

As with so many other analyses of the animal rights movement, Munro's book makes no distinction between animal welfare, animal rights and animal liberation — they are all lumped together under the title “animal protection” or “the movement”. Although the history, philosophies, campaigns and sociology of the animal rights movement have been written about by many American and British authors, the novel aspect of this book is that the author is from outside those countries and cultures.

The book is divided into three parts, the first being a short history of the animal welfare and animal rights movements and a discussion of the positions taken by its philosophical architects. Although Munro presents the information quite nicely in fifty pages, the same subjects have been explored in much greater depth, and with the greater insight that more space permits, by several other writers over the last decade.

The second part of the book examines different styles of activism within the animal rights movement, another subject covered in some depth by other authors. Munro's unique contribution, the focus of one chapter and several short sections throughout the book, is to try to map the Australian animal rights movement onto this picture. He divides activism into two styles: first, (direct) activism, and second, advocacy, or activism “in the streets and in the suites”. He argues that advocacy dominates in the USA, and activism in the UK, with Australia striking a balance between activism and advocacy. I am not sure I would agree with his assessment of activism in the UK and the USA. I know relatively little about the animal rights movement in Australia, and I found the wealth of detail he presents to be very interesting. However, I came away unconvinced by his argument and wondering whether all the discussion about differences in style masked more obvious and simpler differences in size and effectiveness.

The final part of the book deals with both the organisation of various parts of “the movement” and some of their main issues, including animal experimentation, hunting, pets and performing animals. The selection of the campaigns and the aspects of the issues discussed are rather idiosyncratic and they are, obviously, considered from a very one-sided view. I found the analysis somewhat limited.

This book appears to be aimed at those sociologists and others who write about the animal protection movement from within it. I am sure that it will be well received by them. However, I think that it is unlikely to appeal to a wider audience.

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The Meat Business: Devouring a Hungry Planet

Edited by Geoff Tansey and Joyce D'Silva (1999). Earthscan Publications: London. Obtainable from the publishers, Earthscan Publications Ltd, 120 Pentonville Road, London N1 9JN, UK. 249 pp. Paperback (ISBN 1 85383 603 6); price £12.99. Hardback (ISBN 1 85383 623 0); price £35.00.

This book presents the edited proceedings of a conference convened by Compassion in World Farming (CIWF), which was then called *Agriculture for the New Millennium — Animal Welfare, Poverty and Globalisation*. These are three powerful and controversial themes. CIWF are to be congratulated, first on devising the structure of this conference, and then on persuading world authorities to argue each case from different points of view. Inevitably, the case against globalisation and industrialised agriculture has been given more time than the case for these things but both sides have been allowed to have their say. Thus, the title is catchy but rather misleading, as it implies an entirely one-sided argument.

The book is divided into six parts. Part one presents two very different perspectives on modern agriculture. José Lutzenberger and Melissa Halloway claim that modern systems are absurd — simply a redistribution of power from the peasant to big business, which has not increased efficiency and “destroys more food than it produces”. The counter argument from Dennis Avery is that intensive agriculture can produce more foods more efficiently from less land and thus conserve more land for humans and wildlife. These two arguments (which have been made before, many times) will, of course, satisfy or infuriate those whose minds are already made up one way or the other. The papers will, however, be of little use to anyone who has still an open mind (if any such person still exists) because neither side supports their case with hard evidence. This criticism of lack of evidence applies to much of the book. Most of the chapters are simply transcripts of addresses that will have been rousing at the time and within the room; however, reading is a more reflective process where persuasion requires a greater ratio of reason to emotion.

Part two, “Whose Path to Follow”, develops the theme of ethical alternatives to modern industrialised agriculture. Here again, many of the arguments are laudable but have been penned at a comfortable distance from the realities of world food production. The exception is “Future Agriculture: Giant or Gentle?” written by Christine Townend on the basis of her personal experience in India. This chapter is focussed, angry, and very good.

Part three addresses farm animal welfare and is probably the most satisfying section of the book. This is because animal welfare problems are inherently more clear-cut than problems of world trade. Mark Watts and Philip Lymbery (and, in part six, Peter Stevenson) critically examine the nature and possible resolution of farm animal welfare problems within the European Union. Maneka Gandhi presents a graphic and authoritative account of welfare problems associated with factory farming in India.

Parts five and six return to the global issues of agriculture in the new millennium, genetic engineering, opportunities for organic agriculture, “Working towards a vegetarian future”, and, of course (and quite rightly), the conflict between humane values and free world trade. Here again, CIWF has invited views from both sides: successive chapters are entitled “Penalising the Poor: GATT, WTO and the Developing World” (another splendidly angry Indian contribution from Vandana Shiva), and “Sustainable Agriculture’s Friend and Foe, the WTO”. Nearly all these chapters will provoke concern, and should provoke thought, in anyone who cares about these things (and everyone *should* care about these things). However, once again I found myself beset by doubts — “It really isn’t like that” — and queries — “But what about...?” This is not really a criticism. I value the book for what it is — a passionate and provocative assault on conventional values in agriculture. Note that I do not use the expression “conventional wisdom”. Nevertheless, I repeat what I have written many times before: passion is essential to highlight a problem, but solutions require a cooler head.

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