

Unfortunately, the utility of Stokke's models for this purpose is hampered by several issues. One is that the models' rather low (joint) coverage scores in explaining AP suggests we cannot expect them to model NR well. Given these low scores and the demanding goal of the study to estimate NR, Stokke's exploitation of only four causal mechanisms for each model seems odd. While commendable in a hypothetico-deductive study explaining AP where parsimony is prized, this limitation seems obstructive given the considerable challenge of modeling a counterfactual world. Indeed, Stokke could have made use of his rather sudden turn to inferential statistics in chapter 6 to consider other potential variables, especially state-level variables that also could have been extended to other chapters.

Another issue is that Stokke apparently considers it unproblematic to decompose the single-regime evidence into twenty-five regime-year "cases" for chapters 4 and 5 (his primary justification for using fsQCA) and again into state-year "cases" for chapter 6 (allowing inferential statistics). However, there is really only one case: the Barents Sea fisheries regime. While single case strategies are appropriate where one is not aiming to generalize beyond a particular regime, this strategy nonetheless creates issues here because Stokke does not take into account inter-"case" dependencies that may bias the causal models from which NR is estimated. For example, high regime performance in 2004 might be dependent on there having been an instructive crisis in 1994 within this or another regime affecting both regime and non-regime conditions. The latter is particularly significant as the exclusion of non-regime learning from NR may lead to an overestimation of a regime's effectiveness on a given function. Such temporal dependencies should be accounted for, as in a statistical model, and there is no evidence that Stokke has done so. Similarly, further decomposition into state-year cases creates hierarchical inter-case dependencies that can be seen in their autocorrelation.

Notwithstanding the book's limitations—which illustrate how demanding the task of estimating regime effectiveness is—Stokke's book is rich in sources for inspiring configurational propositions in future research and will likely be a welcome addition to the approaches available to those assessing regime effectiveness in their own area. Moreover, the book's overall lesson is a valuable one: some concepts, such as effectiveness, require disaggregation to understand how they hang together.

Mazzolini, Elizabeth, and Stephanie Foote, Editors. 2012. *Histories of the Dustheap: Waste, Material Cultures, Social Justice*. Cambridge, MA: The MIT Press.

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Garbage has found a growing niche in environmental and social discourse in recent years. Television shows like *Hoarders* and *Pawn Stars*, viral web videos like

The Story of Stuff, and media reports on garbage patches and widespread food waste all alternately celebrate or bemoan our attachment to (and subsequent release of) material detritus. *Histories of the Dustheap* goes to the heart of that cultural infatuation by analyzing how the afterlife of our stuff can illuminate “the systems that sustain our culture’s fantasy of the good life” (p. 258). Rather than developing a common interdisciplinary definition of “garbage,” the editors have drawn together a set of essays that use garbage and waste to examine the complex and fluid relationships between nature and culture. Together, the chapters draw on disciplinary positions such as history, literature, and urban planning to demonstrate the need for what Richard Newman calls “geocriticism,” or the rejection of “environmental policies that divide the world into appropriate and inappropriate dumping grounds” (p. 32). In contrast, the volume’s essays advocate in favor of individual, community and systemic examinations of the production and consumption relationships that produce waste.

The result is an intriguing set of investigations into the multiple meanings of garbage, divided into three sections, each organized around a prominent material or symbolic aspect of waste. The first section considers the subjectivity of garbage using personal “toxic autobiographies” (autobiographical accounts of experiences with toxic waste) written by residents of communities impacted by toxic waste issues including Love Canal, NY and the Navajo Nation. Another chapter considers the role of emergent communities of bloggers (concerned about topics ranging living lives in a consumptive boundary of 100 miles to the potential environmental benefits of sleeping naked) by examining how bloggers construct identities through their management and discussions of waste. The second section focuses on the dumping grounds for garbage, from urban toxic waste in Bloomington, Indiana to the frozen trash and excrement of Mount Everest climbers. The authors fruitfully plumb the tension between the desire to put waste out of sight and the refusal of waste to stay hidden, in order to investigate the artificial separation of nature and culture. The final section examines the ideological contradictions of garbage in a consumer society to explore how profit motives affect both the disposal and depiction of waste, whether it is the revenue collected in Milwaukee, Wisconsin from processing the city’s sewage sludge into fertilizer (with dire environmental consequences) or debates over norms and attitudes toward the plastic shopping bags and beverage bottles that have become more common in daily life since the 1980s.

The question of individual roles and responsibilities in the face of systemic crises sits at the heart of the volume’s investigations. Garbage—its creation, its accumulation, its lingering effects—is often cast as an individual problem or, worse, an individual failing. Bad consumption choices, inappropriate disposal, the transport of garbage to less visible places (often occupied by poor, minority, or native communities that have less ability to make waste visible), or recommodification into another form (plastic bottles into fleece jackets or sewer sludge into fertilizer) all boil down, in this common narrative, to the poor choices of individuals. Garbage is thus framed not as a problem resulting from

systems designed to encourage ever-increasing production and consumption that can only be addressed through large scale change but rather as a challenge that requires individuals to participate in waste hierarchies designed to “reduce, reuse and recycle” what is consumed.

In contrast to this common narrative, the authors in *Histories of the Dustheap* describe how various powerful interests are served by casting waste issues as individual rather than systemic problems. The authors problematize such constructions, showing for example that while the problem of waste left behind on Mount Everest has gained increasing attention in recent years, the mountain’s status as a global cultural and ecological icon faces far greater threats from global challenges such as climate change than from the local challenge of climbers’ waste. The chapters also contest the individualization of waste and give many examples of instances where individual responses—from ways that autobiographical accounts of experiences with toxic waste can return environmentalism to its roots in nature writing and literary outreach. The volume also explores notions of obsolescence and considers how revisioning commodities as loved objects, including one chapter that uses Disney’s 1987 film *The Brave Little Toaster*, can give rise to greater recognition of problems and inspire community action. Advocates of confronting environmental challenges through structural changes are often skeptical about the possibility for individual actions to have meaningful consequences. However, as many of the chapters in this volume demonstrate, given a lack of political will to bring about systematic changes, individual actions can galvanize communities to both affirm the experiences of individuals and press for more wide-spread changes.

Histories of the Dustheap offers reflections on how things are valued (and rendered valueless) as well as the impacts and legacies of where these things are placed. It reveals that our “stuff” continues to affect the health and vibrancy of human and non-human communities even after it has been labeled as waste and hidden from view. This volume is well suited for advanced undergraduates and graduate students as well as readers with an interest in environmental issues. Its interdisciplinary reflections on the meanings of waste provide valuable perspectives on the ways that nature and culture are linked in complex relationships through the material and symbolic meanings of things.