

speculates that George Orwell's book *Animal Farm* can be read as a work "about the possibility of animal liberation" (p 235) rather than purely a work of political satire. He even proposes that the production of fear pheromones by animals that are closely confined or about to be killed "may be considered forms of resistance" (p 13) because the pheromones cause stress responses in other animals and may impede the slaughtering process.

Summarising this book is a challenge because it breaks with some of the expectations that readers may bring. The book does not build systematically on other scholarship on the history of animal ethics; Eisenman does not cite, for example, the classic work of Dix Harwood (1928) on the emergence of animal ethics in the 1700s, nor the comprehensive historical reviews of vegetarianism and concern for animals by Rod Preece (2002, 2005). Nor does the book show much contact with modern philosophical writing about animal rights. And with its specific focus on animal rights, it does not attempt a comprehensive view of how animals have been depicted in art, although the chapters on the 1700s and 1800s cover animal art in substantial depth and diversity. Nonetheless, the book gives a wealth of information and ideas about many major and minor European animal artists; it gives valuable and original insights and hypotheses about how animal art has reflected animal ethics philosophy; and it provides a very original, if potentially controversial, account of the emergence of animal rights in modern Western thought.

## References

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## **The Politics of Species: Reshaping our Relationships with Other Animals**

Edited by R Corbey and A Lanjouw (2013). Published by Cambridge University Press, Shaftesbury Road, Cambridge CB2 8RU, UK. 310 pages Hardback (ISBN 978-1107032606). Price £65.00, US\$99.00.

In the afterword of this compilation, Jon Stryker muses on an interdisciplinary dialogue which took place in New York in 2011. The three-day meeting, first mentioned in the preface, spawned this book which is compiled in chapters by its participants. He describes the meeting as illuminating, affirming, encouraging, troubling and transformative. The experience and stimulation of these discussions are less successfully translated onto the pages of this book. The style and content of the book is likely to be comprehended by a small group of readers familiar with some of the concepts discussed.

Stryker in the afterword says "it is rare that a human finds it important to ponder her relationship to non-humans, as have the contributors to this book". The book expresses the importance of exploring our relationship with other animals; asking why we humans extend ourselves superior status and whether speciesism or racism is less dangerous or immoral. It tends to characterise most humans as ethically bereft, failing to consider our relationship with nature.

The book, partially due to it being a series of edited chapters by different authors, is uneven in style and chapters do not seem to be ordered to build a cohesive argument or discussion. Some chapters propose arguments for ethical and legal equality for other animals (particularly concentrating on the Great Apes, cetaceans, elephants and the African grey parrot) without mentioning the (I would think) obvious flaws in this argument. ie where can a logical line be drawn to exclude other species not worthy of this equality. There is also almost no mention of the obvious biological motivation for speciesism: the Darwinian principal of genetic self-interest.

Differences in style and tone are obvious from the Introduction, written by the two editors. It contains sections of sometimes awkward language summarising the chapters of the book. Chapter 1 by contrast is written in a much more clear and concise style describing clearly the inconsistent considerations given to some 'higher' charismatic species. This argument is taken further, discussing 'new-speciesism' where humans advocate rights for relatively few of most human-like species.

Chapter authors vary in their backgrounds and some use the development of various human rights movements on circuitous routes to justify fairly self-evident human hierarchical thinking. Evidence that racism still exists is used to promote individualisation to undermine indifference towards the well-being of Great Apes. The effectiveness of different rationales about 'industrial agriculture' are discussed; with more esoteric comparisons of the holocaust to industrial farming seeming relatively unconvincing, beside a following chapter expressing a very practical, multidisciplinary scientific edge to explore the industrial agriculture dilemma. Also compelling is the case for moral consideration using dolphins as an example by Lori Marino. Examinations of bereavement behaviour begin, seeming to make unsafe assumptions but evolve into a more science-based case, using sound logic to ultimately lead to a satisfying conclusion.

Part II of the book which contains chapters exploring sentience and agency, contains some very distinct and seeming unconnected chapters. 'Great Ape mindreading' is a good example, beginning with a very emotionally charged account of encountering fostered orangutans in Borneo. The explanation of the 'mindreading' concept includes motivations and benefits, but becomes tortuous in its logic and is at times more than a little opaque. The argument in this chapter for granting 'some species' equal moral and legal standing is much less convincing than the one in the previous chapter on animal grief. The chapter on unnatural behaviour which proposes the development of evolutionary psychopathology, is also more logical and practical in its

approach. Similar to the chapter exploring mindreading is Chapter 10 on 'Theory of mind'. This chapter uses a quite 19th century language style which is quite distracting to the point that the reader can feel that the author is searching for the next obscure word or phrase which could be expressed much more simply. This chapter is a very detailed exploration of evidence of non-verbal 'mind reading' in very young children and some evidence of similarities in apes, trying to establish what some may see as very obvious.

The following chapter on respectful coexistence citing communities on Sumatra as examples is a useful exploration of spiritually held attitudes leading to respecting not only animals, but the whole environment. This respect entails the assignment of souls not only to animals but to canoes and rope which somewhat decreases its cogency as a rationale for animal respect. This section concludes with a rather quirky 'multispecies ethnography' or interspecies love directed at an ecologically successful ant species called Roger which seems not to easily connect to any other idea stream elsewhere in the book.

Part III chapters on respectful coexistence begin with a rather esoteric and obscure chapter on the human/primate interface followed by two chapters adding examples of rain-forest conservation and coexistence and conflict.

The subject matter and tone then changes dramatically, reporting on the 'cultural politics of poultry' exposing the developing significance of home-grown food, particularly the backyard poultry movement on the United States. This chapter discusses the significance of the chicken coop tourism phenomenon and seems to stray significantly from the major themes of the book.

Entangled empathy is discussed by Lori Gruen, exploring the ethical challenges of other beings with which we are in many ways entangled, focusing on similarities rather than differences. In a similar vein, the following chapter uses protections afforded to vulnerable humans in research as the ethical basis for the development of the same protections for animals.

The final chapter discusses issues of legal personhood and transforming common law rooted in common morality; arguing that a non-human can possess a legal right. It is in this chapter that this rationale is applied only to species with particular similarities to human traits. The inconsistencies and extent of this logic is most obvious in this chapter.

Reading this book is likely to provide the reader with some useful examples and perspectives of animal ethical challenges. As stated earlier, the structure of the book means that chapters that offer challenge and interest are interspersed with ones which are narrow, quirky and lacking any connection to an overall theme. While the contribution of these authors could well have found a valuable niche at a three-day exchange of ideas, they seem less valuable in the context of this book. Unfortunately, the last chapter provides a pertinent reminder of some of the less-convincing elements of this interesting but inconsistent compilation.

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### ***Livestock Housing: Modern Management to Ensure Optimal Health and Welfare of Animals***

Edited by A Aland and T Banhazi (2013). Published by Wageningen Academic Publishers, PO Box 220, 6700 AE Wageningen, The Netherlands. 496 pages Hardback (ISBN 978-90-8686-217-7). Price €84.00, US\$125.00.

The rationale behind the lay-out and content of this book is logical and well-thought out, ie from animals' needs and nuisances to solutions for improvement. It starts with an historical introduction and covers general aspects of livestock buildings, preparing the reader for more involved issues concerning feed, water, bedding and waste management, ventilation and thermal environment. These aspects, which received most attention in the past, have become increasingly associated with airborne pollutants, hygiene and cleanliness, which are also of concern in relation to occupational and community health aspects of animal production. Recent technological developments in managing livestock facilities are also presented, including animal- and environmental-based monitoring systems.

The main objective is expressed by the subtitle, stating that livestock housing is to ensure optimal health and welfare of animals. However, for the reader, it is not clear what definition of animal welfare is aimed for. The implicit option of choice for animal production seems to be intensive livestock housing, since housing systems in combination with open-air production are not mentioned. Hence, readers interested in freedom systems and expecting to learn more about technologies aimed at creating maximal health and welfare, might be surprised.

Some authors deal with the cost-benefit aspect of investments related to livestock housing. However, after having read this book, a farmer might not have found a solution to his or her complex problem: which issue is the greatest priority to improve in order to keep the livestock farm in durable operation? A society in which there is no shortage of food, but rather suffering with health problems from overeating, does not care only about animal welfare, but also about food safety, living environment and the carbon footprint of a production system. These aspects, whether or not quantified with lifecycle analyses, are not covered in this book.

The short history of livestock production, introduced in Part 1 of this book, shows that the principle of semi-intensive livestock production system has been in place since 2000 BC for poultry and pigs. The basic principles for housing livestock, which are still applied today were actually developed in the 17th century as non-grazing systems became operational. The impact of permanent housing on health and welfare of dairy cows is outlined in Part 2. After a general introduction, the development of a cow comfort monitoring scheme is explained, based on milk yield as opposed to cow behaviour since the objective is to have a tool to increase milk production. Laying and walking surfaces are considered significant as regards the health and well-being of cattle, pigs and poultry. Therefore, it is rather surprising that, especially for pigs, the literature dealing