

behavioural disorders of each species are briefly considered, with the reader being referred to veterinary clinical behaviour textbooks for information on dealing with the problems of the companion species. Information on the welfare implications of the various problems covered and the actions that can be taken to resolve them would be a valuable addition to this chapter. Again, the author reports the various actions one may take to address a behavioural problem without offering much in the way of guidance on the implications these actions may have for the animal. While this impartiality is admirable, some of the techniques described in this chapter, such as using cribbing collars or surgery to prevent crib-biting in horses, are now considered inappropriate. In many cases Houpt does recommend changes to the animal's environment or diet but this could be given more emphasis.

The new chapter on 'Behavioural genetics' is a topical and important addition to the book. Covering sex and breed differences in behaviour, temperament testing, and laterality or handedness in animals, it reviews much of the research undertaken in these areas on each species to date. The section on laterality or handedness would have greatly benefited from further expansion and a detailed explanation of the implications of laterality in domestic animals. As it stands, it is difficult for the naïve reader to see the significance of this section as no background information is given to explain how laterality may be related to the animal's behaviour. Rogers' (2010) review of the relevance of lateralisation for animal welfare would have been a valuable addition to this section, helping to put the information presented into context and enabling the reader to see how consideration of laterality may be important. This is a growing field and deserves more comprehensive coverage than that given in this book. Likewise, hair whorls are considered very briefly and without any background on why they are covered in a book on animal behaviour, which again may leave the naïve reader a little uncertain of why this information is included.

Overall, the fifth edition of Houpt's *Domestic Animal Behaviour* remains a valuable guide to the fundamental behaviour of seven of the most common domestic species and a useful addition to any reference library. However, the book would benefit substantially from a greater acknowledgment of the welfare implications of some behaviours, and the actions taken to address them, as well as some sizable revisions to bring it in line with current thinking.

### Reference

Rogers LJ 2010 Relevance of brain and behavioural lateralisation to animal welfare. *Applied Animal Behavioural Science* 127: 1-11

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### **Animal Rights: What Everyone Needs to Know**

P Waldau (2011). Published by Oxford University Press, 198 Madison Avenue, New York, NY, 10016, USA. 236 pp Paperback (ISBN 978-0-19-973997-4). Price US\$16.95.

What does everyone need to know about animal rights? Perhaps the first thing is what the term 'animal rights' means. Does it mean different things in different contexts? If so, what and where? Equally important, perhaps, is what the term does not mean. Can we misuse the term erroneously or misleadingly? If so, how and when? Once we know these, perhaps we then turn to other facts. Where did animal rights come from? How have they changed? What is the difference between animal rights and animal welfare, and what do 'animal rights' mean for animal welfare? And what, exactly, do animal rights imply?

These questions and others are answered in this informative and educational book. Paul Waldau has a long and celebrated history of interdisciplinary and international work. This background means the book looks at animal rights from many angles, including: historical (chapter 4); legal (chapter 5); political (chapter 6); social (chapter 7); educational and professional (chapter 8) and scientific (chapters 2 and 9). It also gives the book an excellent international flavour (although there is a prevalence of the USA's record that is unfortunately legitimate). Indeed, the penultimate chapter lists significant people in the history of the animal rights movement, and specifically includes several personalities from China, India and Australasia.

The question of what 'animal rights' means is immediately tackled in the first chapter. In its 'purest' form, the term animal rights is taken to mean that non-human members of our taxonomic kingdom have some legitimate *claim* to something, such as freedom or life. In the simplest (and perhaps most consistent) accounts, these claims should be absolutely respected, whatever the advantages others could obtain if they were breached. In more complex (and perhaps more 'fudging') accounts, rights are not absolute, but can sometimes be compared, or even weighed up and offset. But more often, as this book highlights, 'animal rights' is often used as a simple 'place-holder' either referring to the general discussion of animal ethics, or describing the collection of ethical views that animals have some moral status. This can include the fields of 'animal activism' and even animal welfare.

Another distinction that Dr Waldau usefully highlights is the distinction between legal and moral animal rights. These multiple meanings are dangerous. Subtle 'slippage' between meanings can allow critics to disparage 'animal rights' as a movement by lampooning and refuting 'animal rights' as an extreme view. For example, Waldau highlights how some cartoon a moral 'animal rights' position that affords animals the same rights as humans, and then use this to argue against animals having any legal protection.

If the term is used too widely, there may be a risk of animal welfare being lumped together with more extreme views and approaches. Perhaps, then, animal rights and animal welfare should be separated. One small section of the book, relevant to readers of this journal, is a discussion of the 'rights versus welfare' debate. The author points out that this debate is 'of limited value because the contrast can be misleading'. It is worth considering in more detail why.

Waldau points out that the ambiguity and misuse of the term 'animal rights' makes it a vague comparison anyway. We can add that 'animal welfare' is another term that is similarly vague, misused and cartooned. As a discipline, we have not found a universally agreed definition, which allows outsiders people to cherry-pick for their own arguments. What we do know is that it is something to do with what states of the world are 'good' and 'bad' for animals.

There is one common misuse of the term 'animal welfare' is highlighted in the book. This is to describe animal welfare as an ethical approach that is (a) consequentialist, usually utilitarian, which allows proportionate harms as legitimate and (b) moderate, which aims to make small improvements in established practices, without questioning the underlying practices themselves. For example, this book describes animal welfare as a position that 'maintains the right of humans to total domination', contrasting it with more extreme animal rights positions.

In fact, describing 'animal welfare' as an ethical theory constitutes a category error. 'Animal welfare' is about describing the world. It is a matter of actual or possible states and their (axiological) qualities. 'Animal welfare' is not an ethical theory or position. There are moral positions that consider animals' welfare, but there is no reason to assume these are consequentialist or moderate. They may be non-consequentialist since animal welfare can also inform 'animal rights' positions (and, for that matter, ethics of care, deontologies, contractarianisms, virtue ethics and concepts of justice), eg 'a right to avoid unnecessary pain'. Similarly, they may be radical, eg welfare claims may underlie arguments for or against it.

Perhaps, however, there is a kernel of truth that animal welfare is commonly applied in overly moderate ways, and chapter 5 describes some. But this moderateness is the fault of the people who most commonly apply animal welfare (presumably either reflective, cautious, introverted scientists or manipulative industrialists). It is not of animal welfare as an approach or concept, which has significant promise.

The book suggests that such moderateness is a betrayal of the origins of animal welfare — and of animal rights. This has some appeal, and the book gives a good description of where animal rights came from. The book mentions political drivers like Godlovitch and Harrison (chapter 4); philosophers like Bentham, Singer, Rollin and Linzey (chapter 3); legal scholars like Tischler and Wise — and we can add Waldau (chapter 5) and 'real' people like Ingrid Newkirk, Wayne Pacelle and Gene Baur. It even provides a timeline of

important events. It also points out some of the more significant failures, which provide a sobering but important read.

Given the focus on 'what everyone needs to know', this is not a specialist book for those within animal welfare, animal ethics or 'animal activism' (another misused term). It sensibly avoids going into detail or technical issues, and its bite-size chapters are easily read, informal, inviting and inclusive. As such, I would think it invaluable reading for those wanting an accessible and comprehensive introduction to animal rights (in the wider sense), which they could read on a train or a flight (eg from America to China). However, they take off, they will arrive at, or land with, a good grounding of what they need to know about animal rights.

There is one final question that we would like to know about animal rights: what next? As the book suggests, we are now 'in the position to go forwards with law, education, science and ethics in creative ways.' The final chapter (11) discusses 'The future of animal rights', and makes suggestions about the developing roles of individuals, governments, corporations and other organisations. In this chapter, Waldau asks 'Can ethics work hand-in-hand with science?' and answers 'yes, without question.' Good answer.

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### **Veterinary Treatment for Working Equines**

GR Duncanson (2010). Published by CABI, Wallingford, Oxon OX10 8DE, UK. 288 pp Hardback (ISBN 978-1-84593-655-6). Price £70.00, US\$135.00, €100.00.

The need for a modern record of conditions in carriage horses and working donkeys will preserve information that was in danger of being lost as practitioners with historical knowledge of working equids decline.

A lay person's guide to horse language.

How can a textbook of veterinary significance contain enough anecdotal information to be read as a novel? Graham Duncanson achieves this unlikely possibility with ease by explaining complex syndromes with easily understood terminology and basic solutions.

An intriguing combination of historical information and factual content.

This enables the reader to use the text as a source of useful information and reference or to gain an overview of the clinical issues that working *equidae* suffer from and how to treat them.

I would recommend this book to anyone who needs information for primary healthcare initiatives in developing or poor-resource countries. There are, of course, some conditions and treatments that 'equine experts' will take issue with but none that would be life-threatening.

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