



# FEMINISTS FOR ANIMAL RIGHTS

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## 10TH ANNIVERSARY ISSUE

### "WE'RE TREATED LIKE ANIMALS": WOMEN IN THE POULTRY INDUSTRY

by Karen Davis

*When I'm in bed, I get this dream all the time where I look up and the ceiling collapses and it is nothing but chickens, blood, water and the shackles the chickens hang from falling on my face.*

Carolyn Hall, former Perdue worker, *The Boston Globe*

The poultry industry is not kind to its women employees, yet thousands of women consider it their best or only chance of avoiding welfare and poverty. The industry's low-paid female workforce helps put cheap chicken on America's tables. Women work on breeder farms picking up eggs for hatching. They work as contract growers raising chickens for poultry producers like Tyson and Perdue. They eke out a living in poultry slaughter and processing plants killing, eviscerating, and deboning 70 to 90 birds a minute. In processing plants like the one in Hamlet, North Carolina (where a fire on September 3, 1991, killed 25 people, 18 of whom were women), they turn chicken parts into nuggets and fillets for restaurants.

Many women talk bitterly of their experience in the industry. "The supervisors just treat you like you're nothing, and all they want you to do is get their chicken out," says Brenda MacDougald. She had worked at the Imperial Foods chicken plant in Hamlet for two years before the fire at a trough of scalding oil turned the "nightmare waiting to

happen" into reality. A woman whose sister-in-law died in the fire said, "They got cheap labor. They knew a lot of single mothers had to pay their bills."

The majority of workers in poultry slaughter and processing plants are undereducated African American and Hispanic women. They earn between \$4.25 and \$6.00 an hour. The majority of plants are in rural small Southern



towns from the Maryland eastern shore to the Texas Panhandle. The current

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### TEN YEARS AGO

*Speech given by Sally Gearhart on April 25, 1981, at the rally on World Day for Laboratory Animals at Letterman Army Institute of Research in San Francisco*

Ten years ago, I had to choose between going to a march for gay men who were being deprived of their rights, and attending an abortion rally. I chose the abortion rally. Today I have to make another choice, between being here and at another abortion rally. I'm here because I now see that there are fundamental connections between women's rights and the rights of nonhuman animals, and I want to talk about those connections, about the dehumanization that I feel is going on in all of us, and about my own change from being just a lesbian and a feminist activist, to being an animal activist as well.

It is very significant to me that women, who are conditioned to care,

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- Plus Poetry, News, Resources, & more

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The *FAR Newsletter* represents a plurality of opinions. The articles do not necessarily reflect an official position of the publication or of FAR.

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

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## TENTH ANNIVERSARY OF FAR

### EDITORIAL

With this issue, FAR celebrates its 10th anniversary and begins a new chapter. The leadership of FAR passes from the West Coast to the East Coast, from Berkeley to New York City.

In 1982 a few women in the San Francisco Bay Area began meeting informally to examine the connectedness of women and animals in patriarchal society. They read and studied and discussed the works of feminist scholars and theorists, as well as the philosophies of the founders of the fledgling animal rights and environmental movements. They set about formulating a conceptual analysis that would later become the basis of a new, all-inclusive branch of ecofeminism, one that included nonhuman animals in its circle of concern and one that continues to influence mainstream animal rights theory. It became clear to them how Simone de Beauvoir's brilliant analysis of women as "The Other" (*The Second Sex*) could easily be extended to nonhuman animals. Certainly nonhuman animals are the quintessential "other" in our society, who are given the status of unfeeling objects to be exploited as food and clothing, in experiments, sport and entertainment, and in any way that humans wish to use them.

Co-founder Marti Kheel, who has been the main spokeswoman for FAR, has articulated these connections in a number of articles published in feminist, environmental, and animal rights journals—scholarly and popular. The writings of other feminist thinkers have also enriched us: the writings of Mary Daly, Josephine Donovan, Carol Adams, Gena Corea, Sally Gearhart, Alice Walker, and others. (See page 18 to order the *FAR Bibliography*.)

In 1984 the group decided to publish a newsletter, thus creating a means of communicating with other women. A nerve was struck and the response was large and enthusiastic. Women throughout the land who had been feeling these

connections were thrilled to find a forum in which to read, discuss, and develop their own thinking about patriarchal domination of women and animals.

Midwived in Berkeley, the decision was made in 1992 to move the entire operation of FAR to New York, where a new group of women prepares to guide it through adolescence and into full womanhood. FAR is a national organization with a growing membership. We need to have a professional office and staff with the practical ability to reach out and encompass the growing number of women who are making the connections that we articulate, and to make inroads into the various feminist communities with our message that animal liberation is a feminist issue. Our greatest challenge, and perhaps our most important mandate, is to influence feminist thinking at least as much as we have been influencing animal rights theory.

We must step up efforts to articulate our message in feminist journals and at feminist gatherings. Our vision for the future must focus on feminism and feminists of all persuasions. Ten years from now it should be unthinkable that an evolved feminist theory would exclude consideration of nonhuman animals. Ten years from now it should be unthinkable that scientists who call themselves feminists still experiment on animals. Ten years from now it should be unthinkable to consider it a feminist achievement for a woman to win a dogsled race. And ten years from now the feminist movement should have adopted vegetarianism as a prerequisite to its most basic precept that the personal is political.

—Batya Bauman



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but who are also so-called "the second-rate sex," are the backbone of the humane movement. I suspect the reason that movement is constantly trivialized and its issues given so little moral or political discussion is because it affirms empathy, compassion, awareness of pain: the qualities and the values that are associated with women. We are called sentimental, we are called emotional, we are called bleeding hearts.

But I think there's a deeper connection between feminism and the animal rights movement, because all oppression is based upon two assumptions: one, that my race or sex or species is better than yours, and two, that "Might Makes Right." That's how men have spoken to women and enslaved people in every country for 10,000 years, and it is that same attitude that keeps animals in cages or harnesses, imprisoned against their will, and exploited and tortured for the sake of *our* frivolities.

There is no way for any of us to justify our use of power over another, particularly when the result is physical pain and/or death to that other. The women who have been raped, or beaten, or tied up, or incarcerated, or sterilized, or forced to have unwanted children can testify to what that treatment feels like. To have freedom abridged and pain inflicted is morally unacceptable, whether you're a chimpanzee or a woman.

I'm sure that there are scientists who are deliberately cruel, and who delight in causing pain to other animals . . . But in general I think it's true that the ordinary scientist who uses animals in research is not deliberately cruel. I think he is dehumanized. He is unaware of the fact that his everyday work is an arrogant exercise in human chauvinism, and that that same principle underlies sexism and racism. He has lost his capacity for empathy. He has alienated himself from his feelings and numbed himself in such a way that he can objectify animals and do to them things that he would never think of having done to himself. The medical schools call this "detachment" when they require it of their students.

It is this dehumanization that I am most concerned about, for it is to me the absolute precondition of violence in every one of its forms. The more I objectify and do violent, insensitive acts, the more alienated I become. And the more alienated I become, the more capable I am of doing more violent, insensitive acts.

If I imagine that I am a research scientist, I wonder about the work I am doing. Am I making the remarkable discovery that primates die when they are deprived of food? Or am I discovering that primates get sick and die when exposed to heavy radiation? Or am I replicating an experiment that has already been done a hundred times and killed a hundred animals or more? Am I doing it to publish my findings and to get a promotion? What are my dreams like? What price do I pay calling the animal a "subject" or a "model" instead of a chimpanzee? Saying in my lab report that "the subject manifested vocalization" instead of "the chimpanzee howled in pain"? Reporting "the model was sacrificed" instead of "the chimp died"? Have I convinced myself that I'm not responsible for that animal's pain, or that the animal does not feel pain? And I don't just wonder about the researcher. I think all of us have become alienated and dehumanized. And it has been our silence as people, and our numbness, that has given the scientist his authority to continue such experiments. For as long as we are not protesting it and making our voices heard, we are surely a part of that torture.

That brings me to my own history, my own flight, until recently, from all of the animal issues. If five years ago you had told me that I would be up here giving a speech for animal rights, I would have laughed, and questioned your sanity. Sure, I would say, animals are in pain, but that's just another example of an exploitative system, and I'd rather not look at their suffering, thank you very much.

In fact, even after I began to realize the extent of animal pain, I couldn't bear to read about the atrocities. I closed off my ears when folks talked

about the small cramped cages, or the baboons who lived for years in restraining harnesses and who never saw the light of day, much less each other. I'd say, oh shut up! when people talked of rabbits that were blinded and swollen with tumors in [cosmetic] laboratories. I knew that there were millions of rats whose agonized reactions to electric shocks made possible hundreds, and maybe even thousands, of Ph.D.s in psychology. And I knew that none of those animals had a Martin Luther King, or a Cesar Chavez, or a Harvey Milk, that they could not give speeches for their own kind. I knew that people like you, fighters for animal rights, were somehow speaking for a group that could not speak for itself, and that appealed to me.

But even so, I couldn't act; I was immobilized by my pain and my anger. The remarkable thing is that I kept finding people like me, like you, who were managing to face that pain, who were putting their rage into constructive action. So I figured that there must be help for folks like me. And now I believe that I have been drawn into more action in this movement by the very best part of myself, by a capacity for

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*"Who loves this terrible thing called War? Probably the meat eaters, having killed, feel the need to kill . . . the butcher with his bloody apron incites bloodshed, murder. Why not? From cutting the throat of a young calf to cutting the throat of our brothers and sisters, wives and children is but a step. While we are ourselves the living graves of murdered animals, how can we expect any ideal conditions on the earth?"*

Isadora Duncan

♀ ♀ ♀

**If your mailing label has a red "X" on it, it's time to renew your membership.**

## THE WAR AGAINST WOMEN IS ALSO THE WAR AGAINST ANIMALS

by Carol Adams

In her new book *The War Against Women* Marilyn French synthesizes many developments in feminist scholarship and activism. She guides us through what can only benignly be labeled a "backlash." She surveys very upsetting and dangerous terrain.

I was concerned, however, by what I felt was a gratuitous comment about animals. She is rightly concerned about the lack of public discussion of the extensiveness of male violence toward women. Only feminists, she says, see it as a global crisis. Others view each incident as an individual act, failing to see male violence as chronic and deliberate. Then she states: "Yet without public discussion, we cannot plumb the reverberations on the male psyche of feeling permitted to abuse women in ways few would abuse animals, nor seriously discuss human morality" (p. 22).

Before I respond directly to the assumptions that this sentence reveals, it is important for us to recognize that comparing our oppression with others may not be the most helpful way of conveying the specific reality of what is happening to women around the world. Consider another example from a recent book, *Life Sentences: Rage and Survival Behind Bars*. "Few female rape victims in society must repay their rapist for the violence he inflicted upon them by devoting their existence to servicing his every need for years after—but rape victims in the world of prison must." Feminists recognize that only those unfamiliar with the statistics and reality of marital rape and father-daughter rape could unabashedly make such a claim. We know the victimization of women and children within the family, which can become its own prison, enforcing captivity, silence, and years of coercion to sexual assault. And we recognize the irony that victimization in the family provides a model for rape in prison: After a prisoner is

raped, the authors report, he becomes "his rapist's 'old lady,' his 'wife'."

Similarly, only someone unfamiliar with animals' status could actually make the statement that men are permitted to abuse women in ways they cannot abuse animals. I am sure French was thinking of an explicit act of abuse witnessed by others—say, beating a dog, dropping a cat off a bridge, etc. These have been traditionally viewed as abuse of animals and laws exist that say so. But just as Catherine MacKinnon has observed that rape is regulated, not outlawed, this is true for the abuse of animals, too. If community standards (i.e., the male point of view) determine it wasn't rape, although the woman says it was, so too can community standards say it isn't abuse of animals to hunt them, to kill them in slaughterhouses, to vivisect them. And just as women's situation in marriage becomes the paradigm for the raped man in prison, ani-

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empathy, and by a sense of justice. But I don't want any of us to forget that anger, or that hysteria, because it's *that* memory and *those* feelings that are our guarantee that we will *remain* sensitive, and not be automatons who allow the awful to happen.

I guess it's time for me and for all of us to come out of the closet, yet another closet [laughter], as animal advocates, and to talk about those issues with everyone that we know. It's up to us now to be thought of as sentimental and emotional fanatics.

It seems to me that it takes a strong person to hang in with a movement that's supposed to be so soft. But something more than a soft movement confronts the whole medical and psychiatric empire, the whole of the meat and fur industries, the whole of the cosmetic and military-industrial complexes. It takes something more than softness to do that. Because this movement is growing fast.

I'm reminded of a rally in the early 1970s about Women and Violence, over on Polk Street. There were 36 people there—that's in contrast to the thousands that now yearly march on Broad-

mals' experience of abuse is often used to express how women felt about being victims of male violence—"I was treated just like a piece of meat." Survivors of male violence recognize at some level what our culture refuses to consider: that we are, in our daily actions, abusive toward animals.

I agree with French that the lack of community standards that hold men responsible for violence against women is disturbing; this says something about human morality. But so does our current treatment of animals. What does it say about our own ethics that feminists continue to wear, eat, and be entertained (at rodeos, circuses, zoos) by victims of animal abuse?

Indeed, though this was beyond the scope of her very important goal, we need more scholarship on the many times that acts of violence against women include violence against animals. Animals can be *simultaneous* or *substi-*

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way, women taking back the night for themselves.

As I feel awareness arising about animal issues all over this nation, I predict that one of these days we will look back upon this gathering, and we will remember it very fondly, as one of those small and cozy demonstrations like we used to have.

So I say to you all who are here today, these stalwart ones, let's meet again in ten years. Maybe let's meet right here in the shadow of that dusty and closed down Letterman Army Institute of Research [cheers]. And let's meet here again with 10,000 of our friends to celebrate our victories and to continue our fight.

I'll look forward to seeing you all then.

[Ed. Although the Letterman Army Institute of Research is still operating, serious question has been raised by the army and the City of San Francisco as to its continued operation.]

*Dr. Sally Gearhart is Professor of Speech and Communication at San Francisco State University.*

## FRANCES POWER COBBE: ANTI-VIVISECTIONISM IN VICTORIAN ENGLAND

by Molly Baer Kramer

*In August 1863, The London Times reported that at the Veterinary College of Alfort, France, "... a wretched horse is periodically given up to a group of students to experimentalise upon. They tie him down and torture him for hours, the operations being graduated in such a manner that sixty and even more may be performed before death ensues."<sup>1</sup>*

Frances Power Cobbe (1822-1904) was born near Dublin to wealthy Anglo-Irish parents. As an adult she worked with poor children in slums and reformatories and the infirm in workhouses and hospitals, and ultimately helped to pass a fair housing law. She was also an able writer with eclectic interests. In 1855, she published a treatise on Kantian ethics entitled *Essay on the Theory of Infinite Morals*, in which she made a case for women's moral autonomy.

The revelation of the Alfort operations, which included dissecting the horse's eyes and removing the hooves without the use of anesthesia, stunned the British public. The *British Medical Journal* assailed the French vivisectionists: "It has never appeared clear to us that we are justified in destroying animals for mere experimental research under any circumstances; but now that we possess the means of removing sensation during experiments, the man who puts an animal to torture ought, in our opinion, to be prosecuted."

Prior to the mid-1800s, British scientists pursued a different approach to biology than European scientists. Vivisection was considered "distasteful" to the British scientific community as well as to laypeople, owing to religious or moral sentiments. Not that the British were any kinder to their fellow animal creatures. Animals were exploited for food and clothing, transportation, power generation, and entertainment, so that England was considered by some to be

"the hell of dumb animals." But, in an era distinguished by sentimentalism, spiritual reform, and a determination to "eradicate vice," many Victorians sensed a connection between the abuse of animals and "further moral degeneration." This prompted reformists such as Frances Cobbe to campaign against cruelty to animals. Cobbe responded to the Alfort atrocities in an article, "The Rights of Man and the Claims of Brutes," published in *Fraser's Magazine* in November 1863.

Cobbe's essay, the first to debate the morality of vivisection, concerned "the *limits* of human rights over animals." She argued that animals have moral claims and although these are subordinate to the rights of humans, we

are duty-bound to consider animals' pains and pleasures. Cobbe's duty requirement stemmed from a concern for the human character and the connection between cruelty to animals and moral depravity. Her original motivation for the fair treatment of animals was not primarily for the good of animals, but of the human community.

Frances Cobbe soon was able to translate theory into activism. While visiting Florence in 1863, Cobbe learned of a laboratory run by physiologist Moritz Schiff that contained animals "frightfully mangled and suffering." People living near the lab had complained about the "cries and moans of the victims." Moved to action, Cobbe created a petition to Dr. Schiff, urging

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that he avoid causing unnecessary pain to the animals. This document, signed by 783 people, began a tradition of opposition that led to the creation of the Florentine Society for the Protection of Animals and probably constituted the first organized opposition to vivisection.

After drafting the document that launched "the anti-vivisection crusade," Frances Cobbe returned to England to continue working as a journalist and to campaign for women's and human rights. Eventually, an increase in vivisection—and several other events—prompted her to become involved in the rising anti-vivisection movement.

In 1874, French vivisector Eugene Magnan provoked his British colleagues at a Congress of the British Medical Association when he publicly operated on some dogs. The meeting was abandoned in protest, and the Royal Society for the Prevention of Cruelty to Animals (RSPCA) instituted proceedings against Magnan. Unfortunately, there was no legal basis on which to prosecute vivisectors, as the only animal protection law at that time was an act "to prevent cruel and improper treatment of Cattle."

Soon thereafter, Cobbe presented a petition to the RSPCA to urge that an "active interference would be made" to suppress vivisection. Among the signers were Alfred Tennyson, Cardinal Manning, John Ruskin, Robert Browning, and Lord Shaftesbury.

Around this time, the RSPCA received a letter from Queen Victoria's secretary expressing the Queen's "heart-felt concern" for the treatment of animals in science. This increased public support for the RSPCA and encouraged acceptance of Cobbe's petition. To help create a strong bill that would govern the practice of vivisection, the RSPCA gathered evidence of painful experiments from medical journals. In February 1875, a letter in the *Morning Post* by Dr. George Hoggan, a former student of Claude Bernard, described his work with Bernard: "We sacrificed daily from one to three dogs, besides rabbits and other animals, and after four years' experience I am of the

opinion that not one of those experiments . . . was justified or necessary. The idea of the good of humanity was simply out of the question, and would be laughed at, the great aim being to keep up with, or get ahead of, one's contemporaries in science, even at the price of an incalculable amount of torture needlessly and iniquitously inflicted on the poor animals . . ."

This letter exacerbated unease among Victorians about the callousness of vivisection. The vivisection debate in England at this time concerned not only cruelty to animals but also the role of science in society. As Richard French noted: "Victorian England was profoundly shaken by the emergence of science as a major influence and a leading institution. The concern was multidimensional: what were its religious implications and institutional prerequisites?" Echoing many Victorians, the Queen pronounced vivisection "a disgrace . . . to Christianity."

However, worried that their French and German counterparts were getting ahead in the area of "modern research," the British scientific community began to adopt vivisection and to organize in response to rising anti-vivisectionist pressure.

Although some members were outraged by the increase in vivisection, the RSPCA was not unanimous in its opinion of vivisection. This was largely due to its upper-class bias. Its wealthy, influential members more easily identified cruelty with the lower classes. Most of the Society's successes, such as outlawing bull-baiting, and cock-throwing and -fighting, encroached on the lower classes. Vivisection posed a hypocritical dilemma for the RSPCA: It was cruel, but it was performed by the "responsible and highly educated"—those in their own peer group. So, while the time was ripe for Cobbe's legislation, the RSPCA dragged its feet.

Frances Cobbe, with Dr. Hoggan and Lord Shaftesbury, took the initiative: In May 1875, a "Bill for Regulating the Practice of Vivisection" was introduced into the House of Lords. However, within days another bill was introduced that left "the physiologists

free to pursue their researches." A Royal Commission of Enquiry, formed in response to the introduction of the two bills, put a hold on any legislative action.

Frustrated by this inaction, Dr. Hoggan suggested to Cobbe that they form a society solely dedicated to anti-vivisection. Cobbe agreed and with the support of Lord Shaftesbury and Archbishop Thompson of York, the Victoria Street Society for the Protection of Animals Liable to Vivisection (VSS) met for the first time in December 1875. Early the next year, a bill endorsed by the VSS and RSPCA was introduced in the House of Lords by Lord Carnarvon. The bill outlawed all experiments on dogs, cats, horses, and mules, and required the use of anesthesia. Unfortunately, Lord Carnarvon had to leave London suddenly, and in his absence the newly organized medical community gathered 3,000 signatures on a petition that urged revision of the bill. The Home Secretary agreed to their input, and the bill was transformed into one which effectively *protected* vivisectors from prosecution, the "Vivisection Act" of 1876. Cobbe later wrote, "The world has never seemed to me quite the same since that dreadful time . . . Justice and Mercy seemed to have gone from the earth."

This event profoundly changed Frances Cobbe's thinking. Previously she had sought legislation that would permit vivisection only under strict guidelines, but she now demanded total abolition: "[A]ll hopes of compromise have passed away . . . nothing remains but the demand that vivisection be prohibited altogether." She funneled all her reformist zeal into efforts to eradicate "the new vice." Cobbe wrote: "By slow, very slow degrees, we learned that nothing was much further from the truth than these fancy pictures of ideal vivisection, and that real vivisection is not the occasional and regretfully adopted resource of the few, but the daily employment . . . of hundreds. Vivisection we recognized at last to be a *method of inquiry* which may be either sanctioned or prohibited as a method, but which cannot be restricted

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U.S. trend for "lighter meat" has made poultry the South's leading agricultural product, topping peanuts, tobacco, and cotton.

In Gainesville, Georgia, the "Chicken Capitol of the World," the workforce is primarily Mexican women. Many are non-English-speaking heads-of-households with assumed names and fake social security cards. For them to complain of the stomach-turning conditions at the plants is to risk not only job loss, but deportation. If a woman employee gets killed—like Graciela Gonzalez, who was mangled to death by a high-speed frozen chicken fillet sorting machine in a Gainesville plant—her employer may not know her real name. Nor will her family often be willing to take her body back to Mexico for fear of obstacles when reentering the United States.

Regardless of ethnic or national background, women, according to physicians, are especially prone to repetitive motion injuries. Also called cumulative trauma disorders, these involve painful tendon and nerve damage to the hands, wrists, and shoulders. They are caused by doing the same task over and over again, such as trimming bruises and tumors from chickens at high speed for hours on end. Or picking up a 10-pound bag of quartered chicken legs, twisting it shut, then sealing it with a clasp—80 pounds a minute, 4,800 pounds an hour, 19 tons of chicken a day.

Thousands of women suffer from fibrositis and tendonitis. The worst is carpal tunnel syndrome, which requires corrective surgery. Poultry plant workers suffer these types of injuries more often than workers in any other industry except red-meat packing. Victims are unable to comb their hair, hold dishes, or get another job. As a former Perdue plant worker with carpal tunnel syndrome explains, "Nobody else is going to hire you when your hands get messed up." Many women do not report their injuries for fear of reprisal. Others quit without seeking compensation, often unaware they're entitled to any.

In a business deemed more hazardous than coal mining or construction,

other risks include: infections from bone splinters; loss of fingernails, toenails, and other body parts (one woman reportedly lost a breast to a machine); lung, eye, and skin infections from the chlorine used to rinse and bleach feces from carcasses; and "turkey rash," a reaction to turkey blood that can cause the skin of those who gut turkeys to turn black and peel off.

Women suffer psychological damage as well, often sexist and racist in nature. Female plant workers have reportedly been driven to urinate, defecate, vomit, miscarry, and visibly menstruate on the plant disassembly line because male supervisors (known to laugh at the situation) would not give them a break. There are stories of male supervisors, usually white, walking past rows of working women, usually black, and pinching them or slapping their buttocks.

The true extent of the problem is really unknown because The U.S. Office of Safety and Health Administration (OSHA) does not conduct regular inspections, and poultry companies like Perdue reportedly hide the evidence to avoid insurance and workers' compensation costs.

In the mid-1980s, some women who had worked for Perdue started to fight back. They helped form the Women's Center for Economic Alternatives in Ahoskie, North Carolina, which since 1984 has helped hundreds of female employees from poultry, textile, and other regional plants get medical benefits, injury compensation, and new jobs. The center is 45 miles from Roanoke Rapids where Crystal Lee Sutton spurred textile workers to vote to unionize the J. P. Stevens plants—the basis of the film *Norma Rae*. The center's executive director, Sarah Fields-Davis, formerly worked for the American Friends Service Committee organizing women in the coal industry. A vow made during her 1985 trip to the U.N. Decade for Women conference in Kenya—to work more closely with disenfranchised women in the South—helped bring her to the center two years later.

In May, 1990, Davis received a Gloria Steinem Award from the Ms.

## DID FUR COAT COST GERALDINE FERRARO THE ELECTION?

In our Spring/Summer 1991 issue, we reported that Geraldine Ferraro was seen wearing a fur coat. Since she was then thinking of running for the U.S. Senate from New York, we wrote and urged her to abandon fur. Because of her unsatisfactory response, we called for a letter-writing campaign and heard from some writers that her response was, at best, noncommittal.

Now that the New York primaries are over and Ferraro lost by a very slim margin—one percentage point in a four-way race—we think that the power of our vote had something to do with that narrow defeat. Many feminist and other animal rights activists and sympathizers who might have voted for her cast their votes for other candidates because of the fur issue. Perhaps we have more political clout than we think!

Now that Geraldine Ferraro is out of the running this time, we again urge her to put aside her fur coat. Hopefully, the next time she runs for elected office, fur will not be an issue. And, hopefully, others seeking political office might take heed.

—Batya Bauman



Foundation for Women, which provided the initial \$10,000 grant to the center, for exemplifying "the extraordinary results that can be achieved when women come together for positive social change." In the absence of unions, still rare in the poultry industry, the center offers a place for women workers to discuss their problems and gain courage and support for change. The center was instrumental in the 1991 settlement with the North Carolina Labor Department in which Perdue agreed to pay \$39,690 in contested fines for workplace conditions linked to repetitive motion injuries at its four North Carolina plants, while managing

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to avoid the center's recommendation to reduce line speeds.

One of the center's chief organizers, Donna Bazemore, had to have surgery on both hands for carpal tunnel syndrome developed at Perdue. She became the first person in N.C. to win workers' compensation from Perdue. Her 1989 congressional testimony describing working conditions brought national attention and led to the Perdue settlement.

Abandoned by her father and abused by her husband, Bazemore says, "I've learned that you have to speak out, even if that seems like the most dangerous thing you could ever do . . . If it means that I can help one more woman to stand up and say, 'I matter,' that's worth it all."

The media rarely report the empathy the female employees may have for the 4 billion chickens whose lives the industry takes each year. Instead, chickens provide a handy metaphor for highlighting human pain and oppression. A former Perdue worker comments in *The Boston Globe*, "Perdue is supposed to be a slaughter pen for chickens. But the people get treated worse. We're the animals." Used to draw attention to the human plight, the chicken's situation is not recognized in its own right.

A breeder farmer's Letter to the Editor selected for publication by the Salisbury, Maryland *Daily Times* berates people who claim chickens are "smart and cute and friendly." To her, they're just "dumb and mean." Proof, she says, are the "breeder" hens who "peck your arm when you are trying to collect the eggs." She defends "my life and my daughter's life" against those who advocate for the rights and welfare of animals. Regretfully, she fails to see the sameness between her own maternal protection for her child and that of an exploited hen's for her baby chicks. In her moving essay, "Why Did the Balinese Chicken Cross the Road?" Alice Walker helps us understand that a chicken, too, is a sister whose experience of being alive in the flesh resembles our own.

Real bridges need to be built with-

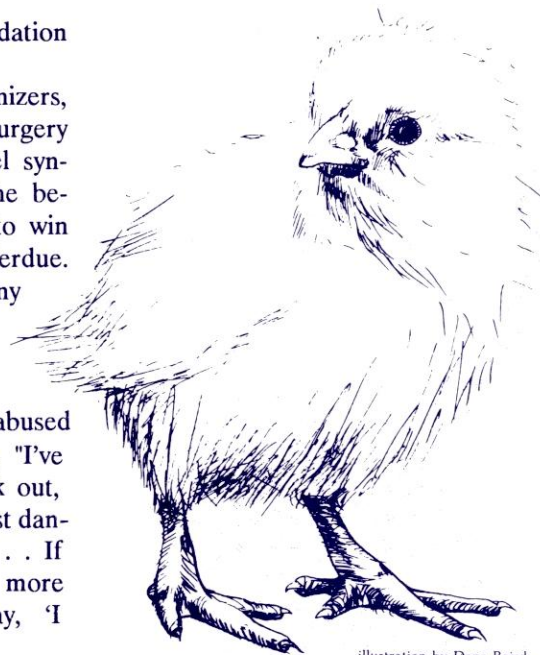


illustration by Dana Baird

out casting blame or ignoring the economic imperatives that force people to become cogs in the killing machines. To see this will do more than simply slow down the killing, eviscerating, and packaging lines for future generations of women. It will help speed the poultry industry into oblivion where it belongs with other rejected barbarisms as we thread a kinder passage through the night.

*Karen Davis, Ph.D., is Founder and President of United Poultry Concerns, Inc., which promotes the compassionate and respectful treatment of domestic fowl. (Write for information: P.O. Box 59367, Potomac, MD 20859, (301) 948-2406.)*

See page 18 for ordering Karen Davis's vegan Cookbook: *Instead of Chicken, Instead of Turkey: A Poultryless "Poultry" Potpourri*.

♀ ♀ ♀

. . . *Your stamped self-addressed envelope goes a long way in helping to respond to your letters. Thanks.*

## WISH LIST

- ♀ Computer
- ♀ Good data base program for mailing list maintenance
- ♀ printer
- ♀ copy machine
- ♀ fax machine
- ♀ office supplies: 3 x 5 cards; Scotch tape; paper clips; IBM Selectric II or III carbon ribbons and correction tapes; mailing supplies (jiffy bags, pressure sensitive labels, sealing tape); Pilot Precise Rolling Ball V5 Extra Fine pens; cruelty-free glue

### WOMANSKILLS:

- ♀ Graphic artists for brochures, newsletter, etc.
- ♀ Grantwriters
- ♀ Desktop publishing and computer experts
- ♀ Good writers and editors



### HUNTING SEASON

This sign, printed in orange, was on every building of the beautiful campus of Sweet Briar College, a secluded women's college in Virginia.

Although the otherwise privileged women could not take their customary walks within the glorious landscape where the college is situated, the message by the administration was that *the hunters* were "legal" as well as "courteous and conscientious" and it was up to the young women to behave equally well and cooperate by staying out of the way of the hunters. The blaze orange vests were another uniform provided by the administration to aid and complement the bizarre ritual on the other side of the woods.

-Helene Aylon



## **FAR MEMBERS ARRESTED FOR CIVIL DISOBEDIENCE AT HEGINS PIGEON SHOOT**

Carol Breinig, Nancy Draper, Pamela Krausz, Ingrid Newkirk, Denise Rosen, and Becky Taksel—all members of FAR—remained in jail with 39 others rather than pay bail after being arrested at the 1992 Hegins pigeon shoot. They were arrested for running out onto the killing field to put themselves between the guns and the pigeons in an attempt to liberate and rescue them from death and injury. They were incarcerated in the Schuylkill County Prison in Pottsville, Pennsylvania, for one to two weeks. Other FAR members arrested for the same "crime," but released shortly afterward with 45 others were Rachel Bussel, Michael Pfalzer, and Brad Rothrock.

This blood sport, which takes place annually in the small town of Hegins, Pennsylvania, was responsible this year for the killing of 5,000 pigeons who are kept in small, crowded cages for two days prior to the spectacle without food or water. When released, the birds appear to be disoriented, making them even easier targets. Men (and, sadly, a few women) pay \$75 to shoot twice at 20 birds released at a time. Many birds not killed instantly in an explosion of feathers and blood drop to the ground and are finished off by young children who stomp on them or twist their heads off.

Another crime in Hegins is rescuing wounded birds and taking them to one of two first aid stations where volunteer veterinarians try to patch them up and send them off to heal in predetermined safe houses. This is, of course, a project of the animal rights protesters, and not of the sponsors of the pigeon shoot.

The aim of the protest, which brought out 2,000 animal rights activists this year, is to make it so expensive for the town and state—many state troopers are needed to keep the protesters and shooters apart, and the jailing of arrestees is very expensive—that they will be forced to end this annual atrocity.

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Help is needed to raise \$ 2,300, the remainder for bail for a woman held in Schuylkill County Prison since April 1992 for killing her husband in self defense while he was beating her. She has a long history of injuries and prior abuse, verified by her attorney and her counselor at the Battered Women's Shelter where she would live and receive intensive counseling after her release. Her attorney thinks she has a

good chance of winning in court; however, her trial will not be scheduled for some time. This woman was friendly and helpful to the women held in the same prison for releasing pigeons at the Hegins pigeon shoot this past Labor Day (see story on this page). Send contributions, payable to Doreen Close, to FAR member Nancy Draper, c/o FAR, P. O. Box 694, Cathedral Station, New York, NY 10025.

## MEANTIME/DREAMTIME (or, How I spent my summer vacation)

by Paulette Callen

I board the plane  
and the attendant says  
with a quizzical look  
at my boarding pass  
"You're the vegetarian?"

I dream of the day  
when the question will be  
accompanied by  
disbelief . . .

"You're the carnivore?"

but, in the meantime

a woman cries  
an animal dies  
and the Indians dream of home

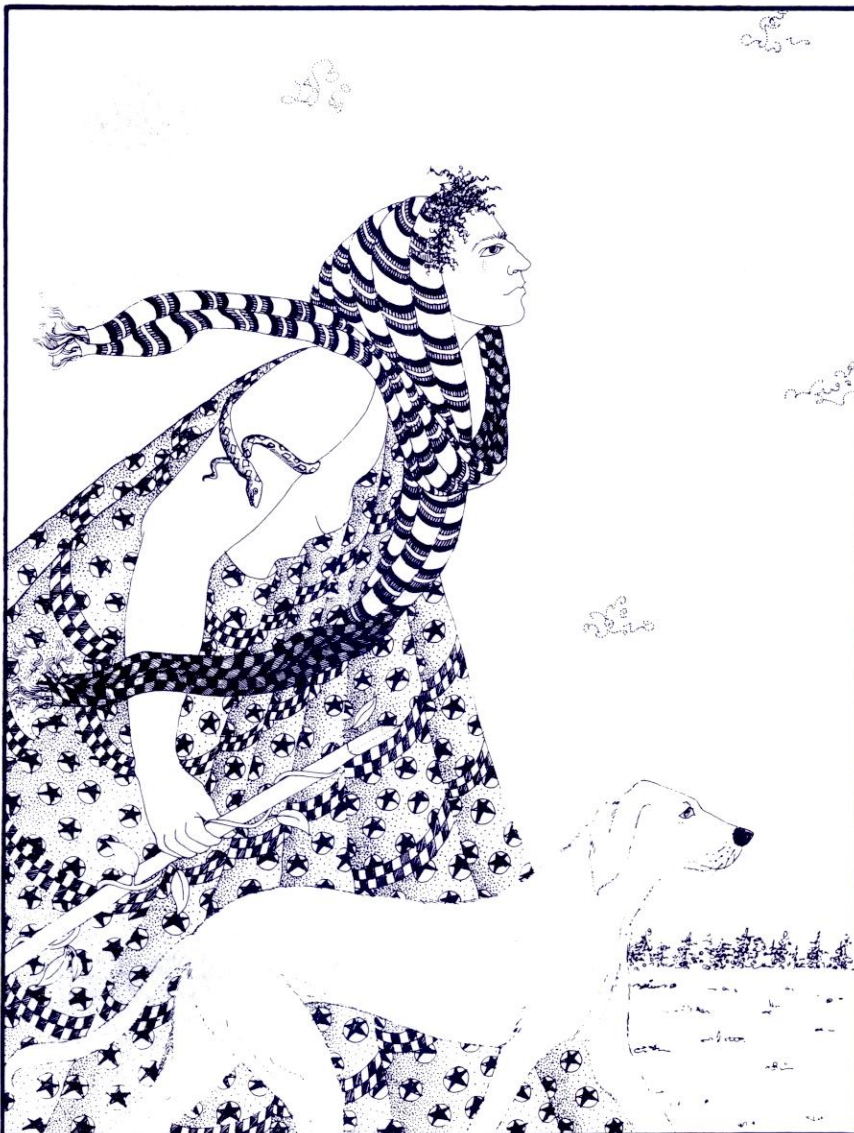
(there's a paper in my pocket  
with some numbers written on it  
I feel the numbers throb  
and the phrase that sets the beat  
hammers at my chest  
"every fifteen seconds  
a woman is beaten by a man she  
knows"  
this time she lives  
only her joy is dead)

I'm in a car  
on a country road  
sitting next to one  
who cries, "Look! Cows!  
Stop the car.  
They are so beautiful!  
I will commune with cows!"  
and she wafts to the fence  
her sentiment flying  
above the white-faced red  
ones who placidly chew  
and happily nuzzle  
their wobbly calves  
post card pretty to be sure  
and I think (not kindly, I confess)  
*commune with the cow  
that rots in your gut  
commune with her  
for my car-mate  
had cow for lunch*

I dream of the day  
when cows can be  
for the beauty they give  
a landscape (in small numbers)  
and the comfort they find  
in each other  
and in being garlanded with  
flowers by children  
who love them  
and tell them secrets

in the meantime  
a woman cries  
an animal dies  
and the Indians dream of home

at a Chippewa pow wow  
the dancers stop  
when an eagle's feather is found  
on the grass fallen  
from a dancer's lance  
an elder appears  
sprinkles a sacred substance  
he carries in a pouch  
speaks the sacred words  
before touching the feather  
bearing it with reverence  
off the dancing ground



I am on the highway  
 a possum lies dead by the road  
 a raccoon lies dead by the road—  
 no—two together  
 a turtle crosses, life's burden upon her  
 back  
 she makes her slow slow way  
 across the hot road  
 miraculously missing  
 wheels spinning death  
 out on the highway  
 a porcupine lies dead on the road  
 a young doe lies dead on the road  
 her body of exquisite grace  
 and delicacy lies crumpled  
 and broken dead by the road  
 an obscene testament  
 to our going places so fast  
 (where did anyone have to go that  
 was worth the loss of this beauty and  
 gentleness?)  
 (the numbers throb against my chest  
 "every 15 seconds a woman is beaten  
 by a man she knows"  
 this time she lives  
 only her dreams have died)  
 a badger lies dead by the road  
 a possum lies dead by the road  
 a squirrel lies dead by the road

I dream of the day when the wheels  
 will turn more slowly and if  
 we kill it is with sorrow  
 and in grief will we stop  
 and look upon what we have done  
 and bear the broken body of  
 whomever we've destroyed  
 bear it with reverence from the killing  
 ground  
 chant the sacred song  
 and make atonement till the killing  
 stops

The FAR Steering Committee wishes to thank Trisha Lamb Feuerstein for preparing the comprehensive *Feminists for Animal Rights Bibliography*, 1992 edition. The *Bibliography* is an indispensable tool for anyone interested in feminism and animal rights, and is especially useful as a research resource. Order from FAR—New York: \$7.50 per copy.

but in the meantime  
 a woman cries  
 an animal dies  
 and the Indians dream of home

I see on TV  
 a woman is raped by her father  
 from the time she is three  
 until she is 18 and tries to kill him  
 she is convicted of attempting murder  
 she is in prison  
 he is free

(the numbers beat against my chest  
 "every 15 seconds  
 a woman is beaten by a man  
 by a man she knows"  
 this time she dies)

in the meantime  
 the animals cry  
 the women die  
 an Indian dreams of home

*Paulette Callen is a freelance writer and poet living in New York City.*

♀ ♀ ♀

*I don't know how people can endure unending physical anguish if they can't fall back on the thought that they've not caused any willful physical or mental pain to human beings or animals. If all the world is permeated by injustice and suffering forced by sentient creatures on each other, one clings to the thought one hasn't willingly consented to it, or tried to increase it, as a drowning man clings to a straw. If I could be cured tomorrow by torturing animals, I wouldn't have it."*

From The Letters of Olive Schreiner (1855-1920)

(Olive Schreiner was a white South African feminist and writer renowned for her novel, *Story of an African Farm*, and her greatest work, published in 1911 in the United States and England, *Women and Labor*.)

## FAR NEWS

FEMINISTS FOR ANIMAL RIGHTS was one of some 200 women's organizations that sponsored "Women Tell the Truth: A Conference on Parity, Power and Sexual Harassment" on Saturday, April 25, 1992, at Hunter College in New York City. Some 2,500 women jammed the large auditorium to hear Anita Hill, Keynote Speaker, and other women, as well as to attend workshops. Unfortunately, over 2,000 women had to be turned away because of lack of space. FAR had an information table at the conference.

FAR also participated in the historic women's march for reproductive freedom on April 5th, 1992, in Washington, D.C. with an information table. While in D.C., we were invited to show the FAR slide presentation, "Animal Liberation Through an Ecofeminist Lens" to the PETA staff and it was a huge hit. Many PETA staff members joined FAR on the spot as a result.



## STREAMLINING THE FAR MAILING LIST

A very large mailing went out recently to determine just who wishes to remain on the FAR mailing list. Only those responding to the mailing will be on the list. If you did not respond, this will be the last issue of the Newsletter you will receive until we receive your dues/subscription. Please consult page 19 for details. In order to simplify things, membership will be renewable each May. Because we are, for the time being, a small group of volunteers, you will not hear from us as often as we would like, but please be assured that without your membership, we couldn't exist at all. We are looking to the day when we will have a proper office and small staff to cope with the volume of work we are facing.

## GLEANNINGS

" . . . Marilyn [Monroe] attended the premier of *Some Like It Hot* with [Arthur] Miller at Loew's Capitol on Broadway on March 29, 1959. She looked radiant in a white gown and an ermine coat.\*" [footnote]: \*"Today, Miller believes, she probably would be a vegetarian had she survived and certainly would be wearing fake furs." [And maybe be a member of FAR!]

from *Legend: The Life and Death of Marilyn Monroe*, by Fred Lawrence Guiles, Scarborough House Publishers, 1991

♀ ♀ ♀

A survey of shelters for battered women around Vermont revealed a rise in battering complaints during the hunting season.

*The Animals' Agenda*

♀ ♀ ♀

Sixty of 84 federal poultry inspectors recently interviewed by the *Atlanta Journal-Constitution* said that based on what they have observed in the processing plants, they have stopped eating chicken.

*Vegetarian Times*

♀ ♀ ♀

An underground leaflet called "Do It Yourself Abortion" is beginning to appear at many women's gatherings. It explains how to perform a menstrual extraction very soon after a first missed period. The leaflet is published by "Anonymous Queers 1992." Given as a reference, and supposedly a source for information on how to obtain this leaflet, is: The Federation of Feminist Women's Health Centers, 1680 Vine Street, Suite 1105, Hollywood, CA 90028, (213) 957-4062.

♀ ♀ ♀

Jennifer Johnson of Auburn, New York withdrew from a biology course at Cayuga Community College rather than dissect sheep brains, cats, and fetal pigs. The 21-year-old sophomore says she will have to spend an additional six weeks in school, pay for three additional credits, and scrap her summer plans to work and travel because of her ethical position. In addition, she will not be reimbursed the \$201 cost of the class. She is the first student at CCC to challenge the biology department's policy and requirements.

*The Aries Newsletter*

♀ ♀ ♀

Barbara Anderlik, a retired chemistry teacher, was accused of harassing a hunter when she dropped noisemakers in the Sleeping Bear Dunes National Lakeshore in Michigan in an attempt to warn deer that firearms hunting season would begin the next day. Bowhunter Larry Hayward charged that Anderlik disturbed his hunt. Anderlik was found not guilty of violating the hunter harassment law, but she was found guilty of possessing firecrackers, fined \$150, and sentenced to probation and community service. She is appealing her conviction. The National Rifle Association is providing legal assistance to Hayward.

*The Aries Newsletter*

♀ ♀ ♀

Did you know that many child abusers begin abusing animals first? Seventy-five percent of abused children have witnessed animal abuse by their abusers. Animal welfare agencies frequently can gain entry to a home when child welfare agencies cannot. Over 80 percent of convicted violent criminals have abused animals and been the victims of abuse themselves.

The SPCA of Monterey County, Monterey, California

♀ ♀ ♀

The war in Croatia has cost the lives of many people and over a million animals: 18,809 cattle, 143,784 pigs, 4,809 sheep and goats, 213 horses, and 854,700 poultry.

*Turning Point*

♀ ♀ ♀

The Appellate Division, Second Department, ruled this week that animal rights advocates may not use the Freedom of Information Law to obtain records of medical research on animals at the State University at Stony Brook (*ASPCA v. State University*). In a unanimous reversal of a Suffolk Supreme Court ruling, the four-justice panel cited case law holding that since the Laboratory Animal Users' Committee at the university is not an "agency" performing a government function, it is not subject to the law's disclosure provisions.

*New York Law Journal*, June 4, 1992

♀ ♀ ♀

Heartwise Express, Inc., a new American fast-food restaurant chain, will serve no beef products (but, alas, they will serve free-range chickens). Food selections will be mainly vegetarian, low or no fat, high fiber, and chemical free. Reusable plates, silverware, glasses, mugs—even cloth napkins—will be used; and waste will be recycled. Educational books touting a low-fat, high-fiber diet will be sold. The first restaurant opens November 1 in Chicago.

*Beyond Beef*

♀ ♀ ♀

The U.S. House of Representatives on July 22 approved legislation to raise public-land grazing fees from \$1.92 to \$2.56. All of the Colorado representatives except PAT SCHROEDER opposed the increase. [YEA PAT!]

*Vegetarian Living*  
Denver, Colorado

## BOOK REVIEW

by Christina Alexandre and  
Marilyne Mason

### AUTOBIOGRAPHY OF A REVOLUTIONARY: ESSAYS ON ANIMAL AND HUMAN RIGHTS

by Roberta Kalechofsky  
Micah Publications, Inc. 1991

*Autobiography of a Revolutionary: Essays on Animal and Human Rights* is an intriguing compilation of fourteen essays that explore historical, religious, and social perspectives on the animal rights movement that have heretofore not been adequately examined. Of special interest are the essays on the history of the animal rights (anti-vivisection) movement as it relates to 19th century social reform movements, particularly abolitionism and the rise of the women's movement. Ms. Kalechofsky illustrates with historical evidence the foundations of a movement that is older than most of us think and was begun by women of whom many of us have never heard. Also of interest is her examination of the history of the concept of animal rights in classical and biblical literature, which should be required reading for all who avow the Judeo-Christian tradition.

Although her essays are neither autobiographical nor revolutionary (the lead essay, however, with that same title is both insightful and educational), her work is well worth reading. Ms. Kalechofsky's writing is erudite and scholarly without being dull or pedantic, and her style is passionate, even poetic, and visionary.

Throughout this work, which largely focuses on the issue of animal exploitation in the form of vivisection, Ms. Kalechofsky makes salient points relating animal subjugation to human subjugation, illustrating the interrelatedness of the many social concerns that helped to birth the anti-vivisection movement, and pointing out many of the religious dictates that support compassion toward animals.

Instances of human exploitation are not nearly as thoroughly explored as instances of animal exploitation, and

are only referred to as they relate to their animal counterparts. This may be because, as Ms. Kalechofsky writes, "The pertinent history of human vivisection begins with the history of the institutionalization of animal vivisection, with the rise of the experimental method in medicine."

With regard to the scientific use of human and nonhuman animals, Ms. Kalechofsky admirably establishes an historical link between both forms of subjugation. One compelling essay, "The Social and Medical Antecedents to the Nazi Experiments in the Concentration Camps," takes us through the development of "modern" medicine in the 19th century, showing us exactly how the scientific mentality, i.e., intellectual, stoic, and unruffled by exhibitions of torture, was cultivated and how it has traditionally responded to the anti-vivisection movement.

The author also establishes the crucial link between animals' and women's subjugation, as in the essay titled, "Dedicated to Descartes' Niece: The Women's Movement and Anti-vivisection in the 19th Century." Pages of heartfelt quotes from the women leaders of various social reform movements, such as this one by the fervent activist Frances Power Cobbe urging women to fight for their rights, are used to show that women have long been the fighters and the ones keeping to a higher moral ground in the face of vast opposition:

"Take the sorrows, the wants, the dangers (above all the dangers) of our sisters closely to heart . . . recognize that your earlier career should be for the weakest, the poorest, those whose dangers are worst of all . . . think of all the weak, the helpless, the wronged women and little children, the harmless brutes and save them and shield them as best you can . . ."

Belying the myth that animal rights advocates care little for human suffering, Ms. Kalechofsky writes emphatically about the "porous boundaries" that

existed between the various reform causes to which women of the 19th century belonged and the "historic force" these women brought to them. In excellent style and with exacting detail, she provides us with the history of the anti-vivisection movement and the women by whom it was established. This is the history we all need to read and know! Although we've read endlessly about Henry Bergh and the founding of the ASPCA in this country, as though his was the first crusade against animal abusers, Ms. Kalechofsky shows us that it was the women of the British Isles who founded the first animal rights groups and who worked persistently for the establishment of laws to protect the "brutes" in their own country as well as throughout the European continent.

"Metaphors of Nature: Vivisection and Pornography," provides a fascinating analysis of the parallel rise of animal vivisection and sadistic pornography in the Victorian era in the light of men's attempts to subjugate both women and nature. The Cartesian mechanistic view of nature, the emphasis on scientific rationalism, and the view of the body and emotions as essentially evil all contrived to sanction the abuse of women and animals. The equipment (boards, straps, vises, restraining devices) and operating methods for vivisection and the new medical practice of gynecology, remarkably similar, became a part of the imagery of sado-masochistic pornography, described by the author as "the objectification of sexuality, the rendering of self into machine," paralleling the vivisectionists' rendering of animals into machines.

Religion permeates Ms. Kalechofsky's writing, both as the underscore of her historical evidence and as the explicit subject of two of her essays, "The Animal Rights Movement and Religion" and "The Seed of Peace: Vegetarianism in Prophetic Writing." In the first of these, she examines the problems which are inherent in Judaism, Christianity and other patriarchal/anthropocentric religions for animal liberationists. Although she fails to examine Native

(continued on p. 14)

(continued from p. 13, Alexander)

American and other earth-based religions or the Goddess religions, even though relationships with animals are of great importance to them, she provides insightful analyses of traditional scriptures and writings, and presents convincing arguments for a modern re-thinking of religious attitudes toward animals.

Ms. Kalechofsky's assertion that, "It is time for the religious communities to take its [the anti-vivisection movement's] presence seriously, for it is those in the movement who have amassed the documentation piled as high as mountains detailing the rivers of sperm that have flowed from shocked monkeys, the hills of eyeballs taken from living pigs . . . The subject of vivisection will be at the heart of the coming dialogue between the religious and scientific communities . . . the question of the relationship between humankind and animalkind is scarcely modern, it has been germane to most religious reflection on God's purposes for the creation," is a bona fide call to all religious communities to examine or re-examine or finally take a stand on this important issue.

Finally, we must comment on the brilliant short essay, "Mod Science," a piece that looks at the torturous technology of vivisection (technology that is both absurd and horrific, but that is marketed to researchers just like toasters are marketed to the general public) as represented in the pages of the "Whole Rat Catalog," a publication produced, as its authors say, "to meet the needs of our specialized customers." Ms. Kalechofsky's essay about a standard banal feature of all work environments—that of ordering supplies—forces us to look at this gruesome reality for a vivisection laboratory, something of which we never think, no matter how involved we are.

In conclusion, with this book, Roberta Kalechofsky has made a notable contribution to animal rights literature. Although some might cavil with her religious and cultural slants in some instances, we nevertheless highly recommend the essays that focus on such

matters to those who are interested in the biblical and other scriptural justifications and interpretations for the promotion of compassion toward animals. These essays are most assuredly not feeble, and a focus on traditional religion and culture in relation to animals is urgently needed at this time. Perhaps this is the "revolution" implied in the title.

*Roberta Kalechofsky is a writer, publisher, and lecturer who is the author of six works of fiction. She has a doctorate in English literature and has taught at various colleges. She is the founder and president of Jews for Animal Rights.*



(continued from p. 4, Adams)

tutionary victims in acts of sexual terrorism. Examples that have recently come to my attention are: One man slashed two pet cats to death and then threatened to turn the butcher knife on his wife and her dog. A 2½-year-old-girl, sexually abused at a day-care center, was told by the offender that he had killed the center's pet rabbit and made it into rabbit stew. She was then forced to eat it and was assured by the offender that, if she told, he would make her into stew like the rabbit. Ted Bundy's interest in pornography was supposedly engendered by a grandfather who beat his wife, assaulted other people, and tormented animals. Ritualistic child sexual abuse often involves animal sacrifice.

Feminism needs to inquire whether the abuse of animals in sexual violence is more widespread than recognized. The abuse of animals is "regulated, not outlawed" in this culture. Surely this has an effect on the male psyche. I regret that French in her otherwise excellent book failed to recognize this.

*Carol Adams is the author of The Sexual Politics of Meat.*

## FREE THE ANIMALS! The Untold Story of the Animal Liberation Front and Its Founder, "Valerie"

by Ingrid Newkirk

*Free the Animals!* is the fascinating story of Valerie's transformation from a law-abiding police officer to an underground activist. This inside account tells how Valerie's outrage at the inhumane treatment of animals by industries using vivisection led her to found the American branch of the Animal Liberation Front (ALF).

*Free the Animals!* will take you on daring raids against university and military animal research laboratories. You will see ALF's battle with the FBI and the FBI's attempts to infiltrate and destroy the organization. And you will see ALF's own internal struggles, as its more radical members turn to arson to achieve their goals.

Ingrid Newkirk is the executive director and co-founder of the 350,000-member People for the Ethical Treatment of Animals (PETA). Her first book, *Save the Animals!* (Warner), sold over 120,000 copies. She was named by *Fortune* magazine as one of the 25 most influential business people in the United States. She was also named *Washingtonian* of the Year. She has been featured in *People* magazine and *The Washington Post*, and has appeared on "The Oprah Winfrey Show," "The Ron Reagan Show," "The Today Show," "Donahue," "Nightline," and "20/20."

\$13.95 Paperback 224 pp.

The Noble Press, 1992

(reprinted from publisher's brochure)



## DIRECT ACTION NEWS

**FLASH:** Hurricane Andrew has affected animals as well as people: The animal shelter in Homestead was destroyed. Relief efforts are being organized by two groups (with cooperation from national organizations): Sharon Bailey, at Dade County Animal Services, 7401 NW 74th St., Miami, FL 33166 (305) 885-1721; and Pat Hennings, at the Humane Society of Greater Miami, 2101 NW 95th St., Miami, FL 33147, (305) 696-8551. Money is needed desperately—include "Hurricane Relief" notation on checks. Supplies needed include cages, carriers, leashes, collars, blankets, towels, antibiotic ointment, rabies vaccine, syringes, flea shampoo and spray, bowls, etc. Before sending any items other than money, please call to find out what is in short supply and exactly where to send it. The relief effort will be ongoing for many months, and includes companion animals, wildlife, livestock, zoo and circus animals, and lots of horses.

♀ ♀ ♀

Farm Sanctuary of Watkins Glen, New York, has successfully introduced "The Downed Animal Protection Act of 1992" (S.2296). The bill will make it unlawful for any stockyard owner, market agency, or dealer to transfer or market nonambulatory livestock, unless the livestock has been humanely euthanized. Downed animals too sick or weak to walk suffer horribly at stockyards. They are denied their basic needs and many die of gross neglect. Those who survive the stockyard are dragged to slaughter, often with chains. Farm Sanctuary requests that you write to your senators and encourage them to cosponsor S.2296. The animal movement has a unique opportunity to stop horrendous animal abuses at our nation's livestock marketing facilities. The "downed animal" issue has received widespread public and media support,

and the livestock industry cannot defend their neglect and cruelty in this respect. (Write: U.S. Senate, Washington, DC 20510)

♀ ♀ ♀

*Foie gras* (fatted liver, liver pate) is produced by shoving a metal pipe down the throats of ducks or geese three times a day and cramming them so full of food that they have difficulty walking and even breathing. Birds' crops and stomachs sometimes burst during forced feeding. Ducks and geese live closely confined on grid-like floors where they can catch their bills and break them trying to get free. Live hatchlings are often thrown into the trash or drowned if considered unsuited to force feed. Spread the word to your "gourmet" friends about this cruelty, and ask restaurant owners to delete *foie gras* products from their menus.

♀ ♀ ♀

Write (politely) to the President of Ireland, President Mary Robinson, Phoenix Park, Dublin 8, Ireland, about the "sport" called Hare Coursing and ask her to end it. Greyhounds are trained to tear apart wild-caught hares. (Cats, birds, and rabbits are killed by dogs in training sessions.) Also, be in touch with the Irish Tourist Board, 757 Third Avenue, New York, NY 10017.

♀ ♀ ♀

Do not buy beverages that are held together in six and eight packs by plastic collars. These collars are becoming a major pollutant and many find their ways into waterways, ending up around the necks of small marine animals who strangle to death slowly as they grow into the collars. Please contact the companies that use these (most canned soft drink and beer companies) and protest. Also, pick up the collars wherever you see them and cut them open before discarding again.

♀ ♀ ♀

Fur dealers are looking for all kinds of ways to sell their products now that they are hurting because so many people refuse to buy fur. One place fur is showing up more and more frequently is in pet supply shops where cat toys are made of real fur. Protest to your pet supply dealer and ask them not to carry these abominable items. Also, do not buy your supplies in pet stores that sell live animals . . . including fish and birds. Tell them why you will not buy your pet supplies there.

♀ ♀ ♀

Tel Aviv (Israel) Chief Sephardic Rabbi, Chaim David Halevi, has ruled that, since Judaism forbids cruelty to animals, the manufacture and wearing of fur is forbidden. An ad hoc committee, Jews for Compassion, is mounting an advertising campaign in a number of Anglo-Jewish publications in the U.S. publicizing Rabbi Halevi's pronouncement and giving the facts of the fur industry, as well as spelling out Judaism's traditional abhorrence of cruelty to animals. The ads will include a list of sponsors. To be a sponsor, send \$18 or more to: CHAI, P. O. Box 3341, Alexandria, VA 22302. Be sure to indicate that this contribution is for the "fur ad." You may also contribute anonymously.

♀ ♀ ♀

On April 2nd, Thailand's *The Nation* reported that 25 Burmese women, all of whom had tested HIV positive, were injected with cyanide after being sent back to Burma (Myanmar) by Thai authorities. Protest this atrocity vehemently to the Myanmar Embassy, 2300 S. Street NW, Washington, DC 20008. For further information, contact Tshuh Yang Chen at (212) 306-7588.

♀ ♀ ♀



## RESOURCES

Three new student handbooks for objecting to dissection are now available:

*Saying No to Dissection*: a handbook for elementary school students;

*Objecting to Dissection*: a high school student's handbook; and

*Objecting to Dissection*: a college student's handbook.

For information about ordering, call Pat Graham, Director, Dissection Hotline, 1-800-922-FROG, or write to: Animal Legal Defense Fund, 1393 Lincoln Avenue, Suite 7, San Rafael, CA 94901.

♀ ♀ ♀

*Neshama*, a newsletter on women's spirituality in Judaism; \$12 for 4 issues. Write: P.O. Box 545, Brookline, MA 02146.

♀ ♀ ♀

A new newspaper called *Animal People*, geared for people who do hands-on work with animals such as rescue work, wildlife rehabilitation, and population control, has been launched by the former editor of *Animals' Agenda* magazine, Kim Bartlett, and Merritt Clifton, former News Editor of *AA*. Subscriptions are \$18 a year (10 issues), \$30 for 2 years, \$12 for gift subscriptions to libraries. Write to *Animal People*, P.O. Box 205, Shushan, NY 12873, (518) 854-9436.

♀ ♀ ♀

A "Guide to Giving a Vegetarian Workshop" booklet is available from the North American Vegetarian Society, P.O. Box 72, Dolgeville, NY 13329; \$2.00, plus \$1.00 postage.

♀ ♀ ♀

*Turning Point* (P.O. Box 45, Northolt, Middx., UB5 6SZ, England) is the animal rights magazine of Great Britain. FAR was mentioned in the July-September 1992 issue as having been instrumental in obtaining assurances from the Gay Men's Health Crisis that they would never again raise funds by attending events that exploit animals (after their Ringling Brothers Circus fundraiser). Five of the six feature articles in this issue were written by women.

♀ ♀ ♀

*Tiger Tribe* is a new magazine totally dedicated to the holistic rearing of cats. It deals with diet, herbal, homeopathic, and other remedies and healing arts, feline emotions, dangers of vaccinations, etc. One would not necessarily look here for a feminist consciousness, and from a strict animal rights point of view some questions may be raised. However, it is an excellent source for the holistic care and feeding of cats, and, since we suspect that, at the very least, 50 percent of our readers have cat companions, we recommend this publication. Also, it would be good for the magazine to have input from feminist and animal rights readers. *Tiger Tribe*, 1407 East College St., Iowa City, Iowa 52245-9905. One year (six issues) is \$18.00.

♀ ♀ ♀

*ADVANCE* (Activists of Delaware Valley Animal Network Calendar of Events) is published by feminist Maureen Koplou. Call for information about subscribing to this very valuable area monthly calendar: 476 Warwick Road, Deptford, NJ 08096, (609) 853-1847. Lists women's, environmental, and peace events as well as animal rights events and national and international conferences.

♀ ♀ ♀

*The Journal of Natural Hygiene*, edited by Jo Willard (P.O. Box 2132, Huntington Station, Shelton, CT 06484, (203) 929-1557). Journal for living cruelty-free and at the peak of good health. Subscriptions \$15.00 per year (bi-monthly). A recent issue had articles on "Heart Attacks, Cholesterol and Chlorine," "War Toys - Gifts of Love?" "Don't be a Statistic! Women's Health Alert," and "Does Vaccination Prevent Disease?"

♀ ♀ ♀

The Institute for the Development of Earth Awareness (I.D.E.A.) is a recently formed organization incorporating animal liberation with environmentalism and other human-based issues, taking a strong stance against prejudice in all its manifestations. Founded by Marjorie Spiegel, author of *The Dreaded Comparison* and the forthcoming book *THEM* (a photo-documentary of slaughterhouses), I.D.E.A. aims to empower and inform people through education and such projects as publishing, land preservation/animal sanctuaries, revitalization of disrupted ecosystems, and bio-sustainable building. Public participation is welcome. I.D.E.A., P.O. Box 124, Prince Street Station, New York, NY, 10012, (212) 741-0338.

♀ ♀ ♀

And . . . do not forget about our own *FAR BIBLIOGRAPHY*, prepared by Trisha Lamb Feuerstein and Marti Kheel . . . 27 pages listing books (fiction and nonfiction) and articles on women and animals, women and nature, vegetarian cookbooks, ecofeminist theory, and much, much more. This is a *must* for anyone who wishes to study sources of FAR philosophy as well as to broaden knowledge in ecofeminism, animal liberation, vegetarianism/veganism, natural health, etc. \$7.50 per copy, from FAR-New York.

♀ ♀ ♀



(continued from p. 6, Kramer)

efficiently by rules founded on humane consideration wholly irrelevant to the scientific enquiry."

Between 1879 and 1884, the VSS introduced four bills to prohibit vivisection, but all failed miserably. Realizing a lack of needed support in the House, the VSS changed its tactics and began a public education campaign. However, the legislative defeats caused some in the organization to lose confidence in the abolitionist stance.

In 1897, Cobbe approved Stephen Coleridge as secretary of the VSS (now the National Anti-Vivisection Society, NAVS), who took a more moderate stance and called for merely restrictive, not prohibitive, laws. His position proved to be popular and in 1898 Cobbe and her friends were voted out of the group they had founded. This saddened Cobbe, but did not weaken her resolve. The same year, at age 76, she founded the British Union for the Abolition of Vivisection (BUAV).

Frances Cobbe said that her motivation came from the phrase inscribed above her father's magisterial chair, "Deliver him that is oppressed from the hand of the adversary." Perhaps it could be said that this "delivering" was a privilege of the upper and middle classes. Nevertheless, Cobbe's influence had the positive effect of forcing into the public sphere questions of values in science and moral responsibility to animals. Her life's work served as proof that women are capable of thinking independently, making judgements and acting on them, and capable of dealing with issues as "alarming" as cruelty to animals. Eighty-eight years after her



death, the NAVS and the BUAV remain active in England; the BUAV retains Cobbe's abolitionist stance. In a movement fraught with strange political alliances and sometimes questionable motives, it was Frances Cobbe's dedication to making real changes that distinguished her as "the most doughty and effective anti-vivisectionist of the nineteenth century."

#### Sources

1. Richard Ryder, Animal Revolution (Oxford: Basil Blackwell Ltd., 1989) p. 198.



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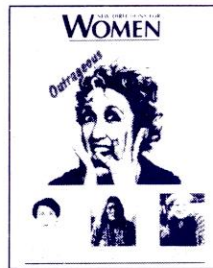
## ANIMAL LIBERATION THROUGH AN ECOFEMINIST LENS (A SLIDE PRESENTATION)

*prepared and written by Marti Kheel*

The Feminists for Animal Rights slide show is an exploration of the psychosexual roots of violence against women and all of the natural world. Sometimes referred to as "a visual dissection of the patriarchal mind," the slide show traces the common world view that has produced the twin oppressions of women and animals. Beginning with their conception as ancient goddesses and the embodiment of the divine, the slide show traces the images of women and animals from ancient history through the modern era of Cartesian science. With the aid of a rich panoply of images from popular culture, mythology, pornography, and art, the FAR slide show illustrates the dual conception of women and animals as wild, demonic beings who must be conquered and subdued, as well as their depiction as inanimate matter that

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## MEMBERSHIP AND MERCHANDISE

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by Carol Adams

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History of the systematic abuses of nature, women, and animals under patriarchy.

*Green Paradise Lost* ..... \$12.95 (PB)

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*And a Deer's Ear, Eagle's Song and Bear's Grace* ..... \$9.95 (PB)

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by the Bloodroot Collective

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*Instead of Chicken, Instead of Turkey: A Poultryless "Poultry" Potpourri* ..... \$9.00 (PB)

by Karen Davis

A vegan cookbook.

*Simply Vegan: Quick Vegetarian Meals* ..... \$12.00 (PB)

by Debra Wasserman; nutrition section by Reed Mangels, Ph.D., R.D.

*Diet for a New America: How Your Food Choices Affect Your Health, Happiness, and the Future of Life on Earth.* ..... \$13.95 (PB)

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Details early anti-vivisectionist movement centering on two key women activists

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A bibliography of books and articles related to feminism and animal liberation. .... \$7.50

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Articles in the FAR Newsletter do not, for the most part, become outdated. Those few which do become outdated because of new information, changes in the Animal Rights scene, etc., can serve as important historical information. Following are the issues of the Newsletter that are available. Each is \$3.50, unless otherwise indicated. (Postage is included within the United States. For Canada add \$1.00, for foreign delivery add \$2.00, for each issue requested.)

**Volume VI, Nos. 3-4 (Fall-Winter 1991-92)** "AIDS & Animal Research: False Hope, Wasted Lives," "The Silencing of Women and Animals" (the Anita Hill-Clarence Thomas hearings), "Feminists in the Making: Women Activists in the Animal Rights Movement," "Snake Oppression," "Women, Food and the Vegetarian Connection," and more.

**Volume VI, Nos. 1-2 (Spring-Summer 1991)** "Pornography and Hunting," "Statement of Opposition to the [Gulf] War," "Abortion Rights and Animal Rights," "Of Wimps, Wars and Biocide," "Shame on the Furriers," and a lot more.

**Volume V, Nos. 3-4 (Summer-Fall 1990)** "What is Loving Animals All About?" "Further than F.A.R.: In Search of a New Name," "If Women and Nature were Heard," "The Projection of Patriarchal Values onto Animals," "We Are All Connected," Carol Adams' Speech at the June 10, 1990, March for the Animals, and more.

**Volume V, Nos. 1-2** "What's in a Word," "Finding a Niche for Animals within the Greens," "The Fathers Speak," "Hunting Rabbits, Squirrels, and Little Girls."

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racial injustice and the devaluation and destruction of nature and the earth. We view patriarchy as a system of hierarchical domination, a system which works for the powerful against the powerless. FAR promotes vegetarianism and is vegan in orientation. FAR is dedicated to abolishing all forms of abuse against women and animals.



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