



# FEMINISTS FOR ANIMAL RIGHTS

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## PORNOGRAPHY AND HUNTING

by Maria Comninou

The issues of pornography and the brutalization of women in hard-core movies, magazines, or song lyrics, have recently been debated in several forums in the framework of freedom of speech. It has been argued that this is the price we have to pay for a free society, regardless of the fact that the negative effects fall disproportionately on women and children. Although freedom of speech is one of the pillars of democracy and should not be tampered with, one wonders whether other, less honorable reasons lurk behind its invocation in the pornography issue.

This suspicion is reinforced by the scant publicity and outright neglect with which the media and defenders of free speech have treated the introduction of other laws infringing on freedom of speech in many states. One such law has currently cleared

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## ABORTION RIGHTS AND ANIMAL RIGHTS

by Carol J. Adams

A woman attempts to enter a building. Others, amassed outside, try to thwart her attempt. They shout at her, physically block her way, frantically call her names, pleading with her to respect life. Is she buying a fur coat or getting an abortion?

On the face of it, the similarity of tactics of the anti-fur and antiabortion movement and the focus on "woman as culprit and taker of life," connects animal rights with the so-called "right to life" movement.

## STATEMENT OF OPPOSITION TO THE WAR

We think it is important to state our opposition to the war against Iraq, even after the fact. We were dismayed to learn that many of the mainstream national environmental and animal rights organizations did not take an official position of public opposition to the war. While their silence might be to respect the individual opinions of their members, it was a silent message to the White House that its biocidal policies will not be challenged by the millions of people who make up the memberships of these organizations. Many members of local animal rights groups in the Bay Area did, however, march as a contingent in several of the major demonstrations against the war, and even found our way into newspaper and television coverage of the events. So often, animals rights groups are considered single-issue organizations that have no concern for the well-being of human beings. This was an opportunity to let the public know that this perception of the animal rights movement is false.

\*We do not support the war waged in the Persian Gulf.

\*We do not support a war that is fought over the control of one of the planet's resources.

\*We do not support a war "on behalf of" a state that oppresses women, denying them basic rights of self-determination and freedom of speech and association.

\*We do not support the further dependence on oil nor the exploitation of this dependence as a pretext for even greater military expenditures, which mean further impact on the environment and further cutbacks and hardships for women, the poor, and people of color.

\*We do not support a system that uses or justifies violence to control and plunder the planet. This war was calculated, preventable, unnecessary, and obscenely wasteful.

\*We do not support masculine displays of dominance, aggression and control.  
*No blood for testosterone!*

In a deliberate echoing of the language of abortion rights, the Fur Information Council of America queries: "If fashion isn't about freedom of choice, what is?" (Abortion, of course.) They continue, "Personal choice is not just a fur industry issue. It's everybody's issue." Obviously the subtext here is hardly submerged. Personal choice isn't just "everybody's issue," it's specifically a woman's issue. The emphasis on "choice" connects the fur sellers and fur wearers with the pro-choice movement.

It is time to say clearly what the difference is between a human fetus and other animals, to enunciate a politics of abortion rights and animal rights that recognizes their logical

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Submissions of manuscripts and graphics by women are welcomed. Manuscripts should be typed and double-spaced. FAR reserves the right to edit materials received for length and grammar.

We hope to represent a plurality of positions and opinions in the newsletter. Thus, articles do not necessarily reflect an official position of the publication or of FAR.

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**A NOTE OF THANKS**

Merle Hoffman, President of Choices Women's Medical Center and editor of the fine feminist magazine, *On The Issues*, as well as FAR Advisory Board member, spoke recently at a Long Island college where a number of local right-to-lifers familiar with her pro-choice advocacy joined the audience. They yelled and caused a disruption, but unflappable Merle courageously took them on, even recognizing some of them during a question-and-answer period. The women who organized this program as part of a Women's Month celebration at the school sprang into action as soon as they realized what was happening, and alerted the school security people who quickly poured into the auditorium. At the end of the program, Merle was escorted by the security team to a waiting taxicab. The organizers were amazed at how well Merle handled it and reported that this was a wonderful lesson for the students, who were able to witness firsthand the viciousness of the right-to-lifers and the ability of someone like Merle Hoffman to prevail and get her message of "choice" across. As a wonderful footnote to this event, Merle Hoffman generously donated a large portion of her lecture fee to Feminists for Animal Rights, helping us to pay for a substantial part of the publishing of this issue of our Newsletter. We would like to extend her our heartfelt thanks.

**SPEAKER'S BUREAU**

FAR has speakers willing to do the FAR slide show or other presentations on feminism and animal liberation. Please contact us if you are interested in having someone speak in your area.

**BRANCH UPDATE**

*The Update is a noticeboard for all of our members' activities, and we invite you to send us news of your activities, actions, and experiences.*

Our big news is the affiliation of the Georgia Lesbian Ecofeminists with FAR and the establishment of a new chapter in Toronto, Canada (see pg. 4). We are very pleased to be augmented by both groups of women: The Georgia Lesbian Ecofeminists, coordinated by Denise Messina, are an active and productive group and have been very supportive of our efforts; the Toronto group, coordinated by Gina Vottero, is committed to the abolition of the fur trade, and to raising consciousness about the connections between fur and feminism.

**West Coast FAR**

WCFAR celebrated World Vegetarian Day on October 6 at San Francisco State University. We had a table along with the many vegetarian societies of the Bay Area. Marti Kheel gave a presentation on the intersecting agendas of feminism and vegetarianism and their "heresy," or challenge, to dominant discourses of patriarchy and meat-eating.

WCFAR member Lauren Smedley was invited in November by Santa Rosa NOW to give a presentation on feminism and animal liberation. She also presented her speech, illustrated by slides, to the NOW chapter at the University of California, Berkeley, on March 5. The discussion that followed was very dynamic, in the spirit of the newly formed NOW chapter, which takes issue with incidents of racism and homophobia that have occurred within NOW administration.

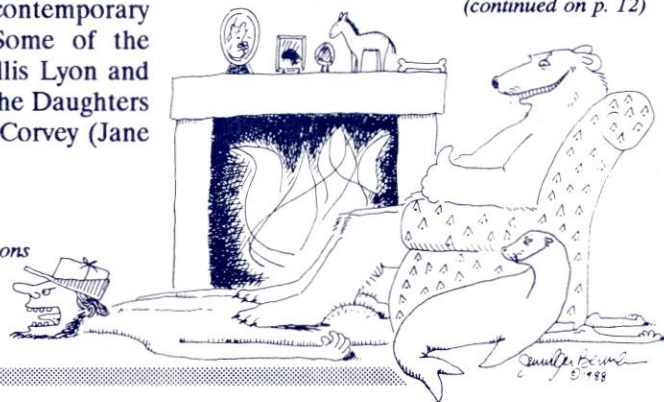
On January 22, Marti Kheel presented the FAR slide show (sometimes referred to as a "visual dissection of the patriarchal mind") to the United Communities for Human Rights, a group which provides outreach and public awareness of violence against women. It is reported that, as a result of the slide show, two women who attended have given up meat. Marti was also a panelist in the "Pathways to

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(from p. 2) Branch Update

Freedom" symposium organized by the Weekend College program of the New College of California. The symposium covered the history of contemporary liberation movements. Some of the other panelists were Phyllis Lyon and Del Martin, founders of the Daughters of Bilitis, and Norma McCorvey (Jane Roe of Roe v. Wade).

Cartoons courtesy of  
Jennifer Berman/Humerus Cartoons  
P.O. Box 6614  
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FAR had a table at San Francisco State University for Animal Awareness week, February 25 - March 1,

greater continuity with our existing name, and possibly create less confusion.

We also sent out a memo to our advisory board members informing them of our most likely choice of FAL and asking for their feedback about this choice. Although most responded that they supported this choice of a new name, a few expressed some reservations. One member suggested that it was a mistake to change our name just as we were receiving increased visibility, arguing that the name change would lead to confusion.

Another felt that the word "liberation" was too abstract, and another saw no problem with our existing name. Still another advisory board member felt that it was crucial that we make reference to the Earth in our name. The idea of including reference to the Earth or to Nature in general is compelling, especially since we are interested in helping to break down some of the existing divisions between the animal liberation and environmental movement.

The use of the word "ecofeminism" in our title could help address this concern. We had originally felt that the word "ecofeminism" had the potential to sound too specialized or obscure, but now we are impressed with the recognition that the word has already received and can see the importance of helping to make it more widely known.

Please consider the following list of suggested names below in light of some of the above considerations:

- Feminist Alliance for Animals and the Earth
- Feminists Allied for Animals
- Feminists for the Liberation of Animals and the Earth
- Ecofeminists for the Liberation of Animals and Nature (ELAN)
- Ecofeminists for Animal Liberation
- Ecofeminists for Animals and Nature

We need your feedback and responses once again, so we can make a decision based on consensus. Please keep your suggestions coming in.

### ANNOUNCING the FAR Bibliography!

We have very exciting news for our subscribers. Trisha Lamb Feuerstein and Marti Kheel have compiled a bibliography of books and articles that, to the best of our knowledge, provides the most complete collection of information available related to women and animals and ecofeminism. It is highly recommended for anyone doing research in these areas, and is a reference resource that will continue to grow in the future.

This twenty-six-page bibliography is organized into four primary categories: "Women and Animals," "Women and Nature (Ecofeminism)," "Of Related Interest," and "Additional References on Animal Liberation." Each of these categories is broken down into three subcategories: "Books: Non-fiction," "Books: Fiction," and "Articles." In addition to the four main categories, there are five subsidiary categories: "Journals," "Videos/Slide Presentations," "Organizations," "Food/Health/Cookbooks," and "Cruelty-Free Shopping."

Books and articles in the "Of Related Interest" category address such issues as the relationship between child abuse and animal abuse, women's liberation, the women's peace movement, women and science, women and politics, women's spirituality, reproduction, sexism, women and violence, pornography, patriarchy, and so on. The bibliography may be obtained from West Coast FAR for \$7.00 (see order form).

### NAME CHANGE IN LIMBO

As we mentioned in our last newsletter, Feminists for Animal Rights has decided to change the name of our group, to move away from the notion of "rights" toward a feminist notion of liberation. To quote member Lauren Smedley, "The terminology of 'rights' and 'interests' represents an ordering of the world that is inherently hierarchical, dualistic, and competitive. Rights and interests are patriarchal concepts that do not represent women's experiences or a feminist mode of allocating resources and respect in the world....A right is a claim to something against someone."

The response to the announcement of the prospective name change was extremely favorable. Almost everyone that wrote to us on the subject seemed to understand the underlying reasons for wanting to move away from the notion of rights. Indeed, a number of women wrote that they thought it was imperative that we make this change. But finding the best alternative seems to be a much more difficult task. The most commonly suggested name changes proposed by our readers were "Feminist Alliance for Animals," "Feminist/Animal Alliance" and "Feminists for Animal Liberation." We have been leaning toward the choice of Feminists for Animal Liberation (FAL), in part because of our positive associations with the word "liberation," and in part because it would provide

## NEW BRANCHES

### Georgia Lesbian Ecofeminists

About two and a half years ago a few friends decided that we needed the support of a group of like-minded women to implement a vision which encompasses our multiple concerns: the elimination of speciesism, sexism, homophobia, racism, and the ecocidal practices that threaten our Mother Earth, all of which exist within and because of a patriarchal (straight, white, male-dominated) culture. We decided to present an Animal Liberation program at our local women's bookstore, Charis Books, and through this program found other women also interested. When the group formed we decided to call ourselves Ecofeminists because the term underscored for us the connection between feminism, animal liberation, and ecology.

We also chose to include Lesbian in our name because most (but not all) of us are lesbians, and we see our visibility as lesbians as a political issue. We also identify the oppression we face as women and homosexuals as intricately related to the exploitation of animals and the earth by the same patriarchal mentality.

Our group's first purpose has been to support each other in our life-style choices. Since we believe that the personal is political we try to live and think in ways that make a healing difference. Our vegetarianism and ecological living practices are very important to us. We hold weekly vegan potlucks, socialize frequently and uproariously, and conduct rituals on a somewhat irregular basis.

We also believe it is important to educate our sisters (and, if possible, the culture at large) about the interconnectedness of feminism, ecology, and animal liberation. To this end, we have conducted several public presentations--at a women's festival, a local university, and at the above-mentioned Charis Books. We have several more presentations scheduled for 1991, including a workshop at the National Lesbian Conference to be held in Atlanta, Georgia, April 25-28,

1991, entitled "Ecofeminism and Animal Liberation."

We also choose to act when needed--whether that means taking abandoned animals into our homes, participating in marches and demonstrations, writing letters or articles for local papers, or just generally agitating. A group of eight of our members traveled to Washington, D.C., for the national animal rights march in June, 1990, carrying a banner with our name--"Georgia Lesbian Ecofeminists for Animal Rights"--and the words "Sexism, Speciesism, Racism, Homophobia--Same Struggle, Same Fight." This sign appeared on CNN coverage (although none of us saw it), and we heard from our source at CNN that it had attracted enough attention to make CNN's "Employee Read Me" file as sign-of-the-day at the march. (We assume it was the "L" word that caught their attention.)

As a group we are very happy to be affiliating with Feminists for Animal Rights. When we started our group we had no idea that any kind of national organization existed and were overjoyed to finally make connections with other like-minded sisters around the country! We met up with East and West Coast FAR women for the first time in D.C. for the march, and it was both a joyous and supportive experience. We hope this affiliation will be a long, enjoyable, and productive one. (See pg. 2 for our address.)

### New Toronto Chapter

*Gina Vottero has established a chapter of FAR in Toronto, Canada. She is in her final year at York University pursuing a B.A. in political science. She has always loved animals, and many childhood experiences with animals and nature led her to become active in the animal liberation movement.*

The abolition of the fur trade in Canada has been a top priority for most animal rights groups (nearly ten million animals died in traps or on fur farms in Canada in 1988-89). Due to some hard work by various anti-fur organizations, our side is winning!

About a month ago, Northbay Fur Sales Company collapsed. Northbay was the auction house of the Ontario Trappers Association, established in 1947 so that trappers could get full value for their pelts. Trappers owned and belonged to this organization. It was also a go-between for the vast European market. The North Bay fur auction handled 75 percent of the raw furs sold in Ontario. Sales dropped from 30 million in 1987 to 9 million in 1990. Just think about all of those animals that were saved from the merciless snares and traps! The fur industry blamed the collapse on the lack of federal and provincial funding. However, I would say it is due to the consciousness raising of anti-fur activists who have directly influenced consumers not to purchase fur. Creeds, Toronto's most prominent fur retailer has gone bankrupt. This store was constantly picketed. The above examples show how activists' work at the grassroots level can affect an entire region and hopefully beyond.

Another major development is that the Hudson's Bay Co. announced that it will no longer be selling furs in the Bay department stores, ending a 321-year tradition. The Hudson's Bay Company was founded on the sale of furs and had greatly exploited the natives in Canada. They used to give them alcohol for furs, and this, of course, led the natives to an extreme dependence on alcohol, a situation of which the traders of Hudson Bay took full advantage. The spokesman for the Hudson's Bay Company stated that it was no longer profitable for the company to sell furs and that it had nothing to do with the pressure from the anti-fur activists. However, we know that this is another great victory brought about by the work of various anti-fur organizations.

This is the beginning of the end for the Canadian fur industry. This trend toward the abolition of furs will save millions of animals from dying for human vanity! I welcome any comments or feedback from anyone from FAR. Together, we can end the pain and suffering. We must speak out for the animals who can't!

(See pg. 2 for address.)

# OF WIMPS, WARS, AND BIOCIDE

by Marti Kheel

*Once known as Mesopotamia, Iraq lies on the fertile delta between the Tigris and Euphrates rivers, a place to which the earliest history of matriarchal societies has been traced, a place also called the cradle of civilization. As the newsletter EVE states, "One of the tragic ironies of the Gulf War is that the patriarchy is finally getting to fulfill its ultimate death wish: the annihilation of the Goddess. What better site to wage their Manichean battle than the ancient Tigris and Euphrates valley where the Goddess cultures once flourished so abundantly." <sup>1</sup>*

With the war against Iraq, President Bush flashed the message around the world that violence is an ideal means to get what you want. It was a statement that macho men, not the meek, will inherit the Earth. When President Bush, in his address to the nation, sought sympathy for his cause with somber references to America's "burden of freedom," he might more accurately have proclaimed the "burden of masculinity." Although proving virility is a factor in all wars, the war in Iraq has brought the "wimp factor" into especially clear view. While there is no doubt that there are strong economic factors behind the U.S. invasion of Iraq (foremost among which is the protection of U.S. oil interests), it has also become increasingly clear that masculine self-identity was a major factor as well.

With the U.S. defeat in the war against Vietnam, America's sense of masculine prowess was dealt a severe blow. Resurrecting the flagging male ego was one of the hidden agendas in the recent war. In the afterglow of his performance in Iraq, President Bush proudly boasted that "we have beaten the Vietnam syndrome." Sadly, the American public has joined Bush in a wave of jubilation and pride. But while the public basks in the euphoria of a "victorious" war, the horrific reality of the war's carnage slowly seeps out in

the media. What is becoming increasingly clear is that this was not a war in any conventional sense of the word. It was, for all intents and purposes, a genocide. More than this, however, it was a mass biocide, affecting all forms of life. The notion of victory assumes an aura of obscenity in the face of the 100,000-plus military personnel brutally killed, the untold number of civilian deaths, the massive tonnage of bombs dropped by high-tech machines, and the billions of barrels of oil that still burn and pollute the waters and the Earth. Who thinks to measure these factors into the "equation" of victory? And how does one begin to measure the level of hatred for the West that this war has unleashed throughout the Arab world, and the instability and strife that have led to civil war in Iraq?

There are many uncounted victims of this war, but perhaps the most overlooked victims of all are those that belong to the nonhuman world. Who is there to count their dead bodies or to know the pain and suffering that they have endured. . . ? Who even cares? As the Middle East copes with the most massive ecological disaster in history, innumerable animals have been among the first to die. Unfortunately, we do not have access to a great deal of information about the plight of animals in the wake of the war, but we thought it was important, nonetheless, to share some of the few facts that we do know.

The following extracts are from articles written about the potential and actual environmental devastation of the war against Iraq. Common to all of these writings is an account of the global effects of violence and short-term solutions to energy needs.

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*Environmental warfare--the destruction of terrain, crops or entire ecosystems--has been a military tactic since biblical times. As technology has become more sophisticated, the ecological consequences of warfare have become increasingly severe--whether they be the result of the strategic destruction of the environment or simply the consequences of battle. While in the heat of the moment, environmental concerns in the*

*Persian Gulf may seem trivial, they must have also appeared that way to policy makers supervising U.S. nuclear weapons production at Hanford Reservation and Rocky Flats, or to generals deciding to defoliate Vietnam. But the historical record clearly points to the grave ecological consequences of military build-up and warfare. To destroy a country in order to "save" it is to achieve a pyrrhic victory.<sup>2</sup>*

*The United Nations Environmental Program has ranked the Persian Gulf's complex ecosystem of intertidal flats, marshes, mangroves, coral reefs and seagrass beds as among the most productive water bodies in the world. The current damage to entire ecosystems and breeding sanctuaries closely follows the destruction wrought by the eight-year Iran-Iraq war, in which the U.S. played a role in the environmental devastation of the region. (Ronald Reagan ordered U.S. Naval forces into the war in 1987 on the side of Iraq.) The Navy opened fire on the two Rashadat oil platforms off Iran's coast.*

*The Gulf States' deserts comprise a fragile ecosystem that can be easily damaged. Just staging Operation Desert Shield placed severe stress on the local desert ecology. Because the desert soil is held in place by a living crust of micro-organisms, algae, ephemeral plants, salt, sand and silt, the passage of even one vehicle may do irreparable harm. When the sparse vegetation and perennial cover is destroyed, erosion begins to scatter the desert's pockets of soil. Stripped of ground cover, surface temperatures can begin to rise, triggering droughts and irreversible ecological changes. Desert maneuvers pose a direct threat to wildlife.*

*The Saudi and Kuwaiti deserts are home to jackals, hares, sand cats, insects, reptiles and birds (gazelles and oryx used to roam these lands until they were hunted to extinction by the 1960s). Some burrowing animals can confuse the sound of approaching vehicles with the drumming of approaching rains. Rushing to the surface, they quickly die from dehydration. The delicate hearing of desert animals can be destroyed by even short bursts of noise, making them*  
(continued on p. 6)

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unable to identify prey or evade predators. The sound of a single passing vehicle can damage the hearing of kangaroo rats for up to three weeks.

[W]hen a population of half a million people is suddenly transported into a desert, it brings with it all the support and pollution problems associated with running a city the size of Atlanta, Georgia. The U.S. troops required in excess of eight million gallons of water a day, depleting the underground aquifers so much that they may be exhausted by the year 2007. The plastic of the packaged meals generated six million food bags each week, adding to the litter that resulted from the corporate donations of tons of twinkies, soda cans and other public relations goodies. Pentagon authorities have deemed waste disposal "the responsibility of the host country." Desert Storm's wastes will inevitably wind up in desert burial pits. With the U.S. military's record for releasing toxic wastes there is reason to be concerned for the underground aquifers. Meanwhile, the Allied forces are generating an extraordinary amount of human waste.<sup>3</sup>

The London Times reported in December 1990 that camels were hit by mortar fire during the U.S. forces training exercises in Saudi Arabia: Pictures of two camels . . . had hardly flashed onto television screens when a Boston-based animal protection group wrote to President Bush's chief military adviser, Colin Powell. Its members complained at seeing one of the beasts [sic] suffering while American officers made a frantic search for its [sic] owner, even though the report explained that Saudi law forbids the killing of camels on humane grounds without the permission of the owner.

U.S. soldiers were using chickens as first alerts against chemical weapon attacks.

At one air base in northern Saudi Arabia there were chickens everywhere along the frontline, standing guard for the troops. The chickens' deaths in a gas attack would have confirmed the presence of lethal agents and warned soldiers to leave their chemical gear on. Many on the base said they were eyeing

the chickens in hopes of a Southern-Style victory barbecue.<sup>4</sup>

**War kills and maims animals, too.** CHAI (Concern for Helping Animals in Israel) has launched an emergency appeal to help the beleaguered volunteers for Israel's three animal shelters (in Jerusalem, Haifa, and Tel Aviv). These dedicated and brave people (mostly women) risked their own lives to make sure the sheltered animals had food, water, and whatever comfort possible during the missile attacks, when they had been instructed to wear gas masks and stay inside their homes in the sealed, chemical-attack-proof rooms that Israelis prepared in their homes. In addition to caring for the sheltered animals, they have also been on the lookout for injured and dying animals, victims of the Iraqi SCUD missile attacks, in order to do what is necessary and possible to alleviate their suffering.<sup>5</sup>

The Animals' Agenda reports that a representative of the World Society for the Protection of Animals found animals wounded and abandoned in the Kuwaiti Zoo when Allied troops entered on March 3: Among rotting corpses were animals who were shot by

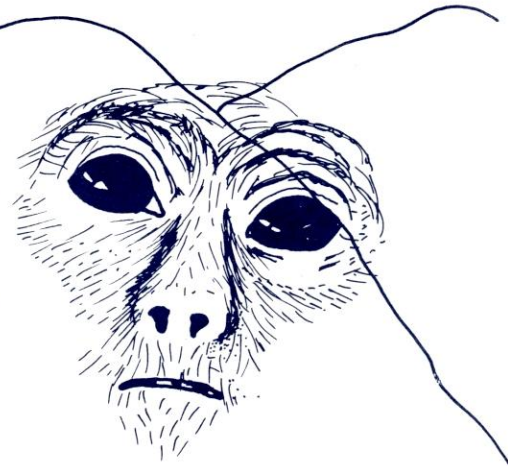
Iraqi soldiers and left to die from the combination of injuries, infection, starvation and dehydration. Survivors included a wounded Indian elephant, three Syrian brown bears, five African lions, seven rhesus monkeys, two water buffalo, two hippos, a giraffe and a camel. A similar situation was reportedly developing at the Baghdad Zoo, which had received many animals hauled from Kuwait during the occupation by troops who knew neither what species they had nor how to care for them . . . Distressing as zoo conditions were, prospects for wildlife in the region were as bad or worse. Thousands of cranes, red-breasted geese, mute swans, cormorants and white storks fled the oil fires to Cyprus, where bird-shooting is a mania among Greeks and Turks alike.

The Animals' Agenda also reported that, in the aftermath of the biocide, the worst harm came to porpoises, dugongs, sea turtles, coral, shrimp, fish and aquatic birds in late January, when Iraqi troops opened the pumps at Sea Island Terminal, Kuwait, dumping 460 million gallons of crude oil into the gulf . . . This time the oil not only threatened the millions of waterfowl and the world's largest population of watersnakes who inhabit the Tigris/Euphrates estuary, but

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Your picture remains superimposed  
over the mountains outside my  
window  
surrounded by feces and cold  
metal cages  
struggling to pull steel prods from  
your temples desperately. . .  
your face piercing billowy clouds  
and casting dark shadows in a  
cerulean sky  
. . . trying to lift your eyes  
in the fog of suffering  
to meet the eyes of a sister  
you have never met  
who knows your pain.

--Lauren Smedley



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also menaced the Abu Island wildlife sanctuary off Saudi Arabia . . . The gulf shrimp fishery was reportedly wiped out within days, devastating the base of the aquatic food chain . . . Hundreds of Saudis and international volunteers turned out despite wartime conditions to clean befouled birds, but nothing could be done for afflicted dugongs, who weigh 600 pounds or more and dive at any human approach, nor was there any helping the porpoises. The damage was mitigated somewhat, however, by weather conditions that broke up much of the slick before it hit land.<sup>6</sup>

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How can we help break out of the destructive cycle of dependence on oil, a dependence which means a constant war on the environment? We can support alternative energy measures and join with other environmental and peace activists in organizing our own personal energy for maximum effect.

Public Citizen, in conjunction with other environmental organizations, has put out a document, "A Sustainable Energy Future--Principles and Goals for a National Energy Strategy." The statement is a call for individuals and organizations who support a safe national energy policy to articulate their common beliefs with one voice.

Individuals and organizations that wish to see a copy of the document or sign on to it can contact Public Citizen, 215 Pennsylvania Ave. SE, Washington, D.C. 20003, (202) 546-4996. In addition, a number of national organizations are participating in the development of a technical Alternative National Energy Strategy (ANES) that is based on energy efficiency and renewable resources. Contact: Dan Lashoff, Natural Resources Defense Council, (202) 783-7800; Alden Meyer, Union of Concerned Scientists, (202) 332-0900; or Nancy Hirsh, Energy Conservation Coalition, (202) 745-4877.

Highly recommended sources of information and networking are listed in the February 1991 issue of the *Ecology Center Newsletter*, including the "Updated List of Groups and Actions

in the Bay Area" and a pamphlet, "Energy Facts." The Ecology Center is a national as well as local environmental resource center. Write The Ecology Center, 2530 San Pablo Ave, Berkeley, CA 94702. (Please send SASE.) The *Political Ecology Group* also published an excellent action paper on the Gulf crisis, listing resources and key groups. Write P.E.G., 519 Castro, Box 111, San Francisco, CA 94114-2577. *Earth Island Journal* is also a recommended resource. Write Earth Island Institute, 300 Broadway #28, San Francisco, CA 94133. For an excellent feminist commentary on the war, see Barbara Ehrenreich's "War For War's Sake" in *Z Magazine*, March 1991.



#### MISCELLANEOUS RESOURCES

The National Association of Nurses Against Vivisection may be reached at P.O. Box 42110, Washington, DC 20015-0110.

Alley Cat Allies promotes humane control of feral cats. For details, send \$2.00 and a SASE to P.O. Box 397, Mt. Ranier, MD 20712. (The group is run by two women.)

*The Vulture's Quill* has prepared a pamphlet entitled "What's the Story About Toothpaste?" *The Vulture's Quill* was founded by Stephanie T. Hoppe, co-editor of the anthologies reviewed in this issue, *With a Fly's Eye*, *Woman's Heart and Whale's Wit* and *And a Dear's Ear, Eagle's Song and Bear's Grace*. The pamphlet explores

the way our cultural mystification of consumer products results in contempt for traditional knowledge, cruel testing on living animals, and evading individual responsibility. It is the first in a series investigating the links, too often submerged, between peace, justice, and the environment. Send SASE to *The Vulture's Quill*, P.O. Box 1124, Ukiah, CA 95482, for your free copy of "What's the Story About Toothpaste?"

The National Anti-Roadkill Project has produced a public service announcement cosponsored by Friends of Animals and the Voice of Nature Network. For information on other NARP projects, write P.O. Box 68, Westport, CT 06881.

#### Notes

1. *Ecofeminist Visions Emerging (EVE)*, March 1991, Issue 2.
2. *Political Ecology Group*. "War in the Gulf: An Environmental Perspective." *Action Paper #1*, January 1991.
3. Gar Smith, *Earth Island Journal*, Winter 1991.
4. *San Francisco Chronicle*, February 1991.
5. If you are interested in contributing to this emergency appeal, please make (tax-deductible) checks to: CHAI, c/o Nina Natelson, P.O. Box 3341, Alexandria, VA 22302. If anyone knows of conduits to help animals in any of the other countries affected by the war (Iraq, Saudi Arabia, Kuwait), please let us know and we will publish this information.
6. *The Animals' Agenda*, March and May 1991.

## EDITORIAL

Isle Polonko

A few weeks ago, I received what I perceived to be an angry note in my mail from a NOW member who was bothered by the information in our last newsletter about the Animal Rights March in Washington, D.C. I immediately called her and she expressed concern that NOW was spreading itself too thin in taking on this issue as part of NOW's agenda. I explained to her that NOW has not yet adopted the animals rights issue as part of their agenda. If she referred back to the newsletter, the section referred to was strictly informational; I did not "urge" all of the members to attend, nor did I suggest that this is what they should do. The information was offered, and nothing else.

I did not understand then her insistence that animal rights is not a feminist issue, for feminist ideology itself maintains this is an issue that is not only related, but lies at the very core of the theory. Feminism is based on the idea of equality, of women one day being able to achieve an existence of truly equal partnership with men, a partnership where one is not controlling the other, a partnership where one is not the abuser, the other abused.

The ideology of dominance and control is one that is handed down by patriarchy. Patriarchy sets down a hierarchy of worth (or should I say worthlessness) and abuse, where white males are on the top, followed in line by men of other racial distinction, followed by women and children, then by the elderly and developmentally challenged persons, then certain types of animals such as house pets, then animals of less worth such as farm animals, and so on down the hierarchical line.

How does one separate the abuse of one being from the abuse of another? How does one propose to eliminate the abuse and control of women without eliminating the abuse and control of all beings at the same time? Should colorless women find their

freedom before women of color simply because they appear higher up on the list of this patriarchal chain? I think not!

I have always felt that every living thing on this planet is irreplaceable, precious, and equal: This includes our forests and trees, our oceans and streams, and every living thing. I have always felt that everything is interconnected and not one of us will truly be free until every precious being on the planet is free from prejudice and this patriarchal ideal of worthlessness. Speciesism is the patriarchal viewpoint that nonhuman animals are worth less than humans (indeed most are viewed as completely without worth) because they cannot communicate and cannot reason. I say that this is an outrageous lie; scientists and much of the rest of humankind know that animals do communicate. They have shown ability to "think things through," and they have bonds that have been known to equal our own human bonds.

Even with all of this knowledge, is this really the issue anyway? Or might the issue really be not whether animals can communicate or reason, but whether they can suffer? The answer is obviously, yes, they suffer just like you and I do, with just as much intensity and anguish. When I was on the march in Washington I saw a man carrying a sign with a picture of his daughter and her little cat. The words touched my heart: "How can I expect her to live a life free from abuse when she grows up in a world without compassion?"

This is the bottom line. It is all interconnected; we are all intricately woven together, dependent on each other for our very survival, all of us, human and nonhuman animals alike. I reject any values or belief systems that do not strive for true equality for all living beings on this wonderful planet, because with only part of the vision, the victory is forever lost. I look forward to the day when NOW joins with other feminist groups already reaching the same realization, and adopts animal rights as part of their agenda. I look forward to the day when

my daughter's daughter can find true equality. My vision is not for me alone, but for her.

*Isle Polonko is President of the Somerset County chapter of the National Organization for Women in New Jersey.*



Grandmother could have been a  
Great Mother

If Judeo-Christianity had not  
sheered her spirit  
upon the unyielding  
rocks of patriarchal pedagogy  
and if her childhood had not  
been sold  
to the festering needs of the nuclear  
family.

Grandmother could have been a  
Great Mother

If the wind had blown  
through her hair  
without the debris of  
fearful illusions  
and if the eleven children  
who clung to her breast  
had not claimed all of her time and her  
freedom.

Grandmother could have been a  
Great Mother

If animal flesh had not  
poisoned her body  
and frayed the threads  
that tied her to nature  
and if all of the truths that  
she held dear  
had not been denied and devalued by  
"experts."

Grandmother could have been a  
Great Mother

If the winter cold had not  
withered her desire  
for very much more  
than shelter and food  
and her life had not worn her  
a little too weary  
and a little too crazy to sing her own  
Blues.

--Lauren Smedley



## SHAME ON THE FURRIERS

by Pollyanne Frantz

*The success of a movement can often be gauged by the desperate lengths to which the opposition is prepared to go. In the following article, Pollyanne Frantz gives an account of a recent action by the pro-fur movement and the success of a Canadian anti-fur group in exposing this ploy.*

The Canadian Anti-Fur Alliance (CAFA) has successfully defended itself against five of six charges brought against it by the Canadian Advertising Foundation in response to a "Shame of Fur" advertisement. The advertisement, which depicts a woman wearing a fur coat, covering her face with a purse and copy that reads "You should be ashamed to wear fur," was placed last fall on billboards and in bus shelters in thirteen cities across Canada. The advertisement was a cooperative venture between CAFA and the Humane Society of the United States.

Chris Fox, external relations manager of the Toronto Humane Society, of which CAFA is a division, said Hamilton area retailers took the lead and initiated a letter-writing campaign to the Canadian Advertising Foundation in response to the advertisement. Some letter-writers complained that the ad is sexist because it shows a woman wearing the fur coat. Others said that the ad could encourage unsafe or dangerous practices against women wearing fur. Between twenty and twenty-five letters were written to the Foundation. A subsequent article in a December 31, 1990, issue of *Fur Age Weekly* directed people to protest to the Foundation. The article, titled "Canadian Action Alert," urged readers to send for Portrayal of Women Cards that are available from the Foundation. Also appearing in the article, said Fox, was a statement that tough lobbying, media relations, and counteradvertising could successfully nip anti-fur advertising in the bud.

Fox said CAFA members were able to dispense with all but one charge against the ad in a presentation before

a Canadian Advertising Foundation advisory panel. The remaining charge against the ad is that it wrongfully advises people not to buy a product that is legally available for purchase. Fox said CAFA will defend itself against this charge in April during another oral presentation before the Canadian Advertising Foundation.

She said that if the Foundation decides that the ad is not suitable, it will advise advertisers not to accept the ad. Fox explained that the Foundation was devised to monitor advertisements both in print format and over the airwaves, and although it is implied rather than directly enforced, its rulings often set the standards for advertisers. Of the charges, Fox said, "It's unfortunate because it is costing us money."



In a letter solicited by CAFA in response to the fur industry's charge that the ad is sexist, author Carol Adams wrote, "Without sexism in the fur industry, it would collapse. If fur coats are not imbued with glamour, our culture might see them for what they actually are--the violently severed skins of animals. It is an insult to all of us women who have been objectified by their advertisements to learn of their self-ingratiating discovery of sexism twenty years after the word was coined."

In a similar letter, Marti Kheel, co-coordinator of Feminists for Animal Rights, wrote, "The ad in question merely seeks to persuade women that buying products of violence should not be a source of pride, as proclaimed by the fur industry, but rather one of shame. The ad is a plea for compassion, unlike furrier ads, which are fueled by financial greed."

Fox said the ads are still posted in certain areas, although some in Ottawa were damaged and subsequently taken down. She said additional space has been rented and more of the advertisements will be visible by May 1991, the month when Canadian and United States furriers have their annual show featuring pelts in various fashions in Montreal.

Fox said CAFA was organized in the past few years so that there would be a larger and more independent voice against the fur industry. Its function is to provide a network for anti-fur groups throughout Canada.

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FAR urges members and friends to engage fur-wearing persons whenever you come in contact with them. We do not believe in insulting fur-wearers but, rather, in providing them with the facts. A good approach is to say calmly, "Are you aware of how many animals had to be killed to make your fur coat, and of how much suffering they had to endure?" It's always good to have some sort of handout that gives the details of the grisly fur industry, to give to the people you engage.

For more information on CAFA's anti-fur campaign, you may write to: The Canadian Anti-Fur Alliance, c/o the Toronto Humane Society, 11 River Street, Toronto, Ontario, M5A 4C2, Canada.

*Note from the editors: The Ontario Trappers Association filed for bankruptcy on January 5, 1991, the biggest casualty to date of the fur industry. OTA and their auction arm, Northbay Fur Sales, brokered about 75 percent of the raw fur sold in Ontario. Only the Hudson Bay Company handled more Canadian fur production, and their sales fell from \$30 million in 1987 to \$9 million in 1990. (The Animals' Agenda, March 1991)*

## CALL FOR PAPERS

### Ecofeminism and the Sacred

Since the publication in the 1970s of Elizabeth Dodson Gray's *Green Paradise Lost* and Rosemary Radford Ruether's *New Woman, New Earth*, analysis of theological constructs that contribute to women's and nature's oppression has been a vital part of ecofeminist writings. Simultaneously, our sense of the sacred has been deeply empowering for our ecofeminist politics. Where are we now?

For an anthology to be published in 1992, I am seeking scholarly essays, first-person narratives, short fiction, rituals, prayers, and poetry that address a wide range of issues germane to ecofeminism and the sacred. Suggested topics include, but are not limited to:

- Challenges of ecofeminism to traditional theological and religious structures and concepts
- Ecofeminism within specific religious traditions--what resources does it draw upon, what resources must it reject?
- Ecofeminism and the enchantment of nature
- Ecofeminism and language about the sacred, God/dess
- The spiritual politics of ecofeminism
- Multicultural and multiracial spiritual approaches to ecofeminism
- Race, class, ethnicity, and the sacred
- The female body and the sacred
- Feminist psychology and ecofeminism
- Ecofeminist ethics
- The meaning for ecofeminism of the spirituality of indigenous cultures.

Please send your submissions to:  
Carol J. Adams  
814 Grinnell Drive  
Richardson, TX 75081  
(214) 680-3042

Deadline: Early summer, 1991  
*Previously published work will be considered. Please feel free to contact me to discuss your ideas and/or the deadline.*

**Stillpoint Publishing International**, publishers of *Diet for a New America* by John Robbins, invites members of FAR to submit book-length manuscripts on topics related to ecofeminism. Address manuscripts to Dorothy Z. Seymour, Senior Editor, Stillpoint Publishing International, P.O. Box 640, Walpole, New Hampshire 03608, (603) 756-9281.

**The Continuum Women's Studies Award** is given annually to encourage and reward outstanding scholarship and other writing in Women's Studies. Award: \$5,000 advance and publication in the Fall of 1992. Eligibility: Any book in Women's Studies, widely defined, to be published under the Continuum or Frederick Ungar imprint as a scholarly monograph or a general trade book for serious readers. To apply, please send completed manuscripts before March 31, 1992, to: Evander Lomke, Editor, Continuum Women's Studies Award, 370 Lexington Avenue, New York, NY 10017.



## BOOK REVIEW

*With a Fly's Eye, Whale's Wit and Woman's Heart and And a Deer's Ear, Eagle's Song and Bear's Grace*

edited by Theresa Corrigan and Stephanie Hoppe, Cleis Press, San Francisco, 1989 (\$9.95, pb)

*Reviewed by Janet Brown*

The only spectator sport that interests me is watching a good mind at work--out loud or on paper, it doesn't matter. However, as a raving claustrophobic, I find it hard to stay a long time with many minds in a confined space. So consider this a warning, I get headaches from anthologies--all those voices between two covers!

This ambitious two-volume anthology is no exception. I read it straight through, and felt, in the process, like an EKG tracing--full of spikes, highs and lows. Some of the pieces sent me racing to share them with friends: others, I believe, didn't require the initial printing.

The introduction tells us, "This is a book. . . about relationships between animals and women, examinations of the realities and the possibilities of our dealings with members of other species and theirs with us." Indeed, as they point out, this is an anthology of "'stories' in a wide sense, the sense in which all writings that give shape to perceptions are stories. . . from a child's bedtime story to scientific theories. . ."

The "stories" may look like fiction, poetry, interviews, analyses; in fact, they all face in the same direction--educating the reader. The good stories are very persuasive; when they are less good, they are opaque or just blatantly, painfully didactic. The poems of Denise Levertov ("To the Snake") and Marge Piercy ("Sleeping with Cats") are first-rate--as usual--leaving me with nothing to say except "read them."

Some stories were predictable and worked anyway. Some were full of surprises. If anyone can read "Old Bones" by Brenda Weathers and not cry, write and tell me how you did it.

The same with "Beating the Dog" by Judith Barrington. When the editors' notes introduced "A Story of a Girl and Her Dog," by Alix Kates Schulman, I was prepared to dislike it thoroughly. Just the opposite: This is fine writing about innocence, curiosity, and youth. I'll say no more--just read it.

Perhaps of all the stories, I liked "Among Wolves" by Jean Pearson the best. Although it is not clear why or how these wolves came to be "confined," Pearson haunts me with her fear and love of these beautiful creatures. She writes: "How maligned nature and animals have been! Every original, primal, wild, self-willed life that resists the 'civilized' world's obsession with its own exploitative order becomes for me an indication of freedom and sanity. Saving ourselves from excess civilization is the critical issue of my generation." When she describes how she first "meets" the wolves, and how they've been with her all her life, she tapped something unexamined in me, something I plan to pursue.



Both "The Arrogant Eye" and "The Feminist-Vegetarian Quest," by Carol Adams, present stunning arguments for an existing and intimate connection between feminism and "animal rights" (a term I personally avoid because it is so open to abuse by vivisection and

cutesy journalist-types). "The Arrogant Eye" asserts that animal rights scholarship does not acknowledge patriarchy as the true focus of its discussion; "nor have feminists fully addressed the implications of the androcentric nature of science for the other animals."

"The Feminist-Vegetarian Quest" points out the historical connections between feminism and vegetarianism, asserting that "vegetarianism [is] an integral part of autonomous female identity." As Mary Alden Hopkins wrote in the 1920s, she reacted "against all established institutions, like marriage, spanking, meat diet, prison, war, public schools and our form of government." Adams proceeds to describe the "vegetarian quest" she found in the historic writings of her feminist sisters.

And yet, neither editor is a vegetarian. While the ethical arguments against meat-eating seem to hold some power for them, it is surprising that they are not compelled to adopt a vegetarian diet themselves. In addition, neither seems to understand the health reasons for becoming a vegetarian. (The universe is fair, isn't it? We brutalize and terrorize animals for food; and their flesh makes us sick and often kills us. What goes around comes around.)

The editors, in their final words, "Paper into Flesh into. . ." seem unable to follow Adams' argument! They proceed along safe enough lines, doing useful analysis up to a point (yes, yes, they say the right things): "As with so many other forms of expressive behavior deemed trivial in themselves and permissible to women but not to men, it is 'all right' for women to be fond of animals, especially 'cute' ones--but if we step beyond private attachments to politically champion animals' rights or intellectually analyze our parallel oppression, that is another matter!" Bravo! I couldn't agree more. And then, somewhere further on falls the shadow: "We may yet find through domestication a means of fuller and joined socialization of humans and other animals." Domestication happened to slaves, it happens to

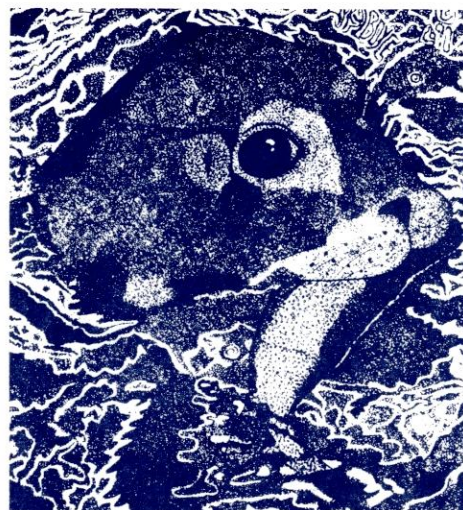
women. Why should we subject other creatures to a form of subjugation we would not wish on ourselves?

They proceed, as if to divorce themselves from the dregs of the animal rights movement to the heights of liberal rationality: "Remembering the gendered organization and eventual dissipation of the community and cohesiveness of the antiwar movement of the 1960s, we feel wary of those who say this or that single issue is paramount and all else must be sacrificed to it. . ." They take a few shots at men (some legitimate, some not, but easy shots to make their argument look sound and rigorous.) They sideswipe "vegans we have met who treat animals like objects, just not objects they eat." [Huh? Not eating them is a step in the right direction, a logical, ethical step neither of the editors has taken.]

I still have a headache. I have a headache because the essay is smug, self-satisfied, liberal rhetoric; it has arrived at a clean position on some issues; it is profoundly muddy in others. Worse than muddy, dangerous. It is the kind of mean-spirited nastiness that NRA members and vivisectionists love because, in its confusion, their arguments can be discussed, agreed on, rediscussed and chewed over forever--and none of it will make any difference.



I am annoyed because I can't argue without getting labeled as "one of those" who believes the ecofeminist/antivivisection argument is paramount! It is the one issue that underlies all the very worst that patriarchal society has thrown at us. I can't argue with them about vegans and carefully reasoned "rights-based arguments (mostly male)". . . Is Carol Adams male? Is Ingrid Newkirk male? Did these editors read the materials in their own two books?



In a jolly little pat-on-the-back, they write "Ingrid [Newkirk] first told Theresa the standing joke in the animal activist community that the one who raises your consciousness to the point where you can no longer bear the contradictions you have lived with, and must deal with them, is the one who 'ruined your life'; Ingrid ruined Theresa's."

I don't think so. From the confused remarks in "Paper into Flesh into. . ." I don't think either Corrigan or Hoppe has been ruined--yet. Unfortunately, I don't believe this anthology will ruin anyone who reads it. It does have its moments--some very, very fine ones.

However, I hope the editors will shake off their confusion and memorize and act on Carol Adams' words: "We cannot tell the truth about women's lives if we do not take seriously their dietary as well as other choices that are at odds with the dominant culture. . . Because of its emphasis on the literal, vegetarianism experiences the same treatment as women's words. It is ignored. *An analysis that trivializes or ignores the literal will distance itself both from women's words and words about dead animals.*" [Italics mine.]

With Henry David Thoreau, I want nothing less than this: to have my life "be a counter-friction to stop the machine," the patriarchal machine that poisons these women, and all of us. Animal abuse is the deepest, most widespread, nastiest manifestation of patriarchy, so I welcome all counter-frictions, even Corrigan and Hoppe, who gave me a headache.

(from p. 2)

organized by the (active) on-campus group Students Concerned for Animal Rights and the SFSU Vegetarians. Lunches were lost as students watched the PETA videos on experimentation on monitors set up in the student union.

Lauren Smedley was invited to be the first speaker in a series organized by the East Bay Vegetarian Society. She spoke on March 9 and led a discussion about the relationship between feminism and vegetarianism. Lauren and FAR member Maritza Nevarez participated in the symposium "Making the Connection--Feminism, Animal Rights and Racial Liberation" at the University of California, Santa Cruz, on April 14. The symposium was organized by the Progressive Animal Alliance and Students for the Ethical Treatment of Animals.

FAR sponsored a presentation on vegan nutrition in Berkeley on March 17, as part of the Great American Meat Out Day activities. The speaker was Jennifer Raymond, a nutritionist with twelve years' experience teaching vegetarian nutrition. Jennifer is also coordinator of Peninsula Vegetarians, and has her own vegetarian cooking show on cable in the South Bay. We'd like to thank her for the wealth of information and enthusiasm she brought to the topic. She is currently working on a vegan cookbook and donated her time to support FAR.

On March 19 and 20, Meat Out Day, FAR members demonstrated at three different shopping locations in the Bay Area, handing out a new leaflet about the detriments of meat-eating, particularly from a feminist perspective, and with vegan recipes on the flip side!

As we go to press we are preparing for Earth Day and World Laboratory Animal Day in April, which are well-attended events where vegetarianism and animal liberation have an opportunity for greater visibility.

#### **East Coast FAR**

The East Coast branch has been very active at women's gatherings and events. On October 12, 1990, FAR had

an information table at the Women's Studies Conference at State University of New York, New Paltz. Batya Bauman, East Coast coordinator, also participated in a weekend symposium, "Animal Rights in the 1990s" at Rowe Camp in Massachusetts, November 2-4. It was conducted by Ingrid Newkirk, founder and director of PETA, and attended by thirty animal rights activists. Batya showed the FAR slide presentation, which was enthusiastically received. The activists, coming from a wide range of groups, all felt the show was a major consciousness raiser, both with regard to women and to animal liberation.

In December, Batya showed the slide presentation in South Florida, once to an animal rights group and once at the Miami Women's Center. In February 1991, Betsy Todd, a member of ECFAR and the Medical Research Modernization Committee, gave a talk on "A Critical Look at Animal Research," at the Sixth Annual Women's Technological Literary Conference in Washington, D.C.

ECFAR participated at the New Jersey Animal Rights Alliance Conference, February 15-17, with an information table. There was also a table at the New York Women's Studies Conference at Russell Sage College, Troy, New York, where the slide show was presented, March 15-17.

Batya did the slide show at the Women's Building in Albany, New York, on March 18, and at Skidmore College on March 20, to commemorate the Great American Meat Out. The event was sponsored by the Animal Rights Action League of Saratoga, New York. Batya's energy and commitment to making FAR's issues visible have taken her to Brown University on March 31, for an event cosponsored by the Rhode Island Animal Rights Coalition and Brown University women's groups; to Crone's Harvest Bookstore in Jamaica Plains, Massachusetts, on April 2 for the radical feminist W.I.T.C.H. (Wild Independent Thinking Crones and Hags) lecture series, and to Barnard

College's annual event, "The Feminist and the Scholar," on April 13 in New York City.

On April 8, Batya addressed the Queens College Women's Group, and on April 16 she travelled to Rutgers University in New Brunswick, New Jersey, to do the slide show for the Student Action Corps for Animals. On April 18, ECFAR had an information table at Montclair State College, N. J., for the Student Earth Day celebration. On April 19, ECFAR participated in the annual demonstration sponsored by Friends of Animals at the U.S. Surgical Co. (where live dogs are operated on to show potential buyers how surgical clips work). There was also an information table at the Mid-Atlantic Humane Society Conference on April 27 in Morristown, New Jersey.

#### **Coming Up**

On May 9, Batya will travel to Toronto to help launch the new FAR chapter there. ECFAR will have a presentation and table at the large women's gathering called "Campfest," May 23-27, and at the National Women's Music Festival in Bloomington, Indiana, May 30 - June 2. There will be an information table at the Hudson River Clearwater Revival Festival in Valhalla, New York, June 14-16, and on June 20 ECFAR will have a presentation and table at the East Coast Lesbian Conference.

#### **Midwest FAR**

Our Midwest branch is still in the formative stages, and we encourage members in the Minneapolis area to contact Julia Smedley, Midwest coordinator. Julia spoke about feminism and animal rights on a panel organized in conjunction with Marly Cornell's exhibit "Least of These" at the Paul Whitney Larsen Gallery in St. Paul, Minnesota.

MWFAR is still hoping to form a study group to discuss feminist and animal liberation issues and concerns. Suggestions and ideas for additional activities are welcome (please note the address on pg. 2).

## LETTERS

*We encourage you to correspond with us, and we'd like to thank those members who send us clippings, articles, and information from across the country.*

Dear FAR,

While at the animal rights march in Washington, I picked up your newsletter. I was so moved, I can't tell you. I was beginning to think that I was the only feminist in the world for whom animal rights was as important as women's rights, children's rights, earth rights. Speciesism is so ingrained in our culture that people simply cannot comprehend the way I feel. Even my feminist sisters in NOW (I am president of the Somerset County chapter of the National Organization for Women in New Jersey) argue with me about stretching NOW's agenda too thin by adding information about animal rights in our newsletter. This enrages me.

I can't thank your organization enough for the comfort I feel knowing I am not alone. I have enclosed an editorial that I wrote in response to a NOW member's rage at me for including information about the march in Washington, and for including information about your organization in our monthly newsletter (see editorial).

Once again, thank you for the work you are doing. It is wonderful!

Isle Polonko

Somerset County, New Jersey

P.S. Whenever my chapter sponsors an event in New Jersey, we do not allow any meat. At first my chapter objected to my partner's and my insistence on this, but when they saw all the wonderful varieties of vegetarian fare, they stopped complaining. We have started a trend. Because my partner and I are such strict vegetarians, most of the time people respect this and put out very few, if any, meat dishes at New Jersey NOW functions. It is catching!

\*\*\*\*\*

Dear FAR,

Here I am on my flight to Detroit, reading the Summer/Fall FAR Newsletter. This is the second issue

I've had the pleasure to read, and once again I'm excited. This is such a terrific publication!--articles, layout, the illustrations and poetry. . .

Thanks for reprinting Carol Adams' and Marti Kheel's speeches. And Batya Bauman's "What is Loving Animals All About?" brings some great insights into the issues. I know too many people who so clearly use animals to meet their own needs, but haven't the foggiest notion of what it means to respect the lives they say they love.

Of the (zillions of!) animal-related publications I receive, this is *the best!* Nourishing and educational--it's helping me make connections that I just haven't been able to put together before. Thanks to everyone who works on it for so significantly contributing to my awareness, education, and pleasure.

Betsy Todd, Bronx, New York  
Member, National Association of  
Nurses Against Vivisection

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Dear FAR,

I'm a junior at the University of Wisconsin-Madison, majoring in philosophy with certificates in women's studies and environmental studies. Although I am just getting started in women's studies, I have been frustrated not to hear a word about animals in my courses. I "discovered" animal rights before feminism, and have been active in the Alliance for Animals in Madison. The feminist connection is almost completely absent from our group's philosophy, despite the fact that perhaps 80 percent of our members are women. The plight of nonhuman animals has proved glaringly absent from my feminist studies as well.

In Madison, I have been able to meet people in environmental, animal rights, and women's/womyn's organizations. I feel privileged to live here, since it lives up to its reputation as an oasis of the left, surrounded by "dairyland." However, I have not yet found anyone who is committed to feminism (or ecofeminism) and animal liberation. Therefore, I would like to know if you have any members who might be interested in an informal exchange of

ideas through the mail. I'd especially like to correspond with another philosophy student, but would fully appreciate any woman who is interested in these issues.

Thank you! Best wishes in all your endeavors.

Karin McMullen  
c/o West Coast FAR  
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Dear FAR,

I have always felt torn between my passions for animal issues and for women's issues, and I felt the dedication of my life to one would mean sacrificing the other. Recently, a copy of the FAR newsletter came into my hands and I was deeply gratified to see that others had made the connection between both issues. *This was very personally affirming.* And yesterday my copy of *The Sexual Politics of Meat* arrived!

Taking hope,  
Diane Ersepke  
\*\*\*\*\*

### FERRARO FOUND IN FUR

Geraldine Ferraro, a possible Democratic candidate for the U.S. Senate, gave the keynote address on March 15 at the New York Women's Studies Association Conference at Russell Sage College in Troy, New York. Her speech offered hope to those who are otherwise cynical or despairing about current politics. Her commitment to a strong feminist approach to the issues of our time brought forth a standing ovation from the audience. Unfortunately, her otherwise positive performance was subsequently marred at the reception in her honor where she was seen wearing a fur coat. A number of us have already written her expressing our dismay at her apparent lack of awareness of the cruelty involved in the manufacture of furs. We would like to support her candidacy for Senator from New York State, but cannot in good conscience do so until she adequately responds to our letter-writing campaign. Geraldine Ferraro may be contacted at: 218 Lafayette St., New York, NY 10012.

(from p. 1)

*Abortion Rights...*

intersections, not their superficial differences. The fetus, as Susanne von Paczensky--German abortion rights activist--defines it, is "a human being to be created and grown by a woman if she chooses to do so."<sup>(1)</sup> But the other animals are living, breathing, independent beings, who suffer, respond to external and internal stimuli such as hunger and thirst, and enjoy social relations.

Animal rights faces the challenge of telling the truth about animals' lives. It seeks to dispel the sanitized "down on the farm" image we are culturally spoon fed and cling to in order to persist in our oppressive actions of eating and wearing animals. Similarly, abortion rights faces the challenge that our culture does not want to know the truth about women's lives. Rather motherhood is romanticized. Here then are some of the philosophical issues that arise when a feminist examines the commonalities of animal rights and abortion rights.

**Premise #1: We must not lose sight of the individual.** Animal rights activists argue "we must not let the fate of individual animals become deflected by concerns about species, or habitat, or the environment, or be determined by what some consider to be humans' needs to eat and experiment upon animals. It is as individuals that animals have rights, because it is as individuals that they have interests."

The resistance to recognizing the individuality of each animal is reproduced in the arguments of many antiabortionists. We hear about the millions of abortions performed each year. What we don't hear about is the experience and life decisions of each individual woman connected to those statistics. Even if a form of birth control has a 99 percent effective rate, (name one, please--abortion and abstinence are the only forms of birth control that are 100 percent effective), one out of one hundred women will find herself with an unwanted pregnancy. To this individual woman, the failure of birth control is staggering. In fact, it is estimated that

worldwide, each woman experiences two unwanted pregnancies in her lifetime.

If any "individuality" is referred to by the antiabortion side it is that of the aborted fetus. The claims of the fetus are often articulated as though they exist in a moral vacuum, detached from any individual woman. This is an example of Cartesian dualism, which is one of the prime sources for the oppression of animals. Cartesian dualism ratifies the human/animal split by claiming that there is a dualism between reason and feeling. Cartesian dualism also ratifies the woman/fetus split. Just as we humans are animals, and our rationality cannot exist apart from our embodied and feeling selves, the fetus is not separate from a woman; it is within her.

To separate the fetus from the pregnant woman in discussing the issue of abortion is disingenuous. It is also misogynist. Just as speciesist discourse deliberately eliminates individual animals, the fetishization of the fetus purposefully eliminates consideration of individual women.

**Premise #2: Self-determination for women and the other animals.** Controlling animals and controlling access to abortion is the opposite of self-determination. Chickens, cows, mice, pigs, and women should not be forced to be pregnant against their wills.

Deceptive cultural images deflect us from appreciating either animals' or women's rights to self-determination. We may tell ourselves that animals want to be our food, like Charlie the Tuna, but this is not so. Neither is it true that the experience of birth will automatically make an unwillingly pregnant woman a loving mother. Access to abortion is a fundamental aspect of women's freedom.

**Premise #3: The "sentient" of the fetus and of animals are not similar.** My fieldwork when I was in divinity school consisted in being an aide at a medical school's first trimester abortion clinic. I asked once to see an aborted fetus. It was no longer than an

inch. Aren't social categories being used when it is claimed that this fetus has perception of and response to environmental stimuli akin to any animal? Since social categories obviously reflect the dominant culture, and the dominance of our culture is clearly gender- and species-based, a series of a priori presumptions have already predetermined what perception means, and how response is measured.

Is a fetus an individual? Does a fetus behave as an individual? What behaviors, precisely, are exhibited by the fetus during the first trimester? A fetus of twelve weeks has muscle reflexes but no developed nerve cell pathways in the brain's cortex that would enable it to experience pain. A fetus has potential interests; an animal has actual interests.

The speciesism of homo sapiens is perhaps nowhere more pronounced than in the protestation over the fate of the human conceptus and zygote, while the sentience of the other animals is declared morally irrelevant because they are not human beings. Some antiabortionists have a definition of meaningful life that is so broad as to encompass a newly fertilized egg, yet so narrow that it does not consider fully grown animals with well-developed nervous systems and social sensibilities. Is it only human beings who should be ends and not means, and does human being truly mean zygote? This leads to the next premise:

**Premise #4: Our definition of personhood is culture-bound.** The concept of personhood is not value neutral, so there can be no value-free inquiry into this subject. For centuries, "person" excluded all but white males. So the idea that by discussing personhood we have entered into some secure ground is itself false. Notions of personhood are dictated by the culture in which persons and others live. Let us be reminded, too, that "it is frequently overlooked or dismissed in the debate about the 'morality' of abortion that the corollary of 'fetal personhood' is forced motherhood."<sup>(2)</sup>

Will the fetus achieve personhood before women do?

(continued on p. 15)

(from p. 14)

Some animal rights activists extend the notion of personhood to animals. When we watch someone who has a companion animal interact with that animal, we see in that relationship a recognition of that animal's individuality, or, in a sense, that animal's personhood: He or she has been given a name, is touched and caressed, has a life that interacts and informs another's. As a concept, personhood reflects the discourse of which it is a part.



**Premise #5: The moral dilemmas of abortion rights and animal rights are different.** The dilemma abortion rights faces is that women are not recognized as competent moral actors. The dilemma animal rights faces is that animals are not recognized as possessing legitimate moral claims upon us.

Women are not recognized as competent moral actors. It is obvious that women have always had abortions; that the women's community developed a variety of ways to end an unwanted pregnancy; that this was not condemned within this women's community, though the male community throughout the ages has had varied views about the meaning of this. What has been variable about abortion is its legality or criminalization, not its existence. It has always been women's choice and always will be.

The dilemma of animal rights is the resistance of most people to recognizing that animals have legitimate moral claims upon us. To

illustrate what occurs as a result of our narrow definition of moral claims is this poignant case: The government believes in animal experimentation. Funds are given to make animals drug addicts. Meanwhile, funds are cut for drug detox centers. A pregnant woman is refused admittance at a drug detox center because they have no room as a result of budget cuts. She stays hooked on drugs, and is then charged with endangering the life of her yet unborn child. The lack of social responsibility to the legitimate claims of living beings is appalling and interwoven.

**Premise #6: Animal rights' anti-violence stance should align with women.** Animal rights has been entangled with the false labels of what constitutes violence in the debate about the abortion issue: Either we are consistent and thus antiabortion (because abortion is violent) or we are inconsistent and pro-choice. I bemoan the shortsightedness of these standards for both consistency and nonviolence. When I argue that animals and women ought to have the right to self-determination about when they wish to be pregnant and not be forced into birthing babies against their will, it is argued that animals have no choice, but women enter freely into sexual intercourse. This is simply not true. For us to ignore that human female animals are abused is as nearsighted as humans ignoring the fact that nonhuman animals are abused to benefit the self-interest of people.

As long as women and animals are ontologized as usable (rapable on the one hand and consumable on the other) both animal rights and abortion rights will be necessary. Both women and animals are an end for themselves, not a means for others.

**Premise #7: The argument about nonbeing reveals the subjective male stance.** The argument for nonbeing goes like this: Isn't it better that a cow was brought to life, was allowed to live many years on this earth, and then quickly dispatched, than never to have lived at all? Animal rights has argued back that one cannot experience non-being. A cow who never existed does not experience the deprivation of life.

It is only those of us who are living who can sentimentalize the idea of life without us. Rather than looking forward to the fact that we will not exist in the future because of death, we cast our eyes backwards and think, What if we never existed? We then apply this intensely self-possessed question to ethical issues; and the self-possessed subject with this question is usually the male subject.

People, but especially men, think that abortion exists as a retroactive comment on their own existence. Thus, whenever abortion is debated, someone stands up and says, "I am glad I was not aborted." This is not the issue. This argument personalizes a state that does not exist--nonbeing--and, by appearing to be a rational argument, fosters the same reaction when the issue is animal rights.

To conclude, animals have a right to their own lives no matter what we as human beings wish them to do or be for us, and women need access to abortion for whatever reasons they choose not to bear a specific pregnancy. Abortion rights and animal rights make sense together.

#### Notes

1. Suzanne von Paczensky, "In a Semantic Fog: How to Confront the Accusation that Abortion Equals Killings," *Women's Studies International Forum* 13, no. 3 (1990), p. 183.

2. Rosalind Pollack Petchesky, *Abortion and Woman's Choice: The State, Sexuality, and Reproductive Freedom* (New York/London: Longman, 1984), p. 375.

Carol J. Adams is the author of *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory*, (Continuum, 1990) which won the first Continuum Women's Studies Award and is now available in paperback. (See order form).

*An expanded version of this article will appear in Between the Species: A Journal of Ethics. Single copies of the journal may be ordered for \$3.00; annual subscription is \$15.00 (four issues). Write to: Between the Species, P.O. Box 254, Berkeley, CA 94701.*

## DIRECT ACTION NEWS

**The First Annual International Animal Rights Awareness Week** has been declared by animal protection advocates for June 9-16, 1991. Organized under the theme, "Animal Protection, Animal Rights, A Strong and Proud Tradition," events nationwide and in other countries will include music and vegetarian food festivals, film screenings, conferences, cruelty-free product fairs, teach-ins, seminars, debates, exhibits, and performances. Persons interested in participating in Animal Rights Awareness Week should contact In Defense of Animals, 816 West Francisco Blvd., San Rafael, CA 94901, (415) 453-9984.

\*\*\*\*\*

**City of Berkeley bans Draize Test:** The Berkeley City Council voted on December 10, 1990, for an across-the-board ban on the Draize Eye and Skin Irritancy Tests. This is the first ban ever to apply to not only cosmetic and industrial testing but to *medical* research as well. Congratulations are due both to the Berkeley City Council for its ground-breaking decision and to the Berkeley Humane Commission, which brought the ban proposal before the City Council and successfully lobbied for its passage. Anyone interested in initiating a similar action in their own city can learn more about the local campaign by writing to Berkeley Citizens Humane Commission, c/o Kathy Flood, Berkeley City Council, 2180 Milvia Street, Berkeley, CA 94704.

*Note: A statewide ban on the Draize Test has been introduced by Assemblyman Jack O'Connell in California, and has passed the Assembly by a vote of 52-17. We urge California voters to write to your State Senator and ask for a YES on AB110; also ask Governor Pete Wilson to sign AB110 if/when it reaches his desk. Letters should be addressed to: Governor Pete Wilson, State Capitol, Sacramento, CA 95814.*

\*\*\*\*\*

PETA has renewed its boycott of Mary Kay Cosmetics for failure to make permanent a moratorium on animal testing. Protest to Richard Bartlett, President, 8787 Stemmons Freeway, Dallas, TX 75247. We urge that you continue in this boycott since

"conflicting statements . . . have caused uncertainty about MK's true position concerning animal testing. Richard Bartlett told *Chemical and Engineering News* that he 'specifically did not say that MKC, Inc., would stop all animal testing forever--just the reverse.' Now he says that statement was taken out of context." -- *Bunny Hugger's Gazette*. Let's continue the boycott until we learn of unequivocal halting of animal testing.

\*\*\*\*\*

### **More on Women's Land Trusts and women's land.**

In our last issue, we suggested that FAR members write to women's land trusts to urge that these lands not only provide safe refuge for all animals, but also that, as a policy, no flesh foods be brought on the land. Very often women feel that they cannot "dictate" what women should or should not eat, and even though they themselves may be vegetarians, they feel they cannot tell other women not to eat meat. This seems somewhat hard to accept when there is usually no problem "dictating" to other women that they cannot smoke in a given women's space. Even if women smoke in their own homes and in "neutral" places, it is often a rule that they cannot smoke in women's spaces. This same rule ought to apply to the eating of meat. Caretakers of women's spaces cannot tell women not to eat meat, but they certainly ought to be able to tell them that there is no meat-eating in this space, or on this land, just as there is no smoking in this space or on this land.

This follow-up is also to urge women's land trusts, as well as individual women who have land, to think about adopting larger animals in need of the kind of space they have. There are many animals who have been rescued from slaughterhouse "dead piles" and feedlots (pigs, calves, turkeys, chickens, sheep, goats), as well as animals who have been rescued from "roundups," such as wild horses and burros. These animals are all in need of the kind of safe and loving environment women with land can give them. Some places that save animals and offer many for adoption are:

### **Farm Sanctuary**

P.O. Box 150  
Watkins Glen, NY 14891  
(rescues and provides sanctuary for victims of factory farming and slaughterhouses)

### **Adopt-a-Cow**

RD 1 Box 839  
Port Royal, PA 17082  
(sanctuary for cows saved from slaughter)

### **Colorado Horse Rescue**

P.O. Box 1510  
Arvada, CO 80001  
(shelters and attempts to find homes for abused, abandoned, starving, and unwanted horses)

### **American Mustang & Burro Association**

P.O. Box 7  
Benton City, WA 99320-0007  
(conducts adoptions and sanctuary program for wild and domestic equines)

### **Providing Homes for America's Remaining Mustangs**

28 Edmands Road, Suite 8  
Framingham, MA 01701

### **Wild Horse Organized Assistance**

P.O. Box 55  
Reno, NV 89504

### **Wild Horse Coalition**

P.O. Box 362  
Onyx, CA 93255

### **Rabbits Sanctuary**

c/o Caroline Gilbert  
P.O. Box 365  
Simpsonville, SC 29681  
(803) 963-4389

### **Adopt a Rabbit Program**

P.O. Box 554  
Faith, NC 28041  
(sanctuary and lifelong home for rabbits; can be adopted out)

### **House Rabbit Sanctuary**

1615 Encinal Avenue  
Alameda, CA 94501  
(foster care for rabbits)

### **Greyhound Friends, Inc.**

167 Saddle Hill Road  
Hopkinton, MA 01748  
(finds loving homes for retired greyhounds)

### **Greyhound Racers Recycled, Inc.**

P.O. Box 160524  
Austin, TX 78716, or  
P.O. Box 270107  
Houston, TX 77277-0107  
(finds homes for retired greyhounds)

### **Retired Greyhounds as Pets**

P.O. Box 41307  
St. Petersburg, FL 33743

**Wild Animals** (who cannot be returned to the wild):

### **Animal Trust Sanctuary**

c/o Cindy Traisi  
18740 Highland Valley Road  
Ramona, CA 92065  
(injured wild animal sanctuary)

### **Good Shepherd Foundation**

210 No. Auburn  
Grass Valley, CA 94945  
(animal shelter, wildlife sanctuary)

### **National Humane Education Society**

15-B Catoctin Circle SE #207  
Leesburg, VA 22075-3611  
(operates Peace Plantation Animal Sanctuary)

### **Performing Animal Welfare Society**

P.O. Box 842  
Galt, CA 95632  
(rescues/shelters abused performing animals)

### **Primarily Primates**

P.O. Box 15406  
San Antonio, TX 78212-8506  
(sanctuary, rehabilitation/lifetime care for abused primates, birds, small mammals, reptiles)



## GLEANINGS

The acquittal of Donald Rogerson, the hunter who shot and killed Karen Wood two years ago as she stood on her own property attempting to warn hunters away from her home, has not only greatly increased the number of signs warning hunters off land, but has also resulted in the creation of a Karen Wood Memorial Fund. The fund was begun by Loraine Tedeschi of Rockport. It is offering bright orange signs for sale which read, "Posted in memory of Karen Wood: No Hunting, No Trespassing." Karen Wood was the mother of twin three-year-old daughters who are being raised in Iowa by her widowed husband, Kevin. She was shot dead by Robertson who said he accidentally mistook her for a white-tailed deer. (She was wearing white gloves.) All proceeds from sales of the signs will be forwarded to Kevin Wood for the benefit of his daughters. The signs are \$2.00 each. Write: Karen Wood Memorial Fund, P.O. Box 428, Rockport ME 04856.

\*\*\*\*\*

Refusing to testify before the federal grand jury convened in Sacramento to probe the animal rights movement, local activist Debra Young was held in contempt of court and jailed on August 15, 1990, for an indefinite period. She could conceivably be held for a year, as long as the grand jury remains empaneled. Young has promoted spay/neuter programs in the Sacramento area since the mid 1970s. She was arrested in 1984, 1985, and 1986 for civil disobedience during protests against vivisection at the University of California at Davis medical center and research labs. A longtime ethical vegetarian, Young did not receive food she could eat during her first day in jail. At the time of this writing, a struggle was anticipated for her right to vegetarian meals. Young also suffers from an as yet undiagnosed degenerative disease, but was not allowed to take medication prescribed by her doctor to stabilize her condition.

--*The Animals' Agenda*

\*\*\*\*\*

Heidi Prescott, national outreach director of the Fund for Animals,

became the first person to be jailed for hunter harassment on July 25, 1990, serving two weeks for refusing to pay a \$500 fine. She and others disrupted deer hunting at a state wildlife reserve in Maryland on November 25, 1989, by rustling leaves and whispering. In jail, Heidi asked for vegetarian food on "ethical" grounds and was at first refused. After fasting for a week, "ethics" was finally added to the reasons for a veggie diet in jail (in addition to "health" and "religion"). Hooray for Heidi!

\*\*\*\*\*



Update. . . After k.d. lang got in all that trouble with the meat industry ("meat stinks" radio and television commercials), her mother was harassed into leaving her hometown of Consort, Alberta, Canada, and someone spray-painted "Eat Beef Dyke" on the town limit signs. Fifteen of lang's friends scrubbed the signs clean. (*The Animals' Agenda*). We are heartened to learn that, contrary to hurting her singing career, because of the boycott by many D.J.'s in beef producing areas, her sales have soared due to a strong following and to the many women and other vegetarians who have rallied to her support by buying her recordings and requesting that local C & W radio stations play her songs. Go and do likewise!!

\*\*\*\*\*

Agriculture Canada researchers have cloned four cows and a bull calf. The procedure may yield a more productive milk herd at further cost to already narrow genetic diversity.

--*The Animals' Agenda*

\*\*\*\*\*

Staffers from Provincetown's Center for Coastal Studies freed a humpbacked whale from a fishing net July 16, while 30 to 40 other whales of diverse species kept watch.

--*The Animals' Agenda*

\*\*\*\*\*

**Project Censored**, a media watchdog group, has rated human disease caused by factory poultry farming the tenth most important story of 1989 that went unreported by major news media. While *Southern Exposure* published the award-winning expose, *Animals' Agenda* readers knew all about it long ago.

\*\*\*\*\*

The 1991 budget for child welfare services in California is \$425,000. The cost of subsidizing the meat industry in California is \$24,000,000.

--*EarthSave*

\*\*\*\*\*

For a comprehensive source of current information on animal rights issues, subscribe to *Bunny Hugger's Gazette*. The editor, J. D. Jackson (a woman) wrote to us telling us how much she enjoys reading our *Newsletter* and how glad she is that we exist. She also tells us she is a feminist. Write to P.O. Box 601, Temple, Texas, 76503-0601. The *Gazette* lists all the current boycotts, gives letter-writing information, and also lists many of the animal rights organizations in the country. We find it a valuable source of information. Starting next issue, she will only list new organizations due to space limitations. A one-year subscription is \$12.00 (six issues).

\*\*\*\*\*

**Boycott all stone- and acid-washed clothing** because pumice, used on fabric to produce this look, is obtained through inexpensive and destructive strip-mining. Not only is the integrity of the land at stake, the forest is home to several threatened and endangered species (the peregrine falcon, spotted bat and Mexican spotted owl). You can tell Levi Strauss (which has half the stone-washed market) that you're boycotting until pumice is replaced with recycled glass (just as effective). Levi Strauss and Company, P.O. Box 7215, San Francisco, CA 94120, 1-800-227-5600.

--*Bunny Hugger's Gazette*

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(from p. 1) *Pornography and Hunting*

both the Michigan House and Senate with little or no obstacle. The bill is designed to protect hunters from harassment, presumably by animal rights activists. Not only harassing a hunter verbally but also using noise or visual and olfactory means to scare the animals away are forbidden. Apparently, in this case, society's interest in protecting hunters, who are predominantly male, from verbal disapproval overrides considerations of free speech.

Similar bills in other states have been challenged for constitutionality. In Connecticut, for instance, the Hunter Harassment Act has been declared unconstitutional. It is ironic that, in these days of ecological awareness, hunted animals, even those found in public lands, are considered by the government to be the sole property of hunters. For how else can one explain the fact that, during hunting season, shooting an animal in such lands is legal, but addressing her in a loud voice or urging her to run is outlawed? Why is it illegal for a concerned citizen to communicate with other species and warn them of impending danger? Obviously the justice system is partial to those whose actions are considered economically beneficial, at least in the short term.

To return to the pornography issue, it is perfectly legal to extol the pleasures of mutilating and degrading women publicly, but talking to a hunter quietly on the subject of compassion for fellow creatures is a crime punishable by a fine and imprisonment in many states.

The Michigan bill on hunter harassment has slipped through the legislative bodies without the media or that bastion of free speech, the ACLU, taking any notice. Any day now, law-abiding citizens, already scared to

venture outdoors during hunting season, will probably think twice about walking their dogs in rural neighborhoods or even addressing a greeting to a hunter. Although hunters often trespass, shoot at anything that moves, and ignore "no hunting" signs, they rarely get caught for these violations because they don't volunteer their identities. The well-known strategy of blaming the victim has been successfully argued in the courts: You deserve to be shot if you are foolish enough not to invest in a gaudy orange jacket and wear it, even on your own property.

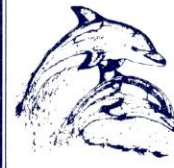
The pornography and hunting issues occupy opposing sides on the free-speech debate, but they have more in common than one may suppose. Both tend to objectify what is perceived as the other, whether woman or nonhuman animal, and both derive pleasure from the degradation and demise of the other. Killing, dismemberment, and eating of the victim is no longer limited to hunting: It has also become the latest obsession in pornography. Both hunters and pornographers justify their behavior as their birthright, an integral part of what it means to be a male predator. Hunters claim that their actions are promoting conservation, just as some proponents of sociobiology claim that rape is a natural evolutionary ploy for the survival of the fittest. One might then be forgiven for imagining that the pinnacle of civilization will be reached when herds of deer and hordes of women roam a controlled countryside and are scientifically managed by a government agency in order to provide a bounty to male hunters during open season.

*A commentary for WUOM radio by Maria Comninou, Professor of Mechanical Engineering, University of Michigan.*

#### VEGETARIAN SUPPORT GROUPS OFFERED BY FAR

Many women seriously want to stop eating flesh and animal-derived products (dairy and eggs) but, because of lifelong conditioning, find it very difficult to do. Recognizing the special problems women have around issues of food, the New York FAR is embarking on a new program of vegetarian support groups based on the model of women's consciousness-raising groups. Women

interested in being part of these groups should contact Batya Bauman at (212) 866-6422. We hope that similar programs will become available to women in other parts of the country. Meanwhile, women in other areas who wish to explore the possibility of starting a support group should contact Batya at P.O. Box 694, Cathedral Station, New York, NY 10025.



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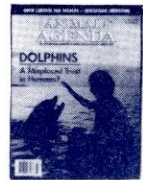
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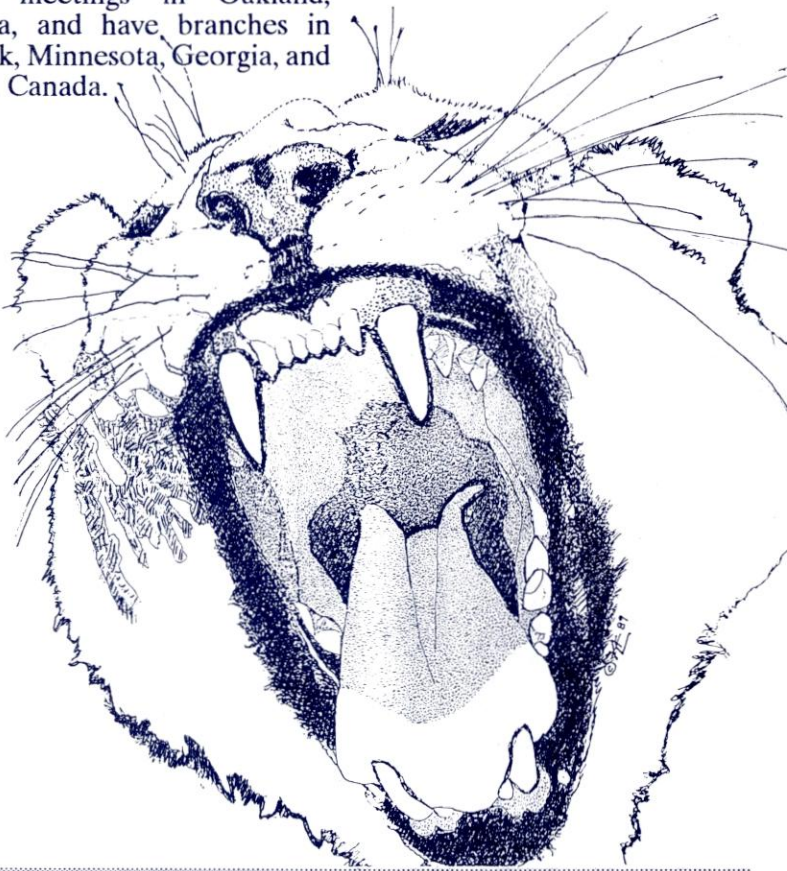


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# FEMINISTS FOR ANIMAL RIGHTS

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Feminists for Animal Rights is a group of feminist, vegetarian women, with a vegan orientation, who are dedicated to ending all forms of animal abuse. FAR welcomes the support of any women interested in working to abolish the exploitation of animals and women, and in promoting the ideas of our group. We hold monthly meetings in Oakland, California, and have branches in New York, Minnesota, Georgia, and Toronto, Canada.



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