

activism will not bring about a solution to the global environmental crisis. This requires action at the level of the state, which implies that the left has to understand and come to terms with not only the capital-labour relation in their own society but with the state itself as a repository of political power in effecting social and environmental change.

At the very least the book places activism at the centre of the agenda of analysis and politics. Despite several deficits at the level of leftist analysis and politics the book will likely stimulate further debate on the way forward. For this reason also the book is worth a critical reading.

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Robert Hunter, *The Greenpeace to Amchitka* (Vancouver: Arsenal Pulp Press, 2004).

The Greenpeace to Amchitka, written as a series of journal entries by recently-deceased Canadian environmentalist and author Robert Hunter, offers readers a first-hand account of the voyage that marked the entry of Greenpeace onto the stage of global environmental politics. In September of 1971, a handful of activists boarded the *Phyllis Cormack*, an eighty-foot fishing boat temporarily renamed the *Greenpeace* for the boat's journey from Vancouver to Amchitka, a small island in the Aleutians off the coast of Alaska where the US government was conducting a series of nuclear tests. Greenpeace's precursor, the Don't Make a Wave Committee, had conceived of the idea of establishing "a floating picket line" in the wake of large-scale protests against the last nuclear test at Amchitka in 1969 (167). Although the voyage of the *Greenpeace* successfully drew media attention to the issue of nuclear testing, due to a number of factors—news that the test had been delayed, difficulties encountered with U.S. customs regulations, and conflicts within the group on board about whether they meant actually to get in the way of the test or simply to elicit public support for their anti-nuclear cause—the *Greenpeace* never reached Amchitka, and the boat's crew arrived back in Vancouver a week before the bomb was detonated. Hunter, who would go on to become co-founder and first president of Greenpeace, admits that he wrote the majority of what resulted in this book with the conviction that the trip had been a failure: it had not stopped the test. But in the portion of his tale written in 2004, he states that in fact "the trip was a success beyond anybody's wildest dreams ... [T]he legacy of the voyage itself is not just a bunch of guys in a fishing boat, but the Greenpeace the entire world has come to love and hate" (236-7).

While the trip may have been a success (the nuclear program at Amchitka was cancelled shortly after the voyage of the *Greenpeace*), Hunter's account of the journey is not. He states that he originally wrote the story while "in terrible

shape,” sitting alone in the recently-docked *Phyllis Cormack*, stressed out and in pain, popping painkillers, gulping beer and chain-smoking as he wrote (19). It shows. Although the 200-page stream of consciousness that he typed as a single paragraph while on board the *Phyllis Cormack* has been cleaned up significantly since Jack McClelland rejected the manuscript over 30 years ago, it is likely that the fame of its author rather than the quality of the writing led Arsenal Pulp Press to publish Hunter’s story. Hunter’s writing, with its extended *Lord of the Rings* metaphors and constant references to drug trips (“the trip had become a recurring hallucination” [19]; “our own trip is making LSD look like an aspirin” [162]), is at times painful to read. We get, for instance, “We are like Bilbo Baggins and the dwarves attempting to get to the lair of Smaug. No—more like the Fellowship of the Ring – the ring of Power, which for us is the closed-circle ecology symbol—and we are on our way to the dread dark land of Mordor” (31).

At other times, his text is more than a little troubling. He supports Aboriginal rights, yet depicts Native individuals and culture in stereotypical and demeaning ways. In his description of a stop the *Greenpeace* made at the Aleut village on Akutan Island, for example, he notes that while “the young guys in the village hate whites with a passion,” the “beautiful young women... seem extremely friendly.” Unfortunately, he continues, “the Aleuts are penned in here like animals” with little to do “but sit around and drink, which they do with a vengeance” (97-8). Hunter also seems untroubled by what he calls the “machismo-oriented” character of the *Greenpeace* voyage (18). Although he recalls it being a “sore point” that the *Greenpeace* crew included only men, particularly given that a woman, Marie Bohlen, had thought of the idea of the floating protest in the first place and women had worked for months preparing for the trip (17), he appears to have no qualms about sharing particularly “machismo-oriented” details about the voyage. For example, readers learn that on a hike beyond the Aleut village undertaken by several *Greenpeace* crew members, Hunter finds himself “starting to get a hard-on” and wanting “to sink [his] poor tender prick into this mushy vagina-like stewpot of Earth” (103). He appears to have held off, contenting himself instead by gathering the other crew members together so that they might “lie at crazy angles, gently probing the tender green flesh” of the earth, looking at insects and coming to the realisation that “all life is interwoven ... And, man, can you dig it?” (104-5).

The Greenpeace to Amchitka does have some redeeming qualities. Hunter’s explanations of the dangers of the sea as gleaned from *Greenpeace* captain John Cormack and fisherfolk encountered along the journey are fascinating and offer a sense of the risks undertaken by the inexperienced *Greenpeace* crew members in order to fight for a cause they believed in deeply. Descriptions of the political climate in which the *Greenpeace* voyage took place—Hunter and company had the support of Aboriginal leaders, the Prime Minister of Canada, and even crew members of the U.S. Coast Guard ship whose captain charged Captain Cormack with customs violations—are also interesting and document an important historical

moment. Photographs by Robert Keziere that appear throughout the text make strikingly apparent the forces, natural and military both, working against the *Greenpeace*. In spite of these strengths, however, we are not convinced that *The Greenpeace to Amchitka* is a tale worth telling, although it may serve as a perhaps necessary counter to the often romanticised story told about the origins of Greenpeace. While this trip is commonly credited with beginning the modern-day environmental movement, Hunter's account indicates that, in another way, it *was* just a bunch of guys in a fishing boat.

The Greenpeace to Amchitka clearly fits into a larger genre of journalistic and hagiographic accounts of Greenpeace, and historians interested in Greenpeace may well want to skip Hunter's book and turn instead to works by Stephen Dale, Grant Jordan, Dieter Rucht, Paul Wapner and Frank Zelko.

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Brian Luke, *Brutal: Manhood and the Exploitation of Manhood* (Urbana, IL: University of Illinois Press, 2007).

Brian Luke's *Brutal: Manhood and the Exploitation of Manhood* is a fascinating look at how, through history, men have exploited animals as a way of distinguishing themselves from, and giving them power over, women. Luke's basic premise is that when men kill or hurt animals, the implicit threat is that they could be killing and hurting women instead. In this way, he connects the exploitation of animals with the exploitation of women.

Luke rejects the notion that dominating animals is essential to human nature. Instead he argues that this domination has been socially tolerated because proponents of the animal exploitation industries have tied it to "manhood". Luke's work builds on Carol Adams' famous works *The Sexual Politics of Meat* and *The Pornography of Meat*, which show how both slaughtered animals and women are turned into objects to be consumed by men. Luke focuses on other forms of animal exploitation, such as animal sacrifice, modern vivisection, and sport hunting. He suggests that these forms of animal exploitation function to affirm male authority—and female subjugation—in western society. Luke argues that animal exploitation is essential to specific constructions of masculinity.

Brutal makes bold claims about the symbolic links between animal abuse and patriarchy. For example, Luke claims that animal sacrifice originated as a way of establishing paternity by compensating for men's inability to gestate and suckle. He suggests that men practiced animal sacrifice so that they "could claim credit for the continued existence of human life" by appeasing the divine powers (128). He also suggests that sacrifice gave men authority by giving them the means to either punish or save the community, or by choosing to sacrifice either a human or