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Benjamin Franks, Stuart Hanscomb, and Sean F. Johnston. *Environmental Ethics and Behavioral Change*. Routledge, 2018. ISBN: 978-1-138-92405-5. i–xiv + 286 pages, \$35.16. Available as a paperback, hardback, or ebook.

Environmental Ethics and Behavioral Change focuses on how to motivate people to engage in the behavioral changes needed to make progress in solving the myriad of environmental problems that have arisen during the last several decades. Whereas most textbooks in environmental ethics devote the bulk of their content to the application of philosophical reasoning to difficult moral questions, most of this text's content covers the various psychological, political, and economic dimensions of changing people's behavior and their relevance to transitioning toward ways of life that are ecologically sustainable. In this respect, the book is fairly unique, but its structure and points of emphasis yield some notable pedagogical limitations.

The opening chapter serves as an overview of the rest of the book, the tenth chapter functions as a short conclusion, and the concluding chapter is complimented by a short appendix where the authors reflect on teaching the book's subject matter. Thus, chapters 2-9 represent the core of the book. In chapters 2-4, the authors explain moral reasoning and examine several theories of environmental ethics. In chapters 5 and 6, they explain the central aspects of the psychology of influence and their relevance to creating behavioral change with respect to environmental problems. In chapters 7-9, they explore various strategies for creating economic and political change that could help our societies become more sustainable.

The book's strongest content is right in the middle – the pair of chapters that address the psychology of influence. The authors carefully introduce basic information about how the human brain works and how this creates psychological barriers toward acting ethically. These barriers are especially strong when the harms caused by our behavior are geographically and temporally distant from us (like in the case of climate change) and when our harmful behaviors are embedded seamlessly into our daily routines. Fortunately, the authors also offer some solutions, drawing in large part from research in social marketing. Motivating people to do the right thing is a problem in many areas of ethics, but because environmental ethics requires us to be concerned not just with currently living people but also nonhuman animals and those yet to be born, the problem is particularly acute in this area. Thus, I was pleased to see this problem receive a thorough treatment.

While I do not consider chapters 7-9 as noteworthy as chapters 5 and 6, I nonetheless view them as a fruitful addition to the text. Chapter 7 bridges the gap between environmental ethics and business ethics by considering the ways that businesses could promote pro-environmental behaviors and by addressing the pros and cons associated with different ways of producing goods and services in environmentally conscientious ways. Chapter 8 turns to political change at the electoral and constitutional level and highlights how control of the state can further environmentally beneficial behavioral change. Chapter 9 also focuses on politics, but it covers tactics for changing behavior that are outside the usual means associated with running for office, supporting candidates, and so on. Topics like civil disobedience, symbolic action, and even ecoterrorism make an appearance in this chapter. Since the subjects in chapters 7-9 are rather broad in scope, the treatments offered of each come across as rather superficial. In an advanced

class, the chapter readings would probably need to be supplemented by material from other sources.

Even with their limitations, however, chapters 7-9 provide a decent foundation for further inquiry into those areas. The more significant problem with this textbook is the inadequacy of chapters 2-4. Chapter 2 covers moral reasoning and includes critical appraisals of three major ethical theories: utilitarianism, deontology, and virtue ethics. Chapters 3 and 4 examine some of the ways that moral reasoning has expanded beyond the human species. Chapter 3 starts with familiar human-centered ethics and then introduces biocentrism and ecocentrism. Chapter 4 then covers the theories of deep ecology and social ecology before addressing the role that technology should play in addressing environmental problems.

The biggest problem with chapters 2-4 is that they omit a lot of content that I would expect most courses in environmental ethics to cover. One glaring omission is that there is no mention of sentiocentrism – the view that only sentient animals have direct moral standing. This position is a well-known intermediary between biocentrism and anthropocentrism, so it would fit naturally into chapter 3. Yet it is never covered. In fact, animal ethics in general is almost entirely omitted from this text, excluding brief and infrequent references to vegetarianism. Although the authors reference the influential work of Peter Singer (1990) and Tom Regan (2004) on several occasions, they never examine these authors' views in any depth. The treatment of climate justice is also unsatisfyingly brief (pp. 35-36), even though climate change features prominently in the latter two-thirds of the book. Finally, the text does not discuss human population growth or its connection to environmental problems. It is unfortunate that this topic is so often excluded from these sorts of textbooks, but here it really represents a missed opportunity

for the authors: a discussion of how people might be incentivized to have fewer children and the ethics of creating such incentives would have fit nicely with the central theme of the text.

Additionally, even though chapter 2 is clearly presented as an introduction to moral reasoning, the authors never present the basic criteria for what makes an ethical argument good. You won't find any discussion of validity, soundness, or how to evaluate the truth of an argument's premises in this text. Similarly, the authors do not mention how evaluating the truth of a moral principle differs from evaluating the truth of an empirical claim. Thus, instructors who are teaching a class where students have not had any prior training in environmental ethics will have to assign additional material that covers these subjects.

With these remarks in mind, I could not recommend this text for an introductory class in environmental ethics. If this is students' first exposure to the field, then they will need a text that is more thorough in its coverage of environmental ethical theories and that devotes more time to explaining how to evaluate ethical arguments. There is no shortage of recent textbooks that fit this criteria (e.g., Desjardins 2013, Hourdequin 2015, Nolt 2015). *Environmental Ethics and Behavioral Change*, in contrast, would be best used in a graduate level course where students are presumed to already have some familiarity with both philosophical ethics and environmental science. For an advanced course in environmental ethics or environmental policy where behavioral change is a significant topical focus, this text could be worth assigning, especially given its relatively low price tag.

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