

which might examine this particular facet of American conservation more closely. Although this text is conceptually complex and richly detailed, Taylor employs highly readable prose to tell the story of the American conservation movement. This book has something to offer for a diverse range of scholars, and could make a fine addition to reading lists for both graduate and undergraduate courses in environmental social science, sociology of race, class, and gender, historical sociology, or social movements.

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*Way Too Cool: Selling Out Race & Ethics.* By Shannon Winnubst. New York, NY: Columbia University Press, 2015. Pp. 256. \$28.00 (pbk.). ISBN: 9780231172950

Shannon Winnubst's opening sentence to *Way Too Cool: Selling Out Race & Ethics* perfectly illustrates the irony and summative description of her book: "This is a very uncool book" (p. 1). Winnubst threads together complex theoretical arguments in a sophisticated albeit multi-syllabic dictionary-inducing way, in order to highlight how neoliberal systems untether coolness from its historical origins of Black resistance to a generic posture that's been co-opted, marketed, and "hollowed out" (p. 3). Students and scholars of Louis Althusser, Jacques Lacan, Michel Foucault, Jodi Dean, and Judith Butler will enjoy the vast theoretical terrain covered by this book and Winnubst's ability to pull various concepts and arguments together in her exploration of selling out coolness. While ostensibly a book about coolness, the focus is far more a theoretically nuanced exploration of ethics and neoliberalism. Indeed, it is a very uncool book.

*Way Too Cool* begins with a short exploration into the historical origins of coolness as a post-World War II Black resistance to White supremacy growing out of jazz and blues. The cool pose meant "ironic detachment" but also infused resistance to the dominant institutional and personal violence facing the Black community, particularly Black men. This historic origin is lost on more contemporary examples of the cool posture, such as the narcissistic well-groomed – nearing stereotypical representations of homosexual men (yet compulsively heterosexual) – urban metrosexual to the newer sexually ambiguous perfectly crafted indifferent hipster. In an era of supposed diversity, inclusion, and celebrated differences, "cool" becomes ironic detachment and disengagement without a grounded resistance. As Winnubst concludes, this sets up the "aporia of race and ethics in a neoliberal episteme" (p. 24).

The second chapter, "Excavating Categories," moves the reader from the historic origins of cool through Foucault's understandings of neoliberalism framed in *The Birth of Biopolitics*. Through this close (and detailed) reading of Foucault, Winnubst persuasively argues that neoliberalism is not simply economic ideology nor a naturally foregone conclusion in the economic marketplace. The chapter excavates the categorical shifts of liberalism to neoliberalism (from contract to market, utility to human capital, rights of man to subjects of interest, etc.). Again, Winnubst concludes the chapter with the question of ethics and neoliberalism and the persistence of structural racism despite celebrations of diversity and broad-sweeping claims of inclusion. She argues that we must move beyond considering race as ideology and to cultivate meaningful and cathartic ways to talk about race and racism.

Drawing from Lacanian epistemology, Winnubst explores the neoliberal fantasy of instant wealth whereby difference is viewed as fungible rather than associated with xenophobia. Weaving Jodi Dean's work on subjective formation in neoliberalism and Lacanian analytics, the third

chapter smartly outlines – with a table to guide the reader – the perspectival shift from seeing social difference as xenophobic to social difference as fungible.

After establishing her primary theoretical argument, Winnubst returns to her larger ethical consideration of the erasure of race and historic and contemporary racist practices in an era of celebrated differences and supposed state neutrality. Winnubst clearly asserts the position that race is the most important “vector of social difference,” eclipsing class, gender, and sexual orientation (p. 144). This assertion develops by first examining gender as a category of social difference. In neoliberalism, the citizen shifts to entrepreneur or consumer in the marketplace. As Winnubst claims, “gender is the neoliberal playground” (p. 122). Through a critical reading of Butler, the author illuminates the coolness of gender (through the example of metrosexuality) as a marketplace commodity, erasing (or alleviating concerns) about sexuality/homophobia, Whiteness/racism, and class inequality/classism. The chapter argues that some social differences (i.e., gender) can become cool, “aestheticized,” and sold, while others cannot. For Winnubst, race is real (and sexualized, and classed) despite claims of neutrality and colorblindness. Race, as the primary “vector of social difference,” cannot become fungible. As Winnubst definitively claims, race “brings the long and current history of somatic xenophobia along with it. Race jams the neoliberal machine” (p. 152).

How do we make sense of a widely embraced cool posture while largely ignoring or remaining silent about the mass incarceration of Black men, the diasporic effects of Hurricane Katrina on the Black community of New Orleans, or more recently, the larger volumes of unarmed Black folks killed by police? In her final chapter, Winnubst outlines our anxiety around race. It questions the liberal fantasies of neutrality, acceptance, and diversity. Again, Winnubst turns to ethics and the much-needed call to turn our collective attention to race and the “realness” of its consequences.

While *Way Too Cool* succeeds in developing a rich theoretical argument about neoliberalism and ethics it falls short of fully incorporating the larger historical narrative about coolness throughout the book, relying instead on short “interludes” of coolness. These interludes, from Snoopy’s Joe Cool to Kehinde Wiley’s portraits, help illustrate Winnubst’s larger theoretical arguments in evocative ways. The often complex and convoluted writing simplifies immensely in the interludes, providing some readers a much-needed respite for the otherwise dense but meaningful book. Ultimately, Winnubst’s book ethically calls the question of the path we are currently forging toward becoming “way too cool” whereby we are completely disengaged and detached (cool) within the neoliberal episteme.

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*The Politics of Cooperation and Co-ops: Forms of Cooperation and Co-ops, and the Politics That Shape Them.* By Carl Ratner. New York, NY: Nova Publishers, 2016. Pp. 159. \$210.00 (hbk). ISBN: 9781634824071

In this book, Carl Ratner addresses forms of cooperation and co-ops, and the politics that shape them. The author has written it in his hard-hitting and polemic style. He does not eschew a fierce debate about the issues of this book.

Ratner’s analysis derives from his book *Macro Cultural Psychology: A Political Philosophy of Mind* (2012), in which he elucidates “macro cultural psychology” as a radical shift in conceptualizing psychological phenomena and the discipline that studies and treats these. His theory breaks down the traditional isolation of psychology from culture and politics. Notably relevant for the readers of this sociological journal, the author refers to sociologists like Emile Durkheim and