This defence of the necessity of thinking imaginatively about democracy comes at the right time. Indeed, throughout the book Cairns and Sears put a much needed emphasis on creativity, imagination and criticism as a road towards self-governance. In her 2014 National Book Award acceptance speech, fiction writer Ursula K. Le Guin noted something similar, stating that, "we live in capitalism, its power seems inescapable – but then, so did the divine right of kings. Any human power can be resisted and changed by human beings" (2014). Be it from a literary or political perspective, our democratic imagination seems to have a crucial role to play in the years to come.

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A timely book! With this past December's United Nations climate change summit held in Paris, a study headed by Nobel Laureate Jonathan Patz established a clear link between bad health and a warming planet. Harm from climate change includes spikes in the rates of respiratory diseases caused by fine particulate pollutants, infections transported by mosquitoes and polluted water, and food insecurity from reduced crop yields and an increase in plant diseases ("Climate change called public health threat," 22 September 2014). Natural disasters like the increasing power of hurricanes are related to climate change. The result is trauma, loss of housing, and loss of economic security.

The United States, accounting for five percent of the global population, emits around twenty-five percent of world greenhouse gases (Rashid 2007). Yet pollution's negative consequences disproportionately affect the poorest nations, pushing poorest of the poor in those societies to famine and epidemics. Dr. Patz suggests that United States energy policy is in effect exporting hunger and disease to the rest of the world. Does this

not sound like a worst-case scenario of global imperialism? Indeed it is meaty content for the erstwhile social activist.

Social work, as a major human services profession in industrialized countries, operates an extensive infrastructure responsible for significant carbon emissions and other forms of pollution. I thus feel social work serves as a test case for how all professions can become ecologically sustainable. The historical lineage of *Environmental social work*, an edited compilation, includes John Coates's (2003) *Ecology and social work: Toward a new paradigm* and Michael Zapf's (2009) *Social Work and the environment: Understanding people and place*. These earlier works were quite cohesive because they had solo authorship and a singular vision. This volume is more ambitious. It is an analysis, from multiple authors, of social work's engagement with the nonhuman environment, a jumping off point for future projects. Editors Mel Gray, John Coates, and Tiani Hetherington have brought together 23 authors to write this hefty tome (hefty because it is a lot of e-pages and caused me to have sore eyes).

The editors hope to shift social work from a purely anthropocentric conception of the environment to one including non-humans and the physical world. The book seeks to expand environmental social work scholarship beyond the current small, self-referencing circle of environmental devotees, dealing with mainly theoretical issues to a wider social work community who produce and apply knowledge to daily ecological questions. The editors also wish to connect the social work profession with environmental activism. I feel the book does this successfully as each chapter touches on activist themes.

The passion that John Coates has for this work is unmistakable. A writer for the Global Alliance for Deep Ecological Social Work, Coates is former Director of Saint Thomas University's School of Social Work. He possesses a distinguished track record in propounding social work in taking appropriate climate action, notwithstanding the profession's general collective disinterest. Mel Gray is an Australian academic, and Tiani Hetherington is a recent PhD graduate also from Australia.

The book comprises of three sections. The first section deals with theoretical approaches. Section II consists of case studies of social work actively involving the nonhuman environment. Section III looks at environmental education in the profession, especially curriculum's role in disseminating (or not) a bio-centric ecological perspective. Overall, the book has fourteen chapters plus opening and concluding chapters. Length-wise it is quite long and there is a rather ponderous repetition of material. The writing can be uneven. Much of it is rather dense with numerous APA-style references piled one on top of another. However, some articles read very well. A few were absolute marvels of erudition.

Some highlights of the theory section – Fred Besthorn illuminates a useful distinction between environmental justice and ecological justice. Environmental justice,

based on a utilitarian moral philosophy, conceives of the environment as a resource or a service for humanity. It leads to an argument for an equitable distribution of natural resources for humans and solidifying humanity's role as controller and steward of the earth. Ecological justice on the other hand is humanity in service to the environment. Besthorn prefers the latter.

Another outstanding chapter is Susan Taylor's fascinating take on rehabilitating seal pups at the Marine Mammal Center in Marin County, California, an exemplar of venturing outside typical professional boundaries. This chapter however would have been better placed in the case study section as its focus is not theoretical. Absolutely indispensable is Frank Tester's chapter on the relationship between human rights law and the structural violence of neoliberal governments and allied corporate polluters (e.g., the Alberta tar sands industries). Although he adopts what I feel is a rather old-fashioned concept of class struggle, Tester provides sharp insight into the reasons for why the United Nations and current international law have failed to adequately engage with climate change. Other articles in Section I include a focus on how climate change is particularly devastating on marginalized groups in society. Despite the highlights, I wonder: where are theories originating outside the social sciences? Social science in my estimation cannot by itself form the foundation of an ecological professional practice because the very nature of ecology demands a wider learning.

Section II brings together case studies of practice. New York academic Benjamin Shepard describes community garden activism using an "Earth First" organizing technique. A chapter on ecological community service for criminal offenders in Houston Texas is especially noteworthy because it details a nut and bolts look on such an endeavor. I find it telling both the Texas criminal justice system and the Gulf Coastal Plain ecology are broken, even shattered. Other topics include working with drought-affected families in Australia, animal companionship, the moral status of nonhuman life, and negotiations with corporations on corporate social accountability. This broad range is commendable and may interest a diverse audience.

Section III discusses environmental education within the profession. A range of curriculum options are presented. Peter Jones asserts that a "bolt-on" approach – where environmental problems are added onto an existing professional curriculum as one more topic or course – is the least favorable. He feels a transformed social work curriculum with ecology, human and nonhuman, at its center would be the best option. He rightly advocates for indigenous knowledge as the curriculum's foundation. Mishka Lysack presents useful information on the science of species extinction and human's emotional response to such extinction. However, some ethicists might object to Lysack's inclusion of E.O. Wilson's ideas (known as "the father of sociobiology," Wilson has advocated biological determinism in human society). Another article explains the U.S. National Association of Social Workers' official policy toward the natural environment. One

article discusses using an interdisciplinary case study method to educate people on how to protect the ecologically-sensitive Altamaha River Basin in Georgia, USA.

This book I feel has two major omissions. Firstly, indigenous knowledge is kept at the margins. To me, the majority of indigenous knowledge is completely congruent with a non-anthropocentric, ecological way of life. It is like a good cup of coffee – all the ingredients are there, exquisitely blended. You can't tell where the milk ends, and the sugar begins. For example, the Nehiyaw (Cree) knowledge of berry-picking builds relationships amongst people and amongst nonhuman beings. Family and friends go out to pick berries and encounter wildlife (other plants, rocks, wind, water, and insects) as part of natural rhythms. At the same time, berry-picking gathers good foods to enjoy now and to be preserved, giving thanks to fruits and not letting such treasures go to waste. A rich and intimate knowledge of such land based indigenous practices should form the centerpiece of a book on social-environmental work. Sadly it does not.

Secondly, interdisciplinary alliances are feeble. Of 23 writers, only one, Frank Tester has formal training in biological science. A foundational text on environmental social work should detail descriptions and theories of the ecosphere from biologists, environmental scientists, and physical scientists, blended into a "social" or "convivial" as well as Indigenous knowledge ethos. Unfortunately, it doesn't happen here. When questioned by climate-change deniers, how credible would the person be who has scant knowledge of biological processes forming the ecosystem? Not very credible! By itself, social science cannot adequately address climate change. Like the ecological spirit which birthed this book, social scientists must join forces with physical and biological sciences, as well as indigenous methodologies. Without this, the endeavor becomes unbalanced. The interdisciplinary work covered in the book does not extend any further than adjacent social sciences such as economics and peace studies and completely leaves out the physical sciences. (The exceptions are Taylor's work with marine mammals and Lysack's compilation of recent scientific work.) Taking a purely social work point of view, as this book often employs, may be too constraining for something that by necessity draws insight from a plethora of knowledge.

This book attempts to be discourse-changing. In this, it's partially successful. The book greatly appeals as an ecological justice sourcebook for social workers and social work trainees. There are useful informational tidbits on U.N. climate conventions and national environmental policies. It is less successful in broadening the field from a rather small group of social work ecology enthusiasts, given the rather weak links toward the physical sciences and indigenous methods; in order to carry out an effective practice, I believe it's necessary to have solid foundations in the underlying theory. Thus, given the somewhat inadequate theory base, the practice articles although informative on their own seem rather disjointed and autonomous when taken as a whole.

If the aim is critiquing and remaking the project of modernity as it stands today, with its unfettered pollution, resource extraction, and obsession on growth, it's a radical project indeed. Social work is arguably one of the foundational pillars of the modern nation state in the West. To lead social work to a wholeheartedly natural ecological perspective means to tamper with the Fordist, Keynesian paradigm that ipso facto legitimizes the profession, a paradigm backed by bureaucratic institutions, legislation, and capital. This paradigm can be summed up as: it's just us. No animals or lands matter. It's a race to take and take and take, and dump our waste without care. This book suggests possibilities for a radically transformed social work which roots out on a global scale both the physical and political processes undermining justice. An Olympian task indeed, and beyond the capacities of any single text or author. The social work profession may wish to start humbly, getting its hands dirty in the mud, and become comrades with hunters, peasants, and biologists alike. Fred Besthorn makes clear the point: "Social work must eventually change the central philosophical ground of its conceptualization of justice. In a practical sense, no matter how social work languages its idea of justice, in the end all justice is ecological."

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