

where aims align) against the need to maintain a distinct identity if they are to have ongoing relevance to policy-makers and the public. I found this section the most interesting in terms of its ideas and insights into policy-making but there were times when the writing and terminology used were a little impenetrable. Some more discussion of how the Australian federal system of government stymies progress in animal welfare would also have been helpful. The need for eight separate jurisdictions, all in different stages of the political cycle, to agree on anything, means that in an already messy policy environment, ending inhumane practices, such as the use of battery cages for layer hens, in a uniform manner is all but impossible.

Chen's final conclusions have salient implications for all the groups of policy actors he identifies. The first, that history shapes contemporary public policy in animal welfare, might strike other political commentators as obvious, but to those of us working directly in animal protection, it is often hard to take the necessary step back or find the opportunity for reflection that permits a long-term view of our current place in history. The second is more concerning — that as a policy area, animal welfare is characterised by *dissensus*, not consensus, between and within the political elite and the Australian public. Chen points out that, while this is not unique to animal welfare as a policy domain, it “makes for a volatile political climate”. Both groups “lack a unified and coherent political philosophy” regarding animal welfare, with political elites tending to see public interest in animal welfare as cyclical. This perceived public inconstancy acts as a disincentive for progress, especially when the economic costs of improved animal welfare outlast the benefits in terms of increased political capital. In such a situation, policy-makers are understandably reluctant to engage unless forced to do so, and activists and animal protection organisations have tried other ways to achieve change. For example, in terms of the farm animals, by directing consumer preferences through formal industry partnerships (such as the RSPCA's Approved Farming Scheme), through direct action or through social media activism promoting vegan and vegetarian diets.

While Australians still eat more meat than most other nationalities, and their concerns over the treatment of animals are centred far more on their pets than on the animals that produce their food, Chen advises us that the direction of change is one of increasing compassion. With this comes an attendant expectation that animal-based industries and the retailers of their products will address the concerns of consumers through improved practices and better transparency of production methods. Leaving change to market forces may work for a while, but governments cannot sit on the policy fence forever. Chen warns that “political non-decision making is not sustainable when it comes to animal welfare”. Unless governments put in place the necessary structures to enable them to make informed and considered decisions on animal welfare policy, crises such as the controversial 2011 live cattle export ban and the 2015 exposure of live baiting on greyhound racing tracks

will continue, and we will continue to see politicians lurch into hasty and often rash decision-making, and face an inevitable backlash from those with a strong financial interest in maintaining the *status quo*.

Being able to view events from a range of perspectives inevitably leads to better decision-making, and this book provides an excellent means for those involved in animal welfare policy to do just that. Armed with a better understanding of how and why Australia has arrived at its present policy vacuum, the reader is left feeling that it is up to the policy actors described in this book to find a way out of it.

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### **A New Basis for Animal Ethics: Telos and Common Sense**

BE Rollin (2016). Published by University of Missouri Press, Columbia, Missouri 65211, USA. 208 pages Hardback (ISBN: 978-0-8262-2101-8). Price US\$40.00.

I wrote the following for the book jacket after my first reading: “Possibly the most important book on animal welfare written to date. In exquisite chapter after chapter, Rollin presents the philosophical background *telos*, why it matters, and demonstrates with stories, anecdotes, and data why common sense is an important basis for understanding animals, their needs, and their wants.

Rollin has the ability to speak to each reader as if s/he is the only person he is talking to. He is a remarkable talent and brilliant teacher. *A New Basis for Animal Ethics: Telos and Common Sense* is a great read, a must read”.

In the Introduction, Rollin introduces us to moments of ‘wow’ as experienced through personal philosophical examples. I must admit, when I finished reading the book, my experience was very much ‘wow’. As the title — *A New Basis of Animal Ethics* — suggests, exploring animal ethics through *telos* and common sense provides new insights and understanding of animals, whether they are farm, companion, research, or wild animals.

The first half of the book deals with the animal mind and explains the concept of *telos* (from the Greek for *end* or *purpose*). The second explores common sense as applied to animal welfare.

Is there a need for a new animal ethic? In the first chapter, this question is answered in the affirmative, and I fully agree. As society has matured our relationship to animals has changed. Service and companion animals have become part of the family, whereas research and food animals have been distanced from us and are considered units or non-sentient things. I think of the story of the child that is asked where his hamburger comes from, and the answer is, “The supermarket”.

One important observation that Rollin makes is that change is gradual, and he describes in detail how society distinguishes between social, personal, and professional

ethics. Rollin uses the concept of the lie to illustrate this: “Act in such a way that your actions could be conceived to be universal law”, Kant stated. Rollin follows with “So before you lie, you conceive of what would occur if everyone were allowed to lie whenever it was convenient to do so. In such a world the notion of telling the truth would cease to have meaning... and no one would trust anyone”. As I am writing this in February 2017 in the United States, it has profound meaning to me.

It is equally profound when applied to animal ethics. Current approaches to food animal welfare in the industrial setting have redefined (a little bit like lies) animal welfare, while neglecting *telos* and common sense. The measure of welfare in industrial settings is productivity. The same is true for research animals, where animal welfare is defined mainly by the lack of pain. Common sense, in both cases, tells us this is wrong.

Reading Rollin is like having a one-on-one discussion with the master. He lectures and teaches in the same manner. Having been in an audience where he is the presenter, you feel like he is talking directly to you. The book is filled with personal anecdotes, stories, and examples that explain the philosophy and ethics of each point.

“My thesis, then”, Rollin states, “is that animals have needs and desires flowing from their *teloi* that, when thwarted, frustrated, or simply unmet, result in negative feelings that are the experience of poor welfare”. He continues: “Thus in the swine industry one encounters a host of welfare problems that are the direct result of industrialization of agriculture and are based on thwarting the animals’ behavioral and psychological needs and their nature”. He concludes the chapter: “As a matter of fact, just because we live with domesticated animals does not mean we understand their natures — witness dog owners who believe that a wagging tails is an indicator of friendliness rather than excitement”.

This leads us into a chapter entitled ‘The End of Husbandry’. Husbandry, Rollin suggests, ended after WWII when university departments of animal husbandry become departments of animal science, with academic goals no longer dedicated to care but to “the application of industrial methods to the production of animals so as to increase efficiency and productivity”. He provides, in great detail, descriptions of several industrial production approaches for different species each with their own negative outcomes resulting in behavioural consequences, diseases of industrialisation, and harmful consequences to human health.

The first major evaluation of Industrial Farm Animal production by a national commission was the 2008 study funded by the Pew Charitable Trust. Rollin and I were among fifteen commissioners that studied this issue first hand over three years with site visits, interviews, and careful evaluation of the issues identified in the report. Rollin provides a detailed (and, I will add, very accurate) description of the process, the findings and the recommendations of this commission. The report, unfortunately, had minimal if any legislative impact, though it did influence consumer attitudes and a demand for more animal welfare-

friendly products. I anticipate that this volume *A New Basis for Animal Welfare*, will further those trends.

Many writers have asked the question, ‘Do animals have a mind?’ Although Rollin presents arguments for and against that question, the concept of common sense as advanced in this book answers it best. They do. Thus, when doing things to, for, and with animals, it is important to both understand their *telos* and to use common sense.

In the concluding chapter, Rollin states, “I am convinced that one must establish a strong link between common sense, morality and animal ethics. I have attempted to do this by invoking Plato’s notion of recollection and Aristotle’s notion of *telos*, both of which, when properly understood, accord extremely well with the thinking of ordinary people....”

There are many thoughtful books on animal ethics and animal welfare, but only a few — very few — must-reads. *A New Basis for Animal Ethics: Telos and Common Sense* is among the must reads.

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### ***Animal Housing and Human-Animal Relations: Politics, Practices and Infrastructures***

Edited by K Bjørkdahl and T Druglitrø (2016). Published by Routledge, Milton Park, Abingdon OX14 4RN, UK. 216 pages Hardback (ISBN: 978-1-138-85411-1). Price £90.00.

The aim of this book is to present an historical account of very different housing systems for a wide variety of animals and hugely differing contexts (laboratories, farms, the pet industry and so on). The two editors have assembled an impressive array of expertise, from different fields of interest, to discuss the relationships between animal housing (and this is rather a restrictive definition in this case) and the variety of contexts and histories that surround (and surrounded) these types of structures. It makes for a fascinating, highly informative read; full of surprises and provocative interpretations and points of view. We go from the history of battery cages in Norway to the effort to habituate monkeys used for lab research to sociality; from an account of the aesthetic characteristics of dog display in shops to the history of Heini Hediger’s approach to animals’ display in Zurich zoo.

In their introductory chapter the editors stress an important point. When looking at animal housing, ie a cage in a zoo or research laboratory, it is overly simplistic to dismiss such scenarios as ‘bad’ or ‘immoral’. Often the scenario is far more complex requiring a finer analysis. In describing some of the more uncomfortable captive conditions for animals (single cages for monkeys,