



FEMINISTS FOR ANIMAL RIGHTS

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AIDS & ANIMAL RESEARCH: FALSE HOPE, WASTED LIVES

By Betsy Todd

A breathtaking amount of information about HIV and AIDS has been amassed over the past ten years. The virus has been isolated and identified, its life cycle (including some of its cell-killing mechanisms) catalogued, the viral genome mapped, and the specific actions of many of its genes pinpointed.

Accurate and relatively inexpensive tests for HIV have been developed. High risk groups, modes of viral transmission, specific immune system dysfunctions, descriptions of opportunistic infections, the course of the disease (note well: in men only), and potential drugs have been identified.

Without exception, all of these discoveries have come from clinical, epidemiological, and human cell culture work. None of our knowledge of HIV and AIDS comes from animal research. Yet, incredibly, animal experiments continue to dominate the

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THE SILENCING OF WOMEN AND ANIMALS

By Cathleen McGuire

The Gulf War was dedicated in part to propping up sexual apartheid abroad. On the same continuum, the Anita Hill-Clarence Thomas hearings represented a domestic surgical strike against women in general and feminists in particular. The fact that a conservative, Bork-supporting woman of color now rests alongside Sojourner Truth and Harriet Tubman in the annals of (African American) feminist history attests to the profound solidarity all women intrinsically have with each other.

The experience of watching the hearings evoked still-fresh memories of Operation Desert Storm, that appalling exercise in masculinist "wilding." We again witnessed the naked power of patriarchy pummel its adversary in a lopsided battle. Once more, feelings of outrage, besiegement, and despair surfaced as gavel-to-gavel we watched a great wrong being committed. As usual, the media reconstructed reality, and opinion polls massaged reactionary rhetoric from a malleable public.

Animals, too, were caught in the crossfire. Anita Hill's astounding accusation that Clarence Thomas watched videos of women and animals having sex together was, once spoken, quickly banished to the collective realm of repressed memory. Why couldn't this disclosure have been the opportunity for a public discourse and deeper inquiry on the subject of animals and sexuality? For example,

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Sadie Rakusin

THE FIRST CONFERENCE ON WOMEN AND ANIMALS: EMPOWERMENT IN THE 90'S

A first-ever conference addressing the issues of women and animals is being planned for June 25, 1992, in Washington, D.C. Sponsors of the conference include Feminists for Animal Rights, *On The Issues* (an acclaimed feminist magazine) and Friends of Animals.

Leading spokeswomen in both the feminist and animal rights movements will participate in the one-day event. Activities will include a formal dinner, evening entertainment, and ample time

for all women to speak out.

The impetus for this conference is in large part in response to the constant featuring of men at animal rights events, especially since the composition of the animal rights movement is 75 to 80 percent women.

For details and further information on how to become involved in the planning process, contact Betsy Swart, Friends of Animals, 1623 Connecticut Avenue, N.W., Washington, D.C., (202) 483-8998. 🐾

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FAR NEWS

The *Feminist for Animal Rights Newsletter* strives to represent a plurality of opinions. Thus, articles do not necessarily reflect an official position of this publication or of FAR.

We welcome manuscript and graphic submissions by women. For a copy of our guidelines, please send a stamped, self-addressed envelope to Editor, FAR, P.O. Box 694, Cathedral Station, New York, NY 10025. The deadline for the Spring-Summer issue is April 15, 1992

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A sincere thank you is extended to Ora Lora Spadafora, Colleen McGuire, Marsha Lichtenstein, and Pia Gallegos for their enormous help in creating this issue of the newsletter.

ERRATA

The credit for the magnificent lioness drawing that appeared on the back cover of our last issue was omitted. Adèle Châtelain is the artist.

FAR SPEAKERS AVAILABLE

FAR representatives from each chapter are available for lectures, classroom discussions, and slide show presentations. The FAR slide show, which we sometimes call "A Visual Dissection of the Patriarchal Mind," has proven to be enormously popular at speaking engagements.

The slide show offers an overview of patriarchy's construction of the concept of "the other," and the ramifications throughout history for women and animals. Current animal rights issues are addressed from a feminist perspective by comparing pornography to rodeos, for example.

If you are interested in having a FAR speaker present this exceptional slide show in your community, contact the FAR branch office nearest you.

♀ ♀ ♀

IMPORTANT NOTICE

Feminists for Animal Rights is at a critical juncture and is struggling to stay afloat financially. We have thoroughly outgrown our volunteer origins and need to establish an office and small paid staff. FAR would greatly appreciate any assistance you can provide in helping us attain this goal. Most importantly, we urgently need your donations so that we may continue to exist as an organization. Please send your contribution to the West Coast FAR office, making your check payable to "Feminists for Animal Rights."

FAR BRANCH OFFICES:

WEST COAST FAR
P.O. Box 10017
North Berkeley Station,
Berkeley, CA 94709
(510) 547-7251

EAST COAST FAR
P.O. Box 694
Cathedral Station
New York, NY 10025
(212) 866-6422

NEW TEXAS BRANCH!

FAR is pleased to announce a new chapter in Austin, Texas. Coordinated by Delora Frederickson, the Texas branch will focus on the connections between animal liberation and feminism, as set forth in the FAR statement of purpose. Delora is currently available for slide shows and tabling. Women wishing to be active with Texas FAR can contact her at (512) 477-6002.

♀ ♀ ♀

BRANCH FORMING IN NEW JERSEY

Women in the New Jersey area interested in becoming involved with FAR should contact Isle Polonko at P.O. Box 4, Somerville, NJ 08876. Isle's phone number is (908) 281-6385.

♀ ♀ ♀

NAME CHANGE STILL UP IN AIR

We appreciate the response from everyone regarding the FAR name change, and want to reiterate that this has not been an easy process for us. Although it would be nice to be able to keep the acronym FAR, we are leaning toward a name that would include the term "animal liberation." Many women are also partial to being described as "ecofeminists." Please help us with this difficult decision by continuing to send in your suggestions and opinions. That perfect name just may surface....

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Atlanta, GA 30307
(404) 525-9085

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Send written correspondence to
West Coast FAR office

EDITORIAL IN SUPPORT OF PeTA

On Friday, August 9, 1991, a disturbing full-page ad ran in the *Des Moines Register*, a daily newspaper published in the heart of beef country. The ad, strategically placed by PeTA (People for the Ethical Treatment of Animals), likened slaughterhouse activities to the hideous murder, dismemberment, and refrigeration (for later eating) of gay men by Jeffrey Dahmer.

The PeTA ad stated that 16 million individuals lose their lives in this manner every day for "nothing more than the fleeting taste of meat." The

Typically, feelings of compassion and concern are closed off when violence is directed against a species other than our own.

ad also pointed out the links between childhood animal abuse and multiple acts of violence toward human beings, emphasizing that animal abuse by children should be taken very seriously. (Dahmer abused animals as a child.) The final line in the PeTA ad reads, "If this leaves a bad taste in your mouth, become a vegetarian."

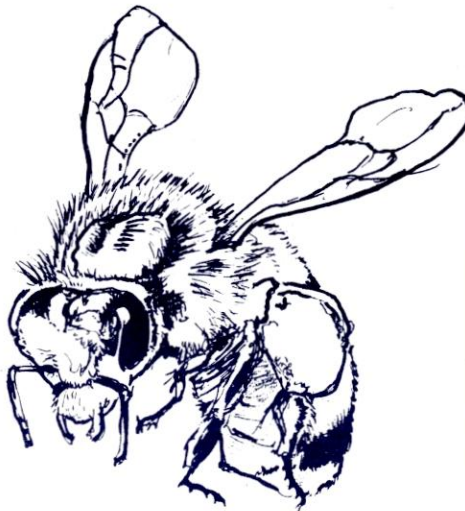
The November 1991 issue of *Vegetarian Times* ran an editorial by Paul Obis castigating PeTA for resorting to "boorish sensationalism to advance its cause..." and for using an "emotional ploy." The following letter to *Vegetarian Times*, signed by FAR members Batya Bauman, Marti Kheel, and Denise Messina, expresses our feelings about the PeTA ad as well as the *Vegetarian Times* editorial:

We disagree with Paul Obis' editorial, "In Poor Taste," in the November 1991 issue of Vegetarian Times.

Most of us are outraged when violence and brutality are inflicted upon human beings. The PeTA ad merely helps us to tap into those feelings and extend them to other living beings. Typically, feelings of compassion and concern are closed off when violence is directed against

a species other than our own. The PeTA ad helps us to see the arbitrariness entailed in this restriction of concern.

Paul Obis discounts what he calls arguments based on emotional ploys. But it is this same patriarchal devaluation of feelings and compassion that has wreaked so much violence on the nonhuman world. We do not feel ashamed of our bleeding hearts; nor do we find fault with those tactics that help the public to tap into their



Jean Kolodny

emotional ties and responses to the nonhuman world. As ecofeminists, we are committed to challenging the patriarchal ordering of the world. For us, all living beings are worthy of compassion and respect. To assert the value of nonhuman animals does not detract in any way from the worth of human beings. In learning to re-respect other life forms, we often need to literally "look again."

We feel that if the public is to make informed choices, they must be provided with the facts of the horrific violence of slaughterhouses and factory farms. The PeTA ad calls attention to the fact that meat does not originate in neat packages in the supermarket. It is impossible to ignore the ad's message. The ad is disturbing, but the reality it depicts is entirely true.

—B.B.

While we commend PeTA for the brave advertisement cited above, we do not support the infamous "pie throwing" incident. (In Iowa this past summer, a PeTA member threw a pie in the face of the Iowa "Pork Queen"). As feminists, we cannot condone any form of violence against women, especially toward a young 16-year-old. Our actions should always reflect life-enhancement, and not degradation.

A NOTE OF THANKS TO CONSOLIDATED

Feminists for Animal Rights would like to extend our deepest gratitude to the members of the band, Consolidated, for generously donating to us part of the proceeds from the Unity of Oppression benefit concert in San Francisco. Blue Mountain Survival (a Native American organization) and Omega Boys Club were the two other beneficiaries.

Consolidated is an unusual band composed of three dedicated men intent on using music to publicize their political message. Many of their lyrics concern themes such as sexism, racism, and speciesism. A recent recording (and popular radio request) interweaves music with a speech by Carol Adams on "The Sexual Politics of Meat." Other songs include "Typical Male," "Friendly Fascism,"

"Your Body Belongs to the State," and "Meat Kills."

The members of Consolidated are all vegetarian and specifically promote vegetarianism and veganism at their performances. Their audiences are routinely exposed to videos depicting the treatment of animals in slaughterhouses and factory farms, and time is always allocated at the end of their concerts for questions and comments.

This is a unique band with a powerful message whose members are anything but "typical males." FAR would like to extend to each of them—Phillip Steir, Mark Pistel, and Adam Sherburne—a heartfelt thanks for their support. To contact Consolidated, write 1220 Kearny, San Francisco, CA 94133. 🐾

FEMINISTS IN THE MAKING: WOMEN ACTIVISTS IN THE ANIMAL RIGHTS MOVEMENT

By Rebecca Taksel

"The personal is political." That rallying cry of the women's liberation movement was more than a slogan, insight, or principle. It was the basis for a *methodology*, one so thoroughly internalized by some of us who bring a feminist perspective to the animal rights movement that we may be unconscious of it.

Before I came to NEAVS (New England Anti-Vivisection Society) to work full time in the animal rights movement, I spent a couple of years organizing and working with an animal rights group in rural Pennsylvania. The activists I found there were mostly women, of course. From that experience I learned a great deal about how "The personal is political" works.

These women did not see themselves as political or, for the most part, as feminists. They were hard-working women, with jobs and families, who had been caught up in the animal rights movement by what they perceived as personal emotion. Our conversations were very much like the consciousness raising sessions in which I had participated in the late '60s: proceeding from the personal toward an imperfectly understood universal. "I thought I was the only one," so many of the women said at our first public meeting. Or "My family tells me I'm crazy." And, significantly, "I never spoke up about anything...until now, for the animals."

It was wonderful to watch these women finding their voices for the first time. It also was painful. We all came to understand that the battleground was everywhere, *especially* in our personal lives. Many conversations that began about meat-eating husbands, boyfriends, or parents gradually turned into discussions on marriage, love, and sex roles.

Only the trappers and hunters who heckled at our meetings behaved with outright hostility toward us. That didn't mean that others weren't threatened by having us suddenly organizing, demonstrating, and gaining publicity. These other people mostly constructed barriers of defense,

though, by trivializing our concerns with the rationalization that we were only women.

A lot of conversations the women had with the men in their lives were variations on "You're cute when you're mad." This was very different from the way I'd been treated as a "women's libber." Back then the threat was overtly directed at sex roles, and there was nothing cute about it. "Dyke," the most common epithet we encountered, carried a very different connotation from "bunny hugger." What is insidious in so many discussions about animal rights, particularly when the activist (woman) is not a self-avowed or obvious feminist, is that the message is subverted, sometimes subtly, by sexism. Ingrid Newkirk debates a vivisector: He is "Doctor," she is "Ingrid."

This brings us to the question of power, which is what politics is about after all. If the negative side of power politics is symbolized by prestigious white male vivisectors in opposition to animal rights activists who are women and less powerful, it is nevertheless the case that women,

collectively, can and do wield a great deal of power. This is clearly demonstrated by the fact that the two most successful animal rights campaigns have been those against cosmetics testing and fur.

If anyone doubts the extent of our success in the cosmetics testing issue, one need only look at the promotional pieces for the upscale Estee Lauder "Origins" line: no animal by-products or testing. Right there in department stores are pamphlets that read like animal rights brochures. All this is happening without recourse to legislation. We're bypassing traditional male channels of authority and using our power as consumers. As for fur, our claims to have destroyed the market may be premature, but the word is catching on. In both cases, it is thousands upon thousands of "ordinary" women who are spreading the message. Here, finally, is a movement that is working through concentric circles, with change spreading like ripples from centers of activism.

In other words, many of us are now doing what we have always wanted to do as feminists. Each time

(continued on p. 5)



Sudie Rakusin

(from p. 4)

Feminists in the Making

a woman says, as did so many of these budding activists, "I can't believe I did that," it is a victory for women. This is true whether it entails questioning a judge's decision in a hunting violation, forming a coalition to save a wetland, refusing to cook meat, or appearing on television as part of a major media campaign against a mule-diving act at the county fair. All of those things happened during my years in Pennsylvania. To the charge that women acting on behalf of animals are perpetuating the traditional do-for-others oppression, I say, "Nonsense." I've seen too many women find themselves through animal rights activism. The passion at the heart of advocacy for all creation is the Self.

We have to do more consciousness raising among ourselves as feminist animal rights activists, more exploration of our potential power as and for women. One striking example is when pediatrician, LaVonne Painter, talks about "exploiting parental fears" vis-à-vis the opposition's pitch about "your child or your dog." As women we can and must stand up to the tin gods of medicine and demand an end to that kind of manipulation.

What I am suggesting is that animal rights is not only a women's movement, but *the* women's movement, or certainly the most interesting and vital sector of it. My years of grassroots organizing allowed me to come to that perception from "the other side of the fence," looking at the effects rather than the causes of women's involvement in animal rights. It is crucial for us always to be aware of that feminist component in our animal rights work. All our colleagues, women and men, will thereby be better able to plan strategies and day-to-day tactics in this struggle against the exploitation of the weak by the strong. 🐾

Rebecca Taksel lives in Boston and has been active in social justice movements since the 60s. She has co-founded animal rights groups in Pennsylvania and Illinois and is a board member of Mobilization for Animals in Pennsylvania.



Daria Kabanova 1987

ANIMAL RIGHTS AND ME

By Nellie McKay

I am nine years old and in the fourth grade at P.S. 163 on West 97th Street in New York City. I have seven cats and I love animals. My cats, Wilbur, Pom, Emily, Percy, Louisa, Emerald, and Lucille, were mostly adopted from the alley next door. My cats help me understand how nice animals are. Just picturing them as other animals, such as chickens, rats, or pigs, makes me feel sympathy for all animals.

I became aware of the animal cruelty, human health, and environmental facts of meat when my mother started subscribing to *PeTA News*. I'm the only vegetarian in my class. I'm teased about vegetarianism a lot. Last year a girl I know waved a hamburger in my face and said "Look, dead cow." Most of the kids stick with meat because it tastes good. I agree with them, but once you find out what goes into it, meat really doesn't taste good anymore.

Since last year I've gotten every

kid in my class against fur. I think gradually they'll be against meat, too. I think most of the kids in my class care about animals, although some of them try and hide it. If they knew the facts and if their parents didn't say, "Meat is good for you, you've got to eat it," they would be more willing to stop eating meat and support animal rights. As I tell my friends, George Bernard Shaw says, "Tradition will accustom people to any atrocity."

The main reason I am a vegan is because of the animal suffering. I'm better than my mother because she still eats pizza and fish occasionally. Often I'm tempted, but I can't eat my animal friends or my friends' products that have been cruelly stolen from them. And never, ever again will I touch a piece of meat—except to throw it in the garbage! 🐾

Nellie McKay lives in Harlem with her mother, Robin. In addition to organizing her classmates, she enjoys stabling at animal rights events and modeling at anti-fur rallies.

SHOWDOWN AT THE PIGEON SHOOT

By Christina Alexandre

It could have been someone's wedding. The procession of cars drove by and people joyfully shouted out from the windows, waving and at times singing, some happily under the influence of too much alcohol. But on September 2, 1991, tin cans and streamers weren't dangling from the back of the lead car as is usual for a marriage celebration. Instead, attached to the car bumper were the bodies of ten dead and dying pigeons being dragged along the dirt road by rope strung around their bellies.

Every Labor Day thousands of people gather in the small town of Hegins, Pennsylvania, to raise money for the local park, and to try to win a few dollars themselves in the annual pigeon-shooting contests. In the process of earning their trophies, these "sportsmen" (and occasionally "sportswomen") murder thousands of birds, some especially raised for the various contests and festivities for which Hegins is now famous. By "skillfully" shooting down the birds, contestants may bring home up to \$1,000 in prize money. Many of the pigeons, however, have been subjected to slaughterhouse conditions for the preceding 48 to 72 hours, have been deprived of food and water, and are clearly in shock and incapable of flying.

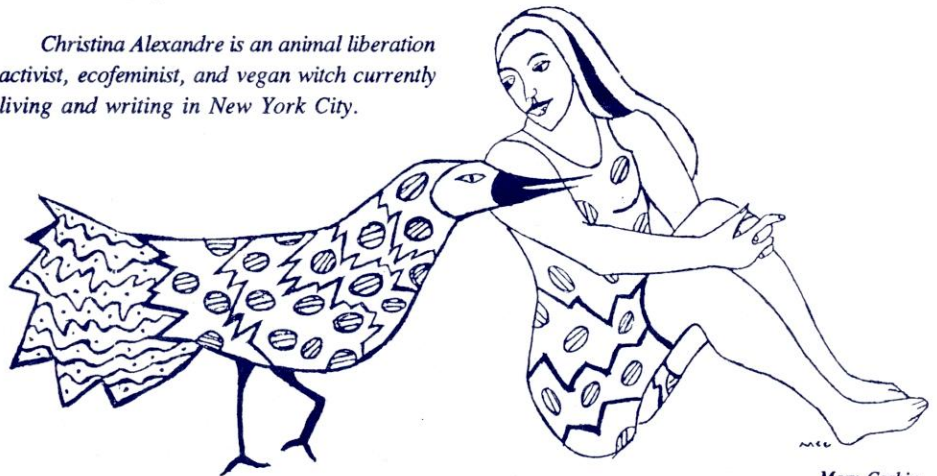
This year's motto printed boldly on yellow T-shirts read, "Shoot Pigeons, Not Drugs," as though the two could be reasonably compared. Hegins isn't only for those old enough to drink or carry a gun, though. Children of all ages watch the bloodbath from the sidelines. Their tiny faces are fixed admiringly on male relatives who step up in turn to the shooting range. Their eyelids involuntarily blink shut at the sharp crack each bullet makes as it is fired into the body of a bird. The birds are never more than fifteen feet in the air, but sometimes, when a bullet fails to meet its target, a pigeon flies to freedom. The sounds of cheering animal rights protesters permeate the air, overriding the noise of the rifles. But only sometimes.

Children are also employed by the shoot. Called "trappers," they're more often than not young boys between the ages of eight and fifteen who are responsible for putting out fresh birds for the kill, and clearing up the dead and wounded ones after a contestant has had his go. Birds that are merely nicked or stunned are killed by these children with either a bare-handed ring of the neck or a heavy-soled stomp of a foot.

This year's motto printed boldly on yellow T-shirts read, "Shoot Pigeons, Not Drugs."

Hegins townspeople proclaim themselves to be "good Christian folk." As Ingrid Newkirk pointed out, however, in a speech she gave at the Fund for Animals Conference the day before the shoot, the pigeon is nothing more than a rock dove. The rock dove ironically is the blessed symbol of purity and the holy ghost in the Christian faith. In Hegins, Pennsylvania, they've obviously failed to make the connection. For the pigeons, anyway, a wedding would have been a lot more joyous affair. 🐦

Christina Alexandre is an animal liberation activist, ecofeminist, and vegan witch currently living and writing in New York City.



Let your repugnance be known. Write Robert Patrick Casey, Governor of Pennsylvania, 225 Capitol Building, Harrisburg, PA 17120, to protest the Hegins annual live pigeon shoot.

Eight of the Hegins protesters were jailed for 13 days when they refused to pay fines for running in front of the guns and liberating pigeons. All eight were women. We applaud Ingrid Newkirk, Robin Walker, Jennie Woods, Lonnie Wigand, Teresa Gibbs, Sue Brebner, Heidi Prescott, and Dana Forbes for their courage.

The Animals' Agenda reports three related items:

- Providing police protection to the 1991 Labor Day pigeon shoot in Hegins cost taxpayers \$106,623. This amounts to as much as four to five times as much money as the shoot even raised.
- The late Princess Grace Kelly was remembered recently for banning pigeon shoots in Monaco over the objections of avid pigeon shooter, Aristotle Onassis.
- At the Powderbourne Gun Club Shoots in East Greenville, Pennsylvania, September 29, 1991, a trapper boy bit off the head of a live pigeon and spat it at protesters from the Coalition to Ban Pigeon Shoots.

...money...is really the difference between men and animals; most of the things men feel, animals feel, and vice versa, but animals do not know about money.

Gertrude Stein

SNAKE OPPRESSION

By Tricia Holford

The Reptile Protection Trust in Worcester, England, has a campaign against rattlesnake round-ups. These barbaric festivities reek of macho ethic as strutting cowboys terrify snakes too frightened to strike back in self-defense. The animals are used in brutal games where they are stabbed, hacked, burned, kicked, cracked like whips, used for target practice, etc.

Even after the games are over, their ordeal is not finished. The snakes are clumsily decapitated, their bodies cooked and sold as meat. Decapitation is not the swift death it is for mammals. The slow metabolism of reptiles means the brain can remain horrifically conscious of the snake's terror, confusion, and pain up to an hour after decapitation.

It was nearly always the girls who conquered their fear first and gently stroked the snakes. The boys who did come forward only seemed to do so out of bravado.

Traditionally, women are supposedly terrified of snakes and need protecting from them. The following scene is all too common in Westerns: The screaming, frightened heroine is rescued from the vicious rattler by the hero. He magnificently dispatches the creature with either a crack of his bullwhip or a shot from a revolver plucked from the low-slung holster on his thrusting pelvis. And yet if hero and heroine had moved away from the spot where reptile and human had inadvertently come across each other, all would have been well. The snake doesn't want to waste her valuable venom. This specialized saliva is needed for catching and subduing prey. Once used, it can take many hours to replace, leaving the snake defenseless. Given the opportunity, the snake will be more than happy to move away.

For all women's historical fear of snakes—which is real, even among women in the animal rights move-

ment—it is mainly women who respond sympathetically to the Reptile Protection Trust campaign. An article in BBC *Wildlife Magazine* about the round-ups generated enormous mail, mostly from women, including those for whom phobias about snakes were so strong they could hardly bear to look at the pictures. Their innate compassion overcame their revulsion.

One of the Trustees used to take snakes to schools to give lectures. He

no longer approves of this practice because it causes the snakes so much stress. Interestingly, it was nearly always the girls who conquered their fear first and gently stroked the snakes. The boys who did come forward only seemed to do so out of bravado and as an opportunity to show off.

Ultimately, the prejudices against reptiles are, like all "isms," based on myth and superstition. As we become more knowledgeable and familiar with snakes, they will begin to lose their mythic hold over our fears. 🐍

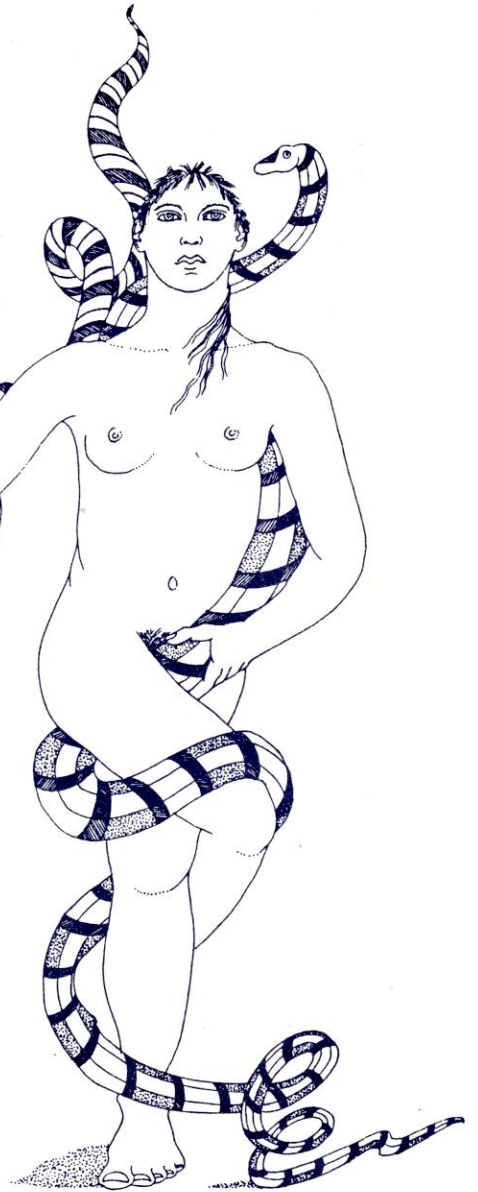
Tricia Holford is Projects Coordinator for the Reptile Protection Trust. For their book, Reptiles: Misunderstood, Mistreated and Mass-Marketed, send an international money order for £3.50 to Reptile Protection Trust, College Gates, 2 Deansway, Worcester WR1 2JD, England.

(from p. 1)

The Silencing of Women and Animals

from a life-affirming perspective, Andrea Dworkin writes in *Woman Hating*, "The relationship between people and other animals, when nonpredatory, is always erotic since its substance is nonverbal communication and touch." Instead, the pornographic—domination, objectification, silencing—became the subtextual leitmotif.

As a woman, Anita Hill was allowed to speak. The hearings, however, were thoroughly circum-



scribed by patriarchal parameters, including that of language. Her words were twisted, misconstrued, used against her. Denied authentic voice, women were no more "heard" at these "hearings" than were animals. Thus silenced, the nexus between women and animals was rendered complete.

Cathleen McGuire is a radical ecofeminist activist. She belongs to a monthly menstrual circle that explores and celebrates the primordial wisdom and deep planetary healing power of women's menstrual cycles.

(from p. 1)

AIDS & Animal Research

AIDS research agenda. The research establishment is so heavily invested in the Baconian/Cartesian paradigm that they continue to give priority to animal experiments, despite their demonstrated uselessness in AIDS research.

Animal data are irrelevant to humans because interspecies differences (in immune systems, drug metabolism, etc.) are great, the experiments are wildly uncontrolled, and the role of cofactors (such as diet, exercise, drug use, environmental pollution) in the development of disease is entirely ignored. Animal "models" of AIDS are merely crude, "stick-figure" attempts to duplicate human diseases in nonhuman animals.

Nevertheless, researchers—obsessed with *quantification* and *control*, and clinging to their idea of "objectivity"—continue to insist that animal experimentation, a seventeenth-century technique, is the only source of "valid" knowledge. In the study of AIDS, this patriarchal worldview has resulted in a great deal of human and animal suffering, as well as the waste of hundreds of millions of dollars.

Consider some of the AIDS research projects repeatedly described as "essential" to our knowledge of HIV and AIDS:

- Human immune tissue is implanted into SCID mice (an inbred, immunodeficient strain) to form a "reconstituted" human immune system. We are told that the natural course of HIV infection and potential AIDS drugs can be studied in these mice.

A normal human immune system

would react to the mouse tissue (graft versus host disease), but that doesn't happen here. The transplanted immune tissue is merely a laboratory artifact and not a functional human immune system at all. When HIV is injected into these mice, they don't fall ill with any AIDS-like disease. Their "human" tissue is affected, but the normal mouse tissue is not. This is not "natural" HIV infection. There are, for example, none of the gastrointestinal or central nervous system effects so common in people with AIDS.

- Transgenic mice result when newly fertilized mouse eggs are injected with the cloned HIV genome, then transplanted into foster mothers to develop. After birth, these mice develop a rapidly fatal disease. There is just one problem: The disease isn't AIDS. The babies' illness probably results from mutations that follow the genetic manipulations of the eggs, rather than from any HIV infectious process.

- Feline leukemia is an immunodeficiency disease, but it is not AIDS. The virus (FeLV) is not closely related to HIV; it is transmitted primarily by saliva, a negligible route in AIDS. More importantly, cats can completely recover from a feline leukemia virus infection 40 percent of the time.

- Another cat disease, this one caused by the feline immunodeficiency virus (FIV), was first described in 1987. Despite its convenient name, this virus is unrelated to HIV. Biting is the only known route of natural transmission. FIV does not appear in semen, and the virus apparently does not cross the placenta.

WE WANT ANSWERS!

Critical questions about HIV and AIDS are not being addressed, in part because animal studies receive more funding than epidemiology or clinical work, and because prevention research is not as potentially lucrative as projects that purport to search for a "cure." Some of the questions still to be answered:

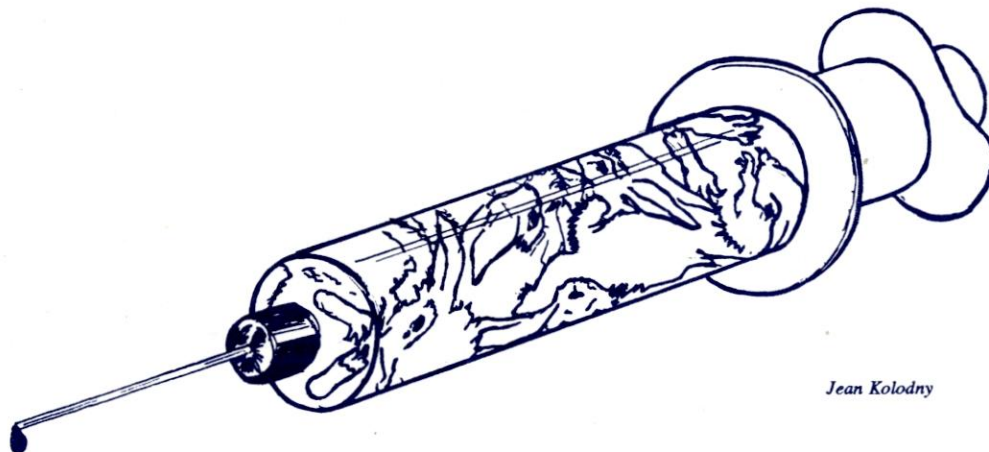
- Why have some long-infected people not developed AIDS?
- What are the host and environmental cofactors that enhance the progression of HIV infection to AIDS?
- What are the clinical manifestations of HIV disease in women? (It's belatedly clear that there are significant differences.)
- How soon after infection does the virus appear in semen or vaginal fluids?
- How does the "efficiency" of sexual transmission—man to man, woman to woman, man to woman, and woman to man—differ?
- How do drugs such as AZT affect a person's ability to infect others?
- What is the effect of the menstrual cycle on infectivity?
- Is there any association between oral contraceptive use and susceptibility to HIV infection?

—B.T.

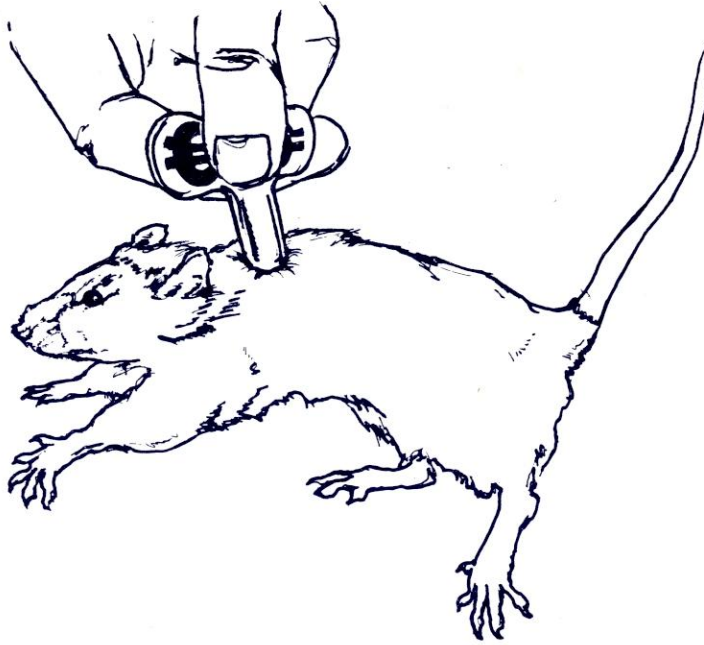
- The simian immunodeficiency virus does not always cause disease in the wild. Only experimentally infected monkeys have developed AIDS-like syndromes, and their symptoms differ markedly from one experiment to another.

- HIV-infected chimps have been excitedly emphasized as key animals in AIDS research. However, these animals do not develop AIDS despite massive injections of HIV coupled with the enormous stress of laboratory life. (Stress significantly impairs the immune system of human and nonhuman animals, so we would expect lab life to enhance the chimps' chances of contracting AIDS.) Although chimps can harbor the virus, the specific effects of HIV on their immune systems (T and B cell

(continued on p. 9)



Jean Kolodny



(from p. 8)

AIDS & Animal Research

changes, for example) are markedly different from its effects in humans.

• Rabbits, like chimps, can be infected with HIV, but never fall ill. The only way to "successfully" infect these animals is to damage their abdominal cavities chemically prior to intra-abdominal injections of HIV. What kind of "HIV disease" is this?

There is a stubborn wrong-headedness to the insistence that these lab exercises can yield information about a uniquely human disease. As in the exploration of other patriarchal paradigms, we need to peel back the layers of obfuscation in order to reveal the truth. What do these researchers do to maintain their domination of the AIDS research agenda?

NAMING — Viruses of new interest (these are not new viruses) are given names like FIV or SIV. This makes them appear to be another species' "version" of HIV, when in fact they are not.

LOCATING REALITY — The laboratory, not life, is the focus of attention and the center of knowledge. "...ideas, words, numbers, concepts have become more real to this mind than material reality."¹

INSTITUTIONALIZING TECHNOLOGY — The manipulations involved in producing transgenic or SCID mice are remarkable and costly, and therefore are seen to have such "value" that their inapplicability to human AIDS is obscured.

FRAMING ISSUES — The public is led to believe that the only questions to be asked about animal research are ones of animal welfare. The underlying faulty premise of the work—that animal research can reveal truths about human health and illness—is not exposed to public scrutiny.

SETTING · SOCIAL PRIORITIES — The disproportionate emphasis on medical "cures" has kept the focus on research while eclipsing funding for prevention and education.

The essential questions yet to be answered about HIV and AIDS are clinical and epidemiological in nature, not mechanistic. Progress will be limited until animal research is replaced by more holistic and productive methods. 🐭

NOTES

1. Susan Griffin, "Split Culture," in *Healing the Wounds: The Promise of Ecofeminism*, Judith Plant, ed., Philadelphia: New Society Publishers, 1989, p. 13.

Betsy Todd, a registered nurse for 18 years, is a member of the Medical Research Modernization Committee, a nonprofit group that educates the public about the limitations of medical research and its (frequent) irrelevance to the public's health. She has a Master's degree in public health from Columbia University, and wrote her Master's essay on animal research and AIDS. Betsy lives in Bronx, New York and is a member of FAR.

THE SUBWAY MOUSE

By Paulette Callen

She lives in thunder.
Foraging in meadows
of steel and concrete
amid slimy pools —
sources unspeakable —
she ekes a living
from human garbage.
And still she lives
and wants to live.

Steel bites steel
and spits fire
over the place
her soft body was
a heartbeat ago
before she disappeared
beneath the rail
into a dank world
far from sun and air
and fragrant rooty earth.

Zoologists, behaviorists,
biologists, naturalists,
and other ists
would point at her
and say, "Yes, this
phenomenon is illustrative of
the tenacity of life,"
as if LIFE can be divorced
from the creature who possesses
it.

This is *her*
life. Her
tenacity, and her
industry and her
humility shame me.
Though I know the
answer, I ask,
"What have we done to your world?"
And still she lives
and wants to live.

Paulette Callen is a freelance writer and poet living in New York City. She is the U.S. information director for Australians for Animals and serves as a coordinator in the Client Services Division of POWARS (Pet Owners With Aids Resource Services). She has lived for fifteen years with the same dog.



G L E A N I N G S

On September 5, 1991, a fire raged through a poultry processing plant in Hamlet, North Carolina, leaving 25 workers dead and at least 50 injured. Imperial Food Products employs more than 200 people, most of whom are African American women. They cut, bag, weigh, and fry chicken pieces for use in fast-food restaurants, earning at most \$5.50 an hour.

The fire was caused by faulty equipment. Although the working and safety conditions of the plant were known to be abysmal, workers rarely spoke up since there were so few jobs available in the area.

According to one witness, "In the processing room it would be so hot you could hardly stand it. There are no windows. No fans. And the meat could be moldy and green and the supervisors would say just take that part off and throw it away and keep the rest."

Most of the deaths resulted from an inability to escape the flames. The exit doors of the plant were padlocked from the outside to prevent workers from stealing chickens.

[This management practice became illegal after the infamous Triangle Shirtwaist factory fire in New York City. There, locked inside the workplace, 146 immigrant women perished in that 1911 sweatshop blaze. The tragic deaths of the North Carolina workers remind us of the deaths of the Triangle Shirtwaist women. Let us likewise mourn for the millions of chickens that are killed annually for factory profit coffers.]

The New York Times

♀ ♀ ♀

Scientists in Beltsville, Maryland, are testing female pigs to determine whether ordinary farm animals can be genetically engineered and converted into living pharmaceutical factories. They are attempting to harvest rare and expensive human proteins from the milk of these farm animals. In prototype experiments, the scientists have so far managed to produce mouse's milk from female pigs.

The Aries Newsletter

Dr. Marjorie Cramer, a New York City physician and advisory board member of Feminists for Animal Rights, introduced a resolution to the Medical Education and Research Committee of the American Medical Women's Association (AMWA) to encourage discussion on the issue of animal research. The committee unanimously defeated Dr. Cramer's resolution, thereby preventing it from being presented to the general membership. [Update: The chair of the committee saw the article in *On The Issues* and has invited Dr. Cramer back to present the resolution through another committee.]

On The Issues

♀ ♀ ♀

Rachel, a two-year-old deer living at a New Bedford, Massachusetts, zoo, was brutally raped and beaten to death with a blunt instrument. She was discovered in her pen still alive, with head injuries, a broken jaw, and severe bleeding from the rectum and vagina. She was taken to a Tufts University animal hospital where she died the next day.

Boston Globe

♀ ♀ ♀

Timmy, a 33-year-old, 500-pound, lowlands silverback gorilla, was recently transferred to the Bronx Zoo. Timmy had been in captivity at the Cleveland Metroparks Zoo since 1966 where he had bonded with Katy, a 32-year-old sterile female gorilla. "Experts" contended that Timmy's potential as a fertile male would be going to waste at Cleveland, and that there were four fertile females and a history of successful gorilla breeding at the Bronx Zoo.

Gloria Homolak, a lawyer for local animal rights groups, filed a motion arguing that the move might physically or mentally traumatize Timmy and that neither Timmy's nor Kate's feelings had been considered. Officials at both zoos stated that opponents of Timmy's move had been wrongly attaching human qualities to the animals. A Federal court dismissed the complaints to block the transfer.

Furrier Daniel Antonovich held a fur fashion show for women inmates at Rikers Island detention center on November 14, 1991. Antonovich told reporters, "The majority of my customers are black and Hispanic." Making the point that he goes to where his customers are, he stuck his other foot in his mouth when he added, "The churches and jails are both full of those people." [Unfortunately, Melba Moore was one of the models.]

New York Post

♀ ♀ ♀

National talk show host, Rush Limbaugh, said in a speech in Wichita, Kansas, that farm animals are too stupid to be happy. "They're idiots," he told an audience of 4,700 at Wichita State University.

The Aries Newsletter

♀ ♀ ♀

Karen Alexander, a model, was canceled for a fashion show at the last minute when she refused to parade down the runway in a fur-trimmed dress. At some modeling agencies, preferences about wearing fur are listed on photo composites along with weight, measurements, and hair color.

♀ ♀ ♀

TV and film director David Lynch reportedly gets his kicks by dissecting small animals and writing sets of instructions on how to reassemble them.

The Animals' Agenda

♀ ♀ ♀

The Bronx Zoo, which shot 19 Canada geese and punctured 144 eggs in 1990 to lower their numbers, tried a different approach and vasectomized seven geese in 1991. About 260 geese inhabit the zoo.

The Animals' Agenda



CARMEN DOG

(By Carol Emshwiller, San Francisco: Mercury House, 1990)

Book Review By S. Elise Peebles

As a sociopolitical satire, *Carmen Dog* promises to shake up many of our categories of thought. It envisions a future without clear lines of demarcation between "us" and "them." Carol Emshwiller's fictive world challenges us to question the divisions we traditionally rely on, such as those between animals and humans. Although Emshwiller succeeds in exploding stereotypes and mores, she does not in the end give us a vision that takes advantage of that change in attitudes.

Perhaps the most intriguing part of her story is the world she creates in which animals turn into women and women turn into various animals such as snapping turtles, dogs, snakes, birds, and bears. This evolution takes place over a period of time. When the narrative begins, the men are just beginning to take notice and become fearful about the situation. The story is told through the eyes of Pooch, a dog who has been raised as a pet, but is now taking on characteristics of a woman.

Emshwiller raises issues such as the mind/matter split, the similarities between the oppression of women and animals, the idea of earth as female, rationality versus anti-rationality, science as solution to complex problems, democracy, vegetarianism, and sexuality.

In a powerful scene where Pooch becomes a vegetarian, for example, Emshwiller suggests that if the lines of demarcation between animals and humans are not solid, eating meat could entail eating a friend. When Pooch realizes this, she resolutely decides never to eat meat again. There are several scenes in which Pooch, though hungry, is able to ask for and get a vegetarian meal rather than eat what is first offered her.

Part of what is suggested is the Nietzschean notion that we "say yes" to whatever we are. We "say yes" to pleasure in the body, as well as to pleasure in poetry and opera (if that part of us wants to be expressed),

"yes" to diversity and self-expression. In one sequence, Pooch is attending an opera at Lincoln Center, as are many other women/animals. She states, "What a wonderful diversity exists among the women! What feathers, scales, and furs! What sounds! Laughs and shrieks that reach the highest C. Seeing them, one might also wish for banana women, apple women, pine-tree women..." The message is acceptance of oneself and others, regardless of the state in which they present themselves to you. It becomes impossible to stereotype effectively.

Emshwiller suggests that if the lines of demarcation between animals and humans are not solid, eating meat could entail eating a friend.

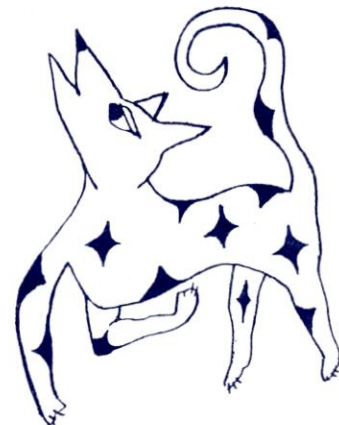
While the book does offer us refreshing ways of seeing ourselves and others, in the end it fails to follow through on the possibilities for revolutionary change that have been presented. Emshwiller falls into the trap of a hierarchy with humans at the top, and she remains puritanical in her views of sexuality. Though Pooch is a dog (and dogs are not monogamous), Emshwiller makes her a prude and a snob. At one point she is attracted to

a dog, but decides not to lower herself to that level. The message about training and socialization thwarts Emshwiller's desire to liberate us from those very constructs.

Even more disappointing, however, is Emshwiller's refusal to expand the scope of permissible relationships beyond the constraints of the "acceptable" conventions of heterosexual courtship and the nuclear family. The unity of women and animals in the book could remain a powerful force with which to be reckoned. Instead, it is fragmented into individual couples raising their own children and isolating those who don't follow that path. Her creation, for instance, of the SPCAC (Society for the Prevention of Cruelty to All Creatures), the beginning of an organized effort to rearrange the world's priorities, drops out of sight.

Despite its shortcomings, this is a book worth reading and discussing. The initial premises are so promising as a way to force ourselves to think and see differently that Emshwiller's own failure to do so should not deter us from continuing to explore the universe she has thrown open to us.

S. Elise Peebles is a graduate student in philosophy at San Francisco State University and a member of the Society of Women in Philosophy (SWIP). Her particular interest is feminist ethics.



Mary Corbin

DIRECT ACTION NEWS

NOW — Illinois (National Organization for Women) held their annual meeting September 13-15, 1991, at McDonald's Hamburger University in Oak Brook, Illinois. According to spokesperson, Kim Villanueva, "We called it 'McDonald's Conference Center' so the vegetarians wouldn't get upset." The big Saturday night dinner was a barbecue, although Ms. Villanueva said vegetarian food was offered throughout the weekend. Write to Molly Yard, NOW National President, 1000 16th Street, N.W., Suite 700, Washington, DC 20036, and/or Kim Villanueva, NOW-Illinois, 522 East Monroe Street, Suite 501, Springfield, IL 62701, and register your opposition to the Illinois chapter's decision both to have a barbecue and hold their annual meeting at McDonald's Hamburger University.

♀ ♀ ♀

People for the Ethical Treatment of Animals (PeTA) is trying to stop Woolworth's from selling birds, fish, turtles, and other small live animals. PeTA is asking activists to monitor their local Woolworth store, photograph any abuses, and to speak to the store manager (politely) about phasing out Woolworth's trafficking in live "merchandise." Report findings to Mary Beth Sweetland, PeTA, P.O. Box 42516, Washington, DC 20015.

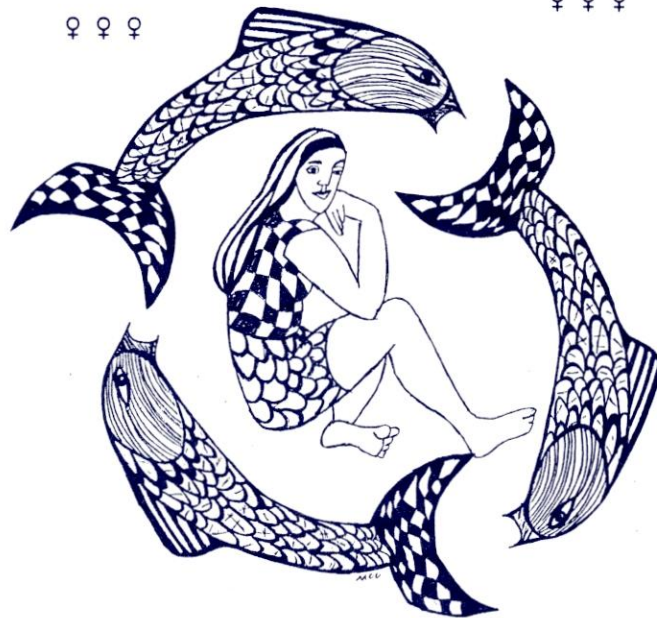
♀ ♀ ♀

Do the charities you support engage in cruel experiments on animals in their search for "cures" for cancer, multiple sclerosis, heart disease, etc.? For a list of such organizations, write to Physicians Committee for Responsible Medicine (PCRM), P.O. Box 6322, Washington, DC 20015. PCRM also will send you a list of groups that use alternative methods of research. Write to those organizations that do animal experimentation and let them know you do not support them. If you are withdrawing your support, urge the organization(s) to use alternative methods to animal experimentation.

The Animals' Agenda reports that hunting groups mounted a letter-writing campaign protesting the appearance of a gun with a red X through it on a clothing label in the Spring/Summer 1991 Sears catalog. In response to the pressure by the hunting groups, Sears withdrew the label. Voice your disfavor by writing National Catalog Customer Relations, Sears Roebuck & Company, Department 702 CCR, P.O. Box 1530, Downers Grove, IL 60515.

The most rewarding and effective feminist act you can do for animals, the earth, and yourself is to become a vegan. The Vegetarian Resource Group is an outreach group composed of volunteer medical doctors and dieticians. To learn more about their activities or to subscribe to *Vegetarian Journal*, their 36-page bimonthly publication, write P.O. Box 1463, Baltimore, MD 21203, or telephone (301) 366-VEGE.

♀ ♀ ♀



Mary Corbin

Feminists for Animal Rights believe rodeos are a form of pornography in which some men construct their masculine selves through ritual degradation, roping, and the infliction of pain on innocent animals. Few forms of animal mistreatment so closely parallel the abuse of women and children. Information on the cruelty of rodeos can be obtained by writing PeTA, P.O. Box 42516, Washington, DC 20015. For a FAR flyer on rodeos, send a SASE to the West Coast FAR office.

Protest the gay rodeos held throughout the country by demanding that local gay and lesbian groups not sponsor such spectacles. American Airlines also sponsors rodeos. Voice your strong objection by writing Ms. R.A. Bishop, Staff Assistant, Executive Office, American Airlines, P.O. Box 619612, Dallas/Fort Worth Airport, TX 75261-9612.

FAR urges you to write to women's periodicals such as *Ms.*, *off our backs*, *Sojourner*, *New Directions for Women*, etc. to encourage them to publish more articles on feminism and animal liberation, speciesism, and vegetarianism, and to incorporate these issues into their editorial policy.

♀ ♀ ♀

Greenpeace reports that between 50,000 and 70,000 green and hawksbill turtles are killed each year in Indonesia primarily to satisfy Japanese demand for the lustrous shell, bekko. Japan imports up to 30 tons of bekko a year.

Greenpeace urges people to write the Governor of Bali, Denpasar, Bali, Indonesia, urging him to protect the turtles without delay. Also, do not buy any sea turtle product souvenirs such as hawksbill shell jewelry, ornaments, or stuffed turtles.

WOMEN, FOOD, AND THE VEGETARIAN CONNECTION

A Film Review By Cathleen McGuire

More than sex, eating is probably the most intimate act we do. And, like sex, eating is for many women a mine field, pockmarked with the emotional shrapnel of patriarchal indoctrination. Two recently released films, *Eating* and *The Famine Within*, candidly address the burgeoning phenomena associated with women's love/hate relationship with food.

Eating, directed by sensitive-guy Henry Jaglom, is the more commercially successful—and mainstream—of the two films. Basically, Jaglom assembled a house full of interesting women, told them to ad lib their thoughts about food, and then let the cameras roll. The movie is a comedic collage of their (mostly painful) feelings about eating, dieting, and the overwhelming pressure on women to be thin. In short, seemingly liberated women reveal a collective Achilles heel. One woman tells the camera she's yet to find a man who excites her as much as a baked potato. With overtones of an extended Overeaters Anonymous meeting, the raw honesty of their emotions resonates deeply.

In contrast, the documentary, *The Famine Within*, has a more clinical, almost classroom, feel to it. Produced by the illustrious National Film Board of Canada, *The Famine Within* directly connects the oppressive values of patriarchy to alarming increases in anorexia, bulimia and other food-related problems. A fascinating array of statistics is presented such as study results showing 80 percent of California girls in the fourth grade have already been on their first diet. One woman laments that she would rather be dead than overweight. Susie Orbach (*Fat Is a Feminist Issue*) and

Susan Griffin are among the professionals and scholars interviewed. Women's obsession with looks is termed a "critical brain drain" and "a brilliant political form of oppression."

Both films focus on white, middle-class women, primarily because this is the group most afflicted with eating disorders. Little connection is made,

What does it mean when groups such as FAR advocate a politic around which a substantial number of women have personal anxiety?

unfortunately, with the fact that most people in the world don't even have food. *The Famine Within* points out, though, that when women of color assimilate into the dominant culture to garner some of its economic fruits, they, too, can succumb to this Western-identified neurosis.

The two films deserve to be seen together; each makes up for what the other lacks. In spite of its bourgeois façade, *Eating* speaks to the wider audience of women who are not necessarily bulimic or anorexic, but whose lives are equally tyrannized by the paradoxical compulsion to overeat and remain thin. After two hours of listening to the anguished plaints of mascara-heavy, Hollywood-lite women, though, one longed for



VEGETARIAN SUPPORT GROUP 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.

someone in the theater showing *Eating* to shout out, "Get a consciousness already!" Conversely, *The Famine Within* is unabashedly feminist, and expertly critiques the psychic and physical damage wrought by advanced capitalist patriarchy. In sum, *The Famine Within* focuses on the political analysis while *Eating* emphasizes the personal experience.

So what does all this have to do with animal liberation? In particular, what does it mean when groups such as Feminists for Animal Rights advocate a politic connected around an issue with which a substantial number of women have personal anxiety? Eradicating a carnivorous diet is a legitimate and important cause. For groups such as FAR, it is a significant part of our *raison d'être*. On an intellectual level, many women are probably receptive to vegetarianism. The point, however, is that we must maintain awareness of and respect for the psychological pain that eating and food represents for countless women. Susan Gutwill of the Women's Therapy Centre in New York claims that upwards of 80 percent of American women diet at least five times a year—and worry in between.

Clearly, suggesting women expunge fur, leather, or ivory from their lifestyles does not carry the emotional weight for most women that an examination of their eating habits does. As activists, we need to balance our obbying against eating animals and animal products with sensitive approaches. Creating inexpensive safe space for women to work on food issues is one of the most political acts we can do. Vegetarian support groups, for example, can help women to integrate the personal and the political in ways that therapy and 12-step programs can't . . . or won't. 🐾

Cathleen McGuire lives in New York City where she attends twice-monthly "patriarchy deprogramming recovery meetings" in which participants read aloud from the feminist "Big Book," *Gyn/Ecology* by Mary Daly.

R E S O U R C E S

Biotechnology: An Activists' Handbook is an illustrated, readily accessible collection of articles on all aspects of biotechnology. *The Handbook* begins with a basic explanation of gene splicing technology, and goes on to explore its implications for food and agriculture, medicine, and the environment. A concluding section surveys the growing opposition to genetic engineering in communities across the country. *The Handbook* is available for \$2.00 from Rural Education Action Project, 15 Barre Street, Montpelier, VT 05602.

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Maize is a lesbian country quarterly publication with a vegetarian and animal rights perspective. Articles cover such issues as women and nature, the land, women's spirituality, and organic farming. To subscribe to this informative magazine, send \$10 to Word Weavers, P.O. Box 8742, Minneapolis, MN 55408.

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Farm Sanctuary, which provides homes for animals rescued from slaughterhouses, feedlots, etc., is now offering bed and breakfast in their upstate New York location. Visitors can tour the farm and help care for the many rescued cows, sheep, pigs, turkeys, and chickens. Also available is their consciousness-raising video, *The Downers*, an authentic account of the fate of injured animals slated for slaughter. Contact Farm Sanctuary, P.O. Box 150, Watkins Glen, NY 14891, (607) 583-2225. Ask how you can adopt one of their animals.

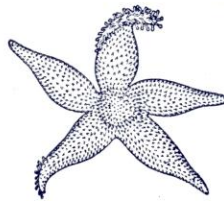
♀ ♀ ♀

Aries Newsletter is an excellent source of information about animal rights events, protests, news items, etc. Published by animal rights activist J. Peter Hermance, this topical monthly is available for a donation of \$12 a year (\$6 for students and seniors). Hermance's address is P.O. Box 332, Rowayton, CT 06853-0332.

Ecofeminist Visions Emerging (EVE) is a New York City-based group dedicated to a spiritual politic and a political spirituality. For an 11-page pamphlet with annotated bibliography entitled *What Is Ecofeminism Anyway?*, send \$3 to EVE, 402 West 46th Street #3W, New York, NY 10036, or call (212) 315-3107 for a free sample newsletter.

♀ ♀ ♀

The video, *What Is An Animal*, by Patricia Walsh and Cristina Biaggi, offers an overview of such concerns as the fur controversy, vegetarianism/veganism, factory farming, animal experimentation, and companion animals. With its personalized vision and engaging interviews, the video is an excellent introduction to animal liberation issues. It does not contain disturbing images. To order, send \$19.95 to Melpomene Productions, R.D. 1, P.O. Box 208, Palisades, NY 10964.



"New Women, New Earth," a residential, wholistic living and learning semester for women, will be offered at Grailville in Spring, 1992. The program is fully accredited and will focus on ecology and economy, ecofeminism, spirituality and the multicultural American experience. Grailville is a private, nonprofit organization owned and operated by The Grail, an international women's movement founded in 1921 in the Netherlands, and located on over 300 acres of organic farmland, pastures, and woodlands. Write Audrey Sorrento, Grailville, 932 O'Bannonville Road, Loveland, OH 45140-9705, or call (513) 683-2340.

Alternatives to Animals Newsletter is a roundup of information debunking animal experimentation and offering viable alternatives for scientific research. Send subscriptions (\$15 regular, \$10 seniors) and/or tax-deductible donations to ATA, P.O. Box 7177, San Jose, CA 95150.

♀ ♀ ♀

The *Animal Rights Index* lists over 1,600 articles published in *Animals' Agenda*, *The AV*, *Animals' Voice*, *E Magazine*, and *PeTA News* from 1985 through 1990 by subject and key word. The index is available for \$28.95 from British American Publishing Co., P.O. Box 9517, Fort Collins, CO 80625.

♀ ♀ ♀

Vegan Network, a newsletter published in Seattle, debuted December, 1991, as a forum for recipes, information, and ideas. This monthly publication prints articles projecting firm vegan viewpoints. If you're tired of having to differentiate between vegan, lacto-vegetarian, ovo-lacto vegetarian and even pesco-vegetarian, order a one-year subscription from *Vegan Network*, 319 Nickerson Street, Suite 102, Seattle, WA 98109. The cost is \$24 a year.

♀ ♀ ♀

The Non-hunters Rights Alliance (NhRA) is an advocacy group that challenges the laws regulating hunting. Members claim the laws unreasonably favor hunters, and infringe upon citizen rights to safety and privacy on both public and private lands. NhRA's motto is "Take back the woods!"

A primary concern is "reverse posting." This initiative calls for taking the burden of proof to hunt on land off property owners, and replacing it with the presumption that land is off limits to hunters unless specific permission is granted.

To find out more about the rights of non-hunters, write Non-hunters Rights Alliance, P.O. Box 8182, Bangor, ME 04402.

DEADSTOCK

By Megan Webb

Those who, by their purchases, require animals to be killed, have no right to be shielded from the slaughterhouse or any other aspect of the production of the meat they buy. If it is distasteful for humans to think about, what can it be like for the animals to experience?

Peter Singer

In commercials, actors distort the truth with such maxims as "Foster farms grow chickens." The operative word here is "grow." Experimental botanists grow plants. They design them, cut them, slice them, force-pollinate them, and put the seeds of these perfected plants into ideal environments. The plants then reach fruition in line with a carefully conceived plan.

Substitute the word "breeding" for "growing," and the process of producing factory-farmed animals is in many ways similar. Livestock does not grow on its own the way living beings engaged in the normal aging process naturally mature. Instead, to "grow chickens" means that objects—living creatures—are *force-grown*, fabricated according to some human's will and design. The factory-farmed specifications are devised to assure bigger, and fatter food products for the consumer, and bigger and fatter profits for the livestock industry.

The acceptance of such a system begins with children who are told that animals exist for our use. The ugliness is kept hidden. Children are often given marshmallows, for example, a treat little kids have always enjoyed. They squish them between their fingers, toss them in their mouths, and melt them in hot cocoa. Marshmallows represent a sweet tradition in the lives of many youngsters. The seemingly inoffensive marshmallow, however, is held together with a substance obtained from the ground hooves of dead cows.

In my search for the terrible truth, I went to the Safeway in Montclair, California, to observe what I consider to be the savagery of shoppers. In the cold, white light of the aisle, these urban shoppers practiced the modern-day equivalent of the "hunt." They seemed utterly ignorant of the life this packaged product once was.

In contrast to the advertised claims

of being "fresh," the meat on display no longer resembles anything that was ever alive and moving. The piles of tightly sealed styrofoam packages reveal stark chunks of red and white flesh nestled in pools of dark blood.

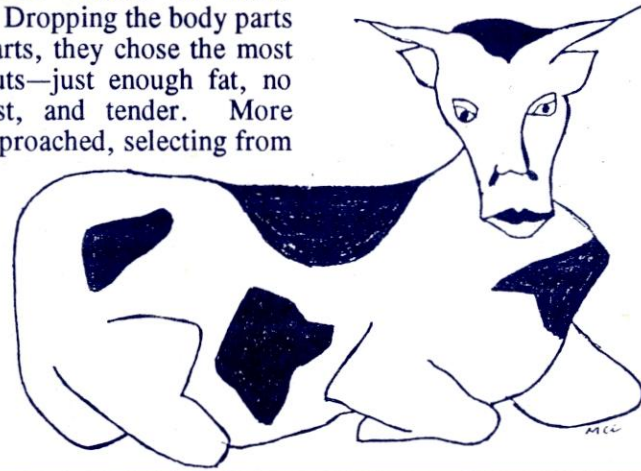
The parts are cut, sliced, deboned, and then given names to cover up their actual origins. A real pig is pork, ham or bacon. A chicken becomes boned breasts or drumsticks. A cow is now known as beef, steak, or medallions. A lamb is transformed into chops. No trace remains of the abuse these pieces of "ham hock," "T-bone" or "filet" suffered while alive.

I stood back as people picked up pieces of dead animals for closer inspection. Dropping the body parts into their carts, they chose the most desirable cuts—just enough fat, no veins, moist, and tender. More shoppers approached, selecting from

a bin marked "Reduced for Quick Sell."

I wandered through the rest of the store, past the freezers full of microwavable animals, past the shelves stocked high with cans, boxes, and packages of reconstituted flesh, past the aisle filled with dog and cat food ("Now More Meatier"), past the beef jerky impulse items at the checkout counter. I walked past these myriad permutations of deadstock and out into the not-so-fresh air. 🐾

Megan Webb is a senior at The College Preparatory School in Oakland, California.



Mary Corbin

FROM THE LETTERS OF ROSA LUXEMBURG

While the truck was being unloaded, the beasts, utterly exhausted, stood perfectly still. The one that was bleeding had an expression on its black face and in its soft black eyes like that of a weeping child—one who has been severely thrashed and does not know why, nor how to escape from the torment of ill treatment. I stood in front of the team; the beast looked at me; the tears welled from my own eyes. The suffering of a dearly loved brother could hardly have moved me more profoundly than I was moved by my impotence in face of this mute agony.

Far distant, lost forever, were the green lush meadows of Rumania. How different there the light of the sun, the breath of the wind; how different there the song of the birds and melodious call of the herdsman. Instead the hideous street, the foetid stable, the rank hay mingled with mouldy straw, the strange and terrible men—blow upon blow, and blood running from gapping wounds. Poor wretch, I am as powerless, as dumb, as yourself; I am at one with you in my pain, my weakness, and my longing. 🐾

POETRY BY BARBARA MOR

animals are clean,
even in a zoo
they know your name & direction,
your soul is serious
to them
behind snakehouse windows
thick pythons hang
in trees, gaze perfectly thru your eyes,
while a rabbit digests in the slow coils
& the coral & viper, red-starred,
would kill you, in
jungles, rocky
places where your power
is still real
to their testing tongues

the old sun-gnarled man
in a yard of gravel & cactus,
he wore shorts,
leather shoes, no socks
blurry thick glasses
one leg propped up on the picket fence
as he beckoned to
little neighborhood girls
his penis dangled out
he pretended not to know
he watched your eyes
as you answered questions,
his voice magnified, &
his groin
what is your name
where are you going
do you like to play
with your friend
the same each time,
you answered
as you were taught, to be polite
not looking at the sweaty
windows of his eyes,
which shamed you

the rattler in its desert
is clean
& beautiful, you think,
& a kingsnake around your wrist,
clear-cut & cool
& honest
there is a place
where the animals speak wisely,
know your path,
know your true name
serpent & beast & hook-beaked bird



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address your soul
that is not a simple mirror
there is a place
where you are as wild as they,
& clean
& would not be ashamed to answer
you stand among them, naked
claws fangs fur, &
see into each other's eyes

Barbara Mor is the co-author of The Great Cosmic Mother: Rediscovering the Religion of the Earth and a collection of poetry entitled Winter Ditch. She lives in Albuquerque, New Mexico, and is available for poetry readings and speaking engagements.



WORLD WOMEN'S CONGRESS FOR A HEALTHY PLANET: A RETROSPECTIVE

By Greta Gaard

On November 8-12, 1991, over a thousand women from around the world gathered in Miami, Florida, to create a women's action agenda for presentation at the United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro in March, 1992.

The conference was opened with a welcoming address from Bella Abzug, co-founder of the two organizations which sponsored the Congress, the Women's Environment and Development Organization (WEDO) and the Women's International Policy Action Committee (IPAC). For the next three days, women from nearly every bioregion of the world reported on the deplorable status of women, children, and the environment.

In the mornings, participants gathered in a large auditorium for three-hour sessions in which international witnesses presented their findings to a tribunal of judges. It's impossible to describe the mix of exhilaration and awe I felt in hearing presentations from feminist leaders I had only read about. The feminist leaders in Miami that weekend included Wangari Maathai, founder of the women's Green Belt Movement in Kenya; Peggy Antrobus, general coordinator of DAWN (Development Alternatives with Women for a New Era) in Barbados; Marilyn Waring, New Zealand author of *If Women Counted: The New Feminist Economics*; and Vandana Shiva, director of the Research Foundation for Natural Resource Policy in India, and author of *Staying Alive: Women, Ecology, and Development*.

In the afternoons, participants could attend sessions that continued the dialogue of the morning plenaries, or attend ones focussing on a particular aspect of the relationship between women and the environment. Additionally, there were films running continuously, meetings of regional caucuses and affiliated organizations, as well as the book exhibit and literature tables.

There was much debate on which

strategy would be most effective for women working for the environment and for the improvement of the conditions of women globally. While speakers such as Ellen Sirleaf,



Sudie Rakusin

Wangari Maathai, and Claudine Schneider invoked the rhetoric of liberalism and democracy, others spoke in terms of maternalism and women's role as mothers in caring for the earth. Some advocated using our "influence;" others said that it was time to hold individuals accountable. Still others, such as Vandana Shiva, Magda Renner, Marilyn Waring, and Peggy Antrobus argued for a more systemic socialist change. A suggestion for revolution in the North elicited a hearty round of applause from the audience.

Vandana Shiva stated, "It is up to us and not to the heads of state in Rio." From many other respected speakers, the message was the same: The earth is at a turning point, and women's efforts are critical at this time. "Things will not just happen," Wangari Maathai declared. "Women must make things happen." 🐾

Greta Gaard is an assistant professor in composition and women's studies at the University of Minnesota in Duluth. She is also the editor of the anthology, Ecofeminism: Living Interconnection with Animals and Nature, forthcoming from Temple University Press in December, 1992.

THE NORTH AMERICAN WOMEN'S CAUCUS STATEMENT ON DEVELOPMENT

We affirm sustainable agricultural practices and appropriate technology with decisions made at a local level by the people involved with the implementation.

We recognize that sustainable agriculture requires moving toward non-animal based agricultural practices.

North America has a responsibility to ourselves and to the Third World countries for the efficient and wise use of nature. It is clear that the present practices of animal-based agriculture are not sustainable.

Examples of the waste caused by these practices are:

- Destruction of forests for grazing land;

- Depletion of fresh water, especially in arid regions;
- Diversion of food crops to feed crops;
- Escalation of chemical additives used in farming, feeding, and fattening;
- Energy consumption for production, transportation, and storage in the current distribution pattern;
- Production of methane by animals, depleting the ozone;
- Acceleration of degenerative human diseases and health care costs caused by consumption of animal products.

Many current animal husbandry practices are inhumane. Eating low on the food chain is far more beneficial to humans and to nature. 🐾

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Articles are invited for a proposed anthology of theoretical explorations in the area of feminism and animal rights. We are looking for new articles that extend our thinking about this complex issue.

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Please send two copies of the article by June 30, 1992, to either Carol Adams, 814 Grinnell Drive, Richardson, TX 75081; Josephine Donovan, English Department, 304 Neville Hall, University of Maine, Orono, ME 04469; or Susanne Kappeler, Flat 13, 92/94 Upper Street, Giles, Norwich, England NR2 1LT. We would be happy to answer inquiries.



Society and Animals: Social Scientific Studies of the Human Experience of Other Animals is seeking manuscripts for its inaugural issue (Winter, 1993). The goal of the journal is to stimulate and support an emerging content area within the social sciences consisting of studies of the human side of human/nonhuman animal relations.

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Inquiries and submissions (in triplicate, deadline March 1, 1992) may be sent to Kenneth Shapiro, Ph.D., P.O. Box 87, New Gloucester, ME 04260, or Arnold Arluke, Ph.D., Department of Sociology and Anthropology, Northeastern University, 360 Huntington Avenue, Boston, MA 02155.

NO COMMENT



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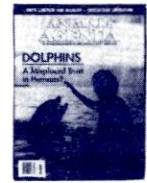
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