

FEMINISTS FOR ANIMAL RIGHTS NEWSLETTER

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GOOD HOUSEKEEPING, BAD ETHICS

On March 12, I went on a tour of the Stanford University Animal Research Facility along with four other women who were members of other animal rights groups. Thomas Hamm, D.V.M., the facility director, offers a tour to any interested groups. According to Dr. Hamm, most of the people who have taken the tour have been animal rights people.

Stanford recently occupied its new twelve million dollar underground ARF, and is proud of it. Dr. Hamm said that he decided to give the tour to show everyone what Stanford is doing in animal research and that they have nothing to hide. He added that he may discontinue the tour because it is "disruptive" and that people

leave "telling lies about what they have seen."

Dr. Hamm took advantage of the tour to give his derogatory and condescending opinions of the Animal Rights/Liberation Movement. He was very cheerful and enthusiastic about what Stanford is doing, and cynical and paranoid about what we are doing. To quote him from several interactions: "the core of the animal rights movement doesn't care about animals.... you people are anti-science--you're trying to stop us from finding a cure for cancer....We are close to a cure for diabetes." (This "cure" consists of pancreas transplants which are now being practiced on dogs.) "You people transfer your emo-

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FROM HEALING HERBS TO DEADLY DRUGS: WESTERN MEDICINE'S WAR AGAINST THE NATURAL WORLD

Most of us conceive of alternative healing as a deviation from the norm. We forget all too easily that modern, Western medicine is a relatively recent historical phenomenon and that most of what is now called "alternative" healing has been practiced for thousands of years throughout most parts of the world. At the heart of this deviation lies a dramatic change in attitudes towards the natural world. The transformation from the earlier use of healing herbs to the modern use of drugs clearly illustrates this changed world-view. Part of this changeover entailed a drastically new view of animals and of the role that they were expected to play in helping humans to attain health. But before we can understand the contrast between these two world views, we must delve

into the history of the modern world-view which lies in the origins of the patriarchal mind.

The Western, patriarchal mind has been forged upon the belief in the inherent duality of the world. Thus, it perceives mind and matter, reason and nature, male and female as unalterably opposed. These ideas were formalized in Ancient Greek philosophy. According to Plato, nature or matter (viewed as female) was separate from and inferior to the mind or the soul (viewed as male). The mind, according to this world-view, must rule over the world of matter. Such ideas contrast sharply with the earlier views found in matriarchal societies where all of nature was viewed as divine. In such societies, na-

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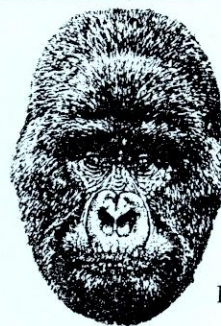
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Digit

Dian Fossey

--In Remembrance

On December 26, 1985, Dr. Dian Fossey was murdered in her hut in Rwanda, Zaire. Dr. Fossey had lived in the African rain-forests for nineteen years studying the rare mountain gorilla. There are less than 250 mountain gorillas left due to intensive poaching by natives. Their heads, hands and other parts are sought after by tourists and collectors. Dian slowly befriended the gorillas by imitating their behavior, and they allowed her to come to their family gatherings and eventually to live amongst them. She wrote Gorillas in the Mist in 1983, the most in-depth account available of the life and activities of these sensitive, gentle gorillas. Dr. Fossey said that aggression is almost nonexistent among these gorillas. She warned people that unless drastic measures were taken, these gorillas would become extinct by the end of the century. She herself took drastic measures to save the gorillas, measures which in all probability led to her murder. For nineteen years she confronted poachers and whenever possible captured and turned them over to the police--who did very little. Single-handedly, and later with the help of a small staff, she hunted out gorilla traps and did whatever it took to stop the poaching. She also knew that poaching was the result of the ignorance and impoverishment of native people who were working for those with money, usually foreigners.

The natives of Rwanda called Dian Fossey "Nyiramachabelli," which means "The lady who lives in the forest without a man." She was buried alongside Digit, a gorilla she had befriended, in a cemetery she created for gorillas who had been killed by poachers. Her work will be continued by at least one of her research assistants, Wayne McGuire, through the Digit Fund, established by Dian Fossey for gorilla research and protection. Contributions to this fund in Dian's memory may be sent to the Fund c/o Rane Randolph, Treasurer, P.O. Box 25, Ithaca, NY 14851.

Groups You May Want To Support

1. NANAV National Association of Nurses Against Vivisection
P.O. Box 42110, Washington, DC 20015-0110. In their own words:
"NANAVs goals are: 1) to inform the public and members of the nursing, medical, and ancillary professions about the enormous suffering of millions of animals used in research; 2) to promote discussion of the ethical issues involved in animal experimentation; 3) to promote a more effective allocation of our limited health resources by emphasizing wellness and the prevention of illness, including the promotion of a vegetarian diet; 4) to challenge the myth that the use of animals in medical research is "necessary"; and 5) to promote the use of sophisticated and sensible nonanimal research methods.
2. DAARE Disabled Against Animal Research and Exploitation, 1836 Carroll Ave., St. Paul, MN 55104 (612) 646-3513. Established by a disabled woman.
3. AFAAR American Fund for the Alternatives to Animal Research, 175 West 12 St., New York, NY 10011 (212) 989-8073. This group is comprised of researchers opposed to the use of animals in experimentation. They fund research projects which do not use animals. They also publish articles and leaflets and loan educational films.

UPDATE



F.A.R. has busied herself for the most part since the last newsletter with fundraising events, tabling and our nationwide correspondence. As you might recall, we made a plea for donations in the last F.A.R. issue as the production of that issue nearly took all of our savings. Your responses have been great, and we hope you continue to give us support.

F.A.R. co-sponsored and attended a Thanksgiving potluck in November. The vegetarian cuisine was great, but the nicest part about such an event is being in a roomful of people who are vegetarians and who share some sort of concern for animals. F.A.R. had a table at the event, distributed some literature and sold a cookbook or two.

F.A.R. was also represented at the anti-fur demonstration in front of Nieman-Marcus in San Francisco on December 15. The turnout was very good and there was quite a bit of media coverage as well. More recently, F.A.R. had a booth at the Ashby Flea Market in Berkeley. Two of our members ran the booth and proceeds amounted to \$108. We have also received a couple of donations from performers at Mama Bears in Oakland. Both Karen Ripley and Tina Frisco donated money raised in their performances. Both contributions were greatly appreciated. F.A.R. was also recently represented on a tour of an animal research laboratory at Stanford University (see article in this newsletter).

Our slide show ("The Re-Presentation of Women and Animals") has also been making the rounds recently. Marti showed this slide show to a receptive class taught by Sally Gearhart on "The Rhetoric of Animal Liberation." F.A.R. was also invited to the 17th annual Conference on Women and the Law held in Chicago where Marti presented the F.A.R. slide show in a panel workshop on animal rights. It was the first time that the Conference on Women and the Law had a workshop on the subject of animal rights, and we consider it something of a breakthrough for both the ani-

mal rights and the women's movements. In addition, Marti was able to show the slide show in the cultural room and to incorporate the subject of animal rights into a second workshop on alternative healing (see article in this newsletter for an abridged version of this presentation). All in all, the response that she received was extremely encouraging. Could it be that at long last the women's movement is finally forging the connecting link between feminism and animal rights?

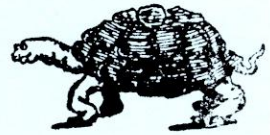
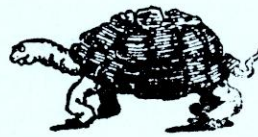
On April 24 F.A.R. members participated in an action at U.C. Berkeley in which 23 people were arrested as part of the largest nationwide act of civil disobedience against the use of laboratory animals. F.A.R. will continue to work with the April 24 Coalition to keep the pressure on U.C. Berkeley in an effort to expose their abuse of laboratory animals and to ultimately phase out all animal research.

We had so many compliments about the expanded size of the last F.A.R. newsletter that we have decided to increase it even more! Other changes include the addition of a new item for sale! We now have in stock beautifully designed T-shirts (see order form). The design was graciously provided by Australian Feminists for Animal Rights. Many thanks to our sisters.

Be a Part of Our Newsletter

FAR welcomes contributions to our newsletter! We'd like to include your ideas and concerns about animal rights and feminism, and your responses to the newsletter. If you would like to submit articles or poetry for our consideration that would be great too! Drop us a line and let us know what you're thinking; we won't print anything without your permission, and even if you don't want your correspondence printed we love hearing from you.

THE DOLE-BROWN BILL. HOORAY?



In December 1985, the long-awaited Dole-Brown Bill was finally passed and signed into law to become part of the Animal Welfare Act. This amendment was purported to redress shortcomings of the original Animal Welfare Act. The language suggesting the use of alternatives to animal experimentation whenever possible is stronger than that found in the original act. A central computer information center is supposed to be established to offer researchers information on alternatives to animal experimentation as well as information on experiments previously performed to limit repetition. The law also requires that at every research institution an animal care committee be established, consisting of not less than three people, one of whom must be unaffiliated with the institution and one of whom must be a veterinarian. Unfortunately, if a member of the animal care committee divulges any information whatsoever to anyone outside of the committee, he or she is automatically fined between one thousand and ten thousand dollars and risks suspension from the committee. The bill also mandates that extra red tape is required if a researcher is to perform experiments "involving pain greater than an injection." The researcher must fill out a special form with the NIH and must be granted permission from their institution's animal care committee before carrying out any painful procedures.

Although the passage of this bill is somewhat encouraging it remains to be seen whether any of these new research guidelines will actually be implemented and enforced. There is good reason to be doubtful considering the USDA's record-to-date of enforcing the Animal Welfare Act. This year, once again, the money allocated to the USDA for enforcement of the AWA (which is considerably less than last year) is threatened under Reagan's budget. The enforcement depends entirely on the USDA district offices around the country receiving their allocations to keep the inspectors employed. There are 3,379 sites in the U.S. which receive federal funding. Although the desired inspection rate, according to the USDA, is four times a year

for each institution, in 1985 one quarter of the sites did not get inspected at all. Most of the remaining sites were only inspected once during the year and a few inspected twice. Half of the sites in California did not get inspected at all.

Saddest of all is that the vast majority of animals used in research are entirely ignored by this legislation. Not protected by this or any law in this country are: rats, mice, birds, fish, reptiles, amphibians, invertebrates, and all farm animals. Any legislation to improve conditions for laboratory animals is welcome, but we must make sure all animals are included, not just the ones people are particularly fond of.

For the few species of laboratory animals covered by the Animal Welfare Act we can try to ensure that these new AWA provisions are carried out and that these animals suffer a little less. We must at the same time, however, avoid being deceived into thinking that laboratory animals now have sufficient protection under the law.

Of course we will never rest until the last animal research laboratory is closed down.

--Naj

BOOK REVIEW: *Sea Of Slaughter*

Sea of Slaughter by Farley Mowatt recounts the devastation of the wildlife, fowl and marine life of the northern Atlantic seaboard over the past 500 years. This serious, at times depressing, subject which might easily soon become wearisome when dealt with in such depth comes alive due to the indignation and righteousness Mowatt instills in every chapter. Personal experience in watching the wildlife decline in the Gulf of St. Lawrence in his own lifetime prompted Mowatt to write this book. He hoped that the stories brought to light here would "help to change our atti-

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tudes and modify our future activities so that we do not become the ultimate destroyers of the living world...of which we are a part."

The general format of the book takes the reader through the history of a number of species of animals from a time in which they were unbelievably abundant before the arrival of Europeans to the New World, to the virtual extinction of many species. The animals range from sea and land fowl to land mammals, from fish to marine mammals, i.e., whales, seals, porpoises and their relatives. In order to describe the course of events which took place so long ago, Mowatt cites firsthand accounts of explorers, early merchants, and shipmasters interested in making a profit quickly with few overhead expenses. These accounts often seem incredible when relating the extreme abundance of wildlife several centuries ago. They are also often grisly when telling of the ruthless slaughter of literally millions of animals. The unifying feature of these historical accounts is that they are all very simple and unselfconscious since their intent is merely to record observations in the format of a diary or to log inventories of carcasses in merchants' record books.

The documentation of the book lends the subject credibility as well as urgency. The activities described, which have largely passed the notice of the public, have been condoned through silence. The attitudes and motivations behind the actions have not been questioned but assumed reasonable and justifiable. It is this complacency which Mowatt disrupts, and in so doing he condemns any future acceptance of like acts. The general blindness of the public to the horrendous acts of violence perpetrated against the "living world" is somewhat surprising because the motivations for the senseless slaughter of animals, whether curlews or cod, Wolverines or walrus, are amazingly similar--namely, profit and sport. The abundant wildlife is considered a resource to be used at will. Mowatt is indefatigable in exposing the avarice and stupidity of those engaged in unthinking killing for either purpose.

One of the most powerful chapters in the book is about the walrus, a former abundant inhabitant of many of the islands and bays of the Gulf of St. Lawrence. To give an idea of the abundance of this animal and their demise, Mowatt states that "when the European invasion of North America began, the region that would become eastern Canada and the northeastern United States had a resident walrus population numbering no less than three-quarters of a million....By 1972, the total walrus population of eastern Northern America may have numbered between 5,000 and 10,000 entirely restricted to Arctic and sub-Arctic waters." The slaughter of the walrus is a prime example of the motivations of greed and sport. The animals are killed for their tusks, for the oil that can be rendered from the tremendous fat stores on their bodies, and for their extremely tough and durable hides. If these specious reasons are not enough, the hunting of walrus by millionaire "sport" hunters also took its toll on the walrus population, since the killing of a walrus, or better yet as many walrus as possible, was a prestigious and vogueish thing to do. The accounts Mowatt cites of the slaughter of walrus en masse for commercial purposes is brutally direct and leaves no doubt in the readers' minds of the injustice and cruelty of such activities.

Sea of Slaughter is not an anti-patriarchal tract. And yet, all of the atrocities which Mowatt describes are expressions of the patriarchal world view and its total disregard for the natural world. However, Sea of Slaughter is an important book because of the elucidation it offers to what has happened in the past and is still happening today to the wildlife of the earth. Such wanton slaughter of wildlife can only result in our own ultimate destruction, as Mowatt clearly understands and professes. Sea of Slaughter leaves one with a disquiet if not outright anger, which if turned to the proper channels, could possibly improve the chances of a future for the living world.

--Manzanita



FOOD FOR COMPANION ANIMALS



Those of us who live with companion animals are faced with the ethical dilemma of whether to feed them commercial pet food which is ultimately derived from factory farms. We also must contend with our desire to feed them a healthy diet. Some confusion exists about how to reconcile these seemingly contradictory desires. Let us look at a few of the facts in hopes of providing a healthier diet for companion animals and also reducing the suffering on factory farms. A few holistic-oriented veterinarians and others have recently been pointing out the connections between nutrition and health, but the majority of veterinarians remain as ignorant as their MD counterparts in this area. Veterinarians as a group are political and financial allies of the pet food industry.

Most veterinarians will not tell you that if you feed your companion animals commercial food you are likely to be contributing to their decline in health. According to the USDA there is no mandatory federal inspection of pet food ingredients. Some states do oversee the canning process. In all but three states, the law allows pet food manufacturers to use tissues from animals who are dead, dying, diseased, or disabled when they arrive at the slaughterhouse. The fat contained in dry and canned food often comes from rancid animal fats condemned for human consumption. Although pet food manufacturers list "crude" protein on labels and bags, most of this protein is of very little value. Crude protein consists of connective tissues, leather meal, poultry feather meal, fecal wastes from factory farms, horse and cattle hair and dried blood meal. These and other ingredients are cooked for so long at such high temperatures that whatever nutritional value they had is lost. This "food" also contains the residual hormones and pesticides from the waste products of the factory farms which unfortunately do not get destroyed by heating. With but a few exceptions, purchasing both canned and dried products also contributes to the factory farming industry. Four hundred billion animals are killed each year on factory farms, to feed approximately 240

million U.S. meat eaters and their 200 million cats and dogs. Cornucopia and Blue Mountain are two of a handful of companies that get their ingredients from small local ranches that claim not to use chemicals in their animals. But what is better than merely switching to these smaller pet food companies?

Making your own dog and cat food is by far preferable for good nutrition. It is usually cheaper although somewhat more time consuming to make. The nutritional requirements of dogs and cats are similar to those of humans except that dogs need about six times more protein than humans and seventeen times more calcium. Cats also need about six times more protein than humans and six times more calcium. Cats are natural hunters and when given the opportunity will usually kill and eat birds or mice. Cats do have certain nutritional requirements such as taurine, arachodonic acid and vitamin A, that can only be obtained naturally from animal protein. (Although vitamin A is found in vegetables, cats cannot assimilate it in that form as can dogs and humans.) These three requirements can easily be met by placing cats on a lacto-ovo vegetarian diet. (Siamese cats are, however, often allergic to dairy products). In keeping with our own values, we would like to avoid feeding cats and dogs animal products of any kind, including eggs and dairy. Herein lies our dilemma.

Cats today are the result of thousands of years of domestication and genetic manipulation. Selective breeding combined with neglect have produced 100 million cats in this country. Those of us opposed to the breeding of "pets" who have nevertheless taken in stray and otherwise unwanted cats and dogs know of the difficulty of trying to respect the natural needs of these animals. It seems to me that we are both responsible for feeding them a diet sufficient to meet their nutritional needs and a diet consistent with our ethical beliefs. Contributing to the pet food and factory farm industries is not consistent with these beliefs. If it is possible to feed these originally carnivorous animals a healthy vegetarian diet, then I believe we have the responsibility to do so.

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Although many people still believe that cats must be fed at least a small amount of meat, some maintain that daily supplements can provide the three substances that would otherwise be lacking from a vegetarian diet. There is at least one product on the market now which provides these requirements to animals on a vegetarian diet, called "Vegecat." Contrary to myth, cats will eat grains and vegetables and many enjoy them. It may take time for cats accustomed to a commercial food diet to adjust to a diet containing more grains and vegetables. There are several findings among holistic veterinarians that conclude that dogs don't need any animal products in their diet. A balanced vegetarian diet as we ourselves would eat, with calcium supplements and ideally nutritional yeast supplements (for additional protein) is a healthy diet for

a dog. Fresh garlic and vitamin C supplements are good to add to both dogs' and cats' meals to help stimulate their immune systems. I have watched my own seven year old dog's health gradually improve since switching him to this type of diet over the past year.

There are now several books available on holistic health care for cats and dogs. One I would highly recommend is Dr. Pitcairn's Complete Guide to Natural Health For Dogs and Cats by Robert Pitcairn and Susan Hubble Pitcairn, Rodale Press, 1982. It contains some good recipes, too.

By changing the diet of our companion animals, we not only improve their health but extend our ethics as well.

--Ellen Lynch

To my lover, who is going fishing

The fishes swim with open mouths,
with flat, unblinking eyes;
the water smoothes their sides like sheets
in an endless bed. Like sheets we lay in,
moving with our tide; our flat unblinking hands
were making water sounds.

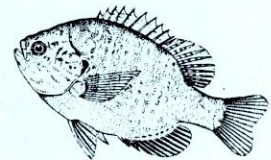
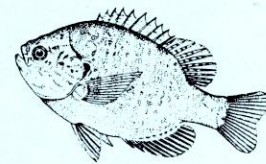
The fishes quiver,
muscles making sunlight dance around the water.
We were holding sunlight in our skins--your mouth
was making fish sounds on me.

Take
the hook out of your bleeding lip (I love)
and kiss me. Feel the water softness coming
in my hand.

Your skin is rough tonight,
you fisher after feelings, and the river sounds
like loving. Let it be.

Come with me.

--Jane Meyerding



Author's note: She changed her mind and didn't go fishing after all, much to my relief!

POETRY

In a world where millions
starve
i pray for strength
to go to bed
hungry.

In a world where
beings
rip each other apart
casually and
blood runs in the
street
i sit on my porch
eating a peach.

Dreaming, i can't
open my eyes
Waking, i can't
close them.

I see
Winos eating ribs
from the dumpster
behind Little Pig Bar-B-Que:
Best Ribs in Town.

I see
Finally, as many whites
as blacks get killed in a riot,
the Ultimate in Quotas.

I see
Out of the feedlot/ghettos
Come the cows,
whole families
fast to the slaughterhouse.
Pigs beheaded
hanging head downward
ready for gutting
a project of the
local
4-H children.

I see
Rabbits, eyes burned out
for cosmetic testing;
Monkeys hooked to electrodes
(honor to my ancestors);
Fresh alligator meat,
a delicacy;
Bobwhite quail,
dressed naked
obscenely stripped of feathers,
heads and feet,
ready for your table.

I see
Hawthorne Truck Stop,
"The Fried Chicken Factory";
Tuna caught on hooks
for the "New Age Deli",
thereby sparing the dolphins.
What about the tuna?
And what about me?

Am i hooked too?
table ready?
Am i next?
Are you

Fresh breast of woman
baked, sauteed or deep fried,
side order of nipples.
Man hock with limas,
seasoned with eyebrows.

I still have eyes to cry.
My skin weeps, too.
i see more than i want
i hear more than i need.
Tears flow,
water runs in my ears
heart aches, eyes burn.

At a party i sit
next to a man
eating a chicken wing.
Flap. Flap.
He speaks of the
niggerness
of things.
I pretend to be
offended.
I think he's funny.

Hell must be
Living in this world
of Comparative Atrocities 101.

Now i know that if i wait
long enough
and listen in a
certain way
i will hear
The Song of the Cow
The Serenade of the Dogs
finally singing me to
sleep.

Thank god for giving me
ears to hear and
eyes to see,
a nose to smell
the stink
and the perfume.

Goodbye dead animals
i'll see what
i
can
do.

Elizabeth L. Howard
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Author's note: After writing this,
i plunged headlong into the Animal
Rights Movement to "see what i could
do." I've been an activist all my
life and this is the experience that
has absorbed me and changed my life.
I'm still working and still "doing"
and still hoping. 3/11/86

WESTERN MEDICINE

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ture or matter (a word derived from the same root as "mother") was perceived in the form of a female who alone brought forth life. With the advent of patriarchy, nature was relegated to the realm of mere matter with the life-force of nature severed from the material world.

The division of the world into mind and matter, first begun by religion and philosophy, was further refined by modern science. The thoughts of two men, more than any others, helped to cement this split. One of these men was Francis Bacon who claimed that nature could be viewed as a mysterious virgin whose secrets needed to be penetrated by the tools of science. Matter, he thought, must be pierced by the superior force of mind. For Descartes, on the other hand, nature was perceived as a machine. According to Descartes, the human mind (viewed as male) was separate from inert matter (viewed as female); it alone contained "reason" and a "soul."

These two philosophical ideas, perhaps more than any others, are the life-blood of modern, Western medicine and of the patriarchal mind. Thus, according to the modern, scientific viewpoint, the body can be viewed much like a machine. When the body fails, the body's machinery need only be repaired. Whether the repair comes in the form of surgery, a drug or the replacement of "defective" body parts, such adjustments must be performed by those with the necessary expertise and tools. Only the doctor and the doctor's tools can mend the failed machine.

Because the body is no longer viewed as containing a life-force of its own, it is thought to operate in the manner of a machine--namely, according to the laws of cause and effect. Thus, disease and ill-health are thought to arise from only a single cause (usually, bacteria or germs). In order to restore the body to health the offending agents need only be identified and rooted out.

Just as Bacon sought to "storm" the bastions of nature with the tools of science, modern, Western medicine has declared a

war of its own. It is a war waged against both the body and all of the natural world. It should then come as no surprise that two of the major weapons used in the "war against cancer" are nitrogen mustard and radiation, both used during WWII. The terminology of warfare permeates the modern medical world. Thus we hear of the "war on cancer" declared by presidential decree in 1971. We hear also of "bombarding cells" and of cancer cells that "colonize" from their original sites. Conversely, we often hear of our alleged enemies described as various forms of disease. According to a recent statement by Secretary Schultz, the Sandinistas in Nicaragua are a "very undesirable cancer in the area" (Oakland Tribune, March 5, 1986). Most of all, we hear that the war will be won, provided, of course, that medical scientists are given sufficient funds.

The warfare model of medicine is founded upon "man's" desire to conquer the natural world--to rescue us from the ominous viruses and germs that lurk within our midst. This is one of the reasons why so little money is put into preventive medicine. Preventing disease is simply not a very dramatic thing to do. It is letting nature steal the show.

At the heart of Western medicine lies the notion that nature in and of herself cannot help us to heal. According to this view, the only valid cures are "man"-made ones produced behind laboratory walls. Nature, by herself, is seen as worthless material until transformed by men's minds. Part of this manipulation has come to include the routine use of animals in laboratories. Day in and day out, animals are literally pierced by the tools of science in an attempt to wrest from them some form of knowledge. Animals, in fact, have become one of the major victims in Western medicine's war against the natural world. They are the basic fodder used by the medical war-machine. Virtually every drug that you have ever taken has been tested on laboratory animals. The cruel and unnecessary suffering that these animals endure should be reason enough to oppose their use. But the use of laboratory animals harms human beings as well. In a real sense, we can never harm one group of beings without in some way harming our-

selves as well. How does this occur?

To begin with, mice, rats, cats, and dogs are not human beings and their physiology responds in very different ways. To cite just a few examples: penicillin kills guinea pigs; only two grams of scopolamin will kill a human being but dogs and cats can withstand doses a hundred times higher; opium is harmless to dogs and chickens; morphine, which calms and anaesthetizes humans, causes maniacal excitement in cats and mice. Thalidomide, though tested extensively and proven safe in several species, later caused birth defects in the 10,000 children born to mothers who took this drug. (Reusch, 1978, pp. 8-10)

Of course, the ultimate experiment for every new drug occurs when it is ingested by human beings. The adverse effect of many new drugs should then come as no surprise. According to the F.D.A. 1.5 million Americans had to be hospitalized in 1978 as a consequence of taking drugs which were supposed to cure them. Thirty percent of all hospitalized people are further damaged by the therapy that is imposed on them. The number of people killed in the U.S.A. by the intake of drugs has been estimated at some 140,000. (Reusch, 1982, p. 12)

One of the major reasons that animals are used in spite of such facts is that they provide a convenient alibi for marketing potentially unsafe drugs and legal protection should such dangers appear. When companies want to market a drug, they argue for the similarity between animals and humans. Conversely, when adverse reactions occur, they are quick to reply that animal studies cannot be applied with complete accuracy to human beings. The manufacturers of thalidomide were, in fact, acquitted on these grounds.

The preference of modern, Western medicine for the development and marketing of dangerous drugs over the earlier use of healing herbs is a direct result of its dualistic beliefs. Rather than use the entire plant, Western medicine prefers to isolate the plant's active ingredients. Because active ingredients are extremely powerful, they then argue that such ingredients must be tested on animals. One of the problems

with this method is that, in general, isolated and "refined" drugs are much more toxic than are the substances from which they are obtained. (It is no coincidence that the word "pharmaceutical" derives from an ancient Greek word meaning "poison".) It appears that the combined properties of plants serve complementary functions providing safeguards that are missing when particular ingredients are refined and extracted from the whole plant. It would seem that the attempt to divide nature is a risky affair. To cite just one example: the fox-glove leaf was used safely for thousands of years as an aid for those with heart problems. The drug "digitalis" was later isolated and refined and is now a standardized drug for heart disease. The problem, however, is that digitalis, unlike the fox-glove leaf, is a dangerous drug whose dosage needs to be carefully monitored. In their attempt to isolate the most powerful ingredient of the fox-glove leaf, the scientists replaced the earlier healing herb with a deadly drug.

The practice of testing such powerful drugs on animals serves to illustrate the mechanistic mind-set of Western science. If a drug tested on an animal does not eliminate a disease or cause a dramatic and visible effect, it is thought to be of no use. This contrasts sharply with the basic principles of holistic healing--namely, the idea of improving health over a period of time. Thus, in herbal healing the best herbs are considered not those that produce an immediate and dramatic effect but rather those that improve health gradually.

The replacement of herbs by the use of drugs has gone hand in hand with the displacement of women and their knowledge of the uses of such herbs. Women, who in the earliest matriarchal societies were the primary gatherers and later agriculturists, were also the primary healers as well. Working with the substances of the earth, these women sought to fortify health rather than attack disease. Many of these women came to be feared for their powers to work with the natural world and were burned as witches. The knowledge that these women possessed of the powers inherent in the natural world was a knowl-

GOOD HOUSEKEEPING

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tions onto the animals....I know you think we are all sadistical [sic] but we're all human beings here too."

Dr. Hamm accused "the core animal rights people" of sending death threats and expressed concern that some people touring the facility might return to break in. He repeatedly pronounced his concern for animals and cited his position as an advisory board member of the U.C. Berkeley Animal Care Committee as proof. He said he would never tolerate animal abuse in the laboratory. I was convinced that Dr. Hamm would not allow an animal to starve, bleed to death or lay with open wounds in her/his own waste, situations well documented and all too common at other research laboratories.

The animals that we saw appeared physically healthy in their clean cages. The protocol of the only surgery we saw, performed on a rabbit, seemed "proper." We were not able to see the entire facility because of time limitations and the enormity of the building. Dr. Hamm said, "I know you think we're hiding the worst from you--that this is just a staged tour," but he did add that we could come back.

I went on this tour because I wanted to see what the best possible situation for laboratory animals would be. Stanford now has one of the best reputations. I also saw this as an opportunity to communicate with "the other side" which has been so polarized and distant for so long. I thought that if we all acknowledged that we wanted to understand each other and openly talk, the gap between us might be lessened.

But, after seeing room after room filled with cage after cage of rabbits, mice, rats, guinea pigs, dogs and other animals, my faith in communication was shaken. There was a whole other reality there. This situation was unacceptable. Talk is cheap, I thought. These animals were innocent prisoners awaiting further suffering and death, their last reprieve. My heart said this is wrong, with no room for compromise. As we looked through the win-

dow of the various animal rooms I felt my spirits sink. We saw several rooms full of white rabbits in individual two foot square cages stacked up high, looking bored, still, like zombies. The only other live rabbits I had ever seen were outside and alert, hopping, playing, nibbling, with a different look in their eyes. Someone commented, "these rabbits look bored," to which Dr. Hamm responded, "These rabbits don't know what bored is." We saw a rooster in a two by two cage, clearly agitated, turning around in circles, flapping his wings, making sounds. Cindy complained to Dr. Hamm, "he should be outside in his natural environment." Dr. Hamm asked, "what is natural?" and went on to tell us that the rooster had been born inside and therefore would not know the difference, and besides, they have such small brains. I commented that intelligence has nothing to do with rights or interests and that it is dangerous to ascribe rights based on arbitrary values such as intelligence. However, Dr. Hamm did not want or was unable to engage in conversations about ethics. Outside, we saw some geese in a holding pen on the muddy ground. Dr. Hamm laughed and said, "now that's a little too natural for me." We saw the dog rooms full of frantic dogs with muted barks. Dr. Hamm said that the dogs' vocal chords had been partially removed to keep them from driving each other crazy, but then went on to add that "it really keeps them from driving the researchers crazy." And finally, he declared, "these dogs don't know the difference anyway."

We met a psychology researcher, Dr. Seymour Levine, who was doing observational studies of squirrel monkeys (close to being an endangered species). Dr. Levine has co-authored a book on stress based on studies of primates. He is now doing "mother-separation" studies (as opposed to "mother-deprivation" studies which he "frowns upon"). In this study, young weaned monkeys are removed from their mothers for four hour periods. The object, according to Dr. Levine is to determine the effect that (human) mothers working outside the home have on their children. As we walked through the door, we saw eight young monkeys clutching each other in terror standing on a horizontal

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bar, in their otherwise bare cage. Dr. Levine expressed concern that we were frightening the monkeys. Very true, and I doubt that he was a comfort to them. We left and sat down in the next room to talk. I felt speechless. Here was a seemingly intelligent man telling us he intends to correlate observations of captive squirrel monkeys, caged in a small, alien environment with artificial, arbitrary controls, with human beings who are not captive and have many different psychological and sociological influences, not the least of which is the fact that they have a considerable degree of choice. We all asked Dr. Levine the obvious question: why not study human working mothers and their children? There are certainly enough of them, and they are the real subjects of concern. Dr. Levine responded, "we would not have any controls (emphasis mine) as we do here." We persisted: we said that we could not believe that the best way to learn about working mothers and their children was to study squirrel monkeys. Drs. Hamm and Levine merely said that observing humans would not suffice. This distrust of "uncontrolled studies" is perhaps a carry-over from Harry Harlow who felt that observational studies done in the wild were "crude," and would never give "definitive data."

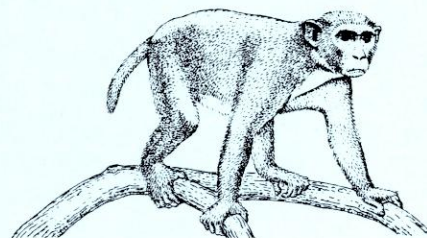
People who perform and promote animal experimentation have a fundamentally different idea of the world and their place as human beings in it from those of us who are animal rights activists. They defend their brand of science with unabashed pride and are indignant at any demand that they be accountable for what they do. They refuse to step down from their pedestal of arrogance towards non-humans and those humans who disagree with them. They are locked in to the patriarchal mindset and its de-valuation of all the natural world. They will not re-examine their hierarchical view of the world, their ethics or their methods of doing research. They do not want to fundamentally change; the only changes they will make are along the lines of "new and improved versions," or "variations on a theme."

I do not perceive real help for laboratory animals in the foreseeable future. I foresee us continuing to fight for legislation to improve conditions for laboratory animals and for their gradual replacement with alternatives. Alternatives will continue to be seen as "supplementary" as long as animal research is profitable to so many people, and as long as the public continues to have faith in it. The biomedical research associations lobby hard along with the Association of Medical Colleges, the pharmaceutical companies, the cosmetics industries and other organizations that profit from animal experimentation to convince the NIH and other funding agencies to keep the billions of dollars pouring in. When we understand who scratches whose back it is easier to understand how animal experimentation continues to exist. It is a profitable way of life for many people.

Stanford University has succeeded in getting the media on its side because it now appears as the undeserving recipient of continued criticism. In several news articles, sentiments have been along these lines: "Poor Stanford, they're doing everything they can to make the animals and the animal rights people happy. They just built a new twelve million dollar animal research facility and they opened their doors to the public and still the animal rights people pick on them. Give 'em a break!"

All I grant Stanford is the Private Penitentiary For Animals Good Housekeeping Seal of Approval.

--Ellen Lynch



WESTERN MEDICINE

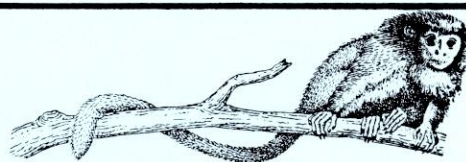
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edge that Western science has systematically sought to deny.

The suppression of this knowledge over the last 200 years has occurred with unparalleled success. Up until the 1800's most drugs were given by mouth as preparations of crude plants--i.e., ground-up leaves, flowers and roots, or teas, extracts and tinctures of them. Medicine and botany were still intimately allied (Weil, 1983). By the middle of the 19th century, at least in the U.S. and Europe, almost 80% of the medicines used were derived from plants. Today, less than 30% of the drugs used are plant based (Grossman, 1985).

Another factor in the trend away from the use of herbs and toward the use of drugs has been the profit motive. The problem with herbal remedies is that they cannot be patented. Manufactured drugs, by contrast, produce billions of dollars every year. Likewise, animal experimentation is a multi-billion dollar business providing enormous profits for the researchers, breeders of animals, manufacturers of animal equipment, and pharmaceutical companies. The preference for the use of powerful drugs as a means of restoring health contrasts sharply with the basic principles of holistic health. Holistic healing defines health as more than the absence of disease. As such, it attempts to treat the entire person and not simply the disease. In contrast to patriarchal medicine which views the mind and body as separate and opposed, holistic or "alternative" healing affirms the unity of mind and body. Whereas patriarchal medicine denies the healing powers within nature and seeks its cures from outside the natural world, holistic healing affirms this force both within ourselves and in the rest of the natural world.

We witness the healing power of nature all of the time. When we cut ourselves and our blood clots and our wound later heals with no outside help we have seen its power at work. The cells of our bodies contain this life-force that has the knowledge of how to heal. All of the various holistic or "alternative" practices



attempt to affirm and work with this healing force of life. Different cultures have called this healing force by a number of names. There is the Prana of India, the Chi of China and the Ki of Japan.

Although many of us have lost our connection to this healing power within the natural world, it is a connection that non-human animals still retain. Ironically, animals do have something to teach us but it is not something that can be wrenched from their bodies behind laboratory walls. Many non-human animals know instinctively what to do when ill. For example, a wild turkey during the rainy season force-feeds her young with leaves of the spice bush; a dog with a digestive problem chews upon the witch grass to promote vomiting; a bear feeds upon the fruit of rockberry while using fern roots as a healing agent. A wolf, bitten by a venomous snake seeks out and chews snakeroot. Cats and dogs purge themselves with certain grasses and lie in wet mud (a source of natural antibiotic) if bitten by a snake or insect or otherwise irritated (Harris, 1972, pp. 10, 23).

Another example of such animal medicine was observed recently by a researcher in Africa. On certain days, a group of chimpanzees would travel long distances in search of a shrub called Aspilia pluriseta. After carefully selecting particular leaves, the chimpanzees roll the leaves around one by one in their mouths eventually swallowing them with a grimace. Aspilia pluriseta has since been found to contain a highly reactive red oil (thiarubin A) that is known to kill Candida albicans or Staphylococcus albus. In a nearby tribe it was found that the same species of leaf was consumed by humans to treat surface wounds, such as cuts and burns and for stomach aches. People used the same three species used by the chimpanzees but a species not used by chimpanzees was not used by humans (Wrangham, 1985).

Did these people learn their medicine through their observation of animals in the wild? Very possibly this is the

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case. A number of commentators, in fact, believe that many of the earliest herbal remedies used by humans were based on such observations of animals in the wild. But how do animals distinguish plants and roots that are helpful from those that cause harm? Perhaps the best answer that we can offer is that they are guided by instinct. Human beings also have such instincts although we prefer to call them intuitions when referring to ourselves. In all probability these instincts or intuitions guided humans as well as animals in their earliest forms of healing. Bach flower essences, which were developed by Edward Bach in the 1920's, provide a modern day example of the use of such intuitions in locating the right plant medicine. These instincts or intuitions are our connection to the natural world and to the life energy that helps us to maintain health. In contrast to Western, patriarchal medicine, which aspires to be a science, such intuitive modes of healing resemble far more an art.

Unfortunately, much of this art has been lost to the modern world. Most of us have lost not only the actual knowledge of these ancient practices of healing but also the instincts and intuitions that formerly guided us toward health. We currently eat foods that are devoid of any nutritional value and that contain numerous additives that are harmful to our health. Similarly, we seem to have no instincts to warn us of the dangers of consuming the many drugs produced by modern science.

Although Western medicine's war against the body and against nature shows little signs of abating, there are hopeful signs of change within the flourishing alternative healing movement that exists along its side. What is encouraging about this movement is not only the number of alternative health care practitioners that have come into existence and the number of people who are now turning to such practitioners for their health care needs, but also the body of knowledge of alternative healing techniques that has reached the public at large. More and more people are making meditations, herbal supplements, yoga and other holistic practices a part of their daily lives. For the true role

of a health care practitioner is not that of a mechanistic curer of disease but that of a teacher who can guide us in working with the powers of the natural world.

The wisdom of living in harmony with nature is one that our ancestors had and is a heritage that we have the right to reclaim. Such wisdom embodies the principles of non-violence so alien to modern, Western medicine and its war against the body and all of the natural world. It is a wisdom that teaches us that non-violence begins with the way in which we treat ourselves. Modern, Western medicine has yet to learn these lessons. It has yet to learn the facts of life--namely that you cannot win the war against nature and the body. For every health problem that you conquer by war another one will appear.

Alternative forms of healing can teach us this wisdom. They can teach us to work both with the body and with the instincts and intuitions that come to us through our bodies. They can teach us the wisdom that animals already seem to have. They are an anti-war protest of their own helping us to work for peace and a non-violent world for all.

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--Marti Kheel

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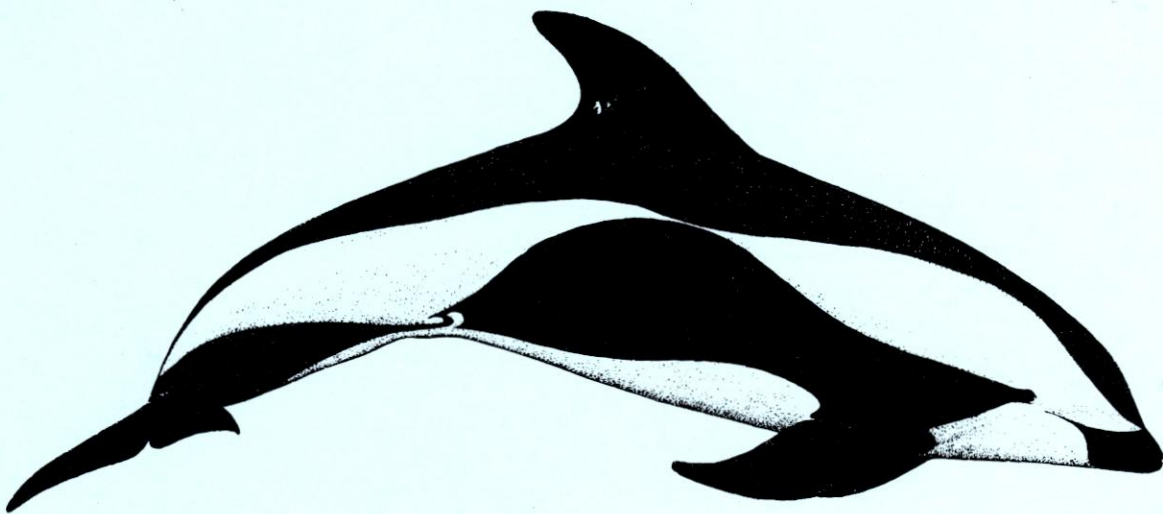
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