

characteristics that distinguish play from other types of activity. For example, a commonly cited defining characteristic of play is its nonliteral quality, the fact that play embodies a suspension of reality or what is often referred to as its as-if nature. It is not obvious to me how rock climbing or bread baking involves a suspension of reality. It may be ultimately impossible to achieve consensus around one operational definition of play but the danger in not working towards one is that the concept becomes too general and therefore loses any real defining power.

I think the book would also have benefited from the inclusion of some references. I recognize that this book was written for a popular audience as opposed to an academic one, but I found myself wanting some bibliographical information, not to evaluate the credibility of Brown's arguments but to follow up on the interesting research he was discussing. It may be true that the book would be somewhat less readable if it were peppered with references but some list of resources and references would be helpful for the reader.

Stuart Brown has written a book that is wide ranging in its scope, thoughtful, and somewhat inspiring. What stands out for me, however, is the author's obvious passion. After reading the book, I came away with the strong sense that the writing of this book was not simply an academic exercise for the author or his jumping on some marketing bandwagon. Stuart Brown cares deeply about the value of play for both children and adults, and this book, an embodiment of this passion, provides strong support for others who believe that play is a necessary part of the human experience.

—David Kushner, *University of Cincinnati, Cincinnati, OH*

Wild Justice: the Moral Lives of Animals

Marc Bekoff and Jessica Pierce

Chicago, IL: University of Chicago Press, 2009. Illustrations, notes, bibliography, index. xv, 188 pp. \$26.00 cloth. ISBN: 9780226041612

The last several years have seen an enormous growth of interest in many aspects of animal cognitive and emotional capacities. Animals, it has been shown, can learn to solve problems by observing others, can experience complex emotions, and can communicate with others about resources and danger, sometimes deceptively. Dogs and parrots can understand the meaning of human words, and chimpanzees can solve memory-retrieval tasks at rates faster than most people. Nonetheless, those committed to an essential discontinuity between the human and nonhuman often point to the supposed lack of moral and ethical behavior among animals. Although many humans pay attention to our ethical responsibilities to other species, no one has much studied whether other species have moral and ethical codes that may operate in their lives and serve as evolutionary precursors to the purportedly advanced moral behavior of human beings.

On page 1 of *Wild Justice*, authors Marc Bekoff and Jessica Pierce make their position clear and chart the outline of the book: “. . . animals feel empathy for each other, treat one another fairly, cooperate towards common goals, and help each other out of trouble. We argue, in short, that animals have morality.” The key point here is that we need to judge the codes of conduct in other species on their terms, not on ours. We need to apply to the analysis all that we know and can learn about their normal behavior, their social organi-

zation, and their cognitive and perceptual abilities—and the ecological contexts in which they have evolved. We might call this tack a critical anthropomorphic or biocentric approach.

The book is well written and well organized. The introductory chapters delineate the strains of evidence that make consideration of morality and justice in the social lives of other species a worthwhile endeavor. The authors briefly introduce terminological, conceptual, methodological, and even philosophical material to orient the reader. The heart of the book follows in three chapters devoted to cooperation, empathy, and justice. Evidence supporting the authors' conclusions consists of a mixture of anecdotes and descriptions of key or illustrative experiments. While specialists familiar with the research areas will find some of the conclusions premature or wish for more details or critical evaluation, the pattern of results will likely convince most readers that here are fascinating and important phenomena that deserve further exploration. Going beyond cognitive ethology and comparative psychology, the authors even propose a new field: empathic ethology, which might well include the growing field of affective neuroscience.

The relevance of this book to readers interested in the study of play lies primarily in chapter 5, "Justice," subtitled "Honor and Fair Play among Beasts." Here are diverse data and even computer models supporting the role of social play in learning, practicing, and refining moral behavior. In short, play inculcates aspects of fairness and helps to teach social rules, reciprocity, and other aspects of social interaction. All this makes social living stable and enhances the fitness of groups or of the individuals living in them. Those studying

social play and games in children usually accept some or most of these functions of play. If more persuasion was needed, looking at animal social play in this way may help counter the perception among many who study human play that research on other species has little relevance. Readers will find an article based on this chapter in the Spring 2009 issue of the *American Journal of Play* (vol. 1, issue 4).

Although the book is short—less than two hundred pages—there is an extensive bibliography of about 240 items. But I had problems locating cited material in some cases, because numbered notes used in the text often refer to references found not in the bibliography but only in the notes. Sometimes a study discussed in the text is not noted nor included in the bibliography (e.g., "Swiss study" on page 21). There is also some redundancy in the writing. In addition, although the topic is obviously current, I wish its historical context was made clearer. Although Charles Darwin, Peter Kropotkin, and E. P. Evans are mentioned, other writers are also relevant. For example, Bekoff and Pierce could have discussed two authors who specifically set out to discover if the ten Judeo-Christian commandments applied to other species in books written sixty-five years apart: Ernest Thompson Seton's *The Natural History of the Ten Commandments* (1907) and Wolfgang Wickler's *The Biology of the Ten Commandments* (1972). How the early evolutionists, natural historians, and ethologists looked at animal codes of conduct might help illuminate progress made and issues still to be resolved. Also, in a short book, it may be inevitable that some phenomena are largely ignored. Parent-offspring interactions receive little attention here, cruelty is raised but quickly dismissed, and incest taboos in

various species are nowhere to be found, although they have been much discussed elsewhere. But these are minor problems in this fine book authored by an eminent ethologist and play researcher partnered with a philosopher concerned about animals and animal issues. For readers who want to put fairness and play into a larger ethological, evolutionary, and philosophical context, this book will be a fine and enjoyable read.

—Gordon M. Burghardt, *University of Tennessee, Knoxville, TN*

Work and Play: The Production and Consumption of Toys in Germany, 1870–1914

David D. Hamlin

Ann Arbor, MI: University of Michigan Press, 2007. Illustrations, references, bibliography, index. x, 286 pp. \$75.00 cloth. ISBN: 9780472115884

Toys, Consumption, and Middle-Class Childhood in Imperial Germany, 1871–1918

Bryan Ganaway

Oxford, England: Peter Lang, 2009. Illustrations, references, bibliography, index. xi, 287 pp. \$55.95 paper. ISBN: 9783039115488

If you believe the German toy industry's own hype, around the turn of the twentieth century it had cornered 60 percent of the world market and dominated its own domestic market. Even if you are skeptical about these particular numbers, it is certainly true that German toy makers were the most successful toy exporters in the world and profited more from foreign

consumers (above all in America and Britain) than from their compatriots. Given these sorts of connections, developments in Germany take on particular relevance for anyone interested in the changing nature of childhood and play in Europe and North America before World War I. Fortunately, we have in David Hamlin's and Bryan Ganaway's recent studies—both revised versions of their dissertations—good surveys of the development of the German toy industry and the cultural associations surrounding its products. Both use toys to illustrate the nexus of mass consumption, rising middle-class ideals, and changing notions of childhood that have been the focus of much recent research. Their works also implicitly suggest the value of a more holistic, transnational approach to the history of play and childhood.

Hamlin's work starts from a basic but profound premise: one cannot understand the rapid rise of Germany's toy industry in the later nineteenth and early twentieth centuries without understanding both the structural economic changes that accompanied the rise of mass production and the shifting cultural meanings of toys that accompanied the rise of mass consumption. He links the two developments (mass production and mass consumption) through a sophisticated framework centered on the arrival of "modernity" in Germany. In particular, he is interested in illustrating the establishment and consequences of the middle-class ideal of the autonomous individual, an "agent capable of rational action, self-definition, and moral reflection and . . . the object of continuous state and social pressure" (p. 8). This construction is crucially important for Hamlin's overall analysis, as he makes it the precondition for the changes he charts in both the economic and cultural spheres. Tensions in middle-