

companion animals have no doubt that this is a fact at present. The psychological well-being in animals is particularly addressed by Hetts *et al* and is particularly relevant to caregivers and veterinarians (Chapter 15) and McMillan again asks whether animals experience true happiness (Chapter 16). One needs to read this chapter to learn what is true happiness; in an end-note McMillan states “It is worth noting that, at present, no consensus exists as to how, or even if, happiness differs from *quality of life* in humans. This issue has not been addressed in animals”. In Chapter 17, Rollin takes up a philosophical view on this, again a chapter for essential reading.

The last few chapters deal with specific groups of animals: Grandin on the mental well-being of farm animals, how they think and feel (Chapter 18), while King and Rowan assess the mental health of laboratory animals (Chapter 19) pertinent, of course, to the validity of experimental work as clearly expressed by Markowitz and Timmel (Chapter 20).

The final chapter by Seibert (21) is on mental health issues in captive birds, some only a few generations from the wild. The range of species is remarkable, for example the family Psittacidae contains 280 species of parrots, macaws etc. An understanding of the native behaviour is obviously important because many have an ancestry of flock-living but end up in isolation.

This book is the first of its kind to bring together the numerous facets of physiology, behaviour and sentience. It is only with a deeper understanding of the many facets of these that a sensible approach to animal welfare can be made. It is a book well worth having both for ones personal bookshelf and certainly in the libraries of zoology departments and veterinary schools. To veterinarians it will be particularly valuable because they have the privilege of assessing the quality of life expectancy of a patient and if it fails to measure up to what is at present an arbitrary standard of assessment of the quality of life the veterinarian can advise euthanasia. It is increasingly believed that veterinarians in practice are rejecting euthanasia as an option, either because it is a challenge to modern medicine to explore the medical and surgical options available or because euthanasia is viewed as a sign of failure. In such cases it would be helpful to have a set of benchmarks, the majority having to be met before euthanasia is performed; this book will assist in providing guidance toward those guidelines.

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### ***In Defense of Animals: The Second Wave***

Edited by P Singer (2005). Published by Blackwell Publishing, 9600 Garsington Road, Oxford OX4 2DQ, UK. 264 pp Paperback (ISBN 1405119411) Price £9.99.

On the cover of *In Defense of Animals: The Second Wave*, the publisher states that “it brings together the best current ethical thinking about animals”. Edited by Peter Singer, who made ‘speciesism’ an international issue in 1975 when he published *Animal Liberation*, this new book presents the state of the animal movement that his classic work helped to

inspire. More prosaically, this book consists of a collection of essays by 20 authors on the general subject of animal liberation. Two things this book is *not*: it is not a book by Peter Singer and it is not a book about animals.

The essays are grouped according to three themes: ‘Ideas’, ‘Problems’ and ‘Activists and their strategies’. Four of the five chapters in Section 1, on ‘Ideas’, have been written by philosophers; the exception is one entitled *The scientific basis for assessing suffering in animals*, written with the rational and compassionate excellence we have come to expect from Marian Dawkins. Unfortunately, it tells us no more than we have come to expect because it has been reproduced exactly from the previous book with this title published in 1985. Therefore, although it can introduce new readers to the scientific analysis of animal behaviour and motivation, there is no review — here or elsewhere — of the tremendous progress that has been achieved over the last 20 years in our study and understanding of animal suffering and the motivational basis of behaviour.

The other chapters on the philosophical and religious foundations that have governed our treatment of the non-human animals follow the conventions of most philosophical treatises since the death of Socrates; that is they quote writings from other philosophers that have been selected to add weight to the point of view advocated by the author (Socrates, being first, was able to argue almost exclusively from first principles). Therefore, the usual villains (Aristotle, Descartes and the Catholic Church) and heroes (Bentham, Buddhism and Schopenhauer) duly make their appearance. The most novel chapter in this section is that by David DeGrazia entitled *On the question of personhood beyond Homo sapiens*. This develops the original Singer argument to consider what it takes for an animal to become a ‘person’. DeGrazia reviews the extent to which this might require complex forms of consciousness, rational self-awareness, virtuous behaviour and ‘freedom of the will’. He is careful to avoid simplistic definitions and concludes (I think) that only sentient humans fully qualify as persons, but that primates and dolphins class as ‘borderline persons’. However, DeGrazia concludes, in common with Bentham, that “even if personhood proves to have some moral significance, sentience is far more fundamental and important”.

Section 2, on ‘Problems’, is made up of five chapters that deal with specific cases of man’s exploitation of animals and the suffering that may ensue. Richard Ryder presents a brief and constructive review of ‘vivisection’, or, more accurately, the suffering that may be inflicted on animals used for scientific procedures. He selects some of the worst examples of pointless abuse, where the suffering (of the animals) has been severe and the benefits (to us) negligible. However, he also draws attention to the considerable progress that has been achieved (particularly in the UK) through legislation, and through intelligent and compassionate application of the Three Rs: *Replacement*, *Reduction* and *Refinement*. Two chapters have been commissioned on farm animal welfare: the chapter dealing with farm animals in the USA is little more than an outpouring of grief and horror — arousing but

not particularly helpful — whereas the chapter dealing with the situation in Europe is more constructive and outlines the real progress that has been achieved in improving the welfare of sows, chickens and veal calves. The title of the chapter *Against zoos* and its closing words “humans and other animals will both be better off when they are abolished” mark it out as polemic; however, the argument that links these two owes a lot to cool reason and is therefore more persuasive (to me) than some of the shriller contributions.

The final section, ‘Activists and their strategies’, consists of a series of essays from individuals who have actively campaigned for animal welfare. These range from one who writes (apparently) from prison having been convicted for the achievement of smashing up an abattoir, to a sane account of how activists in Austria, working within the law, have been able to achieve real changes in the buying habits of consumers on the basis of increased respect for animal welfare. One constant theme throughout this section (and one that I endorse) is that it is quicker and more effective to operate through the power of public opinion and consumer behaviour than it is to attempt to work through legislation. To my surprise, this section contains perhaps my favourite bit of the entire book, namely Henry Spira’s ‘*Ten point for activists*’. These are sensible, charming and wickedly effective, and should be pinned to the wall wherever an animal welfare campaigning body chooses to meet.

So what are readers of *Animal Welfare* likely to gain from this book? Not much, I fear. The target audience would appear to be young animal welfare activists seeking fuel to drive their outrage and some direction in which to point it. Viewed in this context, this is an honourable book and one that contains a few good tips. However, it is not one that I would recommend to serious students of animal welfare science, ethics and law. It contains no new science and little on international developments in animal welfare through new legislation or politics by other means. I also have difficulty with the philosophical basis for animal liberation. We may consider it to be our moral duty to set them free, but before we do, we should (a) have somewhere for them to go and (b) be absolutely sure that this is what they want. I suggest that the ethical argument would be enriched by a reading of Rousseau’s *The Social Contract*. Rousseau may be most famous for the line “Man was born free but he is everywhere in chains”, which sounds like a copper-bottomed argument for liberation. However, he was also rational enough to acknowledge that most of the people, most of the time, choose to sacrifice the freedom of the noble savage for the food, comfort and security that can be achieved through submission to the rules of a (benevolent) state. We cannot be sure that domesticated animals, offered their freedom, would choose the security of the good shepherd but we should not dismiss the possibility without asking them first.

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### **Animal Ethics**

R Garner (2005). Published by Polity Press, 65 Bridge Street, Cambridge CB2 1UR, UK. 224 pp Paperback (ISBN 0 7456 3079 0). Price £15.99.

In *Animal Ethics*, Robert Garner strives to provide a comprehensive account of the major philosophical perspectives in the animal ethics debates. He aims to position these different literatures in relation to each other and to study the implications of philosophy in a multitude of animal sites.

Thematically, the book is divided into two major parts. In the first part (Chapters 2–6), Garner broaches a multitude of different and central issues in the ethical debates: equal consideration of interests (Chapter 2); direct and indirect duties owed to animals — for example the argument from marginal cases and ‘personhood’ (Chapters 3–5); and contractarian approaches, utilitarianism, and rights (Chapter 6). This first part of the book not only examines and lays out the arguments of the major philosophers in the animal ethics debate, but also positions these different perspectives and principles in relation to each other. In the second part (Chapters 7–9), Garner studies the implications of these more abstract philosophical debates for different animal sites — farm animals, laboratories, zoos, circuses and hunting. In the last chapter (Chapter 10), Garner provides us with a more programmatic roadmap, by asking where, who, and how we should act in order to reduce the mistreatment of animals.

Garner is at his best in the first part of the book (Chapters 2–6). He provides an informative, coherent and readable account of the enormous literature that is now available on animal ethics. Garner presents each major view, its principles, and its strengths and weaknesses — and does so in a very fair and balanced manner. He tackles many of the major writers on animal ethics and maintains a dialogue between these different positions. I note, however, that Garner does not really elaborate on the views of Bernard Rollin, a variety of feminist approaches or more recent attempts to apply pragmatism to the animal ethics question. His exposition of the views that he does present is succinct, concise and penetrating<sup>1</sup>. For the animal welfare scientist who is willing to delve into these questions and persevere, this first part of the book would be of great service as a general introduction to the various positions; this first section of the book should clearly be praised.

I found the second part of the book — the ‘applied’ ethics — weaker than the first philosophical section. Garner quickly (too quickly, in my opinion) applies the somewhat more abstract principles of the ethical debate to real-life situations. Furthermore, this second applied section did not help me, as a reader or teacher of animal/veterinary ethics, to better come to terms with these complex issues — on the ground — or to move more assuredly from the good philosophy to the different realities of animals in our society. Many of the descriptions that appear in these sections regarding, for example