. However, most of Eastern Europe , including the Soviet sector of Germany fell into the non-democratic Soviet bloc. The war was followed by decolonisation , and again most of the new independent states had nominally democratic constitutions.

Chapter 3 : Democracy - Wikipedia

Get this from a library! Agency, democracy, and nature: the U.S. environmental movement from a critical theory perspective. [Robert J Brulle].

Saturday, April 28, EPA, the nature of regulation, and democracy My Hoover colleague Richard Epstein posted a revealing essay on the nature of environmental regulation last week, with environmental regulation as a particular example. The contrast with " Environmental Laws Under Siege: Instead, the NEPA approval process is a matter for internal agency consultation and deliberation that takes into account comments submitted by any interested parties. Skelly Wright of the D. Circuit Court of Appeals Wright read the law as giving private parties the right to challenge government actions. In the case of nuclear power, delay became the order of the day, as the D. Circuit on which Judge Wright sat arrogated to itself the power to find that any EA or EIS was insufficient in some way, so that the entire project was held up until a new and exhaustively updated EIS was prepared" which could then be duly challenged yet again in court. Epstein offers another case: Both pipelines are capable of transporting close to , barrels of crude oil per day by incorporating state-of-the-art technologies that make them far safer than the alternative means used for shipping crude oil long distances: In case you missed it, the pipelines have large net environmental benefits. Pipelines are better than trucks. Nonetheless, the completion of DAPL has been delayed by fierce objections from both Native American groups and environmental groups. Under NEPA, they have legal standing to object to any proposed project by pointing to improbable risks while ignoring the undisputed gains in safety and efficiency that these pipelines promise. The sustained objection to the pipelines is driven not by any concern for safety, but by an overarching effort to use the NEPA process to stop the production, distribution, and use of fossil fuels. If you want a left of center example, environmental suits have been used to slow down the still nonexistent California high speed train. Epstein offers procedural remedies, not ram-my-view-down-their-throats NEPA thus needs to be cut down to size. For starters, courts should reject Calvert Cliffs. And third, they must explicitly take into account the major environmental, economic, and political gains that the project has to offer, such as the removal of more dangerous modes of transportation in the case of the pipelines. This reflects my larger view in an earlier essay on regulation. The issue is not a simple "more vs less" regulation, the issue is how regulation proceeds. The New York Times offers an interesting contrast. In an article titled " Environmental Laws Under Siege: Here is why we have them " in the news section, not opinion -- reporters Livia Albeck-Ripka and Kendra Pierre-Louis remind us of some of the environmental disasters of the s. For example, the Cuyahoga River really did burn, 13 times. They conclude Waterways across the United States are markedly cleaner though half still fall short of national goals. Recent decisions, though, could lead to backsliding. Air and water is a lot cleaner than in the s, a huge and praiseworthy accomplishment of environmental law and regulation. But that does not mean every current action of the EPA is "progress," and any criticism is "Backsliding. If you have doubts about the Waters of the United States rules, which basically put every mud-puddle under federal control, then you must be part of a cabal who wants to "backslide" us all the way to rivers that burn. And likely bought off by nefarious corporate interests. Not even the article title is right. The Waters of the United States is a rule, not a law. The law gave the EPA authority over "navigable waters. Your kitchen sink is connected to navigable waters too. And your kitchen sink is not unregulated. States forbid you to throw motor oil down the kitchen sink, so the issue is federal preemption of state regulation -- which can cut both ways, forbidding states to impose higher standards. Anyway, you can see there are subtle procedural issues here. Did the EPA exceed its legal authority over "navigable waters? Should, as politico mentioned, federal environmental impact review be triggered every time a farmer drains a mud puddle? But it would be done. We are the real agency. No, I am not making this up. This is not fake news from some alt-Right website. Nor was it at all ironic. Talbot clearly meant this to reassure us that everything will be ok. In case I have to pound you over the head with it, this is exactly the kind of bureaucratic obstructionism that those who bemoan the "deep state" point to. This would not be so ironic if it were not so blatantly hypocritical. The New York Times and the New Yorker are also ground zero for authoritarian

alarmism -- Trump is trampling democracy, checks and balances, he is the new Mussolini. Yet notice here who is for democracy and who is against it. If those get it wrong at times, so be it. Democracy was never about superb technocratic competence! Democracy is a last ditch safeguard against little tyrants run amok. Democracy is not about what is the right answer and then ram it down their throats. If the New Yorker and New York Times were honest, they would write that in their view, the environment along with about 50 other issues is so important that democracy must be abolished. Likewise if the same deplorable yahoos vote in a Congress who passes a law countermanding the agencies action. Hooray for the agency that can obstruct these efforts and fight on! The right of people to even express contrary views is dubious in the quest for "progress. That would be honest, and a fair description of their position. Authoritarians have made similar arguments through the ages. China makes it today. Democracy is too messy, the wrong people can take power. And this predates Trump by decades. Let us indeed celebrate the remarkable improvement in the environment in America. And let us hope that the anti-democratic forces among us do not succeed in their effort at such over-reach that the whole edifice loses its bipartisan credibility and comes tumbling down, or the nation screeches to a halt.

Chapter 4 : The Grumpy Economist: EPA, the nature of regulation, and democracy

Agency, Democracy, and Nature: The U.S. Environmental Movement from a Critical Theory Perspective by Robert J Brulle starting at \$ Agency, Democracy, and Nature: The U.S. Environmental Movement from a Critical Theory Perspective has 2 available editions to buy at Alibris.

Lorem About Food Activism Across the globe, people are challenging the agro-industrial food system and its exploitation of people and resources, reduction of local food varieties, and negative health consequences. In this collection leading international anthropologists explore food activism across the globe to show how people speak to, negotiate, or cope with power through food. Who are the actors of food activism and what forms of agency do they enact? What kinds of economy, exchanges, and market relations do they practice and promote? How are they organized and what are their scales of political action and power relations? Each chapter explores why and how people choose food as a means of forging social and economic justice, covering diverse forms of food activism from individual acts by consumers or producers to organized social groups or movements. This is the first book to examine food activism in diverse local, national, and transnational settings, making it essential reading for students and scholars in anthropology and other fields interested in food, economy, politics and social change. Militancy or Market Niche? The editors have done an excellent job of maintaining an impressive level of cohesiveness while presenting such a wide range of topics covering many fields. The book is rich in empirical analysis and it certainly provides for a fascinating read Taken together, the breadth and richness of the essays is certainly instructive, and the connections that can be made between various case studies are one of its great strengths. Agency, Democracy and Economy is a timely contribution to the sphere of food studies € [T]he contributions embodied in [the book] are broad and speak to a range of interests, topics and viewpoints. It is therefore highly recommended for students and scholars in anthropology and ethnographers. However, it is also a worthwhile read to those interested in food studies, activism local, national and transnational , social change movements, politics and social and economic justice. A number of readers will find Food Activism useful. Students will find the work clearly written, with minimal use of jargon, as well as excellent material for in-class discussions and research projects. Food system scholars will find the nuance between the profiled movements intriguing, as it challenges notions of agency and control within food movements. Activists and food policy experts will find inspiration for their own initiatives and policies from the cases presented. Agency, Democracy, and Economy presents itself as a valuable and timely offering. This edited volume makes two particularly important contributions. First, it convincingly argues that food is a critical nodal point through which activist subjectivities are materialized and around which activist practices are mobilized. Secondly, it emphasizes that the ethnographic approach is especially well-suited to illuminate the diverse and nuanced ways in which contemporary global forces are negotiated, appropriated, and challenged by agents in practices of everyday life. Food Activism showcases the work of some of the best and the brightest new writers in the field of Food Studies. The editors are to be congratulated for bringing together a set of chapters that reveal the astounding range of social movements that focus on food, as well as the sense of commitment and agency which activists share in shaping their worlds. For information on how we process your data, read our Privacy Policy.

Chapter 5 : Food Activism: Agency, Democracy and Economy: Carole Counihan: Bloomsbury Academic

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