forced to become soldiers to kill the parents of the other group. Without realizing it, they kill each others' parents and each other as they find nothing to hook onto other than an 'us versus them' dichotomy, brainwashing or propaganda. The author quotes aptly previous research of a psychologist, 'It was sobering to think that under certain conditions, particularly any child could be changed into a killer'. For instance, in countries like Colombia, the Democratic Republic of the Congo (DRC), Peru and Mozambique, child soldiers have been forced to perform ritualistic acts of cannibalism. Moreover, in Liberia, Sierra Leone and East Africa children are forced to use drugs like 'brown-brown' (a mixture of cocaine or heroin mixed with gunpowder) or Khat to make them fearless. Moreover, the major reason why children stay in such conflict groups as soldiers is fear. If they manage to escape one unit they might end up in another one due to the decentralized nature of many rebel groups. Adolescent girls are highly vulnerable to being taken advantage of while on the run, or they become pregnant while in captivity.

Finally, part three ends with the issues related to preventing children from becoming soldiers. The author points out that international aid must aim at sustainable development and the recipients must also have efficient and effective responses to deal with their internal conflicts. Unfortunately, the participation of the US and other international communities in dealing with children in backward countries is far from satisfactory. However, the 20th century did see some treaties that codified international laws standing against the use of children in combats. Also, the coalition of major NGOs against child soldiers is definitely a positive sign. Dealing with child soldiers is emotionally, culturally and ethically challenging and various strategies have been illustrated in this book about dealing with child soldiers by using cultural perspectives. The major concern of the last part of this book revolves around various ways of dealing with the child soldiers. Singer also gives examples of some unsuccessful and successful attempts in a comprehensive way. Some suggested guidelines are provided by the author to tackle the situations efficiently when engaged with child soldiers. Moreover, the book ends with various suggestions to turn a soldier back into a child. In sum, this book is a welcome addition to the existing research on children in warfare.

Aravinda Meera Guntupalli
University of Tuebingen, Germany

The Logic of Environmentalism: Anthropology, Ecology and Postcoloniality. By Vassos Argyrou. Pp. 195. (Berghahn Books, Oxford, New York, 2005.) £25.50, ISBN 1-84545-105-8, paperback. doi: 10.1017/S0021932007002325

Environmentalism has experienced an impressive incursion into public life and political discourse over the last few decades. It is, however, not a unitary understanding of nature and humanity's impact on Earth, but rather a complicated mesh of different and sometimes conflicting lines of thought and action. Two examples of these are conservationism and the Brazilian concept of socioenvironmentalism. The former argues for closing off certain areas to human population in order to conserve

the local biodiversity from any human impact, while the latter insists that some communities with historic and cultural roots in forests and other sites should be allowed to live in protected areas with the aim of achieving a balance between human life and environment protection. Argyrou nevertheless speaks of environmentalism as a single unitary movement comprising all understandings and changing perceptions of environment and human activity.

This book therefore oversimplifies a complicated issue by arguing that there is a single 'logic' to environmentalism. Its ambitious claim is threefold: (1) that environmentalism is more inclusive in the production of a unifying vision of the world than the modernist paradigm; (2) that to understand environmentalism it is relevant to understand its roots in modernity; and (3) that environmentalism is actually a power game in which some societies dictate '*yet again*' (ix) the meaning of the world for everyone else. These issues are very relevant and necessary for a deep debate on priorities in international treaties and the spread of ideas and projects through NGOs and other agencies. But it seems that in seeking to defend such a strong argument, Argyrou does not engage with local approaches to environmentalism that find key translators and bridges to Western understandings and become influential worldwide. Such was the case of socioenvironmentalism, which is based in Chico Mendes' struggle in favour of the rubber tappers' right to live in the forest. In his plight, Medes found himself in a rich dialogue with anthropologists, NGOs and other international actors who helped him strengthen the cause of the rubber tappers in the Amazon.

Far from offering a simple account of environmentalism, however, the overall content of the book is a fascinating journey through the European understanding of 'nature' as opposed to 'humanism'. This tale does interact with local understandings, although always through the prism of colonialism. It is an account of impositions of meanings through domination and power that had very concrete results all over the world. From farming to industry, from cities to transport, many aspects of life and the organization of both colonial territories and then newly born nation-states has been intrinsically related to the understanding of nature and humanity's attitude towards it. It is the modernist development paradigm that shapes the landscape around us. Argyrou explains how such a paradigm was an essential ingredient of the struggles for independence. He goes on to argue that environmental concerns now restricting such development again come from Europe and other industrialized countries.

In an interesting tale of master narratives and institutions, Argyrou explains how environmentalists have made an effort to adopt a more meaningful approach to reach out to populations worldwide. This has involved world religions and their leaders, or the use of a pseudo-mystical language to explain the value of the environment. This, he explains, helped change the idea of 'Planet Earth' into that of 'Sacred Earth'. An example of this approach was the Gaia theory put forward by James Lovelock, which suggests that the Earth is a self-regulating living organism. By using the name of the Greek earth goddess and explaining his theory in a popular book with quasi-mystical language, Lovelock tapped into a wide audience that would not have responded to a purely scientific approach. In order to appease those in the scientific community who accused him of crossing the line into more mystical terrain, Lovelock put forward a

more formal name of 'Geophysiology' or 'Earth System Science', which is more widely accepted today. Argyrou calls this sort of approach 'eco-theology'. It is a rather interesting immersion in debates over the production, use and interpretation of scientific knowledge.

In a rewarding discussion of philosophical understandings of life and humanity, Argyrou taps into anthropological approaches to indigenous cosmovisions and attitudes towards their environment. He goes on to explore debates regarding humanism and ends up with an analysis of 'green politics' as a paradox that seeks to end systems of exploitation and domination and ends up with the same problems that face the ethics of Humanism. It is overall an interesting and provocative volume.

Raúl Acosta
University of Oxford

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