While a global shift from dependency on fossil fuels to widespread adoption of renewables is a necessary component of the decarbonized economy, the authors underscore that this transition will have numerous, consequential effects on global geopolitics. One result is a potential dispersion of political power due to the decentralized nature of most renewable forms of energy. However, it can also lead to social unrest in areas where fossil fuel industries employ many people. The risks associated with this transition might trigger "a global financial meltdown, caused by the risk of stranded assets" (71). The transition might also exacerbate current inequities or create new vulnerabilities among already marginalized populations. For example, solar panels use batteries that require mining for cobalt and copper from mines in the Democratic Republic of Congo that rely on child labor. Energy justice, in which all people have access to adequate amounts of energy, is a moral and ethical issue that is often sidelined when choices must be made between human rights and economic growth. The climate crisis further complicates matters, as the results will be felt globally but experienced unevenly. Energy development has historically been intertwined with environmental racism deeming some places, usually inhabited by poor people of color, "national sacrifice zones" (131), which will also bear the brunt of climate change impacts exacerbated by energy production.

While there are no simple answers to a just transition to a low-carbon global energy system, the authors outline a few key components. Global cooperation is vital, green sectors must produce measurable economic growth opportunities, capitalism's social and environmental externalities must be properly accounted for, and populations that are negatively affected must be compensated. Energy politics will continue to be hotly contested, as those with resources and authority cling to historical configurations of power, while others rise to power through technological innovation and cultural adaptation. These shifts in geopolitics will produce friction, especially as states, corporations, and elites are locked into patterns of carbon dependency that have historically been profitable; their resistance to change will contribute to an inertia that will slow the energy transition. However, transformative change has the potential to happen quickly, and the authors provide multiple examples of real almost immediate impacts following legislation in countries like Denmark and Canada.

While localized changes can happen, Van de Graaf and Sovacool argue that what is really needed is a strong and coherent international institutional framework to guide the transition; to date, such efforts at global energy governance have been "chaotic, incoherent, fragmented, incomplete, illogical, or inefficient" (222). However, the authors note that "by far the most unifying force in global energy systems today is the challenge of climate change" (229), leading to interdependencies between nations and a deeper understanding of the interconnectedness between energy and other issues. The book ends on a note of hope, outlining the rewards of a just energy transition: it can soften the potential impacts of climate change, disperse accumulated wealth to more people, and reduce global geopolitical tensions arising from unsustainable energy demands. This change is predicated on the ability of humankind to "not leave the energy transition on auto-pilot, or narrowly reduce its politics to a single frame, but instead actively govern, celebrate diversity, and steer it in the right direction" (233). Godspeed, Spaceship Earth.

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Wapner, Paul. 2020. *Is Wildness Over?* Cambridge, MA: Polity Press. ISBN 978-1-5095-3212-4.

The title of this short book asks, "Is wildness over?"—a provocative and interesting ques-

tion. It aims to explore whether wildness is irrelevant to human lives, and, as with any title that ends in a question mark, the answer is "no." The book is part of Polity Press's series on Environmental Futures, which is aimed at a general audience. As such, and for other reasons, the largely academic audience that typically reads this journal may find this book frustrating. Wapner argues that wildness has, through modernization, been increasingly eliminated from our lives. "We" have tamed nature as we live more materially comfortable lives with greater predictability, from plentiful food supplies to thermostatically controlled temperatures within our homes. But this, Wapner argues, is more displacement of wildness than elimination, as wildness is scaled up "vertically" from a local to a global scale, that while there is less wildness in our everyday lives, the global environment has become wilder, riskier, less predictable, such as through climate change. This shift has, Wapner argues, major environmental and social consequences. Tacit within this argument that there is less wildness in "our lives": these are lives within affluent, North American, or at least, "Western" societies—the book does not really engage with how this is unequally distributed between and within societies.

Wapner prescribes rewilding as a way of letting some wildness back into the world and into our lives, to lower our environmental impacts, and to improve our relationships with ourselves, each other, and with nature. The argument that we need wild, risky, unpredictable nature in our lives is inspired by much (North American) nature writing, such as John Muir and Henry David Thoreau, and echoes wider critiques of excess civilization, incorporating authors such as Aldous Huxley. While the book is written for a general audience, it draws upon a diversity of thinkers on environment, society, risk, and related topics, such as James Scott, Hannah Arendt, Jason Moore, and Ulrich Beck.

For a book that puts wildness at its heart, it does not spend a large amount of time discussing what wildness actually is or might be. Instead, it is discussed broadly in terms of self-willed, autonomous nature, but also of risk, uncertainty, and instability rather than tameness and predictability. This makes the book appealing to non-academic audiences who may be put off by academic debates over such concepts. It also neatly avoids the trap of defining wildness as wilderness, but instead invites us to consider wildness as more than just ecological; it is also about humans, our culture and spirituality. This is good.

More problematically, the lack of engagement in what wildness means leaves "wildness" to do substantial heavy lifting in an attempt to make the argument work. Local ecological wildness is discussed in terms of natural autonomy, flourishing, diversity, and unpredictability, human wildness in terms of comfort and predictability, but global wildness in terms of equilibria and predictable climactic systems. These are quite different kinds of wildness, not readily interchangeable or fungible, which undermines the idea that wildness is being displaced from one to another. After reading it, I am not sure where to find increased wildness in my life. The examples given range from connecting protected areas to getting rid of my home's thermostat. There is also no discussion of what wildness might mean to different people, cultures, or places.

In order to make the arguments work, there are some gaps in explanation, and some sweeping generalizations that really warrant a more nuanced approach. For example, Wapner argues that removing wildness has wide environmental justice implications, and that increasing wildness, very broadly defined, would contribute to social justice locally and globally. This argument is presented without detail or nuance. While readers familiar with environmental justice scholarship will have sympathy with the idea that increased consumerism has unequal negative impacts, they may also be aware of the troubled history and unequal impacts of efforts to promote or impose wildness, not least in the North American experience from where Wapner writes. Such complexities are missing. There

is also some cherry picking of arguments. The argument that wildness is being displaced "vertically" from local to global levels may work with regard to climate change, if one allows for heavy lifting of the term wildness here, but certainly does not work for biodiversity or natural systems such as rivers more generally. We are seeing these becoming distinctly less wild and controlled at a local and global level, without displacement. An argument could potentially be made for zoonotic diseases, where devastation of nature may incur global chaos in an attempt to control our everyday lives, but COVID-19 came too late for this book, and it fails to engage with previous pandemics.

Wapner's solution is that we should live with wildness through rewilding, but again, there is some lack of clarity, sweeping statements, and heavy lifting in key concepts. Wapner's idea of rewilding, like that of other writers such as George Monbiot, is simultaneously about ecological functions as well as how we should relate to nature on economic, spiritual, cultural and emotional levels. This is the good bit. However, it is based on the cores, corridors, and carnivores model of rewilding, which is a particularly North American and problematic idea, both ecologically and socially—not least because key proponents cited approvingly here, particularly Dave Foreman, have been accused of promulgating the kinds of social injustices Wapner decries. This model is not representative of broader rewilding ideas. Similarly, Wapner criticizes the Prometheanism of de-extinction, but does not engage with how other related, albeit tamer, concepts such as back-breeding, reintroduction, and taxon substitutes are central to "active" rewilding approaches. Wapner then jumps between this ecological argument about rewilding to advocating more renewable energy and reduced consumption. These are all good and valid, but not really about rewilding. The different ideas are not woven into an explicit and coherent philosophy.

This book will not satisfy an academic audience, but it is not intended for them. But surely the general reader deserves a more careful and nuanced argument about wildness.

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DeSombre, Elizabeth R. 2020. *What Is Environmental Politics?* Cambridge: Polity Press. 202 pp. ISBN 978-1-5095-3413-5.

What Is Environmental Politics? is a meticulously argued, conceptually engaging, and contextually attuned book that explores the complex interface between environment and politics, which appear seemingly unrelated to each other in mainstream discourse. In line with its title, the book returns the reader again and again to the alternative truth that "addressing environmental issues is not primarily an issue of science or information" (1) but also a political issue involving choices by governments, civil society, and other actors. At the outset of this important and polemical book, Elizabeth DeSombre engages with the heated controversies over defining environment in the context of the Anthropocene and the trending post-humanistic thought within the agenda of environmental protection. Moreover, she tackles the question of environmental injustice—as to why the most marginalized people face the brunt of environmental problems rather than those with high political power—head-on so that the reader asks the right questions that challenge the status quo to feel, think, and act more generously with a commitment to social and environmental justice. In a nutshell, this book, consisting of six chapters, not only delineates complex issues in environmental politics but also makes a compelling case for an eclectic, humanistic, and empathy-based ethical approach to environmental justice.

The introductory chapter offers provocative and unconventional insights into the unique characteristics of environmental issues that explain why it is easy to create environmental problems while difficult to fix or pre-