



FEMINISTS FOR ANIMAL RIGHTS

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BOOKS ON ECOFEMINISM

Ecofeminism and the Sacred

Carol J. Adams, editor
New York: Continuum, 1993
\$24.95

Reviewed by Linda Vance

On the wall of Bill Clinton's campaign office, a sign reportedly reminded staffers: "The economy, stupid!" Reading through this engaging collection of essays on the sacred, I imagined Carol Adams sending contributors handy kits of Post-it notes, embossed pens, and pocket calendars emblazoned with the words: "The body, stupid!" The body, in all its wonderful and complex manifestations, provides the organizing focus and central motif of the twenty essays included here.

If that gives you pause—if it takes you a moment to connect "the sacred" and "the body"—accept it as testimony to the strength of dominant ideology. The sacred, in patriarchal religions, has consistently and insistently excluded the body; in the paired dualisms of patriarchy, the transcendent male spirit has been sacralized, while the worldly female body has been profaned. The consequences have been more than metaphors: Seen as evil at worst, insignificant at best, women, animals and nature in general have suffered under systematic degradation and oppression.

Taking up this theme, the essays in the first section offer feminist and womanist analyses of traditional religions. Rosemary Radford Ruether sketches out the conceptual framework of ecofeminism, tracing the history of the body's debasement in the West. Delores

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OUTERCOURSE: The Be-Dazzling Voyage

by Mary Daly
San Francisco: Harper, 1993
\$24.00 (cloth)

Reviewed by Melissa Hall

In her philosophical autobiography, *Outercourse: The Be-Dazzling Voyage**, Mary Daly summons women through the Door to Four, the Fourth Spiral Galaxy of the Outercoursing Voyage. It would be Prudishly Prudent** for the Race of Women to Hear Daly's call and Move through the Door, as the Fourth Spiral Galaxy is the place of "Other dimensions of Awareness and Movement, evoking Radical changes at the very core of consciousness."

Gyn/Ecologists (ecofeminists) will be excited to learn that Outercoursing to and through the Fourth Spiral Galaxy is a Green Voyage that moves one "off the calendar, off the clock" and into the Expanding Now where Women, Animals, the Earth, and the Cosmos Connect and Move together, Be-Dazzling the foreground (patriarchal unreality), that is, "eclipsing the foreground/elementary world by the brilliance of Background be-ing." The Possibility of Be-Dazzling, of Living Now in radical Disconnection from patriarchy, is "the Outrageous Challenge and Hope that moves the Craft/Crafts of Outercourse." The Be-Dazzling Now pulls the voyager onward, just as the Moon pulls Catherine the Cow and then Mary Daly up and over herself so that they can build Daly's workshop on the Moon. The reader learns of Daly's relocation

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ECOFEMINISM: Women, Animals, Nature

Greta Gaard, editor
Philadelphia: Temple University
Press, 1993
\$18.95 (PB)

Reviewed by Laurel Kearns

The newest collection of ecofeminist writings, *Ecofeminism: Women, Animals, Nature*, edited by Greta Gaard, is a valuable contribution to the growing body of ecofeminist thought. It bridges the concerns of what to many are three distinct movements: environmentalism, feminism, and animal rights, and should appeal to several categories of readers. It has much to offer those already aware of the connections between these concerns as well as those familiar with the general ecofeminist understanding of the connection between women and nature. It also should appeal to readers concerned about any one of these topics. For those readers relatively new to the subject(s), the

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Plus News, Resources, and much more

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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EDITORIAL

RODEO WOMEN

When will *Ms.* magazine learn?

Unfortunately, the women over at *Ms.* magazine have not learned that feminism is not about making it in a man's world—a world that is often filled with despicable horrors against women and other living things—such as rodeos, which are nothing short of atrocities against animals.

In the July/August 1993 issue, *Ms.* ran a photo essay called "Rodeo Women" and, if that were not enough, the lead-in page features a photo of a woman's waist section sporting a large Coor's belt buckle. The fact that Coor's has acted in sexist, racist, homophobic, and speciesist ways does not seem to bother *Ms.*

Evidently, *Ms.* has not yet caught up with the knowledge of the obscenities of rodeos. In FAR we perceive the rodeo as a living form of pornography. Rodeos operate on the level of fantasy. Wild animals are not used; rather, tame animals are made to act wild through the use of spurs, whips, sharp sticks, caustic ointments, and electric prods shoved into their rectums in order to irritate and enrage the animals. Painful belts and bindings are cinched around the animals' flanks and abdomens where there is no rib cage protection. Tightened near the large and small intestines and other vital organs, the belts pinch the groin and genitals. The pain causes the animals to buck, which is the desired effect.

Even the ineffectual rules of the rodeo association are rarely enforced to prevent injuries. There are no penalties severe enough to deter abusive treatment. Often the animals' bones are broken, lungs are punctured, young calves who are lassoed sometimes have their necks snapped, internal hemorrhages are suffered as well as the accumulation of two to three gallons of blood underneath the skin which has been detached from the flesh of some animals. No objective observers or examinations are required to determine

animals' injuries.

As in pornography, rodeos are ritual enactments of domination, only it is against animals and nature, rather than women. The two are very much related and this is why we are especially strong in our condemnation of rodeos. Patriarchal male abuse against women and animals is no more clearly connected than in rodeos and pornography. As a matter of fact, in some rodeos the crowning achievement is forcing a pair of women's panties on the downed animal.

Rodeos embody the violent quest to construct the masculine self. Of course, the rodeo cowboys (gay and straight, and now, alas, alas, women!) voluntarily risk injury. The animals have no choice but to be forced into these obscene masculist rituals.

It, therefore, came as a shock to open to page 47 in the said issue of *Ms.* magazine to find this horrendous glorification of women in rodeos . . . women who have made it in a man's world—and how much further into a man's world can you get than to be a rodeo woman??? Mary Daly has a word for these kinds of women:

snoolette: *n.* species of fembot*: one who identifies with snools, foolishly embracing their roles and behaviors, endorsing and joining their games. (Websters' First New Intergalactic Wickedary of the English Language, conjured by Mary Daly in cahoots with Jane Caputi, Beacon Press: Boston, 1987.)

*fembot: *n.* female robot: the archetypal role model forced upon women throughout fatherland: the unstated goal/end of socialization into patriarchal womanhood: the totaled woman. *ibid.*

We do wish that *Ms.* would emerge from the dark ages about our relationships with other animals. *Ms.*, by acts of omission and commission has irritated us before, but we feel this is a new low and screams for this editorial comment. We have offered our help as advisors on animal rights issues. Except for heeding our recommendation that they ask Carol Adams to write an article for them, they have chosen to ignore our offer. The only other pro-animal article

Ms. has published is the excellent one by Dana Forbes about the Hegins pigeon shoot.

We urge our readers to let *Ms.* know how you feel about rodeos in particular and about *Ms.*' low consciousness regarding human exploitation of other animals in general. Urge *Ms.* also to publish more articles that expose the connections between patriarchal domination of women and other animals. An excellent publication that does just that is *On The Issues* (To subscribe: *OTI*, Box 3000, Denville, NJ 07834). *OTI* reflects a very thoughtful and advanced consciousness about women, ecofeminism, and animal rights. We also recommend the book, *Rodeo: An Anthropologist Looks at Wild and Tame*, by Elizabeth Atwood Lawrence, The University of Tennessee Press, Knoxville, TN, 1982.

- Batya Bauman

FLASH . . .

As we go to press, we have received a letter from Robin Morgan in response to our letter to the Editor of *Ms.* regarding the Rodeo Women photo essay, as follows:

Dear Batya,

Your letter to *Ms.* has reached me. Let me say at the outset that you are, of course, absolutely right. I take full responsibility, and do so with enormous regret. As you know, the July/August issue was my last as Editor in Chief. I am resigning in order to have more time for my own writing and political activism, but I will continue to function as International Consulting Editor for *Ms.* I suppose I could plead that the furor of closing that last issue, and the transition period of putting Marcia Gillespie in position as my chosen successor . . . were contributing factors to such an unfortunate lapse in consciousness. But I can't take such a cowardly route. The truth is, we were all of us won over by the spirit of these rural, working class women in the photos—

and it simply did not occur to me, I confess, that this was in conflict with what I *know* to be true about the hideous spectacle of rodeo. Having loathed rodeos all my life and having managed to avoid attending wherever I was that they were being staged, makes the "blindness" I must have worn all the

more shocking. I am dreadfully sorry and will not repeat the mistake personally. I will also be sure that your letter gets into the hands of our Editorial Board and hope it will be printed.

In chagrined sisterhood,

Robin (signed)

EPITAPH FOR A GREYHOUND

Figs Greta — April 11, 1988 - December 5, 1992

She was the 8th dog in the 12th race on a cold and rainy Saturday night at the Tucson [AZ] Greyhound Park. Loaded into the starting box, wearing a racing silk of yellow and black, the colors for the 8th and outside position, four-year-old Figs Greta, favored to win, was ready to run her last 5/16th mile race on a muddy track. The starter gave the signal, the gates opened, and the race began. Early into the first turn she was bumped hard and fell. Regaining her footing, disoriented despite her years of experience, she began to run in the opposite direction. The sideline handlers ran to intercept her but she turned again, this

time heading toward the infield. In one last desperate leap she tried to clear the electrified rail. In all probability, the voltage killed her instantly so she never felt the returning mechanical lure strike her lifeless body, exploding her chest from the impact. As the leadouts finally reached her, the track lights went out . . . no need for the patrons to see the blood-covered handlers lifting her once beautiful white and black body from the rail that killed her, or the bloodied and mangled forever-ahead mechanical rabbit that mutilated her. For Figs Greta, the last race was over.

- Greyhound Network News

She's been running for years. It's time she went for a walk.



After two or three years of running in circles at the track, most greyhounds are put to sleep. These beautiful, affectionate dogs never get the chance to go for a walk or play with a squeaky toy. They never get the chance to be a pet.

Our goal is to improve the greyhounds' odds after they retire. If you think you'd be interested in giving one of these lovable dogs a loving home, please visit our kennel at 167 Saddle Hill Road in Hopkinton. Or call us at 508-435-5969.



(Vance, continued from p. 1)

Williams addresses a specific instance of abuse, the exploitation of African women's bodies under slavery. Catherine Keller asks whether Christian beliefs about the apocalypse and redemption have encouraged a disregard for the present world; Stephanie Kaza offers a gentle but firm critique of Buddhism, a faith often seen as "ecologically oriented." Judith Plaskow provides a general commentary on Judaism and the repair of the world, while Sallie McFague argues for an earth-based theology, and Lina Gupta writes movingly of the connections between the Hindu notion of purity and the real pollution of the sacred river Ganges.

In the second section, contributors look at emergent ecofeminist spiritualities. As with ecofeminism itself, there is no one "right" position, and the debates that have occurred over questions of spirituality surface, both directly and indirectly, in this section. Karen Warren, an academic philosopher, opens the section with her somewhat cautious-sounding analysis of the contribution that discussions of body-based spirituality might make to the development of ecofeminist philosophy. The next three essays are more openly critical of "excesses" in ecofeminist spiritual practice. L. Teal Willoughby explores the use of symbols in ecofeminism, taking Starhawk and Rosemary Radford Ruether to task for rituals in which pain, bad feelings, or illness are sent into the earth or water, where they will be "cleansed." Ellen Cronon Rose shares her apprehension about Mother Earth and the Gaia hypothesis, proposing that these portrayals of a maternal, female planet may simply express our (male and female) reproductive anxieties. And Andy Smith, a member of the Chero-

kee Nation, condemns the expropriation of Native American rituals and spirituality by Euro-American women, arguing that such a disembodiment of traditional practices trivializes them. Gloria Feman Orenstein seems to present a contrasting view: Writing of her own experience with a shamanic teacher, she makes the claim that Euro-Americans can use shamanic practices in a non-racist and respectful way. Finally, Shamara Shantu Riley discusses emergent ecowomanism and ecomotherism, tracing connections between spirituality and social justice activism.

Riley's article on activism segues neatly into the third section on ecofeminist spirituality in practice. Carol Lee Sanchez, of Laguna Pueblo heritage, suggests ways that nonindigenous women can use principles from Native American philosophies to shape their own ritual connections with the earth. Jane Caputi examines the links between patriarchal domination and nuclear technology, but concludes that a feminist reconceptualization of technology as sacred is still possible. Rebecca Johnson writes of being an organic gardener in the city, reaffirming her spiritual ties with the earth and with her African-American heritage. Charlene Spretnak describes ecofeminist rituals for the seasons of the planet and a woman's life. Bylye Avery and Mary Hunt, in dialogue as an African-American health activist and a Catholic theologian, explore the critical importance of free and open abortion in ecofeminist politics and theory. In the final two articles, the focus that has been either on the generalized body or the female body shifts to the animal body. If the meaning of theology is liberation, Carol Adams and Marjorie Proctor-Smith ar-

gue, then animals are theological subjects. Finally, Zoe Weil reflects on her experiences educating adolescents about environmental issues and animals, and describes rituals that allow participants to experience spiritual affinity with other creatures.

In addition to representing diverse experiences, the articles speak in many voices: Some are academic in tone, others conversational. And the contributors might not always agree; one wonders if Orenstein's and Sanchez's caveats about respectful use of indigenous people's spirituality would satisfy Andy Smith, or if Spretnak's explanations of the value of using female metaphors for the earth would be persuasive to L. Teal Willoughby. And, of course, one wonders if all the contributors would agree with Adams and Proctor-Smith that animals are theological subjects. By the end of the anthology, a reader would be hard-pressed to argue that *any* body is less than sacred. Still, except for Gloria Orenstein, who mentions cooking hamburger in a context that suggests it is all right as long as you accept it comes from an animal, most contributors do not address animals in any specific way. Do they see the logical implications of their own arguments? It is hard to know. Nonetheless, all these are questions that engage the reader, making the anthology intriguing and exceptionally well suited to courses or discussion groups on feminist theology or ecofeminist theory.

Linda Vance is an associate professor in the Adult Degree Program of Vermont College in Montpelier, Vermont. Her primary interests are feminist theory and environmental ethics.

REGIONAL NEWS



FAR now has eight regional coordinators: Delora Frederickson in Austin, Texas; Laurel Hodkin in Ithaca, New York; Denise Messina in Powder Springs, Georgia; Jill Stauffer in San Francisco, California; Claudine Erlandson in Seattle, Washington; Barbara Oshel in Winter Park, Florida; Genevieve Gowman in Detroit, Michigan; and Anita Sachanska in Toronto, Canada. We urge you to contact them (their phone numbers are listed on our masthead, page 2) to find out about local events or if you want to become active in your area.

Delora Frederickson of Austin, Texas has sent us news from what she calls "Texascattlebubba land." Delora has been busy! She involved FAR in the "Beyond Beef" coalition that met in April at every MacDonald's to collect signatures to get a veggie pattie on the menu. Delora led a workshop at the Third annual Wimmin's Spirituality Conference in Texas that was attended by twenty women. An activity for FAR to replicate in other areas: an emergency shelter for the animal companions of women while they are themselves seeking refuge at a battered

women's shelter. This is a fine FAR local project. Delora is joining Carol Adams, also a Texas resident, in proposing a workshop for the Texas Council on Family Violence Annual Conference called "Are Animals the First Victims?" She presented a workshop at the Texas Lesbian Conference in Houston in May, the theme of which was "Many Kinds of Power." Delora's workshop was on "Redefining Personal Power: An Ecofeminist Vision." Delora and one of her cats had their picture on the cover of the Lifestyle section of the local newspaper, accompanying an article on Ecofeminism. Texas FAR is also fighting legislation on opening state parks to hunting. They joined other animal rights activists in Dallas to speak out about the abuse of animals in rodeos, and Delora made connections between the oppression of lesbians and gay men and the oppression gays visit upon animals in Gay Rodeos. An ongoing activity in Texas FAR is trying to convince their governor, Ann Richards, a self-proclaimed feminist, that hunting is not an activity for feminists.

We thank Delora for all her wonderful work in "Texascattlebubba land."

LETTERS

I happened to find your Newsletter in the Toronto Women's Bookstore on the weekend of International Women's Day. I'm so glad I found you! Although I was disappointed not to find animal rights representation at the IWD (International Women's Day) festivities this year, finding you cheered me up! The newsletter is now circulating through the hands of my friends who are also animal rights activists.

Michele Bodner
Toronto, Canada

I'm so thrilled to learn of your organization. YEAH!

Elizabeth Killough
Laverock, PA

My companion and I have been members of PETA for several years, but have wanted to find an organization like FAR that incorporates feminist beliefs along with our strong beliefs and concerns regarding animal suffering. Your work has inspired us.

Darla J. Fjeld
Jersey City, NJ

. . . . Your F.A.R. publication—along with Greta Gaard's and Carol Adams' published works—is my strongest inspiration . . .

Edward Calph
St. Paul, MN

NEW JUDY CHICAGO INSTALLATION TO OPEN

FAR Advisory Board member and internationally acclaimed feminist artist Judy Chicago has been working with her husband, photographer Donald Woodman, and a small group of artisans on a project called the *Holocaust Project: From Darkness Into Light*. The show includes tapestry, stained glass works and a series of unique tableaus combining painting and photography. The show will take viewers on a journey into one of the darkest periods in modern history and help them understand how the Holocaust grew out of the concepts of power and dominance that are still with us today. Some of the work includes panels that examine animal abuse in the context of the global abuse of power. The exhibition will open to the public on October 18, 1993, at the Spertus Museum in Chicago and will travel to museums around the United States from 1993 through 1997. Chicago is perhaps best known for her monumental feminist work *The Dinner Party*, which celebrates women's achievements. Her next undertaking will be permanently housing *The Dinner Party*. For information, write to: Through the Flower, P.O. Box 8138, Santa Fe, NM 87504.

Both movements mean a great deal to me. To unite both is very powerful. Thank you for the wonderful opportunity to be a member (of FAR). This is my birthday present to myself. Being a Sagittarius makes me realize the wonderful connection I have with all non-human creatures. I plan to spread the word about you.

Katharine Goll
Chicago, IL

(Hall, continued from p. 1)

while studying her "Green Logbook Entries From The Moon" in the Fourth Spiral Galaxy of *Outercourse*.

Daly arrived at the Moon by sailing her ship on the Subliminal Sea; for, as Daly has Re-membered in the Fourth Spiral Galaxy, her Life Voyage is that of a Pirate, "Righteously Ripping Off" (Plundering) from the patriarchy what "Rightfully belongs to Women" (our stolen knowledge of philosophy, Spirit and just about Everything on Earth), and "Smuggling these back in such a way that they can be seen as distinct from the mindbinding trappings in which they have been distorted by the patriarchal thieves." Thus, Plundering and Smuggling, Pirate Daly moved and moves Now from Moment to Moment through the Spiraling Galaxies of *Outercourse*.

To *Outercourse* is to participate "in the Wild onward rushing movement of all Lusty Life," moving from "Moment to Moment, and, beyond that, from Spiral Galaxy to Spiral Galaxy," with a highly erratic, Fiercely Focused Sense of Direction toward the Good, the Green; toward one's Final Cause. Daly describes the Moments that comprise the Spiral Galaxies, and, thus, her Life, as Metapolitical "Movements of participation in Be-ing which carry Voyagers beyond foreground limitations." Moments "come into be-ing through Gynergetic Acts of women whose Focus and Force have their source in the Background...the Realm of Wild Reality; the Homeland of women's Selves... where auras of plants, planets, stars, animals, and all Other animate beings connect." One early Moment in Daly's Life that "had a great deal to do with (her) becoming a Radical Feminist Philosopher," is an encounter she had with a clover blossom who "Announced its be-ing" to Daly. The clover blossom "said starkly, clearly, with utmost simplicity: 'I am'." It presentiated the Background to Daly, giving her an "intuition of be-ing" that enabled and challenged her to ask the question: "If a clover blossom could say 'I am,' then why couldn't I?"

Moments of be-ing, such as Daly's communication with the clover blossom,

"are Acts of Hope, Faith, and Biophilic Bounding. They are Acts of Qualitative Leaping." As such, Moments have "Motion, Movement . . . Momentum." The Momentum of Moments of "participation in Be-ing," form Spiral Paths that come to constitute Spiral Galaxies of be-ing, specifically, the four Spiral Galaxies of *Outercourse*. As the Voyager Experiences the increasing Momentum of Moments within a Spiral Galaxy, she arrives at a New consciousness of be-ing; she takes "a Qualitative Leap and thus begin(s) a New Galaxy."

Daly's Qualitative Leap from the First Spiral Galaxy to the Second consisted of Acts of ever more Daring Be-Speaking, that is, "bringing about a psychic and/or material change by means of words; speaking into be-ing." One particularly Momentous Act of Be-Speaking for Daly occurred in October of 1970, at a seminar on ecology she attended at the Northeastern University Warren Center in Ashland, Massachusetts. Daly "dropped a bombshell simply by remarking that the cause of ecological problems was patriarchy and that



© drawing by Sudie Rakusin 1992
from *OUTERCOURSE* by Mary Daly

the destruction of the environment and the oppression of women were linked." Except for Daly, the rest of the group consisted entirely of males and their resistance/reaction to her True Words was an "Eye-opener." This Moment Be-Spoke the coming of the Ecofeminist Movement, as well as Daly's philosophy of Gyn/Ecology, the knowledge that enables Cronos "to expose connections among the institutions, ideologies, and atrocities of the foreground." Thus Daly sped/sailed to the point of Break-through, and was hurled into the next, the Second, Spiral Galaxy, the Galaxy of Be-Falling, that is, "the Original Ontological Sinning of Fallen Women who follow the Call of the Fates." The Momentum of Be-Falling then hurled Daly into the Third Spiral Galaxy, the Galaxy of Be-Witching, of Shape-shifting, where the Voyager can exercise her Labrys-like powers of Spinning Integrity through her Craft.

In *Outercourse*, Daly uncovers for women revolutionary Elemental Possibilities for be-ing through a philosophy organically grown from her Life Experience. She guides us through the philosophy of *Outercourse* Biographically, showing us that we create the Future Now by our Biophilic, Defiant Acts. Having Lived *Outercourse*, and Living it Now, Daly confirms that, indeed, the Fourth Spiral Galaxy, the place Here and Now that cannot be penetrated/contaminated by the patriarchy, where women and all sentient beings Super Live, exists and is calling us, pulling us toward Integrity, toward our Homeland/Home Dimension. Thus, *Outercourse*, or perhaps Mary Daly her Self, is the Original Door to Four, in the Sense that, had she not arrived her Self, *Outercourse* could not have Moved from the subliminal to the overt, and the call of the Fourth Dimension would have remained imperceptible to us. But Daly has arrived in the Fourth Spiral Galaxy, and, as you'll find out when you embark on the Be-Dazzling Voyage of Reading *Outercourse*, it is a Time/Place in Space of Divine/Bovine Intelligence and Soul-Soaring. It is the place of Beginning; and it is Here, Now.

Notes:

* The full title of *Outercourse* is *Outercourse: The Be-Dazzling Voyage, Containing Recollections From My Log-book Of A Radical Feminist Philosopher (Be-ing An Account Of My Time/Space Travels And Ideas—Then, Again, Now and How)*.

** This word and all of the New Words used to write this review were taken

directly from *Outercourse* and *Websters' First New Intergalactic Wickedary of the English Language*, conjured by Mary Daly in cahoots with Jane Caputi, published by Beacon Press, 1987.

Melissa Hall is an eco-separatist and independent scholar currently studying for her Spinster of Arts in Dalyan Philosophy. She lives outside Boston, in Hull, Massachusetts.

HEALING THE WOUNDS: THE PROMISE OF ECOFEMINISM

Judith Plant, editor

Philadelphia: New Society Publishers, 1989

\$14.95 (PB)

REWEAVING THE WORLD: THE EMERGENCE OF ECOFEMINISM

Irene Diamond and Gloria Feman Orenstein, editors

San Francisco: Sierra Club Books, 1990

\$14.95 (PB)

Reviewed by Greta Gaard

What is ecofeminism? Though numerous articles have addressed this question in the past three years, in essence, it was these two anthologies that succeeded in establishing ecofeminism as an important field of feminist inquiry. In form and content, both books affirm that diversity is at the core of ecofeminism. Choosing not to be dominated by any "key thinker" (like so many patriarchal theories), ecofeminism has been developed by many feminist voices, and while there are areas of disagreement, there has emerged a strong vision for a transformed culture capable of living in harmony with nature.

Plant's book might seem the more activist of the two, starting as it does with a foreword by Petra Kelly. Though consisting mainly of essays, Plant's col-

lection weaves stories, poems, and interviews into her collage of ecofeminist voices. From Plant, a reader would understand that patriarchal culture is a culture that has divided all life on this planet, and ecofeminism is a theory that puts together that which has been torn apart. Ecofeminists describe ecology and feminism as fundamentally connected, and draw on examples in which women and nature have been similarly exploited. From an ecofeminist perspective, sexuality and spirituality are not opposed, but rather different aspects of a single life force. The violent manifestations of patriarchal culture—nuclear weapons, Third World "development" projects, allopathic medicine, industrial pollution, deforestation—are the products of a mind that is alienated from nature and therefore seeks to dominate nature. Through community-building, earth-based spirituality, and direct action, ecofeminists seek to reconnect the severed halves.

Though less theoretical in its orientation, Plant's book is clearly the more passionate of the two, and I am again humbled by the incredible sincerity of the writers, their utter lack of pretentiousness, and the transformative power of an ecofeminist vision. However, since these writers are primarily concerned with laying the groundwork of ecofeminism, they of necessity leave many theoretical questions unexplored.

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Diamond and Orenstein's collection, which grew from papers presented at an academic conference, is well suited to develop the more theoretical details. Like Plant's collection, this book addresses the topics of earth-based spirituality and direct action. In addition, it contains essays describing the conflicts between deep ecology and ecofeminism, the relation between ecofeminism and other feminist theories, and the intersection of racism, classism, and sexism with various instances of environmental destruction.

As a whole, ecofeminist theory would seem well suited to address the place of animals in the patriarchal culture/nature dualism, yet neither anthology includes essays exclusively devoted to offering an ecofeminist analysis of animal experimentation, hunting, or a meat-based diet. In fact, only one of the essays in Plant and two essays in Diamond and Orenstein directly address the position of animals at all. It seems that, for some reason, feminists of all varieties have been reluctant (or downright recalcitrant) to look at the mutually reinforcing connections between the oppressions of women, animals, and nature.

It is an outrage that group after group must petition to be included in feminist analysis: Black, Hispanic, Asian, Jewish, Native American women; working-class women; lesbians; older women; differently-abled women—each group has had to make its case known before feminism would permit entry and allow this new membership to change the shape of theory. This process will not happen in the same way for animals, however, largely because (unlike us) other animal species are not given to the strange habit of writing articles, giving presentations, attending demonstrations, or compiling anthologies. We must speak on their behalf.

Ecofeminism has the potential for creating a truly inclusive theory, one that takes as its starting point the fact that all "others"—meaning all oppressed categories of humans, as well as animals and the earth—are being violently destroyed by patriarchal culture. If we as feminists hope to transform this cul-

ture and stop the violence, we cannot work to eradicate oppression in one part of our lives while perpetuating it in another.

Greta Gaard is assistant professor of composition and women's studies at the University of Minnesota, Duluth, MN. Her own anthology, which she edit-ed and which is reviewed in this issue, Ecofeminism: Women, Animals, Nature, places concern for nonhuman animals alongside other ecofeminist concerns.

A HUGE ROUND OF APPLAUSE, PLEASE!

The following people have contributed to help FAR enter the world of computers and technology (while we were kicking and resisting all the way).

To Yolanda Segovia and Peter Strode for the unbelievable gift of a Macintosh computer and their ongoing rescue forays to our cries of "HELP!" while we make the adjustment to this new way of life.

To Carole Pavlo, Columbus, Ohio artist, and Suzanne Trauffer, editor of *ProAnimal*, Israel's first and only animal rights publication (P.O. Box 2039, Rehovot 76100, Israel), for their extraordinary, generous contributions to FAR's (reluctant) efforts to keep up with the technological trappings of the modern world.

To Robin Abrett, Accountant, who is helping us set up a workable bookkeeping system and more.

To Joyce Contrucci, FAR Advisory Board member, for a wonderful "grab bag" of office supplies.

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

(Kearns, continued from p. 1)

sheer volume of works discussed or mentioned provides an excellent introduction and bibliography.

What is wonderful about anthologies is that they allow us to hear multiple voices within a field, much like entering a crowded room and listening in on different conversations. This volume seeks to bring new voices into the larger conversation of ecofeminism. As editor Gaard states: "ecofeminism has failed to locate animals as central to any discussion of ethics involving women and nature . . . Addressing the centrality of all life on earth . . . has been the motivating force for this present collection." The contributors cover a wide range of perspectives, providing many conversations for the reader to savor.

All of the essays broaden the understanding of feminism. Even as they outline what ecofeminism is—a separate and distinct (and for many, women-only) perspective on the affinity between the treatment of women and nature—the authors also stress patience and tolerance toward other women's views: They all strive to engage in dialogue rather than lecturing. They do this by expanding our historical, theoretical, practical, empirical, and spiritual feminist understandings to include the diversity of women and women's experience and the variety of ways that women are linked to nature and to animals. They also extend the understanding of the oppression of women to that of the oppressed in general. It is not enough to abstractly understand the oppression of women if one does not understand the specific oppression of age, sexuality, race and color, class, and First World privilege. It is not enough to understand the variety of constructs and institutions that divide us as humans if we do not understand the oppression of animals and the constructs that privilege humans over non-human animals and nature in general.

Several of the essays address the relationship between ecofeminism and other related activist and ideological movements. In addition to the three general movements that inform the background of all the works—feminism, ecology, and animal rights—various authors

address specifics such as deep ecology, vegetarianism, Native American culture and religion, and feminist spirituality. Janis Birkeland examines the inadequacy of the Green movement, because which stems from the compromise and co-optation necessitated by working within flawed institutions. Ellen O'Loughlin provides a more empirical analysis of the connection of ecofeminism with the work of the United Farm Workers and the grape boycott. Her example points out the oppression of both people and nature for the benefit of a few. Although the UFW is not specifically feminist or environmentalist, the multiple levels of harm inflicted by pesticide use makes the oppression of Chicano farm workers a problem touching everyone. Her article concretely demonstrates that the personal is the political. What we eat often oppresses those who must produce it.

Carol Adams also addresses the political implications of our diet. Her essay continues her dialogue with other feminists (and the larger National Women Studies Association "conversation") regarding vegetarianism. Adams specifically engages the position that what we eat is a private and personal choice, reminding us that the personal is political and that a feminist meal should be a vegetarian meal. Lori Gruen's essay concisely summarizes the ideological heritage that privileges humans over nonhuman animals and many levels of linkages between women and experimentation on animals. Gruen reminds us of the connections of animal experimentation with research on reproduction and contraception, sex-based traits and characteristics (information often used to then negatively link women to animals), and chemical products both for cleaning our homes and disguising ourselves. We benefit from and are experientially linked as females of our species to the animal production of eggs, milk, and new beings. Not only are animals used for the specific benefit of women, but implications are drawn that they are used to further subordinate/dominate women. It is double oppression—we are abusers and abused.

Josephine Donovan's essay addresses in detail the predominantly male conversation regarding animal rights theory. Donovan instead suggests the ethic of caring and interconnectedness proposed by feminist theory. Marti Kheel's essay also reviews the assumptions of dominant ethical traditions (and their implications for the treatment of animals), but in regard to the heroic presumptions of environmentalism and medicine. She proposes a more holistic ethics in their place.

Several of the essays ask us to look at our own conversations by pointing out the implications of the language and metaphors (especially feminized metaphors for nature) we choose to express our ecological care and concern. Linda Vance converses with us while hiking through the woods about the description of nature as mother, protector, provider, and nurturer. Vance views these images as mired in male desire and argues instead for the image as sister based on the bonds of common oppression. Chaia Heller contributes to this conversation with her essay on ecology and the cult of the romantic. Her essay addresses the modern iconography of nature as victimized or idealized female and how this obscures the real causes of degradation and oppression. Marti Kheel also discusses the image of nature as "damsel in distress," which then evokes and legitimates the

salvation proffered by heroic ethics based on hierarchy. And Greta Gaard critically examines the dangerous complexity of the Mother Earth image.

Not only must we be aware of the implications of feminized nature imagery, but also of our own presuppositions in proposing alternatives. Hue-li Li cautions against making universal claims as to what are really western assumptions about women and nature by pointing out that there are no exact parallels in Chinese culture. Li suggests that ecofeminism focus more on the actual, rather than ideological, communality of all women based on the interrelated oppression of racism, sexism, classism, and ecological destruction. Stephanie Lahar examines the problems of finding solutions in other cultures, such as those of indigenous peoples or in a matriarchal Neolithic past. Editor Greta Gaard's concluding essay points to similar problems in borrowing from Native American cultures or in searching for the Goddess. These essays pointedly ask what the collection as a whole more generally asks: that we stop and examine our presuppositions in our actions, our language, and the images we use to help envision a more "natural" relationship between women and animals and nature.

The voices in this book will engage you in a rich variety of stimulating and thought-provoking conversations.

WISH LIST

- Letter quality printer to go with our MacPlus (so we don't have to put things on disks and find someone with a printer).
- Copy machine (so we don't have to beg, borrow, or steal when we need copies or drop whatever we're doing to run out to a copy shop).
- Fax machine (so we can be spared the embarrassment of admitting we don't have one when we are asked, quite matter-of-factly to "Fax it to us").
- Office space in New York City (so we can move out of Batya's bedroom).

FEMINIST TRAFFICKING IN ANIMALS: A REVIEW

by Cathleen McGuire

While all of the essays in Greta Gaard's book, *Ecofeminism: Women, Animals, Nature*, are superb, FAR members will find "Feminist Traffic in Animals" by Carol Adams to be particularly important. Since the publication of her landmark book, *The Sexual Politics of Meat*, Adams has been at the forefront of work connecting feminism and animal rights. In "Feminist Traffic in Animals," she boldly advocates that all feminist conferences serve only vegetarian food. Adams does not target society at large, but instead narrows her focus to feminists, a group theoretically receptive to Adams' challenge given its sensitivity to and participation in diverse liberatory struggles.

Even in the feminist community, however, Adams' proposal confronts widespread speciesism. Although many feminists struggle against sexism, racism, classism, heterosexism,

and other forms of oppression, by and large most feminists rarely acknowledge human supremacism. As the essays in Gaard's book demonstrate, a key feature differentiating ecofeminists from other feminists is ecofeminism's inclusion of nonhuman animals in its analysis of the politics of oppression.

Adams offers innovative, alternative responses to debunk the dominant mythologies humans have created regarding other animals. She contends that ideas considered "natural" actually have been politicized, and that which is political has been manipulated to appear "natural." For example, some claim that "it is the fate of every living thing to be eaten." Since fewer than twenty percent of all animals are actually carnivorous, Adams questions the premise that it is natural for humans to eat nonhuman animals. She asserts that comparing humans with those animals that are predators is a *political* imperative, not a "natural" or even necessary fact of life. Furthermore, Adams maintains that there exists no

animal counterpart to the "grossly inhumane institutions of the animal industrial complex" such as slaughterhouses and factory farms. Coupled with the irreversible harm done to the environment, as well as the dangers to our own health, clearly it simply is not "natural" or prudent for humans to maintain a flesh-based diet.

Adams writes that eating animals is a socially created, institutionalized notion. She seeks to "offer an alternative social construction that is morally preferable," and employs the familiar language of progressive politics—especially feminism—to these ends. The personal (what one eats) is political. She finds fault with the dominance of "human-skin privilege" in which nonhuman animals are relegated to the role of "other." Most significantly, she accuses feminists of "trafficking in animals" whenever "meat" is offered at feminist conferences. That is, by buying and consuming dead animals, feminists become collaborators in "the production, transportation, slaughter, and packaging of animals' bodies."

As much as the "trafficking" metaphor conveys the reality of violence against animals, let us not forget that

A FEMINIST PERSPECTIVE ON COSMETIC TESTING, OR WALK SOFTLY AND CARRY A BIG (LIP)STICK

by Rebecca Taksel

Working as I do for an anti-vivisection organization, I field a lot of calls from students about product testing. I cannot count the number of times I've heard comments like this: "I'm doing a paper for my college class on product testing. I don't want to get into the use of animals in medical research, because I'm not sure how I feel about that. But, as for killing rabbits to test makeup—that's outrageous!"

Well, Frederick Goodwin, arch-enemy of animal rights, former head of the Alcohol, Drug Abuse and Mental Health Administration (yes, the same one who disgraced himself by drawing parallels between young black men in the inner city and young male primates in the jungle), saw the weakness in that kind of thinking. In his most patriarchal-patronizing manner, he said to a


roomful of assembled vivisectioners, "I may not approve of my teenage daughter wearing makeup, but if she wants to wear it, she has a right to expect it will be safe."

And, in fact, hasn't she? The (incorrect) implication in Fred's remark is that Draize-testing rabbits will ensure product safety. But doesn't the college student's statement carry the same implication? Isn't she unwittingly promoting the view that killing animals is OK if it benefits people in some "serious" way? By this reasoning, only people (women) who want to do something as frivolous as wearing makeup can be denied the right to ensure their safety at the cost of animal suffering. In other words, vanity, thy name is woman. And vanity is a sin. And sin should be punished. So if you get blinded, i.e.,

"caught" . . . Sound familiar?

But let's back up. Most animal rights activists do in fact resist the notion that cosmetics testing on animals is necessary for product safety. Most of us believe that the Draize and LD 50 tests are outmoded, inexact, and replaceable by non-animal tests. But if that is the case—and we have a large and growing body of evidence to show that it is—why do so many of us, and our supporters, stop short of questioning the necessity for the use of animals in other, "medical," tests?

On the contrary, we should *assume* that the same people who lied to us for years about the necessity for the Draize are lying to us about the necessity for the thousand and one other horrendous procedures they perform on animals. And a growing body of excellent medi-

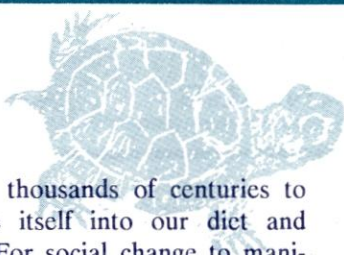


"trafficking in women" is still a highly charged and contentious concept within the feminist community. Antipornography activists argue that all women as a class are harmed by misogynistic hate speech and the sale of women's bodies. Anticensorship feminists denounce the policing of private desire and any infringement on First Amendment rights. A large chasm unfortunately exists between these two feminist factions. Along with sex, eating is probably the most intimate act we do—one likewise embroiled in issues of morality. The fundamental question is this: How can we avoid the divisive polarization "trafficking in women" has engendered among feminists while still demanding an end to the "trafficking in animals"?


Adams claims there is no "disinterested observer" nor "impartial semantic or cultural space" surrounding vegetarianism. "Either we eat them [animals] or we do not." She offers a brilliant and convincing arsenal of theories for persuading feminists to switch from the "eating ani-

mals" side to the "not eating animals" side. I am concerned, however, with how easy it is for activists to fall into the dialectic of "we're right" (vegetarianism is correct) and "you're wrong" (animals should not be eaten). While I agree with Adams that the gray area (the "discursive space") in between these opposing positions is highly controlled, colonized, and contained by speciesist patriarchy, I feel our victories may be limited if we retreat to the rigidity of an all-or-nothing stance.

As a political activist, the pain of paradox is everpresent. To accept anything less than a vegetarian agenda literally means more dead animals. Yet, where is there room in this stance for cultural and/or religious groups to modify deeply ingrained anthropocentric traditions? How can we expect people to suddenly deprogram from an industrialized diet? Realistically, most people do not go from eating animals one day to never eating them again. Like junk food, eating flesh may be just another bad habit, but it is one that



has had thousands of centuries to insinuate itself into our diet and psyche. For social change to manifest, more is needed than a rational comprehension of objective facts. Although Adams' intellectual theories are sound and meritorious, let us also be sensitive to the emotional and psychological barriers that inhibit people's ability to readily shift gears. I suggest vegetarian activists negotiate that tricky gray space between eating animals and not eating animals with compassion and a commitment to sustained, ongoing dialogue. Adams is obviously cognizant of the hurdles ahead. After all, she did not propose that all feminist conferences be vegan.



Cathleen McGuire is a cofounder of Ecofeminist Visions Emerging (EVE) based in New York City. She would like to acknowledge her twin sister, Colleen McGuire, for her valuable input in the writing of this review.

cal historical investigation is proving that this is the case. Animal research hasn't come even close to "curing" cancer: Most forms of cancer are on the rise. No, animal research hasn't taught us anything about AIDS or Alzheimer's. And no, animal research wasn't necessary for finding the polio vaccine. And so on and so on.

As for the assumption that makeup is frivolous, well, says who? I think of the flight attendant (an animal rights activist, as it happens) who was fired from her job because she refused to wear the stuff. Makeup wasn't a frivolous matter to her or her employers. And I think of the many unfrivolous analyses of women under the "male gaze," of Adrienne Rich's observation that in many women's jobs, whatever the official job description, one of the

key requirements is sexual attractiveness.

It isn't the makeup that is frivolous. It is women, in this case women in their role as sex objects, who are demeaned as frivolous while at the same time we are pressured, even forced, to perform in that role.

Men's pursuits are seldom judged to be frivolous. Is the zillion-dollar spectator-sports industry less frivolous than the cosmetics industry? Is a Firebird or a Camaro or a Porsche essentially less frivolous than a tube of Peachy Keen or Hot Rocks Red? It could be argued that the car gets you where you want to go, but in some ways, so do the lipsticks!

What is finally so interesting to me about the breakthrough in cosmetics testing is that women have pressed for

this change while for the most part believing they just might be endangering their eyes and skins. And they've said, in effect, "I don't care. Animal suffering is more important than that." It isn't masochism or saintliness that drives that choice. It is rather a challenge to the powers that be: "Change it—or else! No if's, and's, or but's."

The struggle to reshape our roles as women, and to reshape the images projected by those roles, continues. Our makeup will continue for some time to say something about what our lives are made of! But each time we issue the challenge to "Change it—or else!" we take the struggle to a higher plane.

The author is Executive Director of NEAVS, a board member of Mobilization for Animals, Pennsylvania, and an Advisory Board member of FAR.

GLEANINGS



Women who are in fear for their lives because of domestic violence, sexual assault, and other gender-based forms of persecution not ordinarily recognized by international human rights organizations may be granted political asylum in Canada. "Canada may be leading the world in finally realizing that women suffer violations on the basis of their sex and that the well-founded fear of those violations constitutes grounds for asylum," said Dorothy Thomas, director of the Women's Rights Project of Human Rights Watch in Washington, D.C.

-information compiled by
Linda Wong, *Sojourner*, 3/93

♀ ♀ ♀

"We wouldn't, as a group, pass anybody's idea of humane treatment of animals . . . I hope this sport dies if we can't, as a group, educate each other and work together to clean up our act."

-Susan Butcher, four-time
Iditarod sled-dog race winner,
from *HSUS News*

♀ ♀ ♀

When Paul Obis sold *Vegetarian Times* to Cowles Magazine, publisher of *Bowhunter*, many ethical vegetarians were worried. However, we were told not to worry, nothing would change. Well, Obis is little more than a name on the magazine's masthead now—and he told *Animal People* that Cowles has "pretty well purged all animal stuff" (just in case you hadn't noticed). "But I got a lot of money," Obis said. (We are not renewing our subscription to *VT*.)

-Bunny Hugger's Gazette

♀ ♀ ♀

Beware that most vitamins in capsules are slaughterhouse by-products. Now, Solgar Vitamin Co. produces a vegetarian capsule made of carbohydrate gum out of vegetable cellulose. Look for the word "Vegicaps" on Solgar labels.

By late February, the terrible toll had been tallied: 3 children dead, 450 people ill (most of them children), 125 people ill enough to be hospitalized. At least 29 people suffered kidney failure; 21 underwent kidney dialysis; 2 had their colons surgically removed. The "hamburger disease" had struck again.

-*Beyond Beef*

. . . And it seems that the recent poisonings from ingesting contaminated animal flesh is much more widespread than we are being led to believe. Item: "At least 63 people died in France last year from bacterial infection that has been traced in many cases to frozen pork products, according to a new report from the French Health Ministry . . ."

-*The New York Times*
International
Sunday, Feb. 28, 1993

♀ ♀ ♀

Watch for a new independent feature film, provisionally titled *The Animal Project*, which is a compilation of footage documenting the use and abuse of animals in the same format as the ground-breaking documentary *The Atomic Cafe*. It will intercut vintage newsreel footage, TV shows, Hollywood features, popular music, and more, in a free-wheeling collage. Director of the animal film is Jayne Loader, who co-produced, directed, and edited *The Atomic Cafe*. Kim Stallwood, former executive director of People for the Ethical Treatment of Animals (PETA) is producer of *The Animal Project*. *The Animal Project* will expose the essence of the relationship between people and other animals as it is reflected in the media: a love/hate affair of mutual interdependence, misunderstanding, exploitation, and love.

♀ ♀ ♀

Some condom manufacturers forcefeed spermicides and lubricants to animals, and rub them into their skin. One company that doesn't is Safetex, whose brands include Rainbow, Gold Circle, and Saxon condoms.

-Style with Substance

The Associated Press reported recently that President Clinton's science advisor John Gibbons "is a firm believer on [sic] animal rights, refuses to eat veal and believes some researchers have *needlessly* [emphasis ours] abused laboratory animals." He added that he is a strong supporter of the use of animals in research "when necessary," "but that doesn't mean you abuse them, either." We'd like to know how one can "use" animals in laboratory experiments and not "abuse" them. FAR believes that use *is* abuse.

♀ ♀ ♀

PETA received a sworn statement from General Motors announcing a permanent ban on the use of animals in crash tests, ending an eighteen-month protest against them. This is a great victory won by the combined efforts of the entire animal rights community. Thanks to everyone who called, wrote letters, protested, or was arrested on behalf of the animals.

♀ ♀ ♀

Did you know that all tin cans used by food packagers, at some point in the assembly line process, come into contact with lubricants derived from animals? The August 1992 *Vegetarian Times* reports on successful efforts to convince the steel industry to replace the animal-based lubricants with those of plant or synthetic origin, but reports that similar efforts aimed at tin producers are "still unresolved."

-*Vegetarian Living*
Denver, Colorado

♀ ♀ ♀

Whenever writing to an animal rights organization for information, enclosing a SASE (self addressed stamped envelope) is helpful in keeping costs down to the organization. We at FAR always appreciate such a practice which helps us immeasurably in answering the growing volume of correspondence and requests for information which we receive.

"SO, WHAT DO YOU EAT" AND "WHAT DO YOU DO (IN BED)?"

by Laura Post

I first excluded animal products from my diet while in college, after having been told that my cholesterol was too high. In order to avoid being started on noxious cholesterol-lowering medications, I grudgingly agreed to eliminate dairy, meat, eggs, and chicken from my mealtimes.

Later in college, I came out as a lesbian. Many of my new friends and chosen family were vegetarian, and I found myself spending time with non-meat eaters due to commonalities in our lives and experiences. As time passed, I did not miss meat, except during visits to my bubbes (Jewish grandmothers), who never ceased in their attempts to ply me with the food of my culture: chicken soup, cream cheese and lox, eggs and matzoh, cheese blintzes, deli-style sandwiches with corned beef or pastrami, various creamed dishes. They said that they did not understand my new eating habits and that I was too thin, needed to eat more, especially more animal products!

I lived for several years, as the result of school, in a small, blue-collar town where the pet-food-section aisle of the local supermarket exceeded the sections of kosher and all other "ethnic" items combined. Outside of the small health-food store (i.e., bulk items, fresh-ground peanut butter, lots of beans), I did not find anyone who either shared or wanted to discuss my meatless patterns. I was frequently asked "What do you eat?" after describing what I did not eat, in the situations of a friend's house or in a restaurant. ("Tofu," "tempeh," and "seaweed," my favorite answers, usually baffled the questioners.)

These sorts of interrogatory queries reminded me of what my "old," straight friends used to ask me after I had informed them that I was a woman-loving woman: "So what do you do (in bed)?" I began to realize that any non-majority, non-mainstream behavior elicited, at best, puzzlement and, at worst, disbelief or mistrustful hostility.

In exploring the political and internal ramifications of such questions, I began to self-identify as a radical lesbian, ecofeminist, mostly macrobiotic vegan, i.e., as one conscious of world interconnections. I chose not to directly perpetrate speciesist violence by eating animals and chose not to indirectly support the violent animal maintenance industry by utilizing animal products. Being a lesbian—radically loving women in the face of institutionalized misogynistic violence directed against us—became very interconnected with my decisions around food, clothing, and broader lifestyle issues.

I began to hear other questions. Do you use any leather goods? (As little as possible.) What do you do with leather-containing items that you already own? (Being pragmatic and socialistically minded, I would never throw something away simply because it contained leather; however, I certainly would be pleased when it finally wore out and I could replace it with an equivalent item containing only plant-derived or synthetic materials.)

Different aspects of ecofeminist awareness crept into discussions with other lesbian vegans. How do we compare the pollution-violence engendered through the manufacture of some synthetic materials with the speciesist violence of using "natural" animal products? (We try to find the least toxic synthetic materials and preferentially select plant-derived materials.) What about nutrition for companion animals, who are naturally carnivorous? (The food chain does not represent or imitate patriarchy.) Finally, what about "cultural" uses of meat and/or animal products, such as Native Americans' hunting rituals and their leather garments and ornaments? (Even ancient cultures need to adapt with the increasingly dangerous world, sometimes abandoning sacred practices in solidarity with the spirits of animals, women, and other oppressed creatures.)

These are not ultimate answers, merely one-sentence responses to a general spectrum of questions asked of me, and, probably, of other people who are radically serious about ecology, feminism, and equality.

What do I eat? Anything I want, as long as it tastes good, is nutritious, is accepted by my body, and does not directly harm, or indirectly support harm, to any other animal creature on the planet. What do I do (in bed)? Anything I want that feels good, with or without a partner, is accepted by my body, and does not perpetuate heteropatriarchal structures or beliefs.

Laura Post is a West Coast lesbian feminist vegan.



From "Serial Monogamy" in *DYKES TO WATCH OUT FOR: THE SEQUAL*, by Alison Bechdel, Firebrand Books, Ithaca, New York.

See page 17 for information about contacting organizations mentioned in this issue.



At the request of Farm Sanctuary, Burger King in Watkins Glen, N.Y., has introduced a vegetarian burger, the "Spicy Beanburger" made of grains, legumes, and vegetables and it is currently out-selling the "Whopper"! To encourage Burger King to offer the "Spicy Beanburger" nationwide, call Burger King national headquarters: 1-800-YES-1800.

♀ ♀ ♀

Earth Island Institute and the Humane Society of the U.S. are calling for a boycott of Norwegian products in the wake of the country's decision to defy the International Whaling Commission ban and kill 2,000 minke whales, beginning this summer. The whalers claim that their grenade-tipped harpoons cause whales little pain, which not only contradicts all scientific evidence, but also defies common sense. Norway plans to market whale meat in steaks and sausages, but even the whalers themselves admit there is no commercial demand—the Norwegian public will have to be taught to eat the meat. The meat also will be sold in Japan where there is a market for it. Norwegian products include Jarlsburg cheese, salmon, and canned sardines, as well as luxury cruise liners. Write to Gro Harlem Brundtland, Prime Minister, Kingdom of Norway, c/o His Excellency Kjeld Vibe, Ambassador of Norway, 2720 34th St. NW, Washington, DC 20008.

♀ ♀ ♀

The FAO Schwarz catalog presented a "Winter Fantasy Costume" for kids featuring maribou fur trim. Write FAO Schwarz, 767 Fifth Ave., New York, NY 10153. Childcraft wants kids to learn about nature by buying "Growing-a-Frog," a plastic aquarium that comes with a live tadpole, sent by mail. Protest this cruelty by writing to Childcraft, Inc., P.O. Box 29149, Mission, KS 66201-9149, or call 1-800-367-3255.

♀ ♀ ♀

Of the eight billion animals slaughtered for food each year in this country, most are poultry, which are not killed in accordance with humane methods. H.R. 649 would require that poultry be "rendered insensible to pain . . . after being shackled or otherwise prepared for slaughter." Ask your U.S. Representative to co-sponsor and support H.R. 649. For more information, contact United Poultry Concerns.

♀ ♀ ♀



AVAR (The Association of Veterinarians for Animal Rights) just issued an excellent brochure regarding docking and cropping animals' tails and ears for the sake of fashion. This cruel practice is, of course, frowned upon by AVAR and anyone who cares about animals. Send a SASE to AVAR for a copy of this brochure. We suggest you also send a small contribution to this important organization and urge your vet to join AVAR.

♀ ♀ ♀

Each year thousands of blood fiestas in Spanish towns and villages condemn tens of thousands of roosters, hens, ducks, and geese to be tortured to death in savage rituals. Roosters are hung on clotheslines and beaten to death as scapegoats for humans, and chickens have their heads pulled off by galloping horsemen to cheering crowds. Assure the Tourist Office in Spain that you will never visit Spain until these rituals are banned. Contact His Excellency Jaime de Ojeda, Spanish Ambassador to the United States, 2700 15th St. NW, Washington, DC 20009, (202) 265-0190, and the Spanish National Tourist Office, 665 Fifth Avenue, New York, NY 10022, (212) 759-8822.

-United Poultry Concerns

♀ ♀ ♀

Farm Sanctuary is expanding by opening a 300-acre West Coast operation. The number of animals they can rescue and shelter depends largely on donations. They are building barns and other facilities and welcome the help of nearby residents to pitch in and help build this facility. Contact West Coast Farm Sanctuary, Star Route, Box 20R, Orland, CA 95963, (916) 865-4617. (The East Coast facility continues to be a veritable paradise for rescued farm animals: cows, pigs, goats, sheep, turkeys, chickens, ducks, who have been rescued from slaughterhouses and other abusive situations. Contact them to arrange for a visit: Farm Sanctuary, P.O. Box 150, Watkins Glen, NY 14891-0150, (607) 583-2225. They run a vegan bed and breakfast.)

♀ ♀ ♀

It seems that Madonna is talking with Elizabeth Arden about producing her own fragrance line. Perhaps Madonna (a vegetarian who wears fur) does not realize or care that Elizabeth Arden products are tested on animals. Write to Madonna and let her know that you care: Madonna, c/o Maverick, or Sire Records, Rockefeller Plaza, New York, NY 10019-6908.

-Style with Substance
P.O. Box 160322
Cupertino, CA 95016

PATRIARCHY EXPOSED



Expanding Our Concept of What is Obscene and Pornographic

Her name is "Flo." She stands silently, locked into a large steel frame. She is an "exhibit" at the April 24th "Vet Open House" at Cornell University. She is an educational event for children. Flo is a living cow who has had a hole cut into her side that is lined with leather. The canal extends into her stomach and is large enough to accommodate a human arm. Children are encouraged to stick their hands into the cow. Long plastic gloves and a small stool are provided so that even small children might "feel the inside of her stomach or pull out some cud." Cornellians assure the crowd that Flo "doesn't mind."

Flo is called a "fistulated cow" by the scientists. Flo is not alone. Fistu-

lated cows are common in many institutions of higher learning, in agriculture departments, in veterinary schools, in science departments, victims of the Cartesian notion that animals have no feelings and can be likened to machines.

Cornell's "experimental" use of animals has a well-documented and long history. Cornell University "uses" over 25,000 animals annually (not including mice, rats, or any cold-blooded animals). With the presentation of the Fistulated Cow at the Vet's Open House, Cornell has involved children in their grotesque abuse of animals.

- Laurel Hodkin and
Batya Bauman



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 to 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 exists to serve man's needs.

Real life images from rodeos, research laboratories, sex shows, and pornographic magazines alternate freely with the images of women and animals in mythology and culture at large. Out of these multiple images, a single theme is discerned—namely, men's age-old attempt to sever their connection to women and nature, and to dominate all of the natural world.

The FAR slide show has been shown throughout the country and abroad, where it has been widely acclaimed. The depth and breadth of its insights, images, and analysis are guaranteed to touch your heart and to help you see the world through a new and different lens.

DATE SET FOR CONFERENCE ON ANIMAL LIBERATION AND FEMINISM

A conference on "Feminism and Animal Liberation: Making the Connections" is being planned for March 18-20, 1994. The exact site is not yet established, but it will take place in the Washington, DC area. This conference is being sponsored by Friends of Animals, with major programmatic input by Feminists for Animal Rights. If you want to receive information as plans develop, please send a stamped self-addressed envelope to FAR.

RESOURCES



WomenWise, A Quarterly Publication of the Concord Feminist Health Center, 38 So. Main St., Concord, NH 03301, (603) 255-2739. A newsy and informative paper on women's health issues with an "alternative" healing slant. Very political and animal liberation friendly. For instance, the Fall 1991 issue ran an article against animal experimentation, a review of Carol Adams' *The Sexual Politics of Meat*, and devoted lots of other space to animal liberation issues. We highly recommend subscribing to this publication. \$10 for one year (4 issues) in the U.S., \$15 in Canada and elsewhere.

♀ ♀ ♀

Lesbian Uprisings! is a feminist political, educational, and cultural publication of a San Francisco-based group of lesbians who envision a return to the radical ideas of women's liberation. It includes an extensive calendar every month (events around the S.F. Bay area) as well as articles of interest to and by women. For a free sample: *Lesbian Uprisings!*, P.O. Box 423555, San Francisco, CA 94142, or call (415) 441-6238.

♀ ♀ ♀

"The Last White Elephant" is a "recycled clothing and household goods" store in Seattle, Washington, that benefits animals and the environment. Net proceeds and donations help organizations working to improve conditions for domestic and wild animals. One of the two women involved in this enterprise is Claudine Erlandson, FAR coordinator in Seattle. Address: 902 N.E. 65th St., Seattle, WA 98115, (206) 525-0170.

♀ ♀ ♀

Creatureless Comforts, a woman-owned and operated mail order company, featuring noncreature (vegan) accessories for women. The high quality, classic style belts, bags, and wallets are made of the finest non-leather materials available. For catalogue, send \$1.00 to: *Creatureless Comforts*, Suite AA, 702 Page Street, Stoughton, MA 02072.

♀ ♀ ♀

The Vegetarian Society of The District of Columbia has recently revised its list of about 125 restaurants in the Washington, DC, metropolitan area serving vegetarian food. For a free copy, send a SASE to VSDC, P.O. Box 4921, Washington, DC 20008.

♀ ♀ ♀

"Animal Experimentation: Research ethics, politics, epistemology—a contextualization" is the title of Birgitta Forsman's doctoral dissertation, the first one on this subject. Send a 9" x 12" stamped envelope and \$4.00 for a ten-page English-language summary, available from the American Fund for Alternatives to Animal Research (AFAAR), 175 W. 12th St., #16G, New York, NY 10011-8275. For the entire 355-page Swedish text (including the English summary) write Almquist & Wiksell International, P.O. Box 4627, S-116 91 Stockholm, Sweden. (ISBN 91-22-01516-7)

♀ ♀ ♀

Instructions for an inexpensive and effective (for confining cats to a yard) do-it-yourself cat fence are available from Alley Cat Allies, Box 397, Mount Ranier, MD 20712.

♀ ♀ ♀

California women who have land . . . Great Homes for Great Horses are needed. California Horse Adoption and Protection Society rescues horses, ponies, donkeys, and mules from abusive or neglectful situations, including animals being sold for slaughter who will suffer excessively on the trip from auction to slaughterhouse. CHAPS provides the necessary care to rehabilitate rescued animals to a healthy, happy life. If you qualify and are able to provide a great home, contact Bonnie at CHAPS, P.O. Box 222705, Carmel, CA 93922, (408) 624-9464. If you do not have land and wish to help, write to CHAPS. They need volunteers and bucks.

♀ ♀ ♀

A new newsletter making it hip, healthy, humane, and ecological not to eat hamburgers, written by teens for teens, promises to solidify the trend among teenagers to change their diets: *How on Earth!* (published by the Vegetarian Education Network), P.O. Box 133, Kirkwood, PA 17536. Quarterly subscriptions: \$10.00 for teens, \$12.00 for everyone else.

♀ ♀ ♀

Feminism and Animal Liberation: An Examination of the Connections Between Two Emancipatory Movements is the title of a master of arts thesis submitted to the Department of Philosophy of Queen's University in Kingston, Ontario, Canada, by William Holder. This is an extremely important addition to the growing body of literature making connections between feminism and animal liberation. Mr. Holder's work will certainly serve as a valuable research tool for scholars who wish to write more on this subject, and it is also wonderfully accessible reading for the rest of us. For information on how to receive a copy, write to William Holder, 181 Colborne St., Kingston, ONT, Canada K7K 1E4.

♀ ♀ ♀

An excellent quarterly publication that offers what is perhaps the best information available on maintaining good health (including nutrition) is *Good Medicine*, published by the Physicians Committee for Responsible Medicine, P.O. Box 6322, Washington, DC 20015. *Good Medicine* is available to members of PCRM. Write, or call (202-686-2210) for information. While you are at it, ask them to send you their beautiful poster of the "New Four Food Groups," showing grains, vegetables, fruits, and legumes.

♀ ♀ ♀

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

How to contact organizations cited in this issue:

Animal People
P.O. Box 205
Shushan, NY 12873

AVAR (The Association
of Veterinarians for
Animal Rights)
P.O. Box 6269
Vacaville, CA 95696-6269
(707) 451-1391

Beyond Beef
1130 17th St. NW
Suite 300
Washington, DC 20036
(202) 775-1132

Bunny Huggers' Gazette
P.O. Box 601
Temple, TX 76503-0601

CHAPS (California Horse
Adoption and Protection
Society)
P.O. Box 222705
Carmel, CA 93922
(408) 624-9464

Earth Island Institute
300 Broadway, Suite 28
San Francisco, CA 94133

Farm Sanctuary
P.O. Box 150
Watkins Glen, NY 14891
(607) 583-2225

Greyhound Network News
P.O. Box 44272
Phoenix, AZ 85064-4272

Humane Society of the
United States (HSUS)
HSUS News
2100 L St. NW
Washington, DC 20037
(202) 452-1100

ISAR (International Society
for Animal Rights)
421 S. State St.
Clarks Summit, PA 18411
(717) 586-2200

People for the Ethical
Treatment of Animals (PETA)
P.O. Box 42516
Washington, DC 20015

Sojourner: The Women's Forum
42 Seaverns Ave.
Jamaica Plain, MA 02130
(617) 524-0415

United Poultry Concerns
P.O. Box 59367
Potomac, MD 20859
(301) 948-2406

U.S. House of Representatives
Washington, DC 20515

Vegetarian Living
Vegetarian Society of Denver
P.O. Box 6773
Denver, CO 80206

Vegetarian Resource Group
P.O. Box 1463
Baltimore, MD 21203
(410) 366-VEGE

Classified

HELP WANTED:

Member of FAR in the NY Metropolitan area who is experienced in all kinds of office procedures to volunteer as time allows to help us deal with some of the tasks that overwhelm us—answering mail, filing, bookkeeping, etc. Must be able to type, Mac computer experience helpful. Must be strong feminist and animal rights person. We need a no-nonsense, self-starter with initiative, energy, and determination. Call FAR (212) 866-6422. The goddess will reward you!

If you can communicate telepathically with animals, please contact Gayle Shaw, 16984 Catalina Way, Redding, CA 96003, (916) 241-6447. She is doing research for a book on this subject.

ACCOUNTANTS

Baron and Abrett
11-15 River Road
Fair Lawn, NJ 07410
(201) 703-1101

Looking for feminist/animal rights/vegan/spiritual people to correspond for personal support to survive and thrive in the void. Write Anne Martyn, P.O. Box 388, Putney, VT 05346.

ANIMAL PEOPLE

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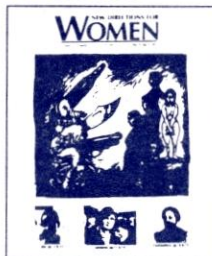
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edited by Greta Gaard. An anthology.

Ecofeminism and the Sacred \$24.95 (cloth)
edited by Carol Adams. An anthology.

The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory \$13.95 (PB)
by Carol Adams.

Feminist Theory: The Intellectual Traditions of American Feminism \$13.95 (PB)
by Josephine Donovan.

Hypatia: A Journal of Feminist Philosophy, special issue on ecological feminism \$12.95 (PB)

Rape of the Wild: Man's Violence Against Animals and the Earth \$8.95 (PB)
by Andrée Collard with Joyce Contrucci. History of the systematic abuses of nature, women, and animals under patriarchy.

Green Paradise Lost \$12.95 (PB)
by Elizabeth Dodson Gray. An introduction to ecofeminist thought.

With a Fly's Eye, Whale's Wit and Woman's Heart \$9.95 (PB)

And a Deer's Ear, Eagle's Song and Bear's Grace \$9.95 (PB)
both edited by Theresa Corrigan & Stephanie Hoppe. Two anthologies celebrating the relationships between animals and women.

Ninth Life: A Caitlin Reese Mystery \$8.95 (PB)
by Lauren Wright Douglas. Lesbians, cats, animal rights, and more.

Cats (And Their Dykes) \$10.00 (PB)
An anthology of essays and photographs.

Free the Animals! The Untold Story of the Animal Liberation Front and It's Founder, "Valerie". . . . \$13.95 (PB)
by Ingrid Newkirk. The title says it all!

The Compassionate Cook, or "Please Don't Eat the Animals!" \$9.00 (PB)
by Ingrid Newkirk and the people at PETA. A vegetarian cookbook.

Simply Vegan: Quick Vegetarian Meals \$12.00 (PB)
by Deborah Wasserman; nutrition section by Reed Mangels, PhD, RD.

Instead of Chicken, Instead of Turkey: A Poultryless "Poultry" Potpourri \$10.00 (PB)
by Karen Davis. A vegan cookbook.

The Peaceful Palate: Fine Vegetarian Cuisine . . \$15.00 (PB)
by Jennifer Raymond. Fabulous vegan recipes in a spiral-bound, large format. Raymond is a recognized vegan chef extraordinaire.

The Cookbook for People Who Love Animals . . \$9.95 (PB)
A vegan cookbook with simple recipes by Gentle World.

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

In Pity and In Anger \$8.95 (PB)
by John Vyvyan. Details early anti-vivisectionist movement centering on two key women activists.

FAR BIBLIOGRAPHY

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

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- 17) Stop the War Against Women, Animals and Nature

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BACK ISSUES OF FAR NEWSLETTER AVAILABLE

Articles in the *FAR Newsletter* do not, for the most part, become outdated. Those few that do become outdated because of new information can serve as important historical information. Following are 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 VII, Nos. 1-2 (Spring-Summer 1993) "We're Treated Like Animals: Women in the Poultry Industry," Carol Adams comments on Marilyn French's book: *The War Against Women*, "Ten Years Ago," speech by Sally Gearhart on World Day for Laboratory Animals

1981 in San Francisco, Book Review: *Autobiography of a Revolutionary: Essays on Animal and Human Rights*, by Roberta Kalechofsky, and lots more.

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."

CAN YOU HELP US LOCATE . . . missing early issues of the *FAR Newsletter*?????? We do not have: Volume III, Nos. 3-4 (Winter-Spring 1987), Volume IV, Nos. 1-2 (1987, 1988), and Volume IV, Nos. 3-4 (1988, 1989)

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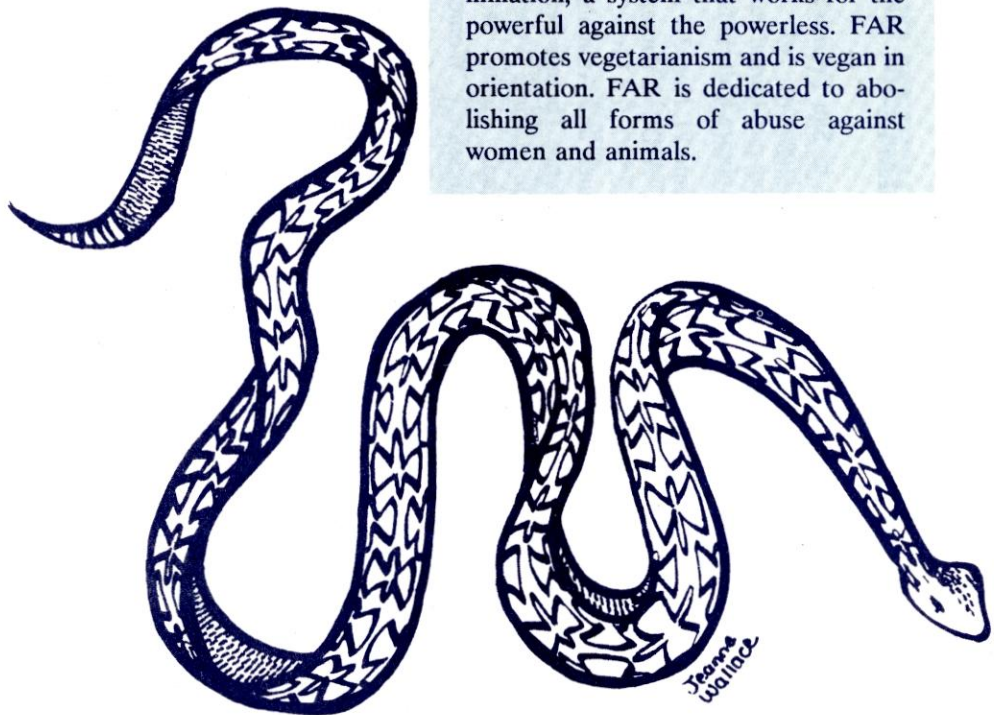
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Feminists for Animal Rights seeks to raise the consciousness of the feminist community, the animal rights community, and the general public regarding the connections between the objectification, exploitation, and abuse of both women and animals in patriarchal society. As ecofeminists, we also are concerned about cultural and racial injustice and the devaluation and destruction of nature and the earth. We view patriarchy as a system of hierarchical domination, a system that 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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