



FEMINISTS FOR ANIMAL RIGHTS

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SHELTERING THE COMPANION ANIMALS OF BATTERED WOMEN

FAR'S New Companion Animal Rescue Effort (CARE)

by Carol J. Adams

In several communities in the United States, FAR chapters are initiating unique programs that respond to the safety concerns of battered women, specifically concerns about the fate of their companion animals.

Briefly, the problem many battered women face is that the man who harms them is also harming, or threatening to harm their companion animals. This form of abusive behavior is extremely coercive. These same acts of battering occur in some lesbian relationships. The battered lesbian whose partner injures or destroys a com-

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FAR OPENS OFFICE HIRES DIRECTOR



For the eleven years of FAR's existence, we have operated without an office or any paid staff. As of January, 1994 FAR has opened a national office in Chapel Hill, NC and hired Lisa Finlay to be our first director. Because of finan-

cial considerations, Lisa will start working on a parttime basis.

Lisa has the perfect background for this. She is a feminist and long-time animal rights activist. Among other accomplishments, she planned and ran the very successful *A New Generation for Animal Rights* conference, July/August, 1993. In addition

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PHARMACEUTICAL GIANT EXPLOITS HORSES AND MENOPAUSAL WOMEN

by Cathleen McGuire

Did you know that synthetic estrogen is a known carcinogen? Did you know that this popular drug entails the slaughter of thousands of baby foals? Did you know that most estrogen prescribed for menopausal women comes from the urine of pregnant mares?

Increasingly, women approaching menopause are being pushed by the medical/pharmaceutical industry to consider hormone replacement therapy. Underneath this ostensible concern for women's health is an issue that poses enormous consequences for women, animals and the environment.

Ayerst, a pharmaceutical company based in Montreal, is a division of American Home Products, a multinational cor-

poration. Ayerst has a virtual monopoly on the pregnant mare's urine (PMU) industry. Their plant, Ayerst Organics, in Brandon, Manitoba, Canada—the only one in the world—acquires estrogen-rich urine from approximately 75,000 mares on 485 PMU "farms" in the Prairie provinces and North Dakota. (In 1992, Ayerst paid PMU producers \$44 million for urine or about \$17 a gallon.) Ayerst then ships the extracted estrogen to its main plants in Montreal and New York where it is manufactured into Premarin, the world's leading hormone replacement drug. (The word 'Premarin' is short for pregnant mare's urine.)

Through artificial insemination, the mares are all methodically impregnated to be on the same eleven-month gestation cycle. Percheron and Belgian draft horses are the breeds of choice since the larger the animal, the more plentiful the urine/

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ECOVISIONS UNITES, IGNITES SISTERHOOD OF ECOFEMINISM

by Lisa Robinson Bailey

When the sisters of the earth get together, it's one fiery family reunion! EcoVisions, an ecofeminist conference sponsored by Friends of Animals, drew 250 powerful women—and a few good men—to Alexandria, Virginia, March 18-20, for a weekend of impassioned discussion, strategizing and planning, and a whole lot of great vegan food. The first conference of its kind, EcoVisions fastened the bonds of a shared vision among ecofeminist activists while providing a springboard for a long-awaited plunge into issues usually marginalized at other conferences on animal rights and the environment.

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EDITORIAL COMMENT

REFORM, ABOLITION, OR A NEW FEMINIST ANALYSIS?

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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The animal advocacy movement has two distinct approaches to alleviating animal suffering: *reformist and abolitionist*. The reformists feel that while the animals are being used for human needs and desires, they should suffer as little as possible, and there should be strict laws and supervision concerning their treatment while they are confined, during their use in experiments, in the factory farms, in entertainment, and for other human forms of animal exploitation. Many reformists feel that reform is an end in itself and thus do not necessarily work for the long-range goal of completely abolishing animal exploitation. Many reformists are not necessarily vegetarian or vegan themselves and some see nothing wrong, for instance, with wearing leather.

Challenging these views are the *abolitionists* who believe that all animal exploitation must end. Abolitionists proclaim that they are not seeking bigger cages, they are demanding *no* cages. This view holds that all the efforts and energy of the animal advocacy movement must go into abolishing the use of animals for any form of human consumption. They hold that working for legislation for "humane confinement" or "humane slaughter" for example, is an oxymoron. Confinement or slaughter cannot be humane. In addition, they argue that reforming the system will only cause legislation to become entrenched and difficult to change. The public will continue using animals, believing that it's okay so long as this use, and even the slaughter of animals is done "humanely." This, as the abolitionist argument goes, becomes a self-defeating strategy. The reformist view, according to the abolitionists, is not only a waste of time and limited resources, it is counterproductive, because it extends the time frame of the goal of abolition and perhaps even preempts it since people will remain satisfied that animals are being treated humanely. Abolitionists feel that this sends the public the wrong message.

Of course, there is a blurring of these two positions among many animal advocates. Many activists who believe in total

abolition, feel that until their goal is reached, the lives of the animals must be made more tolerable and their suffering must be decreased or alleviated as much as possible.

What do these positions say about how we view animals? And what is the (eco)feminist—and particularly Feminists for Animal Rights'—response to these positions?

First of all we have to deal with the problem, as Carol Adams says, of 'ontologizing animals as usable,' that is, of seeing their very being as resources for human use. Of course FAR categorically does not. As Alice Walker has said: "Animals exist for their own reasons. They were not made for humans any more than black people were made for whites or women for men." There is no doubt that the FAR position has been abolitionist. We want an end to all animal abuse and exploitation. We want an end to patriarchal hierarchical domination and exploitation.

But, then, can we discount the miserable life of, say, the egg-laying chicken in a small cage with 5 or 6 other chickens in a cacophonous, ammonia-smelling shed, who can never spread her wings, whose claws often grow around the wire mesh floor of the cage, whose beak has been seared off without anesthetic making it difficult for her to eat, who will never scratch in the earth's soil as chickens are meant to do, and who will die often without being stunned prior to a gruesome death because the laws are not strict enough to even minimally alleviate some of her terrible suffering?

Which position should FAR take in this debate? Or, should we come up with a somewhat different position, one which does not rigidly adhere to either reformist or abolitionist views but which considers all the factors involved, and which perhaps operates case by case. Yes, we are abolitionist, but are there instances in which we can deviate from this rigid, if correctly radical position? And how does our awareness as women of "conflicting responsibility rather than . . . competing rights" enter

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OBITUARIES

WILLOW'S PASSING - 4:00 a.m. July 1, 1993

by Sudie Rakusin

I am sitting by her now. Her back legs are twitching. Her breathing is labored. She has stopped being who I have known. We are saying goodbye. She is going from this earth. I will do the right thing for her. I will put her sweet body to sleep. I feel now in my heart that her physical passing is just that. Her spirit, strong, vibrant, true, carries on. She, in her dying, is still teaching me — a letting go. An opening to life that includes death. A transformation. I am not leaving yet. I will hold her to me in spirit. And what a spirit. Self assured, self contained, smart, noble, a leader but not flamboyant, not a bully. They all knew that she was the one and followed her, even the most ornery and bossy of them.

Willow's head rests on my leg as I write this. I stop every so often to see through my tears her soulful brown eyes looking back at me. As I stroke her black sleek velvet head, I tell her how much I love her. She must have died soon after I went back upstairs to sleep a bit more, for when I came back downstairs at 8 a.m., Willow was gone.



Jezebel, Josie Louise, Amanda and I mourn your passing. Our hearts send you joyously on. Our blessings are with you, our Willie. We join our light with yours. Visit often. Come back and play stick. Swim in the pond. Walk by my side in the woods. Lie in the studio and follow me with your eyes. Take all our love on your journey. We are not through with each other.

Sudie Rakusin is a FAR advisory board member and an artist whose beautiful illustrations grace our pages.

Lorraine Tedeschi

FAR mourns the untimely death on September 3, 1993 of our cherished member, Lorraine Tedeschi, 41, animal rights activist, founder of the Karen Wood Memorial Fund and the Non-hunters' Rights Alliance. She leaves a deep and enduring void in our hearts and in our work for the animals and particularly anti-hunting efforts in the State of Maine. Her physical presence is gone but her spirit endures as we renew our efforts to take up the challenges she embraced. May her name be for a blessing and an inspiration to all of us.

River Phoenix

We mourn the loss of a gentle, sensitive and compassionate man, River Phoenix, age 23, who died on October 31, 1993. River was perhaps the most talented and promising of his generation of actors. We shall miss his beautiful portrayals — and certainly the promise of the great film actor he might have become. But most of all, we will miss the example he was to his generation and to all of us as an ethical vegan and animal advocate.

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into this debate? Such a perception "requires for its resolution a mode of thinking that is contextual and narrative rather than formal and abstract" (Gilligan). This is in accord with the ethic of *care*, described by Gilligan and which FAR subscribes to more than the notion of legal rights. Nonetheless, we do recognize the interim and provisional importance of legal rights until we have a nonpatriarchal world.

The care ethic would seem to compel us to consider the ethical stance represented by some reformists. The part of *reform* that appeals to the care ethic is the recognition of the current suffering of a being and the desire to respond to that. We cannot stop mitigating the existing suffering of ani-

mals. Nonetheless, we are not saying that it's *only* the suffering that matters—our goal is to stop the slaughter and the use of animals entirely, and to work for a human society that does not "ontologize animals as usable."

We would like to have your thinking on this issue. Please write to FAR Newsletter, at the New York address.

For a good introduction to the issues of care vs. rights, read: "Animal Rights and Feminist Theory," by Josephine Donovan, *Signs* 15, no. 2 (Winter 1990): 350-75; "The Liberation of Nature: A Circular Affair," *Environmental Ethics*, by Marti Kheel, Vol VII #2 1985, pp 135-149; *In a Different*

Voice, by Carol Gilligan, Harvard University Press, (available from FAR); *An Ethic of Care: Feminist Interdisciplinary Perspectives*, Mary Jeanne Larabee, Rutledge, NY 1993; *Feminine and Feminist Ethics*, by Rosemarie Tong, Wadsworth Publishing Co., Belmont CA.; *The Case for Animal Rights*, Tom Regan, University of California Press, Berkeley.

(I want to thank Carol Adams and Marti Kheel for our conversations about the care ethic.)

-Batya Bauman

LETTERS

This is in response to Cathleen McGuire's review of Carol Adams' essay "Feminist Traffic in Animals" in the Fall-Winter 1993 issue. I believe that by using the term "meat" in regard to animals reared for human consumption, Adams is referring to more than muscle tissue alone. In "Traffic," she defines the traffic in animals as the buying and consuming of animal parts. Dairy products and eggs are every bit as much animal parts as "meat" is.

No less than "meat," these parts derive from and comprise within themselves the physiological, metabolic, and hormonal activities of an animal's body, and a magnitude of bodily expense. A hen's egg is a generative cell, or ovum, with a store of food and immunity for an embryo that, in nature, normally would be growing inside the egg. Milk is the provision of food and immunity that is produced by the body of a female mammal for her nursing offspring. Milk, literally, is baby food.

To buy and consume milk and eggs (and products derived from them, such as cheese, egg noodles, or Egg-O waffles) is to be part of a system that distracts these body parts from their purpose of providing, and providing for, offspring within the species. For thousands of years, human beings have manipulated the bodies of hens and cows in order to extract these body, or baby, parts for themselves. Terms like "selective breeding" mask the ruthless violence that has traditionally been used, and is now being used, to force the bodies of targeted female animals to manufacture and pump out abnormal quantities of milk and eggs. Now as in the past, the economically "spent" fowl and cow are shipped to the slaughterhouse when their bodies no longer pay. To be a lacto-ovo vegetarian is not to wash one's hands of murder.

Feminists and others should at least be clear that in maintaining the "right" to be "vegetarian" as opposed to vegan, one is asserting one's "right" specifically to exploit the female animal. Even the "feminist" conspires against her.

To learn how badly "egg-laying" hens (including "free-range" hens) and their families are treated, contact United Poultry Concerns, P.O. Box 59367, Potomac, MD 20859. To learn how badly cows and their families are treated, read Chapter 5, "The Cow Industry: Embryo Transfer in Animals," in *The Mother Machine*, by Gena Corea (Harper & Row, 1985) For further details and a philosophical perspective, read *The Sexual Politics of Meat* by Carol J. Adams (available from FAR).

Karen Davis, President
United Poultry Concerns

Jenesse Aurandt
Nashville, TN

P.S. I'd be happy to support on a monthly basis for the foster care of companion animals of battered women.



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....[Your] publication is so very well done and informative....On behalf of animals everywhere, thank you so much for all you do to educate about their plight.

Michele Charboneau,
Operations Manager
The Animals' Voice,
Canoga Pk, CA

FAR has done much to raise my awareness. I had given no previous thought to veg/feminist ideas. It has taken me a couple of years to shed ideas and behaviors that I had accepted as correct through 30 years of conditioning by family and society. Throughout the past two years, questions would pop into my head such as: Vegetarianism? What will I eat? Give up wool and leather? What will I wear? Give up my 409, Clorox and Spic and Span? How will I clean? I would think, what a pain in the neck! Sacrifice, sacrifice, sacrifice! The truth is, none of what I have given up has been a sacrifice; it has become personally empowering and fulfilling. I have been given the opportunity (through wise persons and publications like yours) to step above and beyond the abusive practices of our dominant culture and in doing so have found liberation myself while helping the animals, the earth and other womyn. I am now living in the solution instead of the problem. Thank the heavens above for your Newsletter and all of your hard work.

Judy Sweetland
Kensington, MD



(Robinson Bailey, continued from p. 1)

Evolving from spontaneous corridor conversations at previous conferences, EcoVisions finally came to fruition thanks to the vision of FoA president, Priscilla Feral and the tireless efforts of Betsy Swart, FoA director in Washington, DC. Their efforts resulted in an event unparalleled in its broaching of ecofeminist concerns such as sexism in social justice movements and feminist theory in the animal liberation and environmental movements.

The conference got underway Friday night with an award ceremony. Following Canadian Meryn Cadell's musical artistry and witty, poignant selections of poetry and a capella singing, Priscilla Feral honored five women whose exemplary work has indelibly imprinted the movements for social and environmental justice. Receiving awards were Merle Hoffman, founder and president of Choices Women's Medical Center and publisher and editor of *On The Issues* magazine; Marti Kheel, founder of FAR and author of numerous cutting-edge articles on ecofeminism, animal liberation and environmental ethics; Congresswoman Carolyn Maloney, originator of the Northern Rockies Ecosystem Protection Bill; Jolene Marion, founder and president of Legal Action for Animals and a pioneer in the practice of animal rights and environmental law; and Cora Tucker, chairperson of Citizens for a Better America and a leader in both the civil rights and environmental justice movements.

On Saturday conference attendees got down to business with a packed agenda of plenary and concurrent workshop sessions, ranging from the human population crisis, environmental racism and battering of women and animals to traditional animal liberationist concerns—but infused with a uniquely feminist perspective—such as vivisection, sports hunting and the fur industry.

An especially provocative plenary session featuring Carol Adams, Lynda Birke, Karen Davis, Greta Gaard, Marti Kheel and Ynestra King focused on feminist theory within the context of the animal liberation movement. Carol Adams encouraged the attendees to stay true to feminist principles by eschewing tactics that may advance the animal rights cause while compromising the integrity of women.

FAR activists Lisa Finlay, Delora Frederickson, Connie Graham and Carol

Adams participated in a panel discussion on FAR's Companion Animal Rescue Effort (CARE) entitled "Battered Women, Battered Animals." They outlined systems for establishing a foster care program for animals whose human companions seek safety at women's shelters.

In another workshop, Lisa Finlay, Marjorie Cramer and Theo Capaldo addressed sexism in social justice movements. Lisa cited a lack of feminist thought, rather than overt sexism, as the undermining agent in movements for social change. Marge Cramer stressed that women should be firm and not let their voices be silenced in the animal rights movement. (see sidebar).

Unfortunately, an important opportunity for coalition-building was eclipsed when women had to choose between concurrent sessions on sexism and environmental racism. Andy Smith, an Indian Rights activist with Women of All Red Nations, delivered a pointed critique of the dominant culture's oblique campaign of genocide which subjects people of color and poor people to environmental hazards and experimental drugs. Corrine Kills Pretty Enemy shared her own story of governmental relocation and subsequent disenfranchisement as a Lakota born and raised on reservations in North and South Dakota. Greenpeace's Niaz Dorry related her experiences in educating and empowering communities to resist environmental racism.

The 1994 EcoVisions conference distinguished itself from other conferences in infinitely positive ways. Most importantly, it created a safe space for women to address the issues central to their lives as activists for social change. It allowed us to talk about our own diversity as feminists: philosophically, politically and culturally. The conference planners thoughtfully considered physical and spiritual wellbeing by making exercise available and scheduling a workshop on women's spirituality with Eclipse Neilson, Zoe Weil, Vicky Stevens, and Alison Harlowe. Perhaps the greatest distinction was the sense of holism the event offered—there was no divorce of empathy from intellect, or compassion from reason.

EcoVisions offered one other opportunity: the opportunity to learn about ourselves as a movement, as a sisterhood of activists. Our interactions revealed some subtle and some not-so-subtle ways in which

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AN ECOFEMINIST STATEMENT DELIVERED AT THE SUMMIT FOR THE ANIMALS (April 8-10, 1994, Boston, Massachusetts)

Three women who attended EcoVisions wrote the following statement which was presented at the April, 1994 Summit for the Animals, an annual conference of the heads of all the national animal advocacy groups. The three authors of this statement are Theo Capaldo, Holly Cheever and Marjorie Cramer. FAR is pleased to publish this statement.

Some of us who were present at EcoVisions collaborated on writing this presentation. While it is not an official statement from the meeting, we believe it summarizes the essence of it.

The focus of the meeting was: 1) to look at social activism in its broadest scope and to identify ecofeminism as a philosophy which synthesizes concepts and ideals of the feminist, environmental, social justice and animal rights movements; 2) to look at common ground between these movements; 3) to look at how each of the different movements enhance or obstruct each others' goals.

Recurring themes throughout the three days were: 1) establishing clearly what oppression is, where and how it occurs and how it is perpetrated; 2) moving towards a more holistic view of the inter-relatedness of different kinds of oppression; 3) recognizing that in order to eliminate any one kind of oppression, we cannot participate in another.

Patriarchal societies such as ours are marked by an hierarchical social structure which values male-identified traits such as competing and dominating and devalues female-identified traits, such as cooperating, sharing and accommodating. In such societies, oppression of non-human animals occurs simultaneously with oppression of women, minorities and the earth itself. Organizationally, the animal rights movement tends to mimic the oppression of women seen in our society. We are a movement whose members are overwhelmingly women but whose leaders are disproportionately men. In addition, many people feel oppressed by structures which view

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BOOK REVIEW

Cooking, Eating, Thinking: Transformative Philosophies of Food

Deane W. Curtin and Lisa M. Heldke, Eds. Bloomington: Indiana University Press, 1992. 386 pp.

Reviewed by Greta Gaard

Do you think it is right for a philosopher to concern himself with the so-called pleasures connected with food and drink? Certainly not, Socrates, said Simmias.

What about sexual pleasures? No, not at all.

(Phaedo, 64d)

In the *Dialogues*, Plato represents the world in terms of exclusive dualisms (mind/body, self/other, reason/emotion, etc.) which are distinctions both of kind and of value. Since the true self is defined in terms of the eternal soul, not the temporal body, food has been excluded from philosophical considerations. "Given its preference for the eternal," writes Lisa Heldke, western philosophy would lead us "to value the Twinkie, which has a shelf life of several years, more than the cheese soufflé, whose lifespan is but a minute, or the banana, which is ripe today, rotten tomorrow" (p. 205).

Cooking, Eating, Thinking is an anthology designed to establish our relations with food as a valid area of philosophical inquiry. Using selections of essays, songs, poetry, and religious texts from Eastern and Western traditions, this book provides vegetarians with a variety of tools for theory building.

The book is divided into four sections, each with an introductory essay by one of the editors. These theoretical introductions act as a new lens through which to view the book's selections. Placed in this new context, selections as familiar as María Lugones' "Playfulness, 'World'-Travelling, and Loving Perception" and Jonathon Swift's "A Modest Proposal" take on new meaning: suddenly, Lugones' idea about "world-travelling" can be used to illuminate the parallels between racism and speciesism, and the different "world" of the Other may involve looking at factory farming from the perspective of a farm animal. And Swift's "Modest Proposal" more clearly emphasizes the rela-

tion between predation, dominance, classism, and what we choose to count as food, when it is placed in the context of essays such as Peter Singer's "Becoming a Vegetarian" and Anne Buchanan's "Myths about Hunger."

But while these introductions establish a framework within which to read the selections that follow, they also leave a lot of questions unanswered. I found that this gap acted as an invitation to think *with* the editors and the selected authors, a response which is just what the editors intended.

For example, in the introduction to Section One, "Food/Body/Person," Curtin writes that "Taking the category 'food' seriously leads to a suspicion that the absolute border between self and other which seems so obvious in the western tradition is nothing more than an arbitrary philosophical construction" (p. 9). Food itself illustrates the process whereby Other becomes Self. I wondered, then, how Curtin's theory would account for the behavior of a Jeffrey Dahmer.

In recorded interviews, Dahmer has reported killing, dismembering, and consuming his victims because, in his words, "I wanted to keep them with me." While some may explain Dahmer's behavior as an extreme manifestation of internalized homophobia, others may see it as typifying the "consuming passion" which is how men in patriarchy have been socialized to love and to incorporate the "Other." Eating in this instance becomes an act of domination, possession, incorporation.

The case of Jeffrey Dahmer is but one example of how Curtin and Heldke's anthology of food philosophy might be used both to raise and to address such questions. According to Curtin, there are two ways of understanding our relations to food: participatory and objectified. In participatory relations, "we become persons through connecting in relation to other beings. Our connections with food partially define who we are" (p. 11). In objectified relations, however, "the food is understood as 'other.'" Western philosophical tradition and culture mediates our relations to food and dictates that they shall be objectified (as in Dahmer's case) rather than participatory.

Curtin's view is based on the selections which follow: Susan Bordo's "Anorexia Nervosa: Psychopathology as the Crystallization of Culture," Kim Chernin's "Confessions of an Eater," and Kelly Oliver's

"Nourishing the Speaking Subject: A Psychoanalytic Approach to Abominable Food and Women." Each essay addresses women's hunger as an appetite that is culturally forbidden: the western mind/body dualism is experienced by anorexics as a war within the self, where the real self is the mind and the body is the enemy, the "not-self." It is the same experience Jeffrey Dahmer reports in regard to his sexual appetite. As Susan Bordo suggests,

Let's break the tie with food and look at the metaphor: Hungering. Voracious. Extravagantly and excessively needful. Without restraint. Always wanting. Always wanting too much affection, reassurance, emotional and sexual contact and attention. This is how many women frequently experience themselves, and indeed, how many men experience women. (p. 44)

And indeed, one might add, how many gays and lesbians experience and attempt to repress their own sexuality if they internalize our culture's hatred of homosexuality and the erotic. As the *Phaedo* excerpt so clearly shows, traditional western philosophy-by excluding food, sexuality, and the body-is ill equipped to consider such matters.

Let me make it clear that in drawing these parallels, it would be absurd to believe that I am implying a comparison between anorexic women and cannibal serial killers. Rather, I am pointing out the ways that food, when taken as a starting point for philosophical inquiry, can act as the loose thread which unravels many of the oppressive structures in our culture. Curtin and Heldke's book is an excellent example of this fact. Personally, I think there's only a short step between cannibalism and carnivorousness, for as Curtin writes, "there is no categorical way of distinguishing caring for persons from caring for nonhuman life" (p. 134). Dietary violence is but an acceptable manifestation of our cultural malaise. Becoming a vegetarian, as Curtin argues, is a political act of resistance.

"When we grant that eating is a moral issue," writes Curtin, "we can ask a question that has been disallowed by a culture that marginalizes food: do we become vio-

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lent literally (bodily) by being complicit in acts of violence done on our behalf to produce what we choose to count as food?" (p. 129). Curtin sees vegetarianism as a nonviolent diet, but cautions that "there is no such thing as a life of perfect nonviolence....To live is to commit violence" (p. 131). His theory of contextual moral vegetarianism (more fully explained in his *Hypatia* 6:1 essay) offers "not a moral state" but rather "a moral direction" (p. 131).

But FAR readers should be cautioned that this is not an exclusively vegetarian text. For example, the selection from Carol Adams' *The Sexual Politics of Meat* is so truncated as to be incomprehensible to the uninitiated, the two paragraphs about Adams in the section's introduction does little to improve the situation, and the comparative length of other, pro-carnivorous, (and thus, in my opinion) less important selections seems unjustified. Moreover, many selections do not even problematize the eating of animals. For instance, the book's concluding essay, Wendell Berry's "The Pleasures of Eating," acknowledges "It would not do for the consumer to know that the hamburger she is eating came from a steer who spent much of his life standing deep in his own excrement in a feedlot, helping to pollute the local streams. Or that the calf that yielded the veal cutlet on her plate spent its life in a box in which it did not have room to turn around" (p. 376). In light of such information, Berry's disclaimer—"Though I am by no means a vegetarian, I dislike the thought that some animal has been made miserable in order to feed me"—seems inane at best, and an unfortunate selection as the book's "final word" on food.

But the editors' intention was expressly not to provide the "final word," but rather to open up a new field of philosophical inquiry, and in this they have succeeded. By establishing the philosophical importance of food, Curtin and Heldke have provided vegetarians with a new foundation from which to build theory.

Greta Gaard is assistant professor of composition and women's studies at the University of Minnesota, Duluth, MN. Her own anthology, which she edited and which is reviewed in the Fall-Winter 1993 Newsletter, Ecofeminism: Women, Animals, Nature, places concern for nonhuman animals alongside other ecofeminist concerns.

(Statement, continued from p. 5)

hierarchical social organization as the only possible functional model. As reflected in its leadership, the animal rights movement is suspect of devaluing female-identified attributes and thereby preempting women's voices or feminist approaches. When women in the animal rights community give expression to this concern, they are often criticized. The implication being that dealing with so-called "feminist" issues dilutes the work of animal liberation. We believe that the opposite is the case. By bringing an ecofeminism approach to the animal rights movement we think we will help animals, provide room for consensus and cooperation, strengthen the movement and achieve our goals.

Until we understand that when we tug on one thing in nature, all else is connected, we will not attain the strength of character of which we are fully capable as a community. Most, if not all of us, would probably agree that it is inconsistent and counterproductive to work to free nonhuman animals from laboratories and at the same time do things in our personal or organizational lives that pollute the earth. It is as much a contradiction to try to elevate the position of nonhuman animals in our society while ignoring the position of women in our own organizational structure.

We would like to propose to the leaders of the animal rights movement that we consider more seriously the ecofeminism philosophy. Thus we can demonstrate true integrity of spirit.

We ask that: 1) Leaders in the movement learn about, consider and hopefully integrate ecofeminism ideals, goals and approaches; 2) there be recognition that women's style of thinking and talking may differ from men's. Thus women's voices may be less abstract and more narrative. While some believe these traits to be weaknesses, we ask that other approaches be fully respected and employed in order to strengthen our organization; 3) planning and leadership at meetings and functions of the animal rights movement include appropriate representation of women; 4) not-for-profit animal rights groups look closely at the role of women in their organizations and begin to reflect their commitment to ending oppression through a careful policy for hiring and promotion of capable women and minorities; 5) the Summit leadership consider a feasibility study of how best to interface with, complement and be complemented by ecofeminism. By extrapolation, this will guide us in interacting with other movements for social change.

We urge the animal rights community to move towards a greater role of cooperation and sharing which will benefit all of us: women, men, nonhuman animals and the earth itself.

(Editors note: Batya Bauman, President of FAR was elected to the 7-person Executive Committee of the Summit for the Animals. The newly elected Executive Committee is comprised of four women and three men.)

PATRIARCHY PERPETUATING ITSELF

In the August 8, 1993 *New York Times Magazine* fashion pages for a back-to-school-wear article by Alison Moore, there's an image of a successful dad, a lawyer who bought a wholesale meat company. Wearing a bloody butcher uniform, and standing next to three dead animal carcasses hanging from hooks, Dad is smiling and holding the hand of his four-year-old son who is looking perplexed. The boy is wearing a "bomber jacket" from "Wild Ones," \$130 at Barney's, "dressed," as the ad explains, "for a cold day in a meat locker."

The boy asks his father, "Why did you choose this business, Dad?" Dad "was

stunned by the question," but Dad doesn't answer the question.

Here we see the first tragic coverup of the pure observation of a boy by his Dad. The boy will soon cover up this question by himself. Here we see the *New York Times* neutralizing the image of hideous slaughter as a mere backdrop to the successful man and his male offspring. The piece is entitled: "A CHIP OFF THE OLD BUTCHER'S BLOCK," already insinuating: *like father, like son*. And this is how patriarchy perpetuates itself.

— Helene Aylon

FAR PRESIDENT KEYNOTE SPEAKER AT FLORIDA CONFERENCE

Batya Bauman, President of FAR, delivered the keynote address at the landmark conference, **Common Ground: A Gathering of Progressive Floridians**, February 4-6, 1994 at Rollins College in Winter Park, Florida. Attending the conference were representatives from women's, lesbian and gay, environmental, peace and justice, civil rights, religious, labor, and other progressive groups. Batya was chosen because it was felt that she, as an ecofeminist and representing FAR, would have the broadest approach for all the attendees making the connections between women, animals, people of color, the environment, class issues, peace and justice issues, and could sound a note of commonality at the outset of the conference. In her speech, "Progressive Movements: Making Connections," Batya called for the conferees to speak from their hearts as well as

their minds and to listen carefully to each other so that we all might learn from each other. She stressed that the lives and welfare of other animals must be considered by all progressive movements and that vegetarianism is central to the reparation of the world. As such, she invited all the representatives of the various progressive movements at the conference to seriously consider adopting vegetarianism as part of their programs. She also called for all progressive movements and people to demand an end to ALL guns and weapons, including those in the hands of the military, the police and hunters in order to begin to address the violence which is rampant in our society and around the world. Finally, Batya asked the conferees to find and strengthen areas of agreement, so that the issues which are important to all of us might have a greater impact on society.



GAY FEMINIST PLOT?

Even more interesting than the homophobic letter published in the March 1994 issue of *Animal People* (March 1994) is the heading—"GAY FEMINIST PLOT"—and the editor's response to the letter. Both are reprinted below. We're really not sure what to make of it.

Letter: "Although I've been supporting you, I can no longer do so. I cannot support any group that supports homosexual and radical feminist agendas/groups, i.e. Friends of Animals. These "groups" are incorporating these horrible agendas into the animal rights movement even though one has *nothing* to do with the other.

—Donna LaFerrara
Cranford, New Jersey"

Response: " Ms. LaFerrara is apparently referring to our publication of a paid advertisement for the EcoVisions conference on feminism and animal rights, to be held March 18-20 in Alexandria, Virginia. Our opinions are expressed on our editorial page; our publication of either a paid ad, letter-to-the-editor, or guest opinion column implies nothing whatever about our own views.

There is also a clear distinction between inviting representatives of *controversial* {emphasis ours} viewpoints to participate in public discussion, as Friends of Animals is doing at EcoVisions, which is an essential part of the democratic process, and 'supporting' those viewpoints. People familiar with the EcoVisions speakers' roster will recognize that a multiplicity of views and agendas are represented, *some of them mutually exclusive.*" {emphasis ours}

(Adams, continued from p. 1)

panion animal faces a double burden: overcoming the invisibility or trivializing of lesbian battering and the invisibility or trivializing of abuse to animals. While this article addresses the problem of men who batter women, we believe that the FAR shelter program should serve the needs of all battered women.

Threats and abuse (often fatal) of companion animals by a woman's sexual partner occur in his attempts to establish control. Lenore Walker points out, "As a way to terrorize and control their women, batterers have even been known to hold companion animals hostage" (Walker, 1989, 76). Violence against companion animals is a form of violence against the human who cares about those animals. It is important to remember the batterer uses the animal as a way to manipulate and coerce the human victim.

Not only is injury to a companion animal a form of battering behavior, it may also signal that this battering behavior is becoming more violent. Angela Brown found that many of the women she interviewed who had killed their husbands in self defense frequently reported destruction of animals: "these incidents often seemed to the women a representation of their own death" (Browne, 157). The killing of companion animals often resulted in the loss of a battered woman's last hope.

By harming an animal, a man who chooses to be violent succeeds at several things at once: First, it perpetuates the context of terror, so he may not need to do anything else. It demonstrates his power: making someone watch the torture of another is ultimate mastery. In harming an animal the man who batters simultaneously demonstrates his omnipotence and her complete loss of control. Second, killing a companion animal is also part of isolating the victim from a network of support and relationship: when an abusive man murders a companion animal, he may be destroying the woman's only source of comfort and affection. Third, he hurts companion animals because he is enraged when he sees self-determined action on the part of women and children toward the animals. Fourth, it works as a strong incentive for the woman to stay. Finally, all in the family learn that there are few if any repercussions for killing a (nonhuman) member of the family.

For the batterer who threatens to injure

(continued next page)

(continued from previous page)

or does injure animals, the animals' annihilation is like property destruction (under which injury to animals is often categorized), that is, they are yet another object instrumentally used to represent the woman's fate. But to the woman, the animal clearly *is not property*. What is so anguishing to the victim about the injury of an animal is that it is a threat or actual destruction of a cherished relationship in which the animal is seen as an individual. What for many of us is a special and honored relationship—that between a human and another animal—becomes for her, because of the batterer's behavior, the source of pain, anguish, and terror. In other words, that which we value (cross-species relationships) is for her also that which entraps.

Due to health department laws and liability insurance, battered women's shelters are unable to provide shelters for animals. Battered women who wish to escape the batterer are left with a difficult decision: seek their own safety and abandon the animal, or attempt to protect the animal by staying, and thereby she and any children will continue to live in danger. In response to this dilemma, Feminists for Animal Rights can offer a solution: Create a foster home network for the companion animals of battered women.

If you wish to start a program in your community, send for "Guidelines for Starting a Program for Animals in Danger of Battering" from Feminists for Animal Rights, P.O. Box 16425, Chapel Hill, NC 27516.

SOURCES

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Walker, Lenore. 1989. *Terrifying Love: Why Battered Women Kill and How Society Responds*. Harper & Row.

Carol J. Adams has been involved in the movement to end violence against women since the mid 1970s. She is the author of The Sexual Politics of Meat. This summer, Fortress Press will be publishing her book, Woman Battering in their Pastoral Care and Counseling Series. Her book Neither Man Nor Beast: Feminism and the Defense of Animals is forthcoming from Continuum Press in November.

How the CARE Program Began

by Delora Wisemooon

FAR has been building a network of regional coordinators throughout the country. Important to all of us are the connections between feminism and animal rights. We had discussed among ourselves ways of putting our beliefs into action in the form of a local grassroots project. Of course, we do this anyway at every mealtime when we choose not to consume oppressed beings; but we needed a really tangible program through which we could help both women and animals.

In the spring of 1993 I started a program in Austin, Texas to build a network of safehomes for companion animals of wimmin having to flee domestic violence and go to battered wimmin's shelters. I had worked in a safehouse in Denver a few years ago. Another woman who worked there had set up a network of veterinarians and kennels who would give the animal temporary shelter while the battered woman pieced her life together and found safety away from the batterer. While Carol Adams and I were preparing a workshop called "Are Animals the First Victims?" for a conference by the Texas Council on Family Violence, the idea occurred to me to start a shelter program for companion animals in Austin. The conference seemed a perfect opportunity to talk with activists from across the state about the needs of companion animals when the family flees violence. I discussed this with Batya in New York and she was very enthusiastic about making this a FAR project which could be adopted in all the FAR regions throughout the country.

The word spread quickly through the regions and my phone rang often

heralding the voices of wimmin I never met, but feel an immense bond with: questions, brainstorming, planning. . . all to build networks of safehouses for the animals.

I was fortunate to find a contact who is a vegetarian woman at the local safehouse for wimmin, and also to find the former director of the shelter I worked with in Denver as the new director here in Austin. Once we met, things began to flow rather easily. I built networks of safehomes through people I knew from the animal rights groups, wildlife rescue groups, and the volunteers at the Center for battered wimmin. A lot of support came in the way of responses from publishing the program in the battered wimmin's shelter newsletter for their clients, volunteers and staff.

Wimmin calling the Center for Battered Women are told their companion animals are not allowed to come to the shelter because of health regulations, but they can find safety with "Animal Companions" which is the name we have given our local group. We provide safety for the animals until the woman finds a new home safe for the whole family. Most difficult has been listening to the stories from the wimmin needing safehouses for the animals. The violence is so often directed at the animals first by the batterers. The animals are seen as a way to manipulate the wimmin into doing what the perpetrators want.

I see this program as an important way for wimmin to be helping other wimmin and their companion animals.

Delora Wisemooon is the FAR Regional Coordinator in Austin, Texas.

A NEW LIFE

Earth Calls Network and the struggle

An interview with Eclipse Neilson, founder of Earth Calls Network, a group which struggled successfully for the freedom of a 48-year-old elephant from the Pawtucket, Rhode Island zoo. The elephant—Fanny—had been chained and in isolation for more than 35 years.

Betsy Swart: What is Earth Calls Network and how did you get involved with rescuing Fanny?

Eclipse: Earth Calls Network is based on the idea that there are different causes that will inspire different women. The organization is structured so that it's not just one group—it's a continually changing, living concept.

When I first became involved with the case of the elephant, Fanny, in the Pawtucket zoo, I told the other women involved in Earth Calls that I really wanted to go for this one. And the first thing I did was publish an article that stirred up a lot of people. I talked about her suffering and the fact that nothing was being done. Interviews followed the article. And then

radio stations picked up on it. It started to snowball and it was great.

The town of Pawtucket then wrote a commentary on my article. They said they didn't understand why the Fanny case was a feminist issue. I had compared her to a woman—aging and suffering. And they just made fun of the whole thing. So, Earth Calls formed a Free Fanny Committee to focus on this one elephant. We knew that what needed to happen was to move an elephant. And if we could move that one elephant, the zoo would begin to crumble.

Hundreds of people called to sign up to help. Something wonderful happened regarding people's relationship with this elephant. It was moving to hear their stories day in and day out—about how they had gone to see the elephant as a child; how sorry they had felt for her; how frustrated they felt that they couldn't do anything. They were glad that finally someone was giving her a voice and not playing politics.

One thing that was especially interesting was that so many homebound elderly called me—people who had started to

identify with this elephant.

Betsy Swart: What was Fanny's condition during this time?

Eclipse: She was chained nine months a year, 24 hours a day in a cement cell for 35 years. She spent most of the winter time rocking back and forth. They have now admitted that she didn't get enough water—something we were always trying to tell them. She had liver problems and ulcers by the time she got to the sanctuary. She had spent eight years in a circus and a stick had been used on her trunk so many times that part of her trunk was numb. She had not had a good scrubdown in so long that when she got to the sanctuary they took off about 1/16th of an inch of her skin just to scrub her down. Her nails had not been trimmed in so long that parts of her feet had rotted. She was in pain and discomfort for 35 years. And the town claimed to have loved this elephant. But they were uneducated. And the people who took care of her were uneducated. Elephants are very intelligent. They are very social. They need a lot of exercise. This elephant was isolated for 35 years. Elephants are incredible social beings and they have a whole matriarchal system. In fact, the elephant as a creature symbolizing the female is very important for me as a feminist. I really feel strongly that we should get women to see the correlation between the treatment of these elephants and the treatment of women. Elephants are the last of the great matriarchs roaming the earth today. And they are getting captured and put into chains. Most of the elephant trainers are male and their attitude is: "This is a big creature and let's see how we can make it get down on its knees." They will take these elephants and spread them out and chain them down, pull their fore-legs out, throw water on them, and then use electric prods. Most circus trainers will approach an elephant thinking: "I need to break her spirit."

So that's what it's all about for me:



Tara in the Pawtucket Zoo

FOR TARA

uggle for one elephant's freedom

that there are human beings right now trying to break the spirit of the last of the great matriarchs.

Betsy: How did the fight for Fanny's freedom progress?

Eclipse: A large humane society got involved. I did not know the politics of the animal protection movement. The representative of the humane society was very nice—as long as he was in control. And he was also overworked and buried in paperwork which would bog down the campaign for months. And he would wait... while the elephant was suffering. So we started to split on the way the case should be handled. I would push him. He had pretty much given up that there was going to be any way that we could free the elephant. But I wasn't going to give up. Finally, it became clear to the humane group that I was getting lots of publicity. Pretty soon I started to realize that the humane society was beginning to feel threatened by me. This was a group behaving like a big corporation. Since that time, I've come to realize how many of the big animal rights groups are "businesses" who use women to do the groundbreaking work, but when the group becomes a "business" men start to run it.

Well, we finally got the city council to agree to release the elephant. And the humane society representative said, "OK, we'll take care of it. We'll do the business side." And they failed. And the reason the elephant finally got to the Black Beauty Ranch is because I made a phone call and made a personal plea for this elephant. And the humane society took the credit.

We finally forced the city council to decide to close the zoo. But the mayor came back and vetoed it and said he would not give up the elephant. The mayor and I went into battle. He finally gave up—on my birthday! And they formed a committee. They were going to send this elephant to Africa USA. And I went into a tizzy about that and started making calls all over

the country. Again, I got good publicity. I finally got Black Beauty Ranch to agree to take the elephant.

Now I've learned that everybody plays politics. And if you're an outspoken woman who is going after a cause and who is not going to play the political game, you will not only be fighting the oppression of the animals, but you will also be fighting the big businesses who are trying to do the job of helping the animals, but doing it in a very male, patriarchal way.

Betsy: How is Fanny now?

Eclipse: She is doing much better. And she has a new name—Tara. And Black Beauty Ranch has another elephant there, who has also been abused, named Conga. And when Fanny arrived for the first time she saw green grass and a pond and she was overjoyed. And then a thunder storm came along and they brought her into the barn where Conga was. And when Conga and Fanny saw each other, they went over and wrapped trunks. And for the longest time, all you could hear was the sound of

the trunks touching each other. It was like the beginning... of their tribe.

We've now established an Elephants in Captivity Fund, and we give it all to help elephants and the sanctuaries that are taking them in. We believe that if we get individuals and communities involved in trying to free elephants in their own areas, it will be a lot more effective than what the animal protection "businesses" are doing. We want people to say "What is my elephant doing in her zoo? How is she living? Does she have enough water? Is she chained 24 hours a day?" We want people to get personally involved.

If you wish to help the **Elephants in Captivity Fund**, please contact them at: 116 Everett Avenue, Providence, Rhode Island 02906 (401) 521-0767.

Betsy Swart is the Washington, D.C. director of Friends of Animals, a feminist, an animal rights activist, and a freelance writer.



Eclipse with friend

(McGuire, continued from p. 1)

estrogen yield. From approximately September to April, when their estrogen production is highest, the pregnant mares are confined to narrow stalls. An Edmonton newspaper article explains: "The horses are kept in stalls with a kind of rubber cup attached to their business end. The urine drains through a network of hoses to a stainless steel tank where it's kept chilled until pickup."

"Flexible rubber bands keep the cup in place but allow a horse to move about in the stall or lie down. Groups of five are exercised every two or three days."

Animal rights groups such as the Manitoba Animal Rights Coalition (MARC), however, claim that in reality the only exercise most animals get is from sitting down and standing up. The treatment of the horses is very similar to that of intensively raised dairy cattle. According to PMU farmer, Rocky Cartier, "It's paid the same, it's handled the same as dairies, everything is exactly the same. In fact, the bulk room where the tank is was altered to dairy specs two years ago."

Anxious to avoid any hint of a horse abuse scandal, the industry compiled a detailed *Recommended Code of Practice* that farmers must adhere to. Yet, groups such as MARC continue to expose inhumane practices. For example, the average horse measures eight or nine feet, yet the guidelines allow for stalls as short as six feet in length. MARC has also been conferring with a former employee from one PMU farm who claims she can document the death of seven mares.

Death, in fact, is a given in the PMU industry. Although some foals end up as riding ponies, race horses, or breeding stock in the hands of private owners, the vast majority of the 75,000 baby horses born each year are treated as mere by-products. They are separated from their mothers and trucked long distances for as many as three or four days at a time—usually without food and water—to feed lots where they are reared for eventual slaughter as horse meat. Ayerst refuses to assume any accountability, claiming the "...farmers—not Ayerst—are responsible for sending the foals to slaughter."

Tom Hughes of the Canadian Farm Animal Care Trust (CANFACT) states: "Colts and cull fillies are typically sold by PMU farms at four to five months of age,

just as their mothers are impregnated again. They may or may not be fattened by the purchasers before slaughter, depending on horse flesh prices. Fillies who show the temperament and conformation to become PMU producers are kept as replacements for worn out or infertile mares, or are used to expand production."

Hughes estimates that 300,000 to 400,000 horses a year (including surplus thoroughbreds, wild horses, and pleasure horses) are slaughtered for human consumption by the Canadian horse meat industry. Since most of the horse meat is exported to Europe and Japan (where it is considered a delicacy), domestic protest has been minimal.

With huge numbers of baby boomer women entering menopause, the equally lucrative hormone replacement business is positioning itself for a gold rush. Ayerst is pouring \$100 million into its Brandon plant, augmented by a \$20 million Western Economic Diversification Fund subsidy from Canada's federal and provincial governments. Hailing the expansion as a "success story," politicians and Ayerst representatives—all men—are boasting of increased employment for the area. Many farmers are eager to be accepted by Ayerst as PMU suppliers with reportedly ten applicants for every opening. Les Burwash, a Calgary horse specialist, claims, "It's a good, sound agricultural enterprise . . . certainly one of the real bright lights in agriculture."

What no one is bragging about, though, are the acute environmental problems resulting from the manufacturing process. The stench from the by-products is notorious. Ayerst was allowed to expand operations on condition that they build a new dumping station to eliminate the noxious animal feces and ammonia wastes. The dumping station, however, threatens to overload the city of Brandon's sewage treatment plant. This would pose serious problems for the water quality of the Assiniboine River, a source of drinking water for thousands of Canadians. The water-soluble ammonia is also lethal to fish and other aquatic life. According to Bill Paton, a member of Manitobans Against the Assiniboine Diversion, "Ayerst already has a history of non-compliance with the Clean Environment Commission and the smell from the plant is

getting worse."

Marianne Cerilli, a Member of the Manitoba Legislative Assembly, is calling for an immediate basin-wide federal environmental assessment. Along with her outrage over the dangers to the environment, Cerilli is also alarmed about the potential health hazards facing women who take Premarin. "We should be asking just what the long-term effects of Ayerst's product will be on the environment of women's bodies."

In the 1960s, estrogen was extolled as a wonder drug. It is now known that there are links between synthetic estrogen and endometrial cancer, not to mention other "side effects." In the 1980s, another drug, progesterone, became routinely administered with estrogen to counteract cancerous effects. (In an apparent reversal of its former position, the medical establishment now seems to be suggesting that progesterone is not needed, and may even be detrimental.) Proponents of Premarin cite its effectiveness for the prevention of osteoporosis and relief from vaginal dryness, hot flashes, and other menopausal concerns. The U.S. Department of Health and Human Services, however, estimates that only fifteen percent of women find menopause "disruptive" enough to seek "treatment." For those fifteen percent who do feel they would like help, primary questions remain: Have the *full* effects of Premarin been thoroughly investigated? Can we trust Ayerst's test data? Does Ayerst use lab animals as research subjects?

In response to the ethics of using Premarin, some doctors have indicated they would be willing to prescribe cruelty-free alternatives. Laboratory-made substitutes such as Estraderm (Ciba Pharmaceuticals), Estrace (Mead Johnson), and Ogen (Abbott Labs) have been recently approved by the Food and Drug Administration. The downside is that these lab-made synthetics may be anywhere from 5% to 50% more expensive, and once again, we do not know the full extent of their dangers or the degree of animal experimentation involved.

When I was twenty-five, I underwent a hysterectomy, trusting my doctor knew what was best for me. Although my uterus, Fallopian tubes, and ovaries were severely afflicted, there were no signs of malign-



We thank Redwings Horse Sanctuary, Carmel, CA, for sending us, and giving us permission to use, this beautiful drawing.

Lois Boettcher

nancy. Nonetheless, my gynecologist adhered to an AMA tradition: When in doubt, cut them out. (Funny, if one gets a fat lip, cutting it off is not usually advised.) He then warned me about the dangers of osteoporosis, a lowered voice, and the possibility of growing facial hair. Faced with either risking these disturbing consequences or taking synthetic estrogens, I barely gave it a second thought. I took Premarin without fail for over fourteen years, eventually adding synthetic progesterone.

A few years ago, however, I joined a monthly menstrual circle. We celebrated women's ability to cycle in rhythm with the moon and the primordial healing power of women's menstrual wisdom. I began to explore the politics of surgical menopause and the pharmaceutical-industrial complex's encouragement of synthetic hormone replacement therapy. I asked my gynecologist (now female and feminist) about holistic alternatives to synthetic hormones. She had no clue. Schooled on medical journals that are tethered to pharmaceutical advertising revenues, she consistently rejected non-synthetic estrogen substitutes.

I finally found a clinical nutritionist/chiropractor, Dr. Michael Wald, who is helping me traverse new terrain. I no longer take synthetic hormones. I now get my estrogen and progesterone naturally from creams derived from soybeans and wild Mexican yams respectively. Because natural estrogens present none of the dangerous side effects frequently associated with synthetic estrogens, I am convinced they are a much safer hormonal substitute. To maximize the potential for success, Dr. Wald also has me on a sugar-free, organic vegan diet, and a daily regimen of vegetable juice, vitamin supplements, and exercise. Dr. Wald points out that several studies show vegetarians generally have lower estrogen levels associated with an overall decrease in risks.

In the controversial world of hormone replacement therapy, it is anyone's guess which protocol will prove lastingly effective for menopausal women. I, for one, decided I would rather pursue a more holistic path centered around natural plant derivatives than subject myself to environmentally harmful, potentially carcinogenic, drugs extracted from the urine of pregnant, oppressed mares.

Cathleen McGuire was raised on Wonder Bread and Kool-Aid. She is now a radical ecofeminist activist who recently moved to Minneapolis from New York City.

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GLEANINGS



Children who drank cow's milk before the age of three months were 11 times more likely to develop diabetes than those who did not, according to a study cited by *Good Medicine*, a publication of the Physicians Committee for Responsible Medicine (P.O. Box 6322, Washington, DC 20015 - membership: \$20 a year).

A dead female dog, shot in the stomach and stuffed with sanitary napkins, was hung from the mailbox at the end of the drive leading to Camp Sister Spirit, opened less than a year ago in Overt, Mississippi by a 10-year-old feminist group. The community, which includes both lesbian and nonlesbian women has been harrassed with nightly stalkers and gun shots, as well as such almost-literate signs left around as "Kwer's Leav Now." The group, started in Gulfport, Mississippi, organizes food banks and other programs for poor women, and provides them with doctors and lawyers. The citizens of Overt, including elected officials and 18 Christian churches, have been meeting to try to get rid of these women because they are afraid that the local girls would be recruited into lesbianism.

(thanks to the many women who have sent us this item.)

A monument honoring women murdered by men will be built in Vancouver, BC's Thornton Park. Unlike other monuments erected in Canada to the memory of the 14 Montreal engineering students at L'Ecole Polytechnique on December 6, 1989, this one, sponsored by the Women's Monument Project of the Capilano College Women's Center, will be dedicated to all women everywhere who were murdered by men. Janine Carscadden noted that 80 per cent of murder victims in Vancouver are women and said, "We need to speak our truths. Women will not be able to take control of violence against them if we cannot name our perpetrators," responding to

those who wanted to change the wording of the inscription. The original inscription stands: "In memory and in grief, for all the women murdered by men, for women of all countries, all classes, all ages and colours, we, their sisters and brothers, remember and work for a better world."

- Gaia's Web, Putney, VT

The Whiptail Lizard lives in the Southwest and Mexico. She reproduces through parthenogenesis. There are only females of the species.

- Whiptail Lizard Womyn's Collective, San Francisco, CA

Six students of Unity College (Unity, Maine), enrolled in the colleges Conservation Law Enforcement Program that trains students to be game wardens and wildlife officers, butchered a 700-pound pregnant cow. They shot a single arrow into the cow's neck. A portion of the animal's hindquarters was later found in the students' dormitory. Police also discovered wild turkey parts and dead songbirds while searching the students' dormitory rooms.

- from Friends of Animals
Act'ionline

FAR will participate in two conferences this summer: "Animal Rights: New Strategies for the Nineties," June 3-5, 1994 at the Hyatt Regency Hotel, New Brunswick, NJ., sponsored by The Rutgers Animal Rights Law Center and The Culture and Animals Foundation. Contact Mary Ann Serino, Coordinator, P.O. Box 32427, Newark, NJ 07102, (201)648-1087.

On July 8-10, the National Alliance for Animals will host its Annual International Animal Rights Symposium in Washington, DC. For information, write the National Alliance for Animals, P.O. Box 77591, Washington, DC 20013-7591, (703) 837-1203.

FAR member, Susan Kalev, is giving a course on "Environmental Ethics—The Biblical Way" using Jewish texts and examining basic tenets of Judaism which teach environmental ethnics, compassion for animals and *tikkun olam* (repair of the world). FAR members and friends who wish to take this course (in the New York Metropolitan area) should contact the Lincoln Square Synagogue, (212) 874-6100 to register. Cost: \$50.

Argentine President Carlos Menem urged Argentines to stop eating healthful food and return to their traditional diet of red meat. "Meat consumption is down 63 percent, but eating meat is going to come back, because the green fad is on the way out." Mr. Menem was quoted as saying.

- DyN news agency

...."Afghan owners are quite familiar with the 'dumb blond' image that our breed has," wrote Janis Nixon of Canada, describing the breed as "suspicious of strangers, devoted to certain trusted friends, very difficult to train and extremely clever."

- NY Daily News - 3/20/94 (thanks to FAR member, Sheila Richardson)

New York game warden, Bob Lemke, describing the plight of a deer attacked by dogs (or a sheep attacked by Coyotes): "Imagine being in a snowy field, dressed in your skivvies, trying to run away while several women on snowmobiles whiz about whacking at you with nail-studded sticks."

-*Animal People*

Former neighbors say Richard Allen Davis, 38, set cats on fire and threw knives at dogs as a child. Paroled after serving time for kidnapping, he now faces trial for allegedly kidnapping Polly Klaas, 12, from a slumber party in her bedroom in Petaluma, California, last summer, raping her and strangling her.

-*Animal People*



In its Holiday 1993 catalog, Hammacher Schlemmer lists a "twirling pigeon target shoot game" with a picture of a young boy who appears to be about five years old taking aim. As it is described, "As each turning pigeon is struck with a rubber-tipped dart from the toy shotgun, it falls from its perch suspended by a chain." Contact Hammacher Schlemmer to let them know that you object to the lessons this teaches young children to be unfeeling and cruel toward other creatures. Hammacher Schlemmer, 147 E. 57th St., NY, NY. (212) 421-9000. or 800-543-3366 (which seems to be for ordering only).

"Down here in Texas we have a great governor...Ann Richards. However, Ann has taken to fitting in with the good ole boy system down here. She is a recreational hunter and uses every media opportunity she can to her advantage. She is often seen pictured with a rifle in hand rubbing elbows with other Texas politicians in the Texas hill country. One key factor in all this is Governor Richards is the person

responsible for appointing members to the Texas Parks and Wildlife Board. This Board is presently hunter HEAVY. Write to Gov. Richards (P.O.Box 12428, Austin, TX 78711), or call (1-800-843-5789) and tell her you want to see fewer guns and killing in our state parks. Hunting—murder—is not an acceptable recreational activity. Women do not want a woman representing us while acting like a Bubba!"

- Delora Wisemoon, FAR Regional Coordinator in Texas

In our last issue, we asked readers to write to Childcraft to protest their "Grow a Frog Kit" containing a live tadpole. In addition to gross cruelty to the tadpole, we felt that it was the wrong message to children, telling them that it is okay to use animals in this way. FAR has received a letter from Childcraft and FAR member, Iris Carr of Indianapolis received a phone call from them, informing us that they no longer "offer this particular product." In speaking to the Childcraft representative, Iris suggested that they offer products which teach and promote kindness to animals. Thanks to all of you who wrote to Childcraft. If you want to thank them for their responsiveness, you may write to Ms. Nancy Parkinson, Customer Service Supervisor, Childcraft, Inc., P.O. Box 29156, Mission, Kansas.

Recombinant Bovine Growth Hormone (rBGH) is a genetically engineered drug which, when injected into dairy cows, forces them to produce up to 25 percent more milk. The cows' udders become so engorged that sometimes their feet cannot touch the floor. Four U.S. companies—Monsanto, Eli Lilly, American Cyanamid, and Upjohn—have applied to the U.S. Food and Drug Administration (FDA) for permission to market rBGH to dairy farmers. On Nov. 5, 1993, the FDA approved the use of Monsanto's version of the drug which will probably be sold starting February 1994. Despite significant concerns about rBGH's safety for cows and consumers, the FDA does not require labeling of milk, dairy, or beef products derived from rBGH-treated cows. (40% of hamburger comes from old dairy cows.) This is a drug without any socially redeeming value. It is bad for dairy farmers, dairy cows, consumers and taxpayers. Regular injections of rBGH makes lactating cows develop Mastitis, an excruciatingly painful udder infection, and pollutes milk with pus and abnormal levels of growth hormone. This causes farmers to pour massive amounts of antibiotics into the cows. rBGH is one more reason not to or use any dairy products. For more information and what you can do about it, write to the Pure Food Campaign, 1130 Seventeenth St., NW, Washington, DC, 20036 (202) 775-1132.

Save the World with Your Fork

You can install a low flow showerhead, take shorter showers, turn off the water while you are brushing your teeth, replace washers on leaky faucets, and not water your lawn, but nothing can come close to the amount of water you can save by foregoing a meat-centered diet. You could skip your showers for one year, but still you would waste more water eating one pound of beef! You can recycle, help clean polluted streams, carpool, turn your lights off when not in use, keep the heat turned down, insulate your house, but you can't come close to saving all of the resources doing all of these things combined as you will by not eating meat.

- Witches for Animal Rights

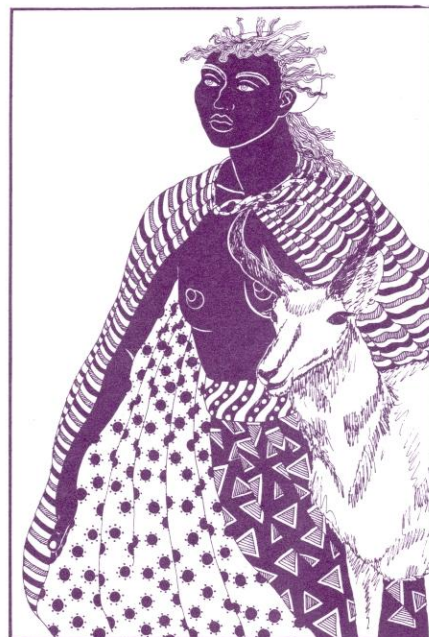
If you are connected with a university or other school/institution, we urge you to enter a FAR Newsletter subscription for the library. (\$25.00/year for institutions)

"Is it any wonder that our hearts go out to the young of other species in need? The impulse to care is inborn, and can flourish if we allow it to take action."

- Hope Sawyer Buyukimhçi

"There is no religion without love, and people may talk as much as they like about their religion, but if it does not teach them to be good and kind to beasts as well as man, {sic} it is all a sham."

- Anna Sewell



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RESOURCES



Please see next page for
contacting organizations

VEGETARIAN JOURNAL'S GUIDE TO NATURAL FOODS RESTAURANTS IN THE U.S. AND CANADA is available from the Vegetarian Resource Group. It includes a listing of over 1,500 natural foods restaurants and vegetarian inns, spas, camps and vacation spots in addition to addresses of active local vegetarian groups. For a copy, send \$12.00 to Vegetarian Resource Group.

WheatBalls is a fat-free meat substitute brought to us by Nancy Longo and Cindy Huber. Nancy and Cindy are socially and environmentally conscious and encourage creativity among the employees (mostly women) and supportive to the Earth and all beings. One third of their profits are donated to child education projects. Knox Mtn. Farm Foods, Inc., RFD #1 Knox Mtn. Rd, Franklin, NH 03235 (603-934-9826).

THE ANIMALS' AGENDA is back in print after a brief hiatus. The new editorial office is in Baltimore, MD. According to AA's statement of purpose, it is "a bi-monthly magazine dedicated to informing people about animal rights and cruelty-free living for the purpose of inspiring action for animals." The new editor-in-chief is Kim Stallwood, long-time animal rights activist in the United States and England, and former Executive Director of People for the Ethical Treatment of Animals.

WITCHES FOR ANIMAL RIGHTS' "members worship the Goddess by promoting the wellbeing of her nonhuman animals. . . . [They] believe it is wrong to kill or imprison nonhuman animals for food, cosmetics or medical testing or ingredients, clothing, farm labor, entertainment, assis-

tance, or any other form of exploitation. . . ." For information, write Witches for Animal Rights.

The Pure Water Gazette (produced and distributed by Pure Water Products) describes itself as "A free-circulating publication for pure water fanatics and other perceptive people." We found the Summer 1993 issue very interesting and extremely informational. It concentrated on criticism of the Clinton Health Plan which they see as helping only the pharmaceutical and insurance industries, pushing allopathic medicine and excluding the many noninvasive "alternative" healing modalities so many of us prefer. The newsletter also has a classified section which lists all kinds of alternative publications such as *The Peace Taxpayers Newsletter*, vegetarian publications, etc. The *Gazette* is free for the asking.

Non-Animal Techniques in Biomedical and Behavioral Research and Testing, a new book published by *Alternatives to Animals (ATA)* is now available. This is a valuable reference guide for individuals interested in issues concerning animal experimentation alternatives.

A new activist book for children, *So, You Love Animals: An Action-Packed, Fun-Filled Book to Help Kids Help Animals*, by Zoe Weil, is the newest publication available from AnimaLearn. The book is large (8 1/2 x 11) and "child-friendly" with lots of illustrations, games, fun facts, projects and experiments all designed to "help kids help animals." \$14.95, from AnimaLearn. This book is also available from FAR, New York. Please add \$2.00 postage.

"Pinky's Last Mile" focuses on cat overpopulation and promotes a spay/neuter hotline. The 60-second PSA (public service announcement) is on 3/4 inch tape and is available free if the TV station asks for it

in writing. The same information is also available on a 30-/60-second VHS tape for \$14.95 from Friends of Animals. FoA also offers its "Fix Them or Kill Them" billboard (10' high x 22' wide) free to anyone who can obtain billboard space.

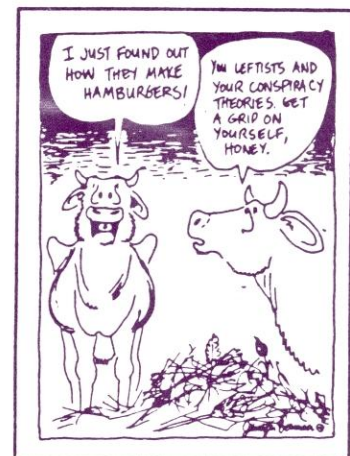
Another dog/cat overpopulation tape, "Innocent Victims" is available free from Doris Day Animal League, 227 Massachusetts Ave., NE, Washington, DC 20002, 202-546-1761.

"But if by some Miracle and all our struggle, the earth is spared, only justice to every living thing will save humankind."

- Alice Walker

"Under Goddess-centered religion, animals were viewed not as objects to be used at man's pleasure, but as beings that, like us, were filled with spirit. The Great Mother was believed to have birthed all living beings and to have infused Her spirit into each of them. Every object and every being on earth, then, is Her child. A stallion is our brother, a heifer our sister, for the spirit of the Goddess shines in their souls as well as in our own."

- Gena Corea (*The Mother Machine: Reproductive Technologies from Artificial Insemination to Artificial Wombs*. Perennial, Harper and Row, NY, 1979.)



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**How to contact organizations
cited in this issue:**

Alternatives to Animals (ATA)
P.O. Box 7177
San Jose, CA 95150
800-272-7737

AnimaLearn
Suite 204, Noble Plaza
801 Old York Road
Jenkintown, PA 19046
215-887-0816

Animal People
P.O. Box 205
Shushan, New York, 12873
518-854-9601

The Animals' Agenda
P.O. Box 25881
Baltimore, MD 21224
410-675-4566

Friends of Animals
777 Post Road
Darien, CT 06820
203-656-1522

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

Manitoba Animal Rights Coalition
P.O. Box 2203
Winnipeg, Man, Canada R3C 3R5
204-477-6203

People for the Ethical
Treatment of Animals (PETA)
P.O. BOX 42516
Washington, DC 20015
301-770-PETA

The Pure Food Campaign
1130 17th St., NW Suite 300
Washington, DC 20036
800-253-0681 or 202-775-1132

Pure Water Products
Box 2783
Denton, TX 76202
817-382-3814

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

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

Witches for Animal Rights
c/o Morningstar Coven
P.O. Box 100
McDonough, NY 13801

(Director, continued from p. 1)

to seven years of grassroots leadership in animal rights and vegetarian activism, and three years as the humane education specialist in a large, urban humane society, she has completed a self-designed Master of Arts in Liberal Studies entitled "Forms of Oppression: Sexism, Racism, and Speciesism." Lisa has also done training with the National Coalition Building Institute on prejudice reduction and conflict resolution. Lisa has been a member of FAR for a number of years and has served as our volunteer regional coordinator in Chapel Hill. We think her rich background

will be especially valuable to FAR.

Lisa will concentrate, at first, on expanding membership and fundraising. Write for a new FAR brochure which Lisa has designed and is available through both Chapel Hill and New York offices. The longer-range plan is to move the entire FAR operation to Chapel Hill where Lisa, and hopefully a staff, can work full time on FAR programs. The address of our new Chapel Hill Office is P.O. Box 16425, Chapel Hill, NC 27516. Phone and Fax: (919) 490-3269. Our New York address is still the same and will serve as the "Editorial Office."

(Robinson Bailey, continued from p. 5)

we unconsciously perpetuate counter-feminist behavior. Issues discussed showed us how we need to broaden our movement to embrace causes which share our vision: a world free from all oppression. EcoVisions was a new moon for the ecofeminist movement, a bold undertaking in our continued struggle for social change. As we wax toward fulfillment of our goals, we need to use the lessons we learned there to further empower and enhance our work. In that spirit we look forward to our next gathering and the continuing growth of our sisterhood, our work, and our vision.

Lisa Robinson Bailey is the FAR Regional Coordinator in Durham, North Carolina

..... Your stamped self-addressed envelope goes a long way in helping us to answer your letter.

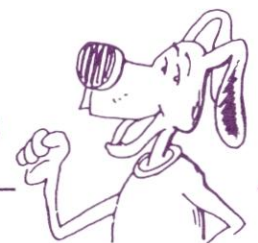
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Ecofeminism and the Sacred \$14.95 (PB)
edited by Carol Adams. An anthology.

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

Ecofeminism: Women, Animals, Nature . . . \$19.95(PB)
edited by Greta Gaard. An anthology.

Feminist Theory: The Intellectual Traditions of American Feminism \$14.95 (PB)
by Josephine Donovan. New expanded edition.

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.

Reweaving the World: The Emergence of Ecofeminism \$15.00 (PB)
edited by Irene Diamond and Gloria Orenstein. An anthology.

Healing the Wounds: The Promise of Ecofeminism \$14.95 (PB)
edited by Judith Plant. An anthology.

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 and Stephanie Hoppe.
Two anthologies celebrating the relationships between animals and women.

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!

In Pity and In Anger \$9.95 (PB)
by John Vyvyan. Details early anti-vivisection movement centering on two key women activists.

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.

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

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

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

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.

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

The Perennial Political Palate \$16.95 (PB)
A feminist vegetarian cookbook. The Bloodroot Collective.

FAR BIBLIOGRAPHY

A bibliography of books and articles related to feminism and animal liberation. (1993 - 94 edition) \$7.50

BUMPER STICKER

"Feminists for Animal Rights" \$1.00

BUTTONS \$1.00 each

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- 3) Nonviolence Begins with the Fork
- 4) Hunters are a Deranged Species
- 5) Vegetarian Feminist
- 6) Veggi Dyke
- 7) Patriarchy/A Threat to All Life on the Planet
- 8) Proud to be Vegetarian and Gay
- 9) Another Gay for Animal Rights
- 10) Another Eco-Feminist Lesbian Vegetarian
- 11) Leather/No Skin Off YOUR Back
- 12) Meat Eating/Hazardous to Your Health and to the Planet
- 13) Feminism and Meat Eating/A Contradiction in Terms!
- 14) Animal Research is a Human Disease in Need of a Cure
- 15) Stop the War Against Women, Animals and Nature

T-SHIRTS: 100% cotton (please indicate 1st and 2nd color choice) Colors: navy, grape, white, natural, black, violet (sizes M, L, XL, XXL) \$16.00
Style A -- FAR Logo on front with Alice Walker quote on back: "The animals of the world exist for their own reasons. They were not made for humans any more than black people were made for whites or women for men."
Style B -- FAR Logo on front with Sudie Rakusin drawing of wolves on back. (Red, White, Navy, Grape.)

Back Issues of FAR NEWSLETTER Available for \$3.50 each (Canada and other countries - \$5.00)

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, No. 3-4 (Fall-Winter, 1993-94) Special issue on books on ecofeminism: reviews of five books, "Rodeo Women" (Editorial), "Epitaph for a Greyhound," "Feminist Trafficking in Animals," "A Feminist Perspective on Cosmetic Testing," "So, What Do You Eat and What Do You Do (in Bed)?" "Patriarchy Exposed: The Fistulated Cow," and lots more.

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," "Hunting Rabbits, Squirrels, and Little Girls."

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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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