

FEMINISTS FOR ANIMAL RIGHTS NEWSLETTER

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THE MONKEY BUSINESS IN AIDS RESEARCH

While the subject of AIDS gets increasing coverage, the focus of attention is usually on the human suffering and death involved with the disease. Less well known is the fact that large numbers of animals, mostly primates, have also suffered and died. These non-human animals are viewed merely as research tools.

AIDS is an epidemic. The biomedical establishment has always used the anxiety that exists during an epidemic to develop and market medical products. The animals used in research are the victims of this system. Over the last four years millions of dollars have been spent in attempts to find an "appropriate" animal "model" for studying AIDS.

Cats were originally touted as the perfect model for AIDS research because of their susceptibility to Feline Leukemia. Then the use of Chimpanzees (an endangered species) became popular. In fact a Chimpanzee has so far been the only animal to be successfully infected with the HTLV 3 virus factor believed to be a cause of AIDS. Owl Monkeys and Macaques have also been used for experiments and now the African Green Monkey is being imported from Africa.

Researchers have jumped on the findings that a high percentage (30%) of primates in laboratories have been dying of earlier "unexplained" causes that they have now

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SPEAKING THE UNSPEAKABLE:

SEXISM IN THE ANIMAL RIGHTS MOVEMENT

A man phones me on behalf of a noted animal rights organization requesting items for a garage sale. In listing possible items for donation, he mentions "magazines, such as Playboy, Penthouse, etc." When I reproach him for promoting sexist literature, he questions my concern for animals. An animal rights group composed of mostly women organizes a rally. The media arrive and mysteriously end up interviewing a man who was not a part of the group and who had only just begun work in the animal rights movement. In writing to a male activist friend, I mention, in passing, my interest in doing an article on sexism in the animal rights movement. He writes back that he thinks it would be fine to do an article about "feminism and

animal rights" with an aside to sexism in the movement. Articles concerning "in-fighting," I am told, are frowned upon by many activists (read men) who feel that it is divisive to the movement. These are not isolated incidents, but, rather, everyday occurrences for many women involved in the animal rights movement. But what is this movement that, we are told, must be protected at all costs? And whose movement is it?

The animal rights movement is an outgrowth of the animal welfare movement, a movement that was spear-headed by women who were outraged by the violence and brutality directed at animals. Although limited in

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WILD CAT DILEMMA...HELP!

The enormous problem of unwanted wild cats has recently come to the attention of FAR members Laura Huffman and myself. A few months ago Laura became concerned, and then alarmed about the great number of starving, wild cats living on and around the grounds of the school where she works. It was impossible to guess how many cats there were since they were unapproachable--terrified by humans. The only sure source of food for these cats was the daily hand-outs from the school custodian who saw himself as the caretaker of the cats. But his handouts were far from enough and he was also announcing his plans to retire soon. Besides being hungry, these cats had never received medical attention or been spayed or neutered. There were people at the school who said they were alarmed by the growing cat population and wanted to see "somebody" do "something" about it.

No one seemed to have constructive ideas of how to deal with the problem. Laura had some ideas and decided to try to get moral, financial and physical support for trapping the cats individually in "wild cat traps." The adults would then be taken to a sympathetic veterinary clinic in Oakland which offered a break in prices for the project: the cats would be spayed or neutered and then released back into the area from where they came. If the adults were tame, perhaps homes could be found for them. The kittens would be taken home temporarily and later placed in permanent homes. Laura got a lot of encouragement but very little help; a couple of donations and offers for homes for two kittens. I later joined in after Laura began the project. After releasing several cats as planned, we began to wonder about how much good it was doing to return the adults to the same environment where their chances of survival were questionable. There were sick cats trapped too, a further indication of the overall poor situation.

The animal shelters, public and private, either will not accept wild cats for adoption or will take them and euthanize them automatically. The odds of taming an

adult wild cat are poor and only then with a tremendous amount of time and patience. As for the kittens, there are few people who will take a hissing, hiding kitten but at least there is more hope for them to be tamed and adopted out. It is sad that their wildness is a liability to them.

We began getting calls from all over Oakland about hungry wild cats and no doubt we have heard about only a small fraction of the problem. Between the two of us we have dealt with a little over a hundred cats at this writing. We feel good about finding homes for hungry kittens with formerly bleak futures.

But what about the adults spayed or neutered and released back into a situation that offered them little hope for survival? We could only rest assured that they were not reproducing. What about the weakest ones? We were advised by the veterinarian that certain cats appeared anemic and might be infected with Feline Leukemia, so we decided to euthanize those cats. Some people we talked to said we should never euthanize any of the cats and in general should not interfere; that we should let nature determine who dies, according to the survival of the fittest theory. But we felt we were dealing with a situation that was unnatural to begin with. These cats are not a result of the evolutionary process. Rather, we human beings have bred (and overbred) these animals for thousands of years to be our dependents. Now we have turned millions of them loose and abandoned them. Whether these animals are our companions or wild at this point, I believe we have the responsibility to ensure basic rights for them, the same basic rights ascribed to human beings--i.e., to have enough to eat and to have medical attention.

I am happy to see the issue of "pet abandonment" finally making its way into the Animal Rights Liberation Movement where it indeed belongs (please see Animal's Agenda, May 1985). The mistreatment of these domestic animals is

UPDATE



FAR has kept fairly busy since our last newsletter. We tabled at The Spring Mobilization for Peace and Justice in San Francisco, an event which covered a wide range of interests. The following week we distributed literature and merchandise at the Syntex/Stanford Animal Rights Coalition in Palo Alto. Several members attended a talk by Professor Bernard Rollin (author of Animal Rights and Human Morality) of Colorado State University at Stanford in early June; afterward, interested persons met to plan strategies and network from all over the Bay Area. On June 12, FAR presented its slideshow "The Re-Presentation of Women and Animals" at Mama Bears, a women-owned and run coffee house in Oakland. The audience was both well informed and receptive. We tabled at both the East Bay and the San Francisco Lesbian/Gay Freedom Day Celebrations and received \$131 in SF! July took us to Sacramento for a hot day at the PETA sponsored "Critters and Causes" rally.

We are nearing the end of our work on becoming incorporated in order to achieve tax exempt status, and as you may have noticed on your newsletter, we now have a bulk mailing permit to save extra dollars.

Since we are a small group it is not always easy for us to meet our deadlines. Because this issue is coming out late we decided to make it a double issue. As a small group, we easily feel the absence of any member. One of our most dedicated members (Laura Huffman) has begun law

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representative of our attitude towards all animals. As is the case with women they are objects to be enjoyed and then discarded at will.

Laura and I will continue our efforts although probably on a minimized scale due to outside commitments

There is no large scale program of this

school and will not be able to work with FAR right now. We wish her well although we will miss her a lot. FAR is always in need of women who would like to work with our group. Please join us if you have the time or if not you can express your support with a donation.

For several years FAR has sponsored its own vegan thanksgiving. This year, for a change, we thought we would join with other animal rights groups to co-sponsor this event. We feel that it is important to show our solidarity with other animal rights groups that have goals in common with us. Anyone interested in attending should contact us for details.

We were pleased to learn that one of the weekly Sunday morning "haggles" conducted at Mama Bears was devoted to the subject of the plight of animals in our society today. Tina Frisco, who conducted the haggle, made a moving plea for us to question our speciesism in our daily lives. We feel honored that, at Paula Gun Allen's suggestion to donate the weekly collection of money (\$51.30) to an animal rights organization of Tina's choice, that Tina selected F.A.R.! Many thanks to both of them.

A few people have complained that they did not receive our last issue or received it very late. If you did not receive our last issue (Spring, vol. 1, no. 4) and were on our mailing list please let us know so we can register our complaint to the post office.

sort that we know of, but we have heard of other individuals taking on the rescue of these wild and unwanted cats, and we find support and relief in knowing this. We will do what we can for now and are hoping for some sort of funding.

If anyone has any ideas on this subject or wants to talk about it, please call me at 533-4189 or 658-1535.

--Ellen Lynch

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their political analysis and scope of concern (many concerned themselves only with their domestic counterparts--companion animals), their compassion and outrage were the generating force for the animal rights movement as we know it today.

With the publication of Peter Singer's Animal Liberation, the animal rights movement took a new turn. According to Singer, animal rights has nothing to do with compassion but is, rather, a matter of "rights" and "justice." Loftily grounding itself in "logic" and "rationality," the new animal rights movement censured the earlier calls for compassion as politically incorrect.

Clearly, this new analysis of animal rights produced strategic gains. Living, as we do, in a society that values reason over emotion, logic over compassion, it is little wonder that a movement embracing these values would attain more widespread acceptance. In particular, the new movement gained in appeal to the many men who had felt uncomfortable with the earlier references to compassion. While the increasing interest of men in the animal rights movement is to be applauded, some of the consequences of men's influx into the movement are not.

As has been the case in countless other movements (most notably, the peace movement) men have moved in only to take over. Although a number of important organizations are run by women (Society for Animal Rights, United Action for Animals and the Animal Welfare Institute) most of the large animal rights organizations are run by men. The division of labor within the larger movement also tends to follow sex-stereo-typed lines. Thus, the spokespersons, theoreticians and writers in the animal rights movement are overwhelmingly male (of 15 courses taught on animal liberation, only 3 are taught by women), whereas most of the less skilled, "nuts and bolts" work is done by women.

But, we are told, "this is a movement for animals, not women." "Selfish quibbling" only shows that we do not "have the animals' best interests in mind." This is not the first time that a movement has

instructed women to neglect their own concerns. This has, in fact, been a tendency in every political movement in which men and women have worked together.

The dominance of men within the animal rights movement is regrettable not only because they have taken over women's leadership positions, but also because of the overwhelming acceptance of male values within the movement. Thus, most organizations are run in a traditionally male, hierarchical fashion. A small, elite group makes all the major decisions which the rank and file obediently carry out. "Stars" or "heros" are periodically produced who then become official spokespersons for the movement. Ready-made celebrities are preferred, however, with television and movie stars called upon freely to "lend credibility to the movement."

A typical animal rights conference clearly exemplifies these hierarchical tendencies. The "heros" are instructed to speak to, and presumably enlighten, the rank and file. The fact that their speeches could have just as easily been read in a newsletter seems to go unnoticed. Although everyone knows that the most productive part of any conference occurs after hours in informal discussions, only a small portion of time is ever officially allocated to dialogue and discussion. This is the most obvious and productive activity for animal rights activists to engage in when gathered from all parts of the country.

At the heart of the women's movement is an opposition to all forms of hierarchy and oppression. Thus, women have developed different ways of running organizations, holding conferences, etc. Consensus is the preferred way of decision-making for many feminists, in contrast to either decisions made by elites or by majority rule. In consensus decision-making everyone's opinion is of equal importance; decisions must be made collectively with the consent of the entire group.

Feminists have also devised creative, non-hierarchical ways of gathering and demonstrating. The Women's Pentagon Action of 1980 is one such example. No celebrities

BOOK REVIEWS

The Mother Machine. By Gena Corea, New York. Harper and Row. 1985. Test-Tube Women. Edited by Rita Arditti, Renate Klein and Shelley Minden, Boston. Pandora Press. 1984.

The technician opened the cage of two baby monkeys in an effort to show Gena Corea how dangerous such animals could be. "The adult monkeys watching from their separate cages screamed. The babies ran to the back of the cage, still clinging together as they fled. The technician pretended to reach for them. Screeches filled the room. The adults rattled the bars of their cages. 'If they had been out of their cages, they'd have attacked me. They all protect babies.'" "I have often thought of that scene," Corea continues in her article "Egg-Snatchers" in Test-Tube Women. Sitting at my type-writer night after night, I see my writing on the new reproductive technologies as a scream of warning to other women."

Gena Corea's writing is not alone in being conceived as a scream of warning. All of the contributing writers to Test-Tube Women are, in their own way, projecting the same warning call as well. One of the more welcome aspects of these writings is their recognition of the connections between the exploitation of animals and that of women.

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existed at this event. Workshops were held where women were able to learn from each other, not just a select few; rituals were enacted such as the weaving of yarn across one of the main entrances to the Pentagon. Rituals have become an increasingly significant part of women's political actions. They represent, for many women, a much longed for fusion of political action and spiritual nurturance. The creation of non-hierarchical structures within an inherently hierarchical society is not an easy task. Those who choose to reflect such hierarchy in their organizations clearly have an easier time. Unfortunately, many people are more accustomed to being told what to do than taking the time to formulate their own ideas (this is especially true for women, who have been told all their lives what

As Gena Corea points out, in Western society both women and animals are viewed as aspects of nature to be manipulated and controlled. This control has reached new heights of sophistication in the new reproductive technology. Even the act of birth--an act once viewed as uniquely female--is now no longer women's alone. Hospitals and doctors (not mothers) are now said to "produce" children.

The new reproductive technology has given birth to yet another arena in which men compete with one another for the greatest amount of control. As Corea points out, the talk of the "reproductive technology race" is more than a little reminiscent of the language used for the arms race, with hospitals and countries competing with one another to achieve the greatest control over life. The new reproductive technology includes such activities as "removing eggs from women's bodies, fertilizing eggs in laboratories with sperm, and returning fertilized eggs back to women's bodies, experimenting on human eggs, freezing and thawing eggs, and manipulating the contents of eggs."

As pointed out in both The Mother Machine and Test-Tube Women, none of the aforementioned techniques would exist if they had not been developed and tested on animals first. Female farm animals have

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to do by men). One can either bemoan this situation and accept it or one can struggle to overcome it. If we take the former strategy, we must also acknowledge our own role in the continuation of male, hierarchical forms of organization. When, on the other hand, we struggle against all forms of hierarchy, we not only help to build a stronger movement for the liberation of animals, but we also help to build a better world for human beings as well.

How then can women combat dominance and hierarchy in the animal rights movement? Pointing out sexism when it occurs, encouraging non-hierarchical forms of organization and activities and otherwise educating men are all valid and important steps for

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been the first and favored targets for the new developments in the reproductive technology. The major motive behind this use has been to breed the greatest quantity of genetically "superior stock." As one researcher quoted in The Mother Machine elaborates, "True genetic value is the ability to transmit desirable traits, such as meat or milk production, to offspring since . . . cattle are intrinsically worth only the meat or milk they produce." Artificial insemination which has, for some time, been a standard technique used on factory farm animals is now being replaced by "super-ovulation." With super-ovulation, the embryos of "genetically" superior animals are implanted into "inferior" animals who are used as breeders. With this method, a single farm animal can produce at least four times as many offspring as normal.

The same psychology that has transformed cows and other animals into genetic material has reduced women to this status as well. As Julie Murphy points out in her chapter on "Egg-Farming and Women's Future" in Test-Tube Women, "egg-farming" began in the 1920s when scientists developed methods for successfully removing eggs from rabbits. Now, as she states, "Women are regarded as commodities with vital products to harvest: eggs."

As Murphy points out, the language used by the scientists reflects their underlying intent. Thus, as she states, "patriarchal scientists engaged in egg 'recovery' debate the 'best' size of a harvest, the best conditions for harvesting and the 'best' women to be farmed. The egg farmers' central concern is the quantity and quality of the harvest itself, and not the life situations of the women

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those who wish to remain in the mainstream movement. Still another option that some women have chosen is to form "women only" organizations such as we have done. Separate women's organizations are not a new phenomenon. They have existed for many years in the peace movement, currently finding expression in such organizations as the women's peace camps in England, Italy and Seneca Falls, New York.

The choice to organize as "women only" has several advantages. Combatting sexism takes time and energy, both of which might be spent in more productive ways. When freed of the male presence, women are better able to generate and release their own collective energies in creative, non-hierarchical ways. An additional benefit of an all women's organization is that in the absence of men, women can more easily arrive at and develop an understanding of patriarchy's key role in the oppression of women, animals and all of nature.

Currently, the mainstream animal rights movement makes no mention of this crucial connection. A distinct women's organiza-



tion that is not afraid to identify patriarchy as the root cause of animals' oppression can also more easily address itself to the women's movement. A close, feminist friend of mine once confessed that she could not, in good conscience, ask any of her feminist friends to join the animal rights movement as presently constituted. This situation is particularly regrettable since the women's movement probably represents the single greatest potential for the animal rights movement today. An all women's organization provides an important means for tapping this potential.

There are those that charge that such a "women only" organization is divisive to the movement. What they fail to see is that the movement is already divided. To organize as "women only" does not imply that such organizations will refuse to make coalitions with other groups that include men. Building coalitions is crucial for the animal rights movement as a whole. It does mean, however, that when this occurs, the autonomy of the women's group must be maintained.

who are farmed." In a similar vein, Corea, in The Mother Machine quotes one researcher who, when asked where he got the human eggs he used in his experiments, replied, "Most of them I just poached."

In the chapter of Test-Tube Women entitled "Egg Snatchers," Corea goes on to point out that, "Men procure women for a pimp's stable. They procure animals for a researcher's lab. They pick up women--often runaway teen-agers--at train and bus stations. They get dogs at the pound." Later Corea describes her own awakening to the nature of animal abuse: "As I researched, animals slowly became visible to me. In the neighborhood, I looked at animals with new eyes. . . . I saw, for the first time, that animals were living, sentient beings. And they were used, as women are used."

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Whatever method we choose to combat sexism in the movement it is crucial that we do so. Sexism in the movement harms not only women; by stifling creativity and collective energy sexism harms the movement itself and thus the animals it seeks to serve. A movement that tells us that feminist concerns are unimportant or secondary is a movement that fights against one group's oppression by contributing to that of another. Furthermore, a movement that is afraid to criticize or be criticized is a movement that ensures its own stagnation. Only when we realize that all the liberation movements are integrally connected; that we cannot combat dominance and hierarchy in our dealings with animals while promoting it in our own ranks; that we cannot work towards liberation without identifying the cause of oppression; that we cannot change society unless we are willing to change ourselves; only then will we have created a viable political movement capable of changing the lives of animals, humans and all living things.

--Marti Kheel

POETRY

The Hunter and His Beloved

She reproached her lover,
"Why do you hunt?"
"Because I love it," he said.
"Not just the killing . . .
Nature speaks to me--
tawny fields, sun on leaves,
the silence of the forest,
the smell of loam. I love it!"

"Must you kill to have it?"

He looked away.
"How can I make you see?" he said.
"I pick up a deer trail . . .
The tracks are large and deep.
A buck . . . a big one
with a rack like a tree.
I know it.
It's my brain against his
my strength against his
my will against his.
He knows it too
because he moves faster.
He's picked up my scent.
We go all day. He strings me out . . .
cross . . . double-cross . . .
a wily bastard.
Up on the mountain
I finally spot him.
I raise my gun . . .
He sees me . . .
And in the moment I fire
I love him. God, how I love him!"

He grasped her hands.
"Don't you see? Don't you see?"
In his eyes, brown and earth-soft,
she saw the slender, pointed track
of her own face.

Marilou Awiakta (aka Bonham Thompson) is the author of "Abiding Appalachia: Where Mountain and Atom Meet" and "Rising Fawn and the Fire Mystery" (both St. Luke's Press).

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THANKSGIVING ... ?

Thanksgiving has become one of those reflex holidays that is celebrated without any thought for why or how we do so. Ironically, there is evidence that this day celebrates not the peaceful coming together of the settlers with the Native Americans, but a massacre of Native American women, men, and children by the settlers.

It is not surprising, then, that this day is commemorated by the massive slaughter of innocent animals. Most people give little, if any, thought to this matter and prefer to ignore the facts. The facts are that on the average factory farm (where most farm animals are raised) poultry are crammed into cages that are so small that they cannot even spread their wings; that these animals, driven to insanity, routinely have their beaks cut off since they peck at each others eyes, causing damage to the agribusiness; that they are continually pumped full of antibiotics and growth stimulants; that they live their brief lives in darkness, only seeing the light of day when they are shipped off to be slaughtered.

People may ignore these facts, but if they do so they must acknowledge their lack of concern for suffering and killing. It is a known fact that human beings can live and live well without meat. Turkeys (and for that matter all other animals that are consumed in our society) are born with as much desire to experience and enjoy life as we are. Knowing these things, how can anyone feel joyous about a holiday that celebrates life through death?

If we feel the need to give thanks on this day, let us not deceive ourselves that all have reason to do so. And in our effort to celebrate our gratitude, why not affirm life rather than destroy it?

This year FAR will be joining the East Bay Veg. Soc., the Schweitzer Center, and the Animal Rights Connection in sponsoring a vegetarian dinner on Nov.28 in north Berkeley. For information, contact Marti at 482-2555.

Sometimes I wish I were a
Road Kill
A dead animal on the pavement.
Pain permanently etched on my
Face
A nagging reminder to All
Of the true meaning of
"Progress."

Lisa Winch

Meat:

Flesh, Flesh...

Dead cows, dead pigs, dead ducks,
dead lambs, dead turkeys...

Beef

Pork

Venison

Spare Ribs...

Who can spare them?

The terminology masks the reality

Flesh, dead flesh

"Why won't you eat your steak, honey?"

Because it's a dead cow!"

"Don't talk about it at the dinner table!"

Beef

Pork

Venison

Veal

Who can think like this...?

Spare ribs...

...

Who can spare them?

Lisa Winch

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Because the new reproductive technology is, like all medicine, a means of social control, its use has tended to reinforce class and racial divisions. Thus, white, middle or upper class women are selected to have their eggs reproduced, while women of color and white working class women are relegated to the role of "surrogate" mothers. Thus, the new reproductive technology is merely a more socially acceptable expression of the racist and classist prejudices that characterized the earlier eugenics movement and that are endemic to our society at large.

The Mother Machine also includes a brief history of "The Goddess and the Cow" in which Western society's attitudes toward the cow are traced back to ancient times when cows were worshipped as divinities. Although glossing over the fact that at least in some times and places such worship entailed animal sacrifice, Corea is to be commended for drawing some analogies between the earlier worship of women and animals and their subsequent subjugation under patriarchy.

In The Mother Machine, Corea goes beyond mere description of the new practices to an analysis of the motive force behind their use. She argues that the new reproductive technology is the culmination of men's centuries old alienation from the act of reproduction. It is their attempt to wrest from women our unique experience of the continuity of life. As such, the "Reproductive technologists now aim to bring forth life through 'art', rather than nature and enable a man to be not only the father but also the mother of a child." Robyn Rowland echoes a similar idea when she states in her essay on "Reproductive Techniques" in Test-Tube Women that, "It is that life force in women that men have always sought to control. . . ." And "Now with the possibilities offered by technology they are storming the last bastion and taking control of conception, foetal development, and birth."

In her essay in Test-Tube Women entitled "Feminist Ethics, Ecology and Vision," Janice Raymond points out that "Just as we recognize the necessity for an ecological perspective on the physical environment of nature, that is, the ecosystem, so we must employ the same environmental standards to what I would call the female ecosystem." Corea concludes in a similar vein in The Mother Machine that, "The challenge for those of us concerned about bio-technology is to bring about another change of consciousness by clearly articulating values we want to uphold and by demonstrating how the technologies impair the well-being of women . . . And of animals too. We need to crystallize the notion that animals have a value in and of themselves, that, for example, cattle are not 'intrinsically worth only the meat or milk they produce,' but have a value beyond their usefulness to us.

Note: Those who wish to help work towards a halt to the trends in the new technology can write to The Feminist International Network on the New Reproductive Technologies. FINNRET is an international organization created in 1984 to monitor and assess the new technology and its implications and to bring together members to pool information etc. The U.S. contact is: Janice Raymond, Women's Studies, University of Massachusetts, Amherst, MA 01003. For Australian, European and British contacts please write to us. Perhaps we can help to ensure that their platform includes a concern for animals in addition to that of women.

-- Marti Kheel



AIDS from front page



found to be immune-deficiency related. They are saying they have found a "Monkey AIDS" or "Simian AIDS." The fact is there has always been a high rate of death among primates in laboratory conditions. These animals are under stress just by being in captivity in laboratories, with their most basic rights and needs disregarded.

Researchers are using the findings that HTLV3 has been transmitted to a chimpanzee in a laboratory to demand millions of dollars to increase monkey research. But none of the monkeys studied so far have had Karposi's Sarcoma (very common in advanced stages of AIDS) or CMV virus which has been found in 100% of AIDS patients. Few of the monkeys studied have shown the patterns of imbalance between two types of cells in the immune system which is characteristic of AIDS.

The clinical non-invasive research with AIDS (though poorly funded) is what has consistently yielded the valuable knowledge about this disease--i.e., working with blood and tissue samples taken from actual AIDS patients, laboratory tests, previous research on the immune system and studying the whole human organism involved. Some key findings from clinical research have shown that Cytomegalovirus (CMV), a low grade herpes virus that we hear little about, is present in 100% of AIDS patients. It often shows up in the tumors of Karposi's Sarcoma victims. The presence of CMV has been increasing over the last ten years in sexually active urban gay men. CMV itself is not fatal but there is shamefully little information available to the public about it and the tests to detect it aren't readily available.

Although our main opposition to animal experimentation is a moral one (i.e., we do not think we have the right to treat other living beings as objects to be manipulated for our supposed benefit) I think it is important for people to realize that most of the findings derived from research on animals cannot be applied to human beings.

The spectre of disease can be frightening. In a society that prides itself on control of nature, the thought that there are minute particles (i.e., viruses and germs) that will not obey our command can be a source of great distress. The scientific community can be readily roused to battle against such unknown forces of nature. It is far more interesting for the medical world to conquer a disease than to try to understand why it arose to begin with. It is part of the war-fare model of medicine that is so much a part of the Western world. But you cannot "conquer" a disease any more than you can conquer death. Most diseases simply come and go, with scientists having very little or no understanding as to why. Even polio was on its way out when Salk discovered the polio vaccine and took credit for conquering this disease.

This is not a plea to sit back and do nothing while men and women are dying from AIDS. It is a plea to examine the type of research that is being done to see whether it really is of value. I would submit that subjecting other living beings to the disease you are trying to cure is not the answer. Epidemiological studies and clinical tests of people who have AIDS is. Far more money needs to be put into prevention than cure as well.

F.A.R. is beginning a campaign to pressure the groups that are seeking funding for AIDS research to set guidelines for the type of research that they want to see done. It is not enough to raise money and hand it over to the medical community with the naive hope that such money will bring about a cure. We need to demand that the money being used to help one group of living beings will not be used to exploit another. We must ensure that the money is spent in ways that will genuinely help the people who are in need of help. With the money being spent as it currently is we will know a great deal about immune deficiency in laboratory monkeys but very little about the people who have AIDS.

--Ellen Lynch and Marti Kheel

FOR SALE!!

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 North Berkeley Station
 Berkeley, CA 94709

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- Animal Liberation, Peter Singer. \$ 3.95
- Animal Factories, Jim Mason and Peter Singer. \$ 7.95
- Cat Scratching Post. Custom-made with real wood and fully carpeted. Any Size. To order call Ellen at (415) 533-4189. From \$15
- Rubber Stamp. "No More Torture/Stop Animal Experimentation." (lower right) \$ 3.50

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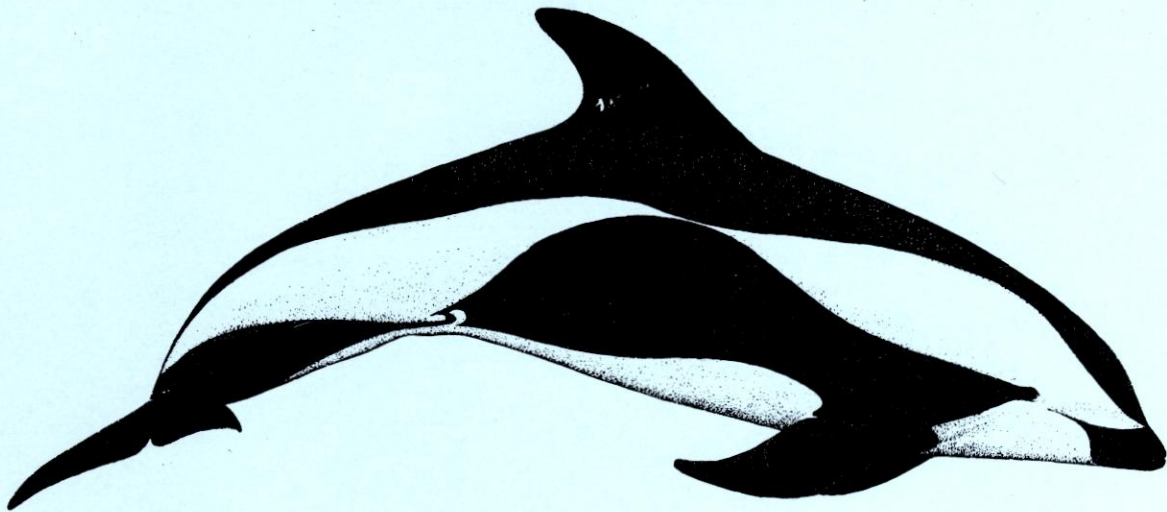
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