

on three principal targets: those who hunt wild animals for pleasure or trophies; those who treat wild and domestic animals as economic units, renewable resources to be slaughtered for food or fur or other physical by-products, from tusks to horns to oils; and those writers who justify these practices by arguing that the emotional terror and physical pain of individual animals is a meaningless consideration. These writers assert that, because there is no proof that animals function at an emotional level above that of instinct, they are not sentient. Their pain, therefore, is not as significant as human pain in the moral scheme and should not deter us from using animals to fulfill the roles they have played since time immemorial in the feeding and clothing of humans.

It is to challenging this latter group, the apologists for what he considers patently immoral practices, that Scully devotes a good deal of *Dominion*, and it is here that the average reader — not steeped in the intellectual justifications offered by the opposing viewpoints — may occasionally become a bit lost and confused. But, overall, Scully lays out the positions well before he takes them on, and even here his unstuffy, colloquial style carries the day.

He is at his most readable, however, when he narrates three experiences that illustrate his new paradigm for our approach to the natural world. He observes meetings of Safari Club International (SCI), an elite and politically powerful hunters' group; and of the International Whaling Commission (IWC), a multinational group charged with regulating whaling practices. He also visits a factory farm in North Carolina where hogs are raised for slaughter. In relating these experiences, he gives the reader concrete examples of the practices he criticizes.

Scully attended the 27th annual convention of SCI in Las Vegas in 1999. The organization counts among its 32,000 members some of the wealthiest and most politically powerful people in America. It enjoys a tax-exempt status and has gross annual revenues of \$13.2 million. It wields influence on Capitol Hill, as was evident to Scully from the concessions its lobbyists obtained for exotic hunting

practices, so that its members could bag trophy animals from remote wildernesses. SCI was able to garner national celebrities for its speakers' podium, a further indication of its prestige among the powerful. Few in attendance at the convention escaped his scorn, from retired General Norman Schwarzkopf and former President Bush, two of the speakers brought in by this heavyweight group, to Bo Derek, whom Scully portrays as a bit bewildered and out of place.

He describes the SCI members as hunters who pay dearly for the privilege of scouring the world for opportunities to kill big game animals, including many whose numbers are diminishing to the point of being threatened with extinction. Often, for the less affluent members of SCI, these venues are wild game ranches in the states, where the animals are farmed for the purpose of providing a shooting opportunity for a hefty price. Scully leaves no doubts about his disdain for this group: "This is what sport hunting looks like in modern America. Your typical trophy hunter today is hunting captive animals, and for all the skill and manhood it requires he might as well do his stalking in a zoo. Indeed, many of the 'exotic livestock,' as they're now termed in the industry, actually come from zoos."

In July 2000, Scully attended the annual meeting of the IWC, an organization charged with regulating whaling practices but with limited enforcement powers. In Scully's view, the commission is not inclined to do much regulating in the first place, and its annual meetings are little more than an exercise in bureaucratic obfuscation. Its efforts at reform and its investigations into infractions of IWC "rules" move at a glacially slow pace and do little to interfere with the activities of the most aggressive whaling nations. In 1986 the IWC enacted strict whaling quotas that amounted to a ban on whaling, but through loopholes in the ban Japan and Norway kill about a thousand whales a year. To the nations for which whaling is an important economic activity, whales are a form of "renewable resource," and whaling is supportable as a "lethal sustainable use" of that stock. To Scul-

ly, the mass killing of these magnificent animals over the centuries is one of mankind's greatest sins.

Scully believes the IWC shows an excessive sensitivity to the so-called cultural values of nations that claim that killing and eating whales is important to their heritage. He is particularly intolerant of the Japanese government's justification for its continued whaling, where the practice is defended because of the integral part whale meat plays in Japanese tradition. He disputes this claim by citing a recent poll that found that 60 percent of the Japanese had never eaten whale meat, while a scant 1 percent eat it regularly, and only 11 percent of the country expressed support for the whaling industry. He claims Japan's guise for circumventing the whaling restrictions was to create an Institute for Cetacean Research and to conduct "lethal scientific research" programs that allow the killing of whales so that parts of the whale could be studied. And what happens to the rest of the whale? A study found that the meat ends up being sold for human consumption. "The government denies this, but we do know that all of the 'by-products' from these scientific expeditions go straight from ecosystem to eatery, the flesh of minke fetching tens of millions in sales to the stores and restaurants of Osaka and Tokyo, where it is served as steak or in *miso* soup or as bits dipped in soy sauce."

In the end, the proponents of whaling survived the IWC meeting and continue their practices, and Scully is left with little good to say about them. He introduces us to one of their number, Eugene Lapointe, whose curriculum vitae includes a stint as "general secretary of the Convention on International Trade in Endangered Species (CITES), where he turned the organization into a brisk ivory concession, campaigning against legal and trade protections for elephants, easing the sale of hundreds of tons of tusks to Asian carving and 'aphrodisiac' industries, and actually accepting donations to CITES ... from the ivory traders themselves. ..." Animal-welfare people view Lapointe "as a sort of Professor

**REVIEWS** continued on page 50