

Dominic Roser and Christian Seidel
Climate Justice: An Introduction (Translated by Ciaran Cronin)
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Climate Justice: An Introduction has been available in German since 2013, but has now been translated into English by Ciaran Cronin (seemingly with updates, since this version includes references to the 2015 Paris Agreement). The text serves as an introduction to the topic of climate justice as discussed by academics working in analytic political and ethical theory, providing a primer for this fast-growing literature that is broad but succinct, clear and accessible, and scientifically informed.

Across the book's four sections, Roser and Seidel do not simply survey the literature under discussion, but also develop and defend a position within it. Seidel takes primary responsibility for parts I and III and Roser for II and IV, but the transition between parts is smooth and methodical and the authors are clear that the overall trajectory was determined collaboratively.

Parts I–III are organised around three questions that Roser and Seidel identify as key to climate ethics. First up: does the present generation have a duty to mitigate climate change at all? Several grounds for scepticism about climate mitigation duties are considered and rejected, including the non-identity problem and the claim that adaptation or climate engineering should be pursued instead. The important concerns raised about climate engineering are particularly welcome, given how this idea is gaining in prominence.

Having thus answered their first key question in the affirmative, part II moves onto concerns of intergenerational justice, asking: *how much* must the current generation do? In particular, must the current generation aim to leave future generations equally well off, better off, or sufficiently well off? Roser and Seidel argue that at least (and most importantly) sufficiency is owed (understood as the protection of human rights), but perhaps also equality. They then present some very nice arguments to the effect that uncertainty about future climate impacts and circumstances of global inequality underwrite demands for more ambitious mitigation policy.

Part III moves onto the final key question, one of global distributive justice: how should the overall duty to mitigate be shared? Five prominent principles are discussed: grandfathering of emissions, the polluter pays principle (PPP), the beneficiary pays principle (BPP), ability to pay (APP), and equal per capita emissions. Roser and Seidel advocate an integrated approach that considers the distribution of climate advantages and disadvantages alongside other global justice concerns, and defend a combination of the PPP and the APP for allocating climate costs.

The final part of the book focuses on how mitigation duties should be discharged in practice, covering: the problem of partial compliance; options for reducing emissions (including a discussion of population policies and technological solutions); emissions trading and offsetting; and procedural justice in climate decision-making. All in all, this concludes a pretty comprehensive introduction to some of the major debates in this literature, which also manages

to touch on some topics that have not yet received enough attention – such as the responsibilities of journalists with respect to climate denialism.

The text is pitched at students of analytic philosophy who are approaching the problem of climate change from the perspective of political theory or applied ethics. It will serve such readers well. Key concepts – some quite technical – are explained plainly. Core principles are laid out comprehensively, with their different interpretations clarified. The book is also very user-friendly, containing excellent visual illustrations, chapter summaries, a glossary at the back, and lists of suggested readings that are selective and therefore not overwhelming. By staking out their own position, Roser and Seidel provide students with a good demonstration of how to engage with the views under discussion; and provide an opportunity for students to practice their own philosophical skills by formulating a critical response to Roser and Seidel's arguments (which are of necessity somewhat brief and thereby open to questioning).

Roser and Seidel also hope for the book to provide an accessible introduction for climate policymakers. Any policymakers who decide to take a look will indeed find a text that is concise, that assumes minimal background knowledge, and that situates various relevant concepts and debates within the ethical terrain that it charts, including: the emissions budget and temperature/atmospheric concentration targets; ecological footprints; economic discounting; sustainable development; the precautionary principle; and the principle of common but differentiated responsibilities and respective capabilities.

There is one small criticism that I will raise about the book, concerning its occasional tendency – perhaps unintentional – to address itself to the reader in language that threatens to be exclusionary. The discussion is generally framed in terms of what 'we' have a duty to do about climate change, without it always being clear just who 'we' is supposed to include. Often it appears to refer to all (of us) members of the current generation. But at other points it seems only to include members of a group of people for whom climate change might be observed on hiking trips in the Alps, or mused upon when considering whether to fly to Spain for a 'short holiday' (p. 1); people who may opt to drive their cars instead of riding their bicycles, thereby contributing to a process that will result in 'crop losses for farmers in remote developing countries' (p. 7). Essentially, then, the book sometimes seems to be addressed only to relatively wealthy individuals (like myself); members of a group comprised largely of citizens of rich, industrialised countries. In some respects, this makes sense: it is the globally privileged who most urgently need to recognise their environmental impacts and duties, and who need to be confronted by the concerns of this book. However, it is also vital to try and make climate justice debates inclusive; to ensure they do not merely constitute discussions between those in a position of advantage, concerning what 'they' ought to do about climate change for the sake of more vulnerable others.

This really isn't a critique that I intend to lay at Roser and Seidel's door. The problem of reframing and opening this debate is arguably faced by this field as a whole (and by myself, as somebody who works within it). Roser and Seidel have done an excellent job of surveying a philosophical literature which, like many academic literatures, is somewhat insular and dominated by the writings of a relatively privileged set of individuals. In some fields this would not matter in the same way, but when the topic is justice concerning the global climate – the background to everyone's lives – those engaged in the debate must aim to be more inclusive.

This book has potential to contribute to this goal, by providing a clear explanation of what climate justice has been taken to mean by many of those working in the field of analytic philosophy. Roser and Seidel also succeed in touching upon various topics that must be included in this broader discussion, such as the potentially negative impacts of ‘green’ technologies; responses to climate loss and damage; concerns about non-human animals and nature; climate and gender; the rights of indigenous peoples; and the relationship between climate change and other global problems such as historical wrongdoing, colonialism, and economic injustice. It would be impossible to explore this subject fully in a text that is so admirably concise. This book will provide readers new to the topic with an informed starting point.

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