of noninstrumental experienced values to democratic theory and citizenship concerns – areas often regarded as saturated with instrumental reasoning – and in the process also suggests imaginatively how democratic reflection may be enriched. Whilst there are occasional aspects that this reviewer found a trifle puzzling – for instance, some of the material on the public realm eventually appeared somewhat extraneous, and why was there no mention of Andrew Dobson's recent work on democratic listening when Garside shows such fine awareness of Dobson's citizenship work? – the book is an engaging and provocative one, and especially merits attention from scholars of green citizenship.

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George Monbiot
Feral: Searching for Enchantment on the Frontiers of Rewilding
London: Allen Lane, 2013
ISBN: 978–1-846–14748–7 (HB) $17.52. 317pp.

In this book, Monbiot – an activist, adventurer, U.N. environmental hero and columnist for *The Guardian* – presents a compelling case for rewilding both nature and human life. By liberating ecosystems from human management, restoring long-gone species and making available self-willed nature, we can overcome 'ecological boredom', enchant our world and achieve a 'richer, rawer life'. This book is a mixture of adventure writing, natural history and environmental philosophy and advocacy. There are tales of kayaking in high seas off the Welsh coast and trekking thirty-five miles across Kenya's rift valley with a Maasai youth. We encounter beavers the size of bears, 'sheepwrecked' landscapes in 'conservation prisons', and arguments for bringing back elephants to Europe and cheetahs to the U.S.

Feral has twelve chapters and hundreds of notes. References range from *Science* to Shakespeare. Chapter 1 describes the effects of mining in Amazonia and presents a summary of the book's argument. Chapters 2 and 3 recount dicey fishing adventures during which Monbiot awakens ancient genetic memories. Chapter 4 describes richness in the lives of native peoples difficult to achieve for those in 'materially complex societies'. Our knowledge, certainty and safety have been paid for by a shrinkage in experience, a diminution in the necessity for physical courage, and a more regulated life with increased responsibilities. We are ground down by our humdrum, sanitised world. Monbiot suggest (in Chapter 5) that the 'collective delusion' of thousands of Britons that they have seen a wild panther reflects our need for a wilder and fiercer life.

Rewilding human life involves enhancing people's ability to engage with and delight in the natural world and bringing back self-willed land and magnificent animals will help this occur. Monbiot is not a primitivist and argues

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that rewilding will enhance, not shred civilisation. He sees no conflict between enjoying the benefits of advanced technology and having a richer life of adventure and surprise.

Three chapters (6, 9 and 12) denounce the impoverished state of most upland Britain. While many value this moorland as beautiful, unspoiled wilderness, Monbiot conceives it as a 'bare waste of a sheep-scraped misery' (p. 69). By law, subsidy and management strategy, these areas are kept barren with few insects, birds, flowering plants or trees. Monbiot suggests that many British National Parks are no more than sheep ranches and that roadsides kept free of sheep are wilder and more biodiverse. These lands used to be part of the Atlantic rainforest and could be once again. But because of a peculiar fear of nature, Britain is the slowest European country to rewild.

Chapters 7 and 8 are the heart of the book where Monbiot makes his case for restoration and rewilding. He describes significant rewilding in many parts of Europe: wolves, bears, lynx and bison are increasing their numbers across the continent. Rather than managing and controlling the land for fixed human objectives, rewilding does not seek a particular end state. It involves restoring ecological and evolutionary processes (e.g., by reintroducing absent plants and animals, controlling problematic exotics, and pulling down fences and dams) and then stepping back and letting nature find its own way. The result is not wilderness ecosystems, but self-willed areas, governed not by human managers, but by nature's own processes. With a changed climate and depleted soils, these ecosystems will be unpredictable and unlikely to duplicate the past. Nonetheless, Monbiot thinks rewilding can produce local ecosystems as captivating as the ones people now travel around the world to see. The goal is areas of self-willed land and sea, re-populated by missing beasts, in which we humans can freely roam.

One might wonder about a tension between restoring extirpated species and letting nature decide. By restoring species aren't humans deciding what nature will be like? If there are no fixed goals for nature, shouldn't one adopt a hands-off policy and let nature take off from its current (too often impoverished and degraded) state? Monbiot's response is that 'just because there are no end points does not mean there should not be beginnings' (personal communication). Furthermore, because many of the species considered for restoration are keystone species that drive ecological processes and 'trophic cascades', nature without such species is broken and the ecological processes occurring are human-damaged enterprises. By restoring species, we rehabilitate and reinvigorate natural processes and free them from human control. One does not let a person go free simply by stepping back while leaving on the chains.

Monbiot thinks 'we live in a shadowland, a dim, flattened relic of what there once was, of what there could be again' (p. 89). Consider some extinct American megafauna: nine-foot long sabertooth salmon, armadillos the size of small cars, and ground sloths the weight of elephants, standing twenty feet

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on their hind legs and pulling down trees. Monbiot wants us to seriously consider restoring such monsters into our lives. We must be cured of the 'shifting baseline syndrome' that has us seek to restore nature only to an earlier depleted state rather than recapture the superabundance that once was. Monbiot points out that some of the habitat of these missing species still exists: many trees in Europe developed their ability to coppice in response to elephant predation and the antelope that roams the American plains evolved its speed running from cheetahs. Once we realise that today's ecosystems bear the mark of these ancient monsters, the world becomes enchanted and the idea of restoring them becomes more plausible.

In Chapter 10, Monbiot visits a Welsh sheep-farmer who criticises rewilding as cleansing nature of people and erasing the land's cultural history. Chapter 11 argues that 'most of the rewilding that has taken place on earth so far has happened as a result of humanitarian disasters' (p. 196), including forced eviction, ethnic violence, genocide. Monbiot argues that people should not be 'pushed aside to make way for wildlife' (p. 177). He insists that rewilding take place for the benefit of people and not for 'the sake of an abstraction of nature' (p. 13). Rewilding should only occur with the consent and enthusiasm of those affected. Monbiot provides many examples where people who rely on current uses of local nature would benefit economically from rewilding. For example, Chapter 13 on rewilding the sea argues that marine reserves that ban fishing improve breeding grounds and thus benefit fishing overall.

I found this a delightful book, worth reading by anyone interested in scientifically-informed, avant-garde environmental thinking.

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Lucas F. Johnston
Religion and Sustainability: Social Movements and the Politics of the Environment
Sheffield: Equinox 2013
ISBN 978-1-908049-82-7. 273pp.

This book sets out to explore the role of religion within the manifold discourses of sustainability, principally as found in North America.

The book is divided into three parts with the first part broadly methodological, offering us definitions of religion and sustainability, or rather arguing that tight definitions are counter-productive. The problem with this strategy is that we are not always clear what we are talking about. NGOs are lumped together with 'social movements' though they are quite different. Social movements are sometimes identified with sub-cultural trends (p. 72). 'Sustainability' is sometimes spoken of as a social movement, though it can only be the concern

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