



The geopolitics of green colonialism, global justice and ecosocial transitions

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ecological thinking. This insightful work appeals to scholars and students of critical agrarian studies, rural sociology, and geographies of uneven development within and beyond Africa. Researchers of rural, agrarian, and peasant-led movements will find the discussions on quotidian and overt forms of resistance particularly insightful. Overall, the book offers a compelling demonstration of the power of well-triangulated ethnographic evidence in the study of politics at the margins.

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The Geopolitics of Green Colonialism brings together a group of renowned scholars from diverse academic disciplines who address the global policies associated with the environmental crisis and green economy transition models from the perspective that, rather than preserving ecosystems, these policies consolidate a new geopolitical order based on 'extractivism' of key resources for the benefit of the global North at the expense of the South. The overarching concept underpinning the analysis presented in this book is 'green colonialism' which is not unequivocally defined. However, it is summarised in an introductory chapter in terms of four constitutive dimensions: (1) the assumption of unlimited raw materials, (2) the imposition of certain conservationist formats on the territories of the Global South, (3) the use of the Global South territories as a dumping ground for toxins and e-waste, and 4) the perpetuation of unequal global trade through green markets and technologies causing further impoverishment of the Global South.

The analysis of this new order throughout the book is anchored in the concept of the 'decarbonisation consensus', a term that draws upon M. Svampa (Chapter 2) previous research on the 'commodity consensus' in South America, extrapolated to the field of climate change and environmental crisis. From this perspective, the consensus is founded upon the implementation of international policies that prioritise the reduction of greenhouse gas emissions and appeal to the rhetoric of ecological sustainability while preserving the logic of neoliberal reason, leading to a new phase of environmental degradation and dispossession in the global South through 'accumulation by defossilisation'. The latter relies particularly on scientific and technical expert language, which excludes grassroots actors from the debate. Finally, two cross-cutting conclusions guide the reflections of all authors: on the one hand, global justice is a necessary condition for a real ecological-social transformation, and on the other hand, economic degrowth in the Global North is imperative.

The first part of the book presents a geopolitical mapping through five chapters, reviewing various multilateral treaties and international and national policies on energy transition based

on diverse resources (hydrogen, lithium, copper, and solar energy) and their consequences in some of the territories where they are located: the South of South America (Chapters 1 and 2) and North Africa (Chapter 3). It also highlights key actors and aspects for eco-social transitions: the role of regulatory policies by the state (Chapter 1); the relevance of addressing distributive inequality, decommodification, and strengthening civil society, given that concentration of energy resources occurs both at the private actors and the public sector (Chapter 2); the sovereignty over the ownership of natural resources (Chapter 3); as well as the specific role of scientific knowledge and multilateral organisms in the ideological construction of the technocratic rationale of global decarbonisation policies that legitimise the new 'green grabbing' without questioning the capitalist mode of production (Chapter 4 and Chapter 5).

In light of all these complexities related to the particularities of contemporary globalised capitalism, the extrapolation of the category 'colonial' to the present seems somewhat misleading and obscures the entanglements addressed in the second part of the book, especially regarding the role of transnational corporations and multilateral organisations. Moreover, the use of the global North/South categorisation, without critical examination, overlooks the persistence of inequalities within both hemispheres and between nation-states and transnational corporations. Similarly, the concept of a 'decarbonization consensus' undervalues the significance of diplomatic negotiations, as well as scientific discussions and disagreements between scientists and political representatives within organisations such as the Intergovernmental Panel on Climate Change (IPCC).

The second part of the book is divided into six chapters that provide a detailed analysis of the global interdependencies that emerge during green transitions. The Latin American theory of unequal exchange from the 1950s is revisited to demonstrate the continuity of impoverishment and dependence on economically and environmentally unequal exchange between the economies of the North and the Global South (Chapter 6). While these theories remain highly relevant to understanding the structuring of geopolitical inequalities, the arguments demonstrate that the 'Global South' is anything but a homogeneous periphery. The situation reaches a crescendo when the question of whether China should be included in the global South is posed with uncertainty, evidencing the necessity to rethink the accuracy of these categories in the contemporary multipolar geopolitical landscape. The role of debt as a mechanism of neoliberal subjection is also analysed, and it is shown how this is now perpetuated in the form of national GHG inventories for socio-ecological transition (Chapter 7). Furthermore, it presents a multidimensional and multiscale view (Chapters 8, 9, and 10) that includes the territorial and social dimension, the rights of nature and populations, the implications of environmental damage on domestic reproduction and gender inequalities, the role of the state, local and indigenous knowledge, as well as the impact of transnational corporations on global governance through multistakeholderism in multilateral governance bodies (Chapter 11).

The final section addresses a comprehensive and thought-provoking array of alternative pathways towards eco-social transitions, which are explored in seven chapters: (a) degrowth (Chapters 14 and 15), (b) just and popular energy transitions (Chapter 12), (c) ecofeminist perspectives (Chapter 13), (d) just ecosocial transitions (Chapters 16 and 17) and (e) eco territorial internationalism (Chapter 18). While the degrowth horizon is proposed as an imperative alternative for the global North to stop hyper-consuming at the expense of the South, the other horizons emerge from diverse experiences 'from below' in South America, North Africa, and South Asia. However, all of them advocate for a departure from market logic, a rethinking of the concept of commodities and labour to include the reproduction of human and non-human life, the historical reparation of the ecological debt, the resolution of inequalities within global capitalism, and the democratisation of decision-making and sovereignty. Despite the book's frequent assertion that it avoids indigenist romanticism, certain

unaddressed topics open up future avenues of inquiry and analysis. These include non-indigenous alternatives such as agroecology movements, alternative paths considered by grass-roots organisations in the North as well as North/South experiences of knowledge co-production for the construction of sustainable pathways.

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