

behaviour will find clear explanations of concepts, terminology, and how an understanding of animal behaviour can improve their conservation strategies. In turn, this book can also provide researchers and students of animal behaviour, ecology, and statistics with information on how their studies can be more explicitly incorporated into conservation plans.

References

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Environmental Ethics, Ecological Theology, and Natural Selection

BY LISA H. SIDERIS

viii + 311 pp., 23 × 15 × 1.8 cm, ISBN 0 231 12661 1 paperback, US\$ 24.50/GB£ 18.00, New York, USA: Columbia University Press, 2003

As a relative upstart sub-discipline within the larger and ancient field of philosophy, environmental ethics, both sacred and secular, has explicitly attempted to appeal to science as a source of information about the human and non-human world. For better or for worse, this exciting fusion of science and ethics has been the cornerstone of all reasonable approaches to environmental ethics.

In this monograph, Lisa Sideris assesses the relative successes and failures of some of the most recognized of these approaches. While she is particularly interested in a series of ecotheologians, along the way she appraises some of the more recognized animal welfare ethics as well as more holistic 'land ethic' approaches. Pointing out that 'ecotheologians . . . claim that they have grounded their ethics in religious teaching *as well as* scientific knowledge about the natural world (p. 3)', Sideris undertakes an extremely thorough and critical analysis of this claim. She dismisses nearly all such approaches (apart from those of James Gustafson and Holmes Rolston, III) as inadequately fulfilling their mission. Even though all of the ecotheologians that she examines profess to have 'taken natural science seriously in constructing theological ethics that pertain to nature (p. 4)', in the end Sideris persuasively argues that they fall far short when it comes to considering the current scientific theories of evolution and ecology. In fact, at the end of the book Sideris even goes so far as to suggest that 'from the perspective of science, ecotheologians, as well as some secular ethicists [referring to the animal welfare ethics of Peter Singer and Tom Reagan], borrow selectively from scientific data in order to bolster particular ethical claims (p. 264)'.

The book is quite accurate. The introduction, the set-up of environmental ethics, the review and critique of various ethical positions, and the summary of the main tenets of the scientific theories

she addresses are all first-rate. Moreover, in addition to being critical of various types of approaches it is also constructive. The end of the book contains the seeds of an important and potentially adequate environmental ethic. This is an ethic rooted in the most current readings of scientific theory, a thorough understanding of current environmental problems, and the ethical tradition of the seminal environmental ethic of Aldo Leopold, North America's father of conservation.

Readers of this journal should pay special attention to a book such as this. It is as clear a demonstration as exists of the import of scientific theorizing and the fusion between the culture of the sciences and that of the humanities. In general, if environmental ethics is attempting to help humans decide how they ought to treat the non-human world, then a description of what sort of thing the non-human world is becomes of paramount importance. As Sideris so cogently demonstrates, it is not enough to simply describe the world in scientific terms, just as it is not enough to simply suggest that humans ought to treat the non-human well, or lovingly, or with respect, or whatever. Unless humans can come to some sort of an understanding about the nature of the non-human world, prescriptions for action premised on love and respect are vacuous and unhelpful. Sideris demonstrates this confusion exceptionally well.

This attractive book is put together splendidly. While it is most certainly a piece of rigorous analytic philosophy, it is written in such a manner as to be accessible to those not thoroughly versed in technical philosophy and environmental ethics. It makes a good introduction to environmental ethics, the relationships between science and philosophy, and the current problems with eco-theological approaches to environmental ethics. Moreover, it is also a wonderful book for a group read and discussion, or for a graduate or upper-level undergraduate course in a variety of disciplines.

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The Trade in Wildlife. Regulation for Conservation

EDITED BY SARA OLDFIELD

xxii + 210 pp., 23.5 × 15 × 1.5 cm, ISBN 1 85383 954 X paperback, US\$ 29.95/GB£ 17.95, Stirling, VA, USA/London, UK: Earthscan Publications Limited, 2003

Conservationists have laboured under many assumptions about wildlife trade, namely that (1) it is detrimental to conservation; (2) it stimulates illegal trade; (3) regulation and enforcement are appropriate responses; and (4) that the Convention on International Trade in Endangered Species (CITES) is the best mechanism to reverse these effects. *The Trade in Wildlife* presents the results of a seminar conducted at Cambridge University in 2001 that effectively challenged and, in some cases, refuted these contentions.

The volume, comprising an introduction, 18 presented papers and a summary, provides a detailed discussion by a wide variety of knowledgeable commentators who present some unusual and occasionally startling views on the topic. The volume is organized into