

Under the weather: Reimagining mobility in the climate crisis

By Stephanie Sodero (Ed.), Montreal: McGill-Queen's University Press. 2022. pp. 252. \$39.95 (paperback). ISBN: 978-0228015970

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In 2003, I was living in K'jipuktuk/Halifax when Hurricane Juan hit. I have vivid memories of the fury of the storm. Trees stretched to impossible angles and many succumbed to the wind. The next day I awoke to scenes of destruction; most of the city had been immobilized. Hurricane Juan, and Hurricane Igor, which struck Ktaqmkuk/Newfoundland (it only seriously affected the island portion of Newfoundland and Labrador) in 2010, form the central empirical focus of Stephanie Sodero's monograph, *Under the weather: Reimagining mobility in the climate crisis*. Through a creative and thorough study of the disruptions caused by these storms on fossil fuel--reliant mobility systems, and the cyclical relationship between emissions and climate change--induced severe weather events, the book makes a convincing case for an ecological approach to mobilities. For Sodero, this means emphasizing the intersections between environmental dynamics, including climate change, and human mobility. It also proposes ways of thinking and acting that align with this approach.

The book has nine chapters. The first two introduce the work and situate it in relation to various conceptual currents, including immobilities, friction, and moorings. Sodero shows vividly how such concepts apply not just to the human world, but also to nature, and how the two are entangled. This entanglement signals the broad understanding of mobilities adopted in the book, as not limited to human mobilities, such as transportation and migration, but also inclusive of phenomena such as weather and ecological processes. Chapter 2 introduces an ecological approach to mobilities, placing it within a lineage that builds from automobile-centric mobility, to efforts informed by sustainability, to Sodero's conceptualization. The following chapters pivot back and forth between the disruptions caused by the hurricanes and discussions that develop the conceptual scaffolding. Chapter 3 covers Juan's impacts on Mi'kma'ki/Nova Scotia, where the vulnerability of the energy and mobility systems to falling branches and trees became apparent and where, as a result, disaster response capacities were developed. Chapter 4 explores the concept of charismatic mobilities that draw attention and inspire change. Drawing on Jamie Lorimer's idea of the compelling "non-human charisma" held by animal species that may generate interest in nature conservation, the chapter reveals catastrophe as the potential flipside of charisma, in the case of awe-inspiring extreme weather. Igor, the focus of Chapter 5, destroyed roads and bridges in Ktaqmkuk/Newfoundland and revealed resilience which, Sodero points out, should influence policy development. Chapter 6 explores fossil fuel dependence and what this means in emergencies, including for health care providers and first responders. In Chapter 7, Sodero highlights existing resiliencies in different domains and what can be done to improve them. Chapter 8 develops five measures for "climate routing": revolutionize mobilities (e.g., what might mobility look like in a decarbonized society?); prioritize vital mobility necessary for life (e.g., healthcare); embrace green and blue (land, water, atmosphere); rebrand redundancy (such as turning towards bicycles for transportation or root cellars to store food); and think flex (i.e., embrace flexibility). These measures, argues Sodero, can serve as a starting point for operationalizing an ecological approach to mobilities. The concluding chapter offers summary reflections, including that an ethic of care is needed "for the climate and for each other" (182).

The book draws on many influences, from diverse social theories to action-based work in the environmental non-profit sector, to poetry and visual art, to Indigenous understandings of land and environment. It further develops conceptual metaphors like "charismatic," "vital," and "scrambled" mobilities, but its contributions go far beyond theory. Sodero's first-person voice often comes across insightfully. In Chapter 9, for instance, she recounts an encounter with the Red Rebel Brigade, a group of performance artist activists, on a train platform in Glasgow during COP26 (the UN climate change conference). While preoccupied with planning her day, she gasped upon catching a glimpse of this group, wearing red robes, with their faces painted white, holding hands in silence. This was, for her, the most consequential moment of the meetings. Snippets of poetry are peppered throughout the book, introducing pauses and imagery. The preface begins with an acknowledgement of the violence of settler colonialism and the author's positionality, and an admission that this wouldn't have appeared when the study was initiated ten years earlier. How long-term research and writing grapple with changing social contexts, such as that which surrounds understandings of settler

colonialism in Canada, is fascinating. One possibility among others, which Sodero opts for, is to incorporate Indigenous place names alongside some discussion. The book also successfully connects local scales to the global climate crisis. The two main field sites, both relatively remote and small in population, share features with coastal locales from the Caribbean, to Scandinavia, to Southeast Asia, including vulnerability to damaging storms and flooding. Although there is some mention of COVID-19, it is clear that the work was mostly completed prior to the pandemic. Nonetheless, many of the ideas and approaches presented are useful for thinking about this global disruption, its intersections with climate change, and others that are yet to come. Discussions about how the book's ideas can be taken up elsewhere will surely follow. In sum, *Under the weather* will be of interest to anyone who is searching for ways to think, talk, act, and care about mobilities and the environment in our age of crises.

REFERENCE

Lorimer, J. (2007). Nonhuman charisma. *Environment and Planning D: Society and Space*, 25(5), 911–932. <https://doi.org/10.1068/d71j>