

# FEMINISTS FOR ANIMAL RIGHTS NEWSLETTER

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## **THE CONFERENCE ON "ANIMALS : THEIR SOULS AND OURS" --A MIXED BLESSING**

The conference on "Animals: Their Souls and Ours," organized by the Jungian Institute on December 1-2, might be described as a mixed blessing. The entertaining and superbly enacted stories told by Joy Timpanelli, although mostly anthropocentric, were a reminder of how prominently animals have (and continue to) figure in our minds and imaginations. The other speakers, Gary Snyder and James Hillman, also made a number of interesting points on this theme. In the end, however, what was not said was, perhaps, as significant as what was said.

According to Hillman, we need to view animals aesthetically, i.e., without utilitarian motive. According to Hillman, ego psychology has set out to own animals. "If you see a fox in a forest you do not think you own it," he argued and, yet, "if you see a fox in your dreams you say that you 'had' a fox in your dream." Hillman maintains that "this is a mammoth hubris of ego psychology. Rather than owning the image of the animal and then attempting to see what aspect of ourselves it represents we need, instead, to see animals as their own creations, not as ours. What we need in respect to animals is to "look into each other's eyes."

Gary Snyder echoed a similar theme when he suggested that animals will instruct us when we are "empty and available." He suggested that the biosphere is a dance, it is music. It works much better than we realize. When we see only wild and untamed nature there is, in fact, order. Noticeably absent from these and other important speculations was any mention of factory-farm or laboratory animals (or any domesticated animals at all). The audience was left to wonder how one might

view such animals as their "own creations," or how we should relate to them at all.

The failure to consider domestic animals is typical of many who are concerned with the general topic of animals and nature. Animals and nature are often somehow thought to exclude factory-farm or laboratory animals. Just as domestic workers (i.e., housewives) are not considered to be part of the marketplace economy so, too, are domesticated animals seen as outside ecology or the marketplace of nature. This unfortunate division has been a major shortcoming of the ecology movement in general.

Only in the last half hour of the two-day conference were these subjects at last broached and then in only a cursory way. Hillman made clear his feelings on vegetarianism. According to Hillman, who (incredibly) harkens back with approval to the days when animals were sacrificed in ritual slaughter, vegetarianism, which does not partake of such ritual, "misses something"!

While I wholeheartedly concur with Hillman that we need a nonutilitarian, aesthetic approach to animals (and all of life), I disagree as to what such an approach entails. I do not, for example, feel that the raising of animals and their consumption as food is an "aesthetic" approach to animals. Nor do I endorse in any way the earlier ritual sacrifice of animals, possibly the first symbolic use of animals to have ever occurred. Neither of these activities can be seen as necessary for human survival (as distinct from various species of animals who do require meat). Since Hillman is critical of a utilitarian attitude toward

## WOMEN WORKING FOR ANIMALS

One of the major purposes of F.A.R. has been (and continues to be) raising the consciousness of the feminist movement around the issue of animal liberation. Although many of us in F.A.R. have undergone our moments of despair and frustration, we have received so many signs of encouragement within the last couple of years that even the most cynical of us cannot fail to be heartened. In particular, we have been encouraged to learn of the growth of a number of feminist groups throughout the world whose stated purpose includes working for the liberation of animals. Many of these groups, furthermore, directly address the connections between the oppression of women and that of animals. The following gives a brief description of these groups. Anyone who knows of any others, please let us know and we will add them to our list.

We were delighted to learn recently of the existence of a group in Australia entitled, no less than, FEMINISTS FOR ANIMAL RIGHTS! F.A.R. wrote to us that they have been very active in raising the consciousness of the animal rights movement around the issue of feminism. They have also been active on a number of other fronts including the establishment of a regular radio show dealing with animal rights. They seemed as delighted to learn of their U.S. counterpart as we were to learn of them. Their address is F.A.R., P.O. Box 36, Thornbury 3071, Victoria, Australia.

WOMEN'S ECOLOGY GROUP, as its title implies, is concerned with the broader issue of ecology. In their words, "It is impossible to understand the present human predicament and mass animal suffering (vivisection and factory farming, etc.) without realizing that it is the systematic crushing of the Feminine Principle by patriarchal power that has resulted in the present imbalance of human affairs and brought about the damaged ecology of the Earth and seas--all of which has reached a crisis point." Since the worldwide split between the ecology and animal rights movement is a major shortcoming of both movements, it is encouraging to see a group that is bridging this gap (while also bridging the gap between the

mainstream movements and feminism). W.E.G. has published six newsletters to date. For more information write to: W.E.G., 47 Rosenthal Road, Catford, London, S.E. 6.

WORLD WOMEN FOR ANIMAL RIGHTS is a vegetarian, feminist network of collectives and individuals working to bring about a developing moral philosophy regarding animal rights within feminism. They will have available shortly a list of articles written by women on animal rights. A slide packet on animal and women oppression is also available now. Connie Salamone, the founder of this group, has been active around the issues of feminism and animal rights for a number of years. For more information write to: Connie Salamone, 616 6th St., Brooklyn, NY 11215.

We have also recently learned of the existence of a group in Canada by the name of FEMINISTS FOR ANIMAL WELFARE. We were informed that it is the only feminist group in Canada working for animals. At this time we have no further details on this group. For more information write: Feminists for Animal Welfare, 10A-915 Corydon Ave., Winnipeg, Manitoba, Canada R3M 0W9.

The BLOODROOT COLLECTIVE has been in existence since 1977. They are a group of women who collectively own and run a vegetarian restaurant and feminist bookstore in Bridgeport, Connecticut. They have published two books of recipes: The Political Palate and The Second Seasonal Political Palate: A Feminist Vegetarian Cookbook. Although the recipes in their books and menus are not all vegan (i.e., containing no dairy or eggs or other animal "products"), their second book, The Second Seasonal Political Palate, has made encouraging moves in that direction (they have also eliminated serving fish in their second book). The Second Seasonal Political Palate also gives an excellent perspective on a wide variety of topics including the exploitation of animals and the land, eating disorders, food allergies and the meaning of working collectively for women. They write that "Our relationship to the earth and her creatures is the same relationship we must have with each other as sisters:

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## EXPLORING THE SPECIES IN SCIENCE FICTION

With its astronomical spawn of aliens, androids, mutants, sentient plants and other nonhumans, the science fiction genre has the right atmosphere for exploring animal issues with a suitable dosage of sensitivity. The following is a selection of stories that may interest animal rights campaigners. Mount an expedition to your favorite used bookstore and seek these out!

LeGuin, Ursula K., The Compass Rose. This book is a collection of stories and contains three of great interest. One, "Mazes," follows the last thoughts of an intelligent animal doomed to a life of behavioral experiments. The "Wife's Tale" is about an incident of lycanthropy seen in a wholly different light and "The Athour of the Acacia Seeds" is an amusing work about animal linguistics written in the form of an academic journal.

Kotzwinkle, William, Doctor Rat. This book attacks vivisection tooth and claw and also addresses other animal abuse. Seen through the eyes of Doctor Rat, an insane, motorbrained survivor and supporter (he is insane) of animal research. Highly recommended.

Coney, Michael S. "The Summer Sweet, The Winter Wild," in Interfaces, by Ursula K. LeGuin and Virginia Kidd. A disturbing short story set in Arctic Canada in post-holocaust years about a herd of caribou mutated with extrasensory powers including the power to force predators, including humans, to feel their agony.

Norton, Andre, Catseye. This book is about the equal friendship shared between a boy, a kinkajou, two cats and two foxes who look out for each other in an unsure future. Some of Norton's stories contain nonhuman animal/human animal relationships.

Foster, Alan Dean, Cachalot. A book dedicated to Cousteau and Greenpeace. Something is destroying the humans' floating towns on Seaworld, a permanent cetacean refuge, and humans and cetaceans team up and literally get to the bottom of the mystery.

Erin, David, Startide Rising. A book recently awarded the Hugo and Nebula.

Having crash landed on an uncharted water-world, a Terran exploration crew made up of dolphins, humans and a chimpanzee fight for survival.

St. Clair, Margaret, The Dolphins of Altair. A pioneer book championing dolphins detailing how three telepathically summoned humans save dolphins from more abuse employing methods that make Paul Watson look conservative.

Stapleton, Olaf, Sirius. An early book about a physiologist's experimental creation, i.e., Sirius, a dog with the brain capacity of a human who is misunderstood by humans but who also cannot really run with the wolves.

O'Brien, Robert C., Mrs. Frisby and the Rats of Nimh. Winner of the Newberry Award for children's books. Superintelligent, self-liberated laboratory rats aid a field mouse being plagued by pesky farmers. Book from which the film, The Secret of Nimh, originated.

Emshwiller, Carol, "Pelt" (in Judith Merrill's SF The Best of the Best). A short bittersweet story about an interplanetary fur hunter and his duty-bound dog who is telepathically enjoined by the hunted, furred inhabitants to break free.

Disch, Thomas M., "The Birds" (in Disch's book, Getting into Death and Other Stories). A bleak story about two ducks forced to contend with humanity's legacy of pollution, DDT and SSTs.

Key, Alexander, The Forgotten Door. A child's book about a lost amnesiac boy from another dimension befriended and abetted by a rural family. His telepathic communication with animals and attitudes towards them are noteworthy.

Wilhelm, Kate, The Clewiston Test. In this book pharmacologists infect each other with doubt and suspicion when a researcher starts questioning herself and acting unpredictably along with her research animals who are acting the same from her test drug.

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## BOOK REVIEW

The Case for Animal Rights. By Tom Regan, Berkeley. University of California Press. \$24.95.

In his introduction, Tom Regan says that we must acquiesce to the charges of those who criticize animal rights activists as sentimental and emotional ". . . by making a concerted effort not to indulge our emotions or parade our sentiments" and by taking a "reasoned approach."

In actuality, both reason and the emotions are valid and, ideally, neither should be emphasized to the exclusion of the other. In this writer's belief, however, it is the dominance of a disembodied reason at the expense of and separated from other ways of knowing and being that has contributed greatly to the atrocities that are being committed against animals.

The mode that has been suppressed can be encapsulated in the word *anima*, Jung's term for the feminine. Animal and *anima* have the same root in a word meaning soul. The emotions, feelings, the heart, the feminine, the psyche, animals, all have been ascribed to the world of *anima* and downgraded within patriarchal society.

Mr. Regan regards animals as moral patients, like children and the retarded, whose inherent value is equal to that of moral agents.

Following from this, Mr. Regan believes that we have a moral imperative to be vegetarians. The entire institutions of animal experimentation, commercial animal agriculture, commercial and sport trapping and hunting must come to an end. Mr. Regan equates these institutions with slavery and the former practices of child labor and exploitation. They must be totally abolished, not compromised with.

I hope that Mr. Regan's book, however I may differ with the exclusiveness of his approach, will have a far reaching effect. One of the ways in which laws and lives can be influenced is through the thought of philosophers. I believe

they will be mostly influenced for the good in this case.

--Joan Newman

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## UPDATE

F.A.R. has kept herself busy since our last newsletter. Back in November we distributed literature at a "Feminism and Animal Rights" panel discussion at U.C. Berkeley. F.A.R. sponsored a successful Thanksgiving vegan potluck. We were represented at the San Francisco Fund for Animals Christmas fundraising and fun-raising party and some of our literature was given out in Florida at a Lesbian Empowerment Conference by a long-distance member. Our outreach efforts for newly interested local participants brought some exciting life to our regular meetings. Recently, F.A.R. members appeared on KQED, our local PBS TV, Channel 9, as volunteers to help increase their membership while giving valuable exposure to local animal rights groups.

The American Philosophical Association held its annual conference in San Francisco this March and F.A.R. members attended two of the workshops. One workshop speaker attempted to justify the killing of the infant baboon to save Baby Fae's life, arguing that humans had a richer mental life (it is arguments such as these that convince me of the poverty of the human mind).

One of our founding group participants, Marti Kheel, has been extremely active in the academic arena. She recently made two public speaking engagements at the University of California at Berkeley in a class on Women in Nature and in the Biomedical Ethics class. She has written several pieces, one entitled "The Liberation of Nature: A Circular Affair," which will be published in the summer issue of Environmental Ethics. A second article, "An/Aesthetics: The Re-Presentation of Women and Animals,"

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will be out shortly in the spring issue of Between the Species. (Environmental Ethics is available for \$6, single issue, \$18, a year's subscription. Address: Environmental Ethics, Department of Philosophy, University of Georgia, Athens, GA, 30602. Between the Species is available for \$3, single issue, \$12, a year's subscription. Address: Between the Species, Schweitzer Center, San Francisco Bay Institute, P.O. Box 254, Berkeley, CA, 94701. Copies of these articles will also be included in our information packet as they become available). This spring quarter, Marti is also instructing a course on Women in Nature at Antioch West, San Francisco.

Another member, Ellen Lynch, has been busily investigating the needless dissection of frogs in a physiology lab course at Life Chiropractic College West located in San Lorenzo, CA. Lab instructor Ronald Quinta finds it necessary for the students to study the theory of action potentials by using the sciatic nerve of frogs. In fact, he is so in favor of research on live animals that he is trying to persuade the school's administration to build animal "care" facilities and to expand the use of animals there. One noteworthy scientist told Ellen that this particular procedure was first used in the 1600's and has been done millions, if not billions, of times. There are many alternatives to this archaic experiment such as EKG's on humans, electromyographies and the reading of a voltameter to determine the charge from a moving muscle. Since these can be done without pain on humans, it makes sense for a chiropractic college to utilize these more reliable, truly extrapolatable methods of investigation. The students who refused to dissect presented papers in place of slaughtering the frogs, and those students who were intimidated into performing the experiment, later said that they had learned nothing.

Ellen has been in contact with many scientific professionals and has spearheaded a letter-writing campaign to the college president in

protest. In addition, this campaign will include petitions for the students and the public, possible demonstrations, contacting the National Chiropractic Association to encourage them to promote "good science" (use humans to study humans), and letters to the editor. The frogs could use your help. If able, please write to, President Dr. Clum, c/o Life Chiropractic College West, 2005 Bia Barrett, San Lorenzo, CA.

F.A.R. has been brainstorming to come up with a strategy aimed at eliminating vivisection in schools. If you have any information, ideas, or past experiences with experiments on animals in classes at any level, please write to us.

April events in the Bay Area include a demonstration for World Day for Laboratory Animals at the U.C. Davis Primate Center on April 24, a demonstration in Palo Alto sponsored by the Syntex/Stanford Coalition and a panel discussion on animal rights at the Whole Life Expo in San Francisco.

Looking further ahead, we will be showing our slideshow, "Feminism and Animal Liberation," at Mama Bears in Berkeley on June 12, 1985. Come join us! Speaking of slideshows, we are continually looking for ideas to improve on ours. We will graciously accept any photos, cards, advertisements, slides, etc., that you may have of women being depicted as or portrayed in association with animals as well as any relevant news clippings or other resources you may come across.

--Laura Huffman

## **LETTER TO THE EDITOR**

Dear F.A.R.,

I thought your readers would like to know that a seminar on the religious perspectives towards animal rights took place at the San Francisco SPCA in August, 1985. The feminist/mystic perspective was included. For a transcript, write to: Ken White, Director of Education, SPCA, San Francisco, CA 94103

Joan Newman

## CONFERENCE ON ANIMALS: (Continued)

animals, it is curious that he recommends the ritual sacrifice of animals which is clearly utilitarian in its symbolic intent (the animals in ritual sacrifice were (and are) sacrificed for a supposed human benefit).

Women, like animals, have been viewed throughout history as symbols. Both have been seen as "the other." Simone de Beauvoir, in The Second Sex, has argued that women represent to men their own fear of death. Philip Diolo, in The Errant Ark, argues that animals have played this same role as well. Others, such as Susan Griffin, have argued that women represent to men the knowledge of their own eros (eros meaning not just sexual feelings but the deep-felt sensations that link us to all of life). Whatever they do represent, it is clear that women and animals have been and continue to be viewed and used symbolically by men.

Interestingly, this Jungian conference did not touch on this association of women and animals. Although a member of the audience pressed them to elaborate on the association of the word "anima" with the feminine principle, the speakers had nothing to say on this point. The word "animal," in fact, derives from the Latin word "anima," the feminine form of the word. Its meaning is "breath of air," hence, "breath of life," hence, "soul." Its masculine equivalent, "animus," means "the thinking principle opposed to both 'corpus,' body and 'anima,' soul." In the split of "animus" from "anima," the male principle from the female, we can thus see mirrored the philosophical and religious split upon which western culture is built (i.e., the split between mind and body). But although our patriarchal forefathers sought to give up only the world of "matter" (a word derived from the same root as "mother"), in giving up "anima" to women and animals, they unwittingly gave up their souls as well.

While Hillman, Snyder and Timpanelli are all to be commended for emphasizing the symbolic importance of animals in our minds and imaginations, they do both us

and the animals a disservice by neglecting to consider the plight of domesticated animals as well. The symbolization of these animals as "matter" (more specifically as machines) is an integral part of our mental imagery and, as unpleasant as it is to examine, it needs to be addressed. According to Hillman we need to respect animals in the original sense of the word, i.e., "look again." I would concur. I suggest, however, that we respect all animals and that includes the domesticated ones as well. This, in fact, is the heart of anima liberation.

--Marti Kheel

## WOMEN WORKING FOR ANIMALS (continued)

when we hurt the earth we hurt each other; when we create with the earth we create with each other."

The Second Seasonal Political Palate can be ordered from either Sanguinaria Publishing for \$10.95 plus \$1 postage and handling (82 cents for Connecticut residents), or from F.A.R. for the same price. The address of Sanguinaria Publishing is 85 Ferris St., Bridgeport, CT 06605.

And, of course, there is F.A.R. U.S.A.! In the past our activities have been limited to education, both on the connections between feminism and animal rights and the issue of animal abuse more generally. As our active membership grows, however, we are beginning to take on more specific campaigns (see "Update" for some of our latest activities, particularly concerning dissection of animals within schools).

--Marti Kheel

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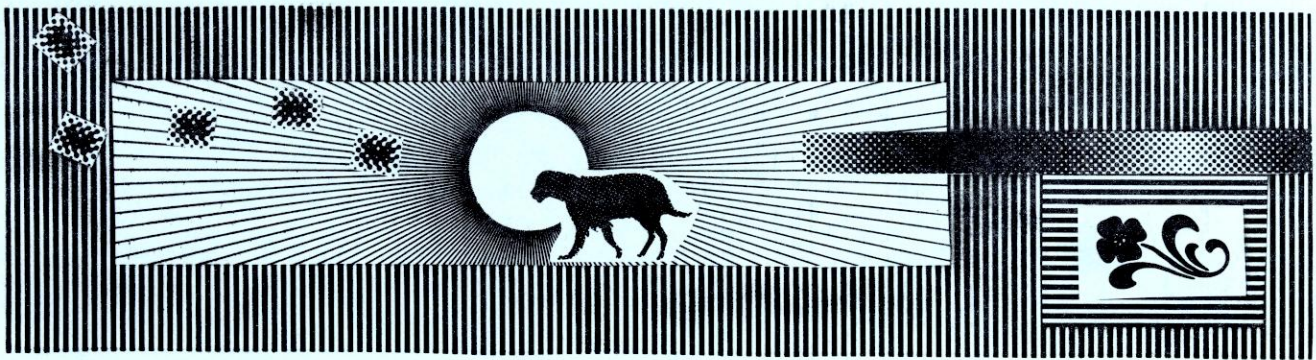
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