Abbreviations

AAC	Annual Allowable Cut
AKRSP	Aga Khan Rural Support Program
AIM	American Indian Movement
ATSIC	Aboriginal and Torres Strait Islander Commission
CBC	community-based conservation
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CMC	computer mediated communication
CONGO	Conference of NGOs in Consultative Relations with the United Nations
COSATU	Congress of South African Trade Unions
CRA	Cree Regional Authority
CUT	Unified Trade Union Federation of Brazil
DADT	don't ask, don't tell
DG	Directorate General
EAPN	European Anti-Poverty Network
EC	European Commission
ECOSOC	Economic and Social Council (of the United Nations)
EI	Electronic Intifada
ETUC	European Trade Unions Confederation
EU	European Union
HBC	Hudson's Bay Company

ICEM	International Federation of Chemical, Energy, Mine, and General Workers' Unions
ICFTU	International Confederation of Free Trade Unions
ICSW	International Council on Social Welfare
IFI	international financial institution
IGO	intergovernmental organization
IMF	International Monetary Fund
IODE	Imperial Order Daughters of the Empire
IPW	International Parliament of Writers
ITUC	International Trade Union Confederation
IWA	Industrial Wood and Allied Workers
IWRAW	International Women's Rights Action Watch
JBNQA	James Bay and Northern Quebec Agreement
KKH	Karakorum Highway
MEC	Mountain Equipment Co-Op
NAFTA	North American Free Trade Agreement
NGO	non-governmental organization
Novib	Nederlandse Organisatie Voor Internationale Bijstand
PA	Palestine Authority
PLO	Palestine Liberation Organization
PRRN	Palestinian Refugee Research Net
PSG PSOE	Partido dos socialistas de Galicia-Partido socialista obrero español (Socialist Party of Galicia-Spanish Socialist Workers' Party)
REI	Recreational Equipment, Inc.
SAP	structural adjustment program
SEWA	Self-Employed Women's Association
SIGTUR	Southern Initiative on Globalization and Trade-Union Rights
TAGS	transnational advocacy groups
TARI	Trans-Arab Research Institute
TFL	Tree Farm Licence
TNGO	transnational non-governmental organization
UN	United Nations
UNCLOS	United Nations Convention on the Law of the Sea
UNIFEM	United Nations Development Fund for Women
UNRWA	UN Refugee Works Agency
VSO	Volunteer Services Overseas
WCED	World Commission on Environment and Development

WCWC	Western Canada Wilderness Committee
WEDO	Women's Environment and Development Organization
WID	women-in-development
WSSD	World Summit on Social Development
YTS	Youbou TimberLess Society

Notes and Acknowledgments

Chapter 1: Globalization, Autonomy, and Community

1 The authors gratefully acknowledge Shani Mootoo's permission to reprint lines from her poem, "A Recognition," from her book, *The predicament of or.*

2 "Singularity," as used by these thinkers, is a complex alternative term for a mode of being that is differently conceived than that conveyed by terms such as the "subject" or the "individual." For an extended discussion of the different ways in which Derrida and Nancy employ this term, see Morin (2006).

3 We borrow our first two terms from Ernst Tugendhat's monumental analysis of these concepts, so central to theorizations of autonomy, translated into English as *Self-Consciousness and Self-Determination* (1986).

Chapter 2: Globalism, Primitive Accumulation, and Nishnawbe Aski Territory

1 The language/culture of the Mushkegowuk settlements on the west coast of James and Hudson Bays is also more typically referred to as "Cree." I have chosen to use the term "Ininew" for this chapter since it more commonly appears in public discourses about the communities in the region.

2 Since 1994, I have conducted research on community development and entrepreneurship in Fort Albany, and I am currently completing research on how recent neoliberal reforms are influencing daily life in the settlement.

3 This is a pseudonym used to protect the identity of other people noted in the summary of the interview given below.

4 Another slightly younger man made a similar distinction in an interview by identifying the settlement as a place where people clustered around the "veins" of services: water pipes, sewer lines, the store, telephone lines, and electricity. He contrasted these veins of services with the kin bonds that locate people in a hunting group in turn identified

with a hunting territory identified with that family. Not all land in the territory is strictly identified in these terms.

5 The pressure to accumulate resources is related in some discussions I have had with the increasing "value" of equipment required for harvesting (e.g., boats, motors, and skidoos) in that high-cost items cannot be readily shared with others for fear of damage or loss. Thus, owners of this technology can be seen as having accumulated the means for hunting that they deny to others.

6 In another of these 2005 interviews, a young man in his late thirties identifies the ministry's regulations as a pressure working against the reproduction of community because they prevent "sharing" trapping territories, breaking up work units within families, and establishing alliances between families who would otherwise share their territories in some years. Finally, this young man (who is a very successful and well-regarded harvester who hunts and fishes for food) argues that the system led to a decline in the beaver population, ultimately thwarting the conservation effort, in turn depriving the Ininew of the basis of their society — using the land and its resources.

7 It is important to note that women in Adam's mother's generation have a different view of this process of atomization of social roles and identify both the appeal of wage work and pressures to care for elderly relatives in the settlement as significant forces not felt by men.

Chapter 4: Reaffirming "Community" in the Context of Community-Based Conservation

1 The verb *articulate* is appropriate here, borrowed from Stuart Hall (1996, 141) to evoke a double meaning: "to speak" and "to link."

2 In this connection, I should note that "community" is not a preferred category for indigenous representatives in many domestic or UN settings. Indigenous leaders frequently seek recognition as distinctive "nations" within nation-states, and they seek recognition as "peoples" within international law. One implication of treating indigenous peoples as mere "communities" in the colloquial sense of highly localized entities with municipal powers at best is that their status in international law is restricted. For specific purposes, then, "community" must be understood in relation to various instances of collective existence — society, tribe, nation, people, et cetera.

Chapter 5: The Moral Economy of Global Forestry in Rural British Columbia

Thanks to Diana Brydon, William Coleman, and contributors to this volume for comments on an earlier draft. Thanks also to Emily Eaton, Debra Salazar, Geoff Mann, James McCarthy, and Michael Woods for comments on various drafts and this research more generally. A longer related discussion appears in Prudham (2008). Special thanks to the YTS for all the cooperation, support, and inspiration.

1 Specifically, in 1991, the mill processed 402,000 cubic metres, of which 318,000 cubic metres came from TFL 46. In 1993, the mill processed 240,000 cubic metres, of which 213,000 cubic metres came from TFL 46. Company characterizations of typical production data suggest that the mill processed on the order of 400,000 cubic metres, of which about 75–80 percent came from TFL 46. These specific data are quoted in Confidential

Memorandum of 12 December 1994 from Garry E. Mancell of Davis and Company Legal Services to Bob Beard, Vice –President, South Island Region, TimberWest. In a BC Ministry of Forests internal memorandum of 18 July 2000 (file 19040/20/1050), the mill was characterized as processing 33 percent of the log volume coming from the TFL in 1998 and 1999, while the above figures suggest the mill processed closer to half the log volume coming from the TFL.

2 About 75 percent of the mill's output went to Japan in the mid-1990s. This figure comes from an e-mail message sent on 25 April 2000 by Jim Gowriluk, then the manager of timber tenures with the BC Ministry of Forests. Obtained via a Freedom of Information request by the IWA Local 1-80.

3 For the version covering workers at the mill when it closed, see "Master Agreement 1997-2000 Forest Products Industries Coast Region British Columbia," signed by the International Woodworkers Association of Canada and Forest Industrial Relations Limited. In 2004, the IWA became part of the United Steelworkers union.

4 Reflecting the intent of appurtenance clauses as instruments to regulate capital's autonomy in relation to forest-dependent communities, the clause was originally inserted into the lease in 1991 by then forest minister Dan Miller in response to pressure from the IWA and driven by concerns about job losses associated with industry restructuring and the transfer of the lease to TimberWest from Fletcher Challenge (Gelb 2001).

5 Letter from Gary Mancell of Davis and Company, Vancouver, to Don McMullan, Chief Forester, TimberWest, dated 10 October 1995. Obtained via the IWA.

6 Outlined in documents obtained via personal communication with the IWA.

7 The distinct features of this geography have been chronicled extensively, not least in the work of Trevor Barnes and Roger Hayter (see, e.g., Barnes and Hayter 1992; Barnes, Hayter, and Hay 2001; Hayter 2000; Hayter and Barnes 1990), who have themselves employed the idea of a structured coherence.

8 For a historical discussion of the origins of this exploitation axis, see Prudham (2007).

9 In fact, Burda and Gale (1998) estimate that about 90 percent of British Columbia's harvest was exported in the mid-1990s.

10 There are parallels here to the global articulation and integration of Canadian resource extraction and processing more generally (see Drache 1982; Hayter and Barnes 1990; 2001; Innis 1956).

11 Specifically, in a letter of 28 February 2001 from Paul McElligott, President and CEO, TimberWest, to Carmen Rocco, Vice –President, IWA Local 1-80, the company required the union to work out all its planning and the details of its proposal by 23 March 2001, or the company would refuse to further consider the matter and proceed with its decommissioning plans.

12 This is broadly referred to as community natural resource management (see, e.g., Agrawal 2001; Agrawal and Gibson 1999; Baker and Kusel 2003; Berkes and IUCNNR 1989; Gauld 2000; Gebremedhin, Pender, and Tesfaye 2003; Gibson, McKean, and Ostrom 2000; Halseth 1996; Kellert et al. 2000; Klooster 1999; 2000; Klooster and Masera 2000; Kull 2002; Leach, Mearns, and Scoones 1999; Nagendra 2002).

13 Letter from Banister and Company, Barristers and Solicitors, to IWA-Canada Local 1-80, 25 April 2003, 5.

14 YTS members campaigned actively and successfully in support of Doug Routley, the NDP candidate for the provincial riding of Cowichan-Ladysmith, helping to displace an incumbent member of the provincial cabinet, Liberal Graham Bruce, who had been the sitting minister of skills development and labour.

15 On the politics of sustained yield in British Columbia, see Prudham (2007) and my chapter in Coleman and Weaver (forthcoming).

Chapter 6: From Servitude to Dignity?

1 Galicia is located in northwestern Spain and is divided into four provinces (A Coruña, Lugo, Ourense, and Pontevedra), which are home to about 2.7 million inhabitants. The area is ethnically, linguistically, and culturally distinct from other regions in the Spanish state. I conducted fieldwork for my dissertation from September 2002 to August 2003 and from November to December 2003. During that time, I lived in the capital city of Lugo in the interior province of Lugo with two Galician university students. My research is based on the combination of several methodologies, including participation in the social movement that I describe in this chapter, open-ended interviews with both Galicians who partook in the movement and with some others who did not, and archival research. I also systematically collected newspaper articles in two regional newspapers as another way to obtain information on public discourse and debate about the sinking of the *Prestige* and on issues pertaining to place and identity. All translations from Galego, the Galician language, and Castilian Spanish to English are my own unless indicated otherwise. All names in this chapter are pseudonyms.

2 For an overview of the history of the regional government in Galicia since the end of the dictatorship, see Lagares Díez (2003). After twenty-five years of majority rule, in the regional elections in 2005, Fraga's party lost to the Galician socialist party, the Partido dos socialistas de Galicia-Partido socialista obrero español (Socialist Party of Galicia-Spanish Socialist Workers' Party or PSG PSOE).

3 Also see Arias Veira (2003); Catalán Deus (2003); Gómez and Ordaz (2003) for discussions on the response of the government to the sinking of the *Prestige*.

4 I thank Dr. William Coleman for making this point.

5 For information on the composition of the social movement (*Nunca Máis*), including the number of registered associations, see Aguilar Fernández and Ballesteros Peña (2004). The core of the social movement is not homogeneous. Some activists in the movement are from union and labour parties, others from cultural associations and political parties opposed to the governing *Partido Popular.* Some activists have previously participated in social movements, while others have not. The spokespeople are from an educated circle of Galician entertainers and well-known writers. The movement attracted a variety of Galicians, from students to stay-at-home mothers to fisherwomen and -men. In this chapter, I focus on the dominant reading of the critical event and the dominant definition of regional community that emerged from the social movement.

6 I examine the dominant portrayal of the Galician region. However, I am not suggesting that the Galician region is homogeneous. As noted above, Galicia comprises four provinces and is rich in diversity and linguistic variation.

7 This interpretation was furthered following the first elections after the sinking of the *Prestige,* the municipal elections in May 2003, when the *Partido Popular* government was again voted in with an absolute majority in the coastal areas most affected by the oil slick nicknamed "ground zero" along *la Costa da Morte*.

8 More recently, Étienne Balibar (2004) has examined this tension through an analysis of the term "border," which he argues is undergoing a change in meaning.

9 I thank Dr. William Coleman for helping to formulate this point.

10 See, for example, Núñez (2002). Also see Falcón (2002) for a view from the perspective of the region's president, Manuel Fraga.

Chapter 7: Community without Status

1 Unless otherwise noted, quotations for this chapter are drawn from extensive focus group discussions and individual qualitative interviews with non-status immigrants, refugees and migrant rights activists, community agency workers, lawyers, and academics. These interviews were conducted in June–August 2004 and June–August 2005 in Toronto and Montreal. The non-status immigrants interviewed for this study represent a diverse group and include members from the Algerian, Argentinean, Bangladeshi, Brazilian, Caribbean, Colombian, Iranian, Palestinian, and Philippine non-status communities in Toronto and Montreal. I would like to thank Carolina Berinstein, Heather Johnson, Erika Khandor, Jean McDonald, Natasha Pravaz, Cynthia Wright, and Sima Zerehi for their work in organizing, facilitating, and transcribing the focus group discussions and interviews.

2 For a discussion of these demands, see the Solidarity across Borders website at http://solidarityacrossborders.org.

3 While the Canadian government has been reluctant to introduce such a measure, various Canadian governments have implemented several regularization programs since 1960. Some of the largest have included the Chinese Adjustment Statement Program, which regularized 12,000 Chinese "paper sons" between 1960 and 1972; the Adjustment of Status Program of 1973, which regularized about 39,000 people from over 150 countries in a two-month period; and the Deferred Removal Orders Class, which regularized about 3,000 failed refugee claimants between 1994 and 1998. Many of these regularization programs were implemented as a direct result of effective political advocacy by directly affected communities of non-status immigrants. The "Special Regularization Programs" for Haitians (1981) and Algerians (2002) residing in Quebec are two good examples.

Chapter 8: Transnational Women's Groups and Social Policy Activists around the UN and the EU

Patricia Young would like to thank the University of Victoria European Union Initiative for financial support for interviews conducted in Europe. The following organizations were interviewed.

In Brussels: European Anti-Poverty Network (EAPN); European Women's Lobby (EWL); The Platform of European Social NGOs (Social Platform); European Trade Union Confederation (ETUC)

In Budapest: Women's Rights Association (NANE); Foundation for the Women of Hungary (MONA); Alliance of Social Professionals

In Bucharest: Romanian Society for Feminist Analyses (ANA); Partners for Change; Romanian Community Development Association; "Brotherhood" National Confederation of Free Trade Unions (CNSRL — Fratia); National Trade Union Block (BNS)

1 These norms include a commitment to descriptive representation and to representation of disadvantaged groups as well as a commitment to achieving consensus in the presence of institutionalized dissent (Weldon 2006).
2 Labour has traditionally been the group addressing social policy.
3 Maxine Molyneux, the proponent of this distinction, later dissociated herself from the tendency, in the literature, to consider strategic gender interests as superior to practical interests (Rowbotham and Linkogle 2001, 9).
4 Keck and Sikkink (1998) present a thorough account of the emergence of the violence against women framework, with more details on the role of individual agency.
5 See the debate on the importance of women's movement autonomy from the state summarized in Ray and Korteweg (1999).
6 Trade unions are considered here in their role as social policy actors. For another look at international labour organizing, see the chapter by O'Brien in this volume.
7 These interviews were conducted on a confidential basis with representatives of NGOs and NGO networks in Belgium, Hungary, and Romania.
8 The power of keywords attractive to donors in shaping how Eastern European NGOs define themselves (at least toward outsiders) is also noted in ethnographic accounts of Russian civil society (Hemment 2004).
9 A national umbrella organization has been created in Hungary despite this conflict, but women's groups in Romania have not yet agreed on how they should be represented at the European level.
10 Both Romanian confederations interviewed said they have closer ties with the International Confederation of Free Trade Unions than with ETUC.

Chapter 10: Transnational Transformation

I would like to thank Joe Farag and Meagan Heath for their research assistance and Melina Baum-Singer, Diana Brydon, Will Coleman, Jim Novak, and an anonymous reviewer for their helpful comments. Funding for this project was provided by the SSHRCC-MCRI grant for the Globalization and Autonomy Project, McMaster University.

1 One of many bumper stickers and T-shirt slogans seen on 20 April 2002 in Washington, DC, where "tens of thousands of protestors joined forces to … demonstrate against everything from US policy in the Mideast to globalization and corporate greed" (Fernandez 2002).
2 This project was initially conceived as a contribution to theory development and to the ethnographic literature on the practices of TAGs. Its aim was to contribute to a better understanding of the political and cultural contexts of transnational activists in action. In addition to conducting open-ended, semi-structured individual interviews with activists, I wanted to observe how their organizations worked, for example how members negotiated the production of their newsletters, e-mail postings, action alerts, and events. That is, I was interested in the "everyday life" of the organization and the goals that activists set for themselves (their "mission" for lack of a better word); the relationships they developed with governmental and non-governmental institutions as well as with other TAGs; and their self-assessments of their practices. 9/11 and the PATRIOT Act intervened, and I was forced to drop the conventional placed-based ethnography and limit my study to a web-based analysis.

3 E-mail communication with one of TARI's founders, Dr. Elaine C. Hagopian, August 2006.
4 To be fair, Nagel and Staeheli do note that "Palestinians do not have a state to call their own … a condition that has to shape the kinds of transnationalism that they may experience" (2004, 20).
5 In making his case that the rise of the word and claim to *indigeneity* emerged, in part, as a result of indigenous organizing on the Internet, Ronald Niezen (2005) fails to account for a long history of association prior to the rise of these technologies. Neglecting to historicize the relationship between and among indigenous communities and Palestinian organizing, he writes that "the connection between indigenous identity and Palestinian nationalism is not something that would have arisen naturally through face-to-face dialogue or through the epiphany of encounter at international meetings. High-ranking Palestinians and indigenous representatives simply do not mingle in the same circles" (545). Missing here is any reference to the relationships and alliances that existed between the American Indian Movement (AIM) and the Palestine Liberation Organization (PLO) through the 1960s and 1970s.
6 "In the last few years, the use of CMC [computer mediated communication] has been crucial in the organizational phases of very large, transnational demonstrations, that have been staged with a frequency and number of participants previously unheard of. CMC makes transnational mobilization easier whether in the form of a series of demonstrations going on at the same time in different countries, as happened in the hundreds of demonstrations against the war against Iraq on 15 February 2003, or protest events in one place with the participation of activists from different states and continents, as was the case of the World Social Forum" (Della Porta and Mosca 2005, 170). Langman writes that, "on February 15, [2002], the largest demonstration in history took place as more than 10 million people in 350 cities across the world marched in protest. The rapid mobilization, coordination, and size of these protests was a direct result of the Internet and the existence of a large number of global justice movements" (2005, 66).
7 Cammaerts and Van Audenhove write, "when looking at unbounded notions of citizenship, civil society plays an even bigger role than within the classical definition of nation state citizenship … The lack of formal democratic control at the international level of governance means that many issues linked to unbounded citizenship — such as ecology, global social justice, or debt relief for developing countries — require solution[s] that transcend the national context" (2005, 183).

Chapter 11: The Tensions of Global Imperial Community

Research for this chapter was completed with the generous support of a SSHRCC Doctoral Fellowship, the Mary Routledge Fellowship provided by the Faculty of Arts at the University of Western Ontario, an International Council for Canadian Studies (ICCS) Graduate Student Scholarship, a Research Assistantship funded through the Globalization and Autonomy SSHRCC-funded MCRI, and a stipend funded through Diana Brydon's Standard Research Grant. I presented a much earlier and considerably shorter version of this chapter as "Reconsidering Empire: Rereading the IODE's Globality" at the Congress of the Humanities and Social Sciences in 2004. Thanks to the other authors in this volume who took part in workshops in May and September 2005 for their comments on the earlier work in progress.

1 Margaret Polson Murray, "A League of 'Daughters of the Empire,'" MG 28 I 17, vol. 18, file 3 (Constitution), 7. Murray refers to the South African War (1899–1902), which is sometimes still called the (Anglo-)Boer War in Canada.
2 This imagining was one of the forces stimulating a counterimagining of an independent, non-imperial Canada by nationalists in Quebec, including "French Canadian" women.
3 *The Federation of the Daughters of the British Empire and the Children of the Empire* (Montreal: N.p., 1900), 4–5, Library and Archives Canada (hereafter LAC), Imperial Order Daughters of the Empire (hereafter IODE) Fonds, MG 28 I 17, vol. 18, file 3 (Constitution).
4 LAC, IODE Fonds, MG 28 I 17, vol. 18, file 4 (Constitution and Statutes of IODE, 1901).
5 Mrs. R.E.A. Land to S.M. Burrows, Esq., 16 February 1904, LAC, IODE Fonds, MG 28 I 17, vol. 25, file 1 ("Essays on Canada" Competition).
6 *Constitution and Statutes of the Imperial Order of the Daughters of the Empire and the Children of the Empire (Junior Branch),* 5–6, LAC, IODE Fonds, MG 28 I 17, vol. 18, file 4 (Constitution and Statutes of the IODE, 1901).
7 Mrs. Stowton [to National Chapter, IODE], 5 February [1905], LAC, IODE Fonds, MG 28 I 17, vol. 20, file 1 (Miscellaneous Correspondence, 1901–5).
8 Muriel Talbot to Mrs. Nordheimer, 21 March 1905, LAC,IODE Fonds, MG 28 I 17, vol. 20, file 1 (Miscellaneous Correspondence, 1905–6). The calling card for Miss Fawns is in LAC, IODE Fonds, MG 28 I 17, vol. 20, file 1 (Miscellaneous Correspondence, 1905–6).
9 Mrs. R.E.A. Land to Lady Hopetoun, 12 January 1902, LAC, IODE Fonds, MG 28 I 17, vol. 20, file 3 (Miscellaneous Correspondence, 1902–3).
10 Ibid.
11 Mrs. Gertrude van Koughnet to "Dear Madam," 3 May 1903, LAC, IODE Fonds, MG 28 I 17, vol. 20, file 5 (Miscellaneous Correspondence #5, 1903).
12 Mary Mosely to Mrs. Land, n.d., LAC, IODE Fonds, MG 28 I 17, vol. 20, file 3 (Miscellaneous Correspondence, 1902–3).
13 Mrs. R.E.A. Land to Lady Hopetoun, 12 January 1902, LAC, IODE Fonds, MG 28 I 17, vol. 20, file 3 (Miscellaneous Correspondence, 1902–3).
14 Florence Cameron to Mrs. Land, 10 March 1902, LAC, IODE Fonds, MG 28 I 17, vol. 20, file 3 (Miscellaneous Correspondence, 1902).
15 Henry Knisley to Constance R. Boulton, 16 April 1902, LAC, IODE Fonds, MG 28 I 17, vol. 21, file 3 (Miscellaneous Correspondence, 1902).
16 James Evans to Constance R. Boulton, 16 April 1902, LAC, IODE Fonds, MG 28 I 17, vol. 21, file 3 (Miscellaneous Correspondence, 1902).
17 Honorary Secretary, Canadian South Africa Memorial Association, to President of the Loyal Guild of Women of South Africa, 18 April 1902, LAC, IODE Fonds, MG 28 I 17, vol. 28, file 8 (Guild of Loyal Women of South Africa).

Chapter 13: The Brotherhood of the Rope

"The Brotherhood of the Rope: Techniques and Tools" is the title of the last chapter in Rébuffat's *Starlight and Storm* (1954), to which I owe the title of this chapter.

1 Chris Bonington (1992) notes that Emperor Hadrian climbed to the summit of Mount Etna in the second century AD in order to see the sunrise.
2 David Robbins writes that "mountaineering was invented by the British in the middle decades of the nineteenth century. Prior to this it is not possible to draw a distinction between mountaineering and other activities, science and tourism, of which it was an aspect.

The earliest ascents of the highest peaks of the European Alps had been undertaken for purposes of scientific research and cartography and it subsequently became fashionable for adventurous tourists to include an ascent of Mont Blanc or some other notable viewpoint in the itinerary of their European or Alpine tour. In the 1850s, however, the practice of visiting the Alps specifically to climb the peaks and cross the passes was for the first time recognized by participants as a distinctive form of activity" (1987, 583–4).

3 I now drop the invasive quotation marks around this term, but I hope they persist conceptually — a silent citation to a prior hypothesis and representation — as the chapter proceeds.

4 Peter Hansen (1995) argues that one of the earliest forces behind the popularization of mountaineering was the London Music Hall. Albert Smith's virtual representation, at the Egyptian Hall in Piccadilly, of the first ascent of Mont Blanc connected strongly with a rising middle class in search of leisure and sports symbols that were not associated with the gentry and helped to transform British mountaineering into a defining symbol of the nation.

5 My thanks to the anonymous reader who pointed out that this specific argument could also have been grounded to REI (Recreational Equipment, Inc.), a major consumer cooperative for mountaineering equipment in the United States. I agree with this claim: after all, REI was founded by mountaineers thirty-three years before MEC and now has over eighty stores, most of them in urban centres located far from climbing. I work with MEC rather than REI in part because it is close at hand: here I have access to something akin to an inside voice. But beyond that, my strategy here is to practise what Gayatri Spivak preaches: and that is to generalize from the local — the subordinate term — and not always from the salient and the dominant.

6 I owe this final point to climber and scholar Zac Robinson, extraordinary historian of mountaineering activity in the Canadian Rockies, who also worked as my research assistant through the Globalization and Autonomy collective. My thanks extend through Zac to a wide range of active participants in many climbing communities throughout Alberta and British Columbia, and at the Alpine Club in London, who have shared their knowledge and thoughts with me and have taught me how mutually to think and climb. Dave Cockle has long been the leader on this rope. I write this chapter in a spirit of unflagging admiration for what I have come to understand as climbing's most urgent desire for an ethical, environmentally committed way of being in the world. My own participation in "the brother-/sisterhood of the rope" is structurally inseparable, despite my critique, from Rébuffat's undying and egregious claim about friendship. This chapter could not have been written had it not been for the guiding hand of that community of scholars brought together by Will Coleman, Diana Brydon, and many others. May we all climb on.

Chapter 14: Why Community Matters

1 We note the interesting discussion by David Bray (2006, 350) charting "the growing prominence of the idea of 'community' within public discourse in the People's Republic of China (PRC)" after its disappearance in the early 1950s and his discussion of whether or not it is appropriate to translate the Chinese term *zizhi* as "autonomy" (543).

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