

Feminists for Animal Rights

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REVOLUTIONARY SCHOOL LUNCH PROGRAM THREATENED

ELSIE DINSMORE POPKIN

Antonia Demas, a 48-year-old mother of two from Trumansburg, New York, has devoted much of her adult life to developing and testing a program to introduce nutritious, low-fat, plant-based foods into elementary school lunch programs. Her work was so successful that in 1994 she won the Society for Nutrition Education's national award for Excellence in Nutrition Education and the U.S. Department of Agriculture's state, regional, and national awards for "Most Creative Implementation of the Dietary Guidelines."

Yet today, Demas is living in poverty and struggling to maintain her work while embroiled in a nasty legal battle. What went wrong? The appalling reality is that when Demas sought the academic credentials needed to pursue her dream of improving the eating habits of America's

children, her work was plagiarized by a tenured professor at Cornell University, home of one the nation's most renowned departments of nutrition. Worse, Cornell has investigated the charge and is firmly behind the professor.

Demas entered Cornell's Ph.D. program in education and began to work on the study she developed called "Food Education as a Means of Gaining Acceptance of Diverse, Low-Fat Foods in the School Lunch Program." She and her committee believed that her research could be of national importance—that it could foster sound eating habits and nutritional practices in children through their school lunch program, improve the American diet from an early age and lead to a healthier population.

Demas developed the methodology, curriculum and recipes, trained teachers,

kitchen staff and volunteers, and collected and analyzed the data for her project. The children in the intervention group at Trumansburg Elementary School in New York studied various cultures using the "3 Rs" and music, art, dance and food. Demas devised recipes related to each culture studied, and the children then prepared the dishes in their classroom. When the same food was served as part of the school lunch program, the children who had made the food in their own classrooms not only readily ate the novel foods at school, but they begged their parents to cook the dishes at home. Trumansburg grocers even began stocking the exotic greens used in some of the recipes. The success of her project was what won Demas two national awards in 1994 and led top USDA personnel to urge her to

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THE FAR SLIDE SHOW:

REACTIONS FROM MINNESOTA VIEWERS

GRETA GAARD

Nearly five years ago I requested the FAR slide show for the first time and since then have shown it to both activist and academic audiences, at conferences and in classes. From these screenings a pattern of viewer responses has emerged, and those who use the slide show in the future might benefit from a sampling of these comments.

Reason, or Feeling? Student audiences consistently remark that the powerful images of animal suffering in the slide show appeal to feeling, as if this appeal somehow disqualifies the show's message. Each time, I have to point out that the text and the images of the show appeal equally to both reason and feeling. It is because as a culture we are trained

only to value reason that when feeling makes any appearance it seems to overshadow reason entirely. Finally, I ask where we learned that feeling was not a valid source of information in making ethical decisions. Perhaps neither reason nor feeling alone is a sufficient source of information; perhaps we need both.

Pets, or Not? After one show, I was caught off guard by a viewer's sudden insight that having animals as pets is itself a form of domination, since the human always has the power over the animal's very life and habits. This viewer wanted to know what the FAR opinion of pets was. (To the best of my knowledge, we have few "official" opinions, so I spoke as an individual.) First off, I think

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NEWS FROM THE DESERT

Dear friends and members,

I have wonderful news to share with you—FAR has officially achieved nonprofit status! This means that your contributions are now tax-deductible, and that we are eligible to apply for grant funding. As we enter this new and exciting phase for FAR, a number of other issues also arise.

Money. Thanks to all of you who supported FAR over the last year during our transition—we could not have done it without your continued contributions. Now the cost of applying for nonprofit status has cut deeply into our meager bank account. It will be some time before we might begin to receive grant funding, so we will continue to rely primarily on memberships and private donations. Although financial contributions are by no means the most important (nor the most exciting) form of support for our work, we do need them to continue our organization. We don't want to lose momentum now, so I am inviting you to help us to replenish our bank account.

Help us grow. Money is just one of the ways you can support our work. Achieving a society free of oppression requires our collective numbers and consciousness to grow. Will you commit to signing up one new FAR member?

Your intellect and spirit. As we journey forth into this next phase of FAR's life, one of the most pressing questions is—How can FAR promote and strengthen ecofeminist movement? The time is ripe for us to create projects and strategies that express our particular concerns—the welfare of earth and *all* beings. Please share with me your visions for FAR. What issues are of greatest concern to you? How can we support you and your efforts?

Local groups. As FAR continues to evolve, I envision its next form to be a network of women who know each other face-to-face, who are organized as local grassroots groups, and who are in relationship with one another. Much of my energy during the next year will go toward promoting and supporting such organic groups, and cultivating relationships between them. Please let me know if you are interested in creating a group in your area.

Name change. As we enter our next phase, we would like our newsletter and our projects to reflect more conspicuously our ecofeminist approaches and philosophies. Our concerns and interests cover a wide spectrum. Because we are ecofeminists, our views are necessarily broad and inclusive and require us to address how race, class, gender, sexuality and species relate to issues and how issues relate to each other. Our name ought to include and reflect this view and our priorities—animal advocacy, the well-being of women and earth, and elimination of all forms of domination and oppression. Please send me your suggestions, and we'll work on a new name in time for our next newsletter.

Heart. And finally, a note on what sustains the work. Last month I attended a retreat with Advisory Board member Joanna Macy, which was modeled after her book *Coming Back to Life: Practices to Reconnect Our Lives, Our World* (co-authored with Molly Young Brown). Joanna responds to the fact that as beings who are interconnected with earth and all its inhabitants, we also experience deep sorrow for their destruction. We necessarily feel compassion—what Joanna calls “suffering with.” Yet we lack cultural support and space for our emotional and psychological responses to nonhuman and ecological disaster. We erect barriers to our feelings of despair, rage and loss about the state of the world. These barriers keep us disempowered—isolated from ourselves and from one another. Joanna assures us that our truths are the source of solutions, empowerment, and politics—that repressing our emotions inhibits us from taking action—and that speaking our emotional and psychic responses to destruction and suffering is as subversive, as revolutionary, as any act of civil disobedience.

I look forward to hearing from you.

In solidarity,

Michelle

FAR AFIELD: NEWS FROM REGIONAL CHAPTERS

From Corvallis, Oregon...

Corvallis FAR meets every Tuesday at 7pm. We currently have approximately 10 active members and another 20 on our email list of women in the community interested in feminism and animal rights.

We have done some work around rodeos—protesting one (resulting in four completely unlawful arrests...activists were arrested simply for being at the rodeo and passing out information) and planning protests at two other rodeos in the near future. We are beginning an active, consistent campaign against the Corvallis/Oregon State University dairy farms. We are also looking into networking with the community womyn's shelter to locate safe homes for animals in abusive homes so that womyn and children can enter shelters without having to leave their companion animals behind. We are also brainstorming ways to raise money. Any ideas would be welcome.

For more information, contact Ang at the regional office at (541) 753-2631.

LETTERS

Thank you for presenting the differences of opinion between Greta Gaard and Batya Bauman regarding cultural heritage and ritualized/institutionalized animal abuse in the Winter-Spring 1999 issue (pp. 3 & 13). I want to briefly reply to a few things said by Gaard. Euro-Americans and Native Americans should (I don't agree with "must") seek common ground, but ground that is worthwhile and morally coherent. I once heard an animal welfare lobbyist argue that to push a bill before Congress, you need to establish "common ground" with the legislators you seek to influence. One way, according to the lobbyist, to reassure the legislator that you two have a bond, is to assure him or her that even though you oppose putting oven cleaner in rabbits' eyes, you have no problem with rabbit stew. I.e., "Dear Senator, please save all those poor bunnies from cosmetic testing, and in return I give you all the little bunnies in the meat industry."

Familiar as I am with the reality of the making of the Thanksgiving Turkey and the remaking of American history to suit our illusions, I agree with Gaard that the making of turkey dinners is as cruel as whale hunting and that Americans have a lot of nerve thanking "God" for "giving" us "This

From Seattle, Washington...

Last Sunday was the Gay Pride Parade on Capitol Hill. A friend called me the night before and asked if I'd march with them for "vegetarians," etc... I said sure but I also wanted to march with my own large banner "Feminists for Animal Rights." At 11pm the night before, I went to Kinkos for 200 copies of our FAR flyer to distribute en route (Ha! I could have used thousands of course). And we marched (without a permit). There were 5 of us: Allyson in a rabbit suit, Jessica, her T-shirt saying "Vegans taste better," Jeff, holding a sign "Vegetarian queers" and Robert and moi holding the FAR banner. All leaflets (including hundreds of vegan/vegetarian guides) were given away (also some bananas and oranges from the bunny holding a basket...probably should have been carrots). Great success! Lots of clapping, thumbs up as we walked by thousands of people (for 2 miles!). Some things work fine unplanned. It was fun! Will this bring new FAR members? I hope so.

For the Animals,
Claudine Erlandson

Great Land." (In the 17th century, the Pilgrims thanked God for the plagues "He" brought upon the Indians in order to clear a path for themselves.) However, I oppose the Thanksgiving Myth in all its cruel and benighted forms. The fact that our society practices animal abuse does not mean that one must accept the abuse just because one was born here. And it doesn't justify another society's cruelties to animals either. Nor does having been a victim confer privilege or moral exemption upon an individual or a society, entitling it to be a victimizer of some other group of individuals, be they whales or little girls forced to have clitorectomies ("If we don't saw off our children's genitals, we won't survive.")

While Gaard mentions the richness, complexity and diversity of the Makah culture, it doesn't come across. Are these people capable of developing beyond whale hunting, or not? In any event, if my support is being sought to save this group, don't ask me to "let them have their whales." The answer is No.

Sincerely,
Karen Davis, Ph.D
President, United Poultry Concerns

From England...

A FAR group is starting up in Britain. We have had two preliminary meetings at the University of Lancaster and have been making contact with others around the country whom we know are interested in feminism and animal rights. We will be having our next meeting at Lancaster in September. For more information, please contact: Lynda Birke and Consuelo Rivera, Talygarth Ucha, Glyn Ceiriog, Llangollen, LL20 7AB or email: ghv37@dial.pipex.com.

APOLOGIES...

to artist and FAR Advisory Board Member Sudie Rakusin. In our last issue we used five of Sudie's drawings (on pages 7, 15, 16, 19 and 20) without properly crediting her. Each of the drawings should have been copyrighted to prevent their use without her permission. Sudie has supported FAR for many years, and we wish to acknowledge her gifts which she has so generously shared with us. Thank you!

Dear Sisters,

I hope you are all making contingency plans for yourselves and your animal companions for any Y2K glitches that may occur. Water, food, heat and light sources are the most important things to have. We should have enough food and water for two weeks to three months. Those of us in cold climates must also have ways to keep ourselves and our animals warm during cold winter weather. We should have a solar or battery operated radio and light sources (oil lamp, flashlights, etc). And, don't forget to stock up on healing items like homeopathic remedies and herbs...or medications you and/or your animals may be taking.

If you have internet access, good websites for this issue are: the Government Accounting Office: <http://www.gao.gov/y2k.htm>, as well as The Cassandra Project: <http://www.cassandraproject.org>.

If you wish to get in touch with me further about this, please email me at: batyab@crocker.com.

Batya Bauman
FAR Advisory Board

The approach of the holidays makes me consider once again the issues of sex and food. My relatives and friends accuse me of trying to "purify" food and make it "politically correct." They say that takes the passion, the fun and perhaps the "sin" out of it. I suppose for that matter I've been accused of the same thing around issues of egalitarian sex—I claim that one does not have to be either dominant nor submissive to enjoy sex. I can't help but think these two issues are connected in a crucial way that I have yet to fully explore. It's interesting to me that when my politically correct arguments are thrown away, what's left is simply the way we've always done things—we eat turkey and turn on to power-over sex.

Where do women and other animals fit into those traditions that justify the status quo? We certainly have not benefited from the status quo in matters of sexuality, nor have turkeys in the matter of food. I assert that taking the penis out of a position of centrality to sex would in itself free up expressions of sexuality that have until now been repressed. I compare it to becoming a vegetarian.

Before I became a vegetarian I had no idea how many creative and delicious ways there were to fix vegetables and grains. When the central feature was the meat, vegetables were an afterthought, a diversion, something which was required to "balance" a meal at best. All of a sudden, without meat, I was free to experiment with vegetables I had never even heard of before. The vegetables had always been there, of course, but because I was so preoccupied with finding and cooking the right meat, I had no energy, time or inclination to worry much about the vegetables.

I am not suggesting here that we have to eliminate the penis from sexuality, although if some feel the need to do that, fine. Many lesbians have no need to find a substitute penis or a substitute dominator. What we need to eliminate is the hierarchy that pulls energy out of women's desires and puts it into the domination of one sex's programmed desires.

I think of the first Thanksgiving meal I cooked without a turkey. I concentrated my efforts on the colors, textures, flavors, spices and combinations of vegetables and

grains. Some traditional foods that I enjoyed, like cranberries and mashed potatoes, I used again, but I could experiment wildly with the rest of the meal using black beans, orange beets, sweet pumpkin, eggplant, rosemary, sage and wild rice. It took more time and was a stretch for my imagination but I was pleased with the process. The next year's meal became easier knowing that I could do it with flair, but, more importantly with choice.

What would emerge from a female body-mind that may be different from a male one? Our bodies do differ in ways that could make what we have to express qualitatively different. What effects do menstruation, lactation, giving birth and menopause have on the psyche and self-development? Additionally, women have the clitoris, which is a sexual organ that



© Louise Kessel, 1970.

is not necessarily connected to procreation—what effect might that have? We might have to be prepared for lengthier erotic sessions that are not necessarily confined to the bedroom. Part of the experience might actually be growing the vegetables and picking and preparing them. I would venture to guess that women's sexuality will turn out to be much more varied and unpredictable than what is currently proscribed. Could women and men actually think about what it is that they want without penis-centric assumptions and without male eroticism's claims of

ownership? It is something we can get started on right away.

Women have on occasion been allowed to have desires, but generally in the context of male desire. Although in the lesbian community much has been done around this issue, it has yet to reach the mainstream. Women's sexuality and desire is pale and unexplored. If we continue on as we are, we amputate the best of both men and women and we repress women's pleasures. Men's individuality and desire, too, are limited by the very structures that give them position and sexual power-over. It may be difficult for men to give up those privileges for the sake of something they have not experienced. In a sense, it is easier for women to give up our already marginalized position as we have much to gain in terms of self-expression.

But when you think about it, what's to give up? The turkey is allowed to live and we get to have better food and more satisfying sex. And at Thanksgiving isn't it obvious that the sanctioned violence embodied in the turkey is simply a smokescreen through which the dominant culture justifies past and current violence toward those who have lived and continue to live on this land? Well, maybe it's not so obvious, but it would be if more people allowed these ideas to become conscious instead of unconsciously repeating old mistakes—as if food and sexuality were somehow sacrosanct and not as culturally defined as the rest of humans' handiwork.

It is only by bewholing sexuality and food and moving beyond the domination paradigm that we can eliminate a large arc in the cycle of violence. There is a lesson in the adage that nonviolence begins with the fork; our pleasures are greatly expanded by relating to each other as whole and connected animals. We've just got to get the turkey out of the center of sex.

*S. Elise Peeples is a philosopher, mediator and writer living in Berkeley, California. This article is an excerpt from her book *The Emperor Has a Body: Body-Politics in the Between* published in late 1998 by Javelina Press, a small women's press in Tucson, Arizona, and available at your favorite local bookstores.*

THE ART OF MEINRAD CRAIGHEAD

Vessel

When I came to New Mexico in 1960 I found the land which matched my interior landscape. The door separating inside and outside opened. What my eyes saw meshed with images I carried inside my body. Pictures painted on the walls of my womb began to emerge.

Over twenty years later I returned to New Mexico and I went to the Great River to complete the circle of my long journey.

Near the Rio Grande is Kuaua Kiva, a sacred hole in the ground. I climbed down the ladder and sat in the center of the cool dark vessel. The walls of this womb are painted. Hares and birds are spitting seed. Clouds and rain fertilize maize and jimson weed. Shafts of lightning flash into pots and are held there. Human handprints chase a trail of deer hooves. Masked dancers, girded with conch shells, spin hoops and rattle gourds.

The snakes and eagles bear their messages to me.



© Meinrad Craighead, *The Mother's Songs*, Paulist Press, 1986.



© Louise Kessel, 1993.

Garden

A few hours after I had left the monastery for good I sat on the floor of a friend's living room watching a BBC telecast of the Cambridge Folk Festival. "Go and watch it," she said, perhaps wanting me out of the kitchen.

"I saw a bird with four wings," the singer sang, "and I knew everything was gonna be okay."

I turned off the TV and went out into Quenna's spacious garden. It was late October; smells of dead vegetation thickened the wet night. Near the compost heap I pushed aside rotting leaves to make a shallow place and I squatted down to pray in my secret garden. Four wings, I marveled, there is a bird with four wings in my tree.

*Meinrad Craighead is an artist, writer and creative visionary. Her book *The Mother's Songs* expresses in mythological language the union of spirit, woman and nature. Her book, *The Litany of the Great River* (Paulist Press 1991) uses the images of water, river and litany to reveal the sacred interconnectedness of all that lives. Note cards and postcards, and prints from both books are available from Meinrad Craighead, Casa Alamosa, 2712 Campbell Rd NW, Albuquerque, NM 87104-3108, (505) 344-7109.*

MONOCULTURES, MONOPOLIES, MYTHS AND THE MASCULINIZATION OF AGRICULTURE

DR. VANDANA SHIVA

*Statement given at The Policy Round Table on Women's Knowledge, Biotechnology and International Trade —
Fostering a New Dialogue into the Millennium
during The International Conference on "Women in Agriculture"
June 28 - July 2, 1998, Washington*

I am writing this statement from beautiful Doon Valley in the Himalaya where the monsoons have arrived, and our Navdanya (Nine Seeds—our National Movement on Conservation of Biodiversity) team is busy transplanting over 300 rice varieties, which we are conserving along with the rich diversity of other agricultural crops. Our farm does not use any chemicals or external inputs. It is a self-regenerative system that preserves biodiversity while meeting human needs and needs of farm animals. Our two bullocks are the alternative to chemical fertilizers, which pollute soil and water as well as to tractors and fossil fuels, which pollute the atmosphere and destabilize the climate.¹

One of the rice varieties we conserve and grow is basmati, the aromatic rice for which Dehra Dun is famous. The basmati rice that farmers in my valley have been growing for centuries is today being claimed as "an instant invention of a novel rice line" by a U.S. Corporation called RiceTec (no. 5,663,454).² The "neem" that our mothers and grandmothers have used for centuries as a pesticide and fungicide has been patented for these uses by W.R. Grace, another U.S. Corporation.³ We have challenged Grace's patent with the Greens in the European Parliament in the European Patent Office.

This phenomenon of biopiracy through which western corporations are stealing centuries of collective knowledge and innovation carried out by Third World women is now reaching epidemic proportions. Such "biopiracy" is now being justified as a new "partnership" between agribusiness and Third World women. For us, theft cannot be the basis of partnership. Partnership implies equality and mutual respect. This would imply that there is no room for biopiracy and that those who have engaged in such piracy apologize to those they have stolen from and whose intellectual and natural creativity they want to undermine through Intellectual Property Rights (IPR) monopolies. Partnership with Third World women necessitates changes in the World

Trade Organization (WTO)/Trade-Related Aspects of Intellectual Property Rights (TRIPs) agreement, which protects the pirates and punishes the original innovators as in the case of the U.S./India TRIPs dispute.⁴ It also requires changes in the U.S. Patent Act, which allows rampant piracy of our biodiversity-related knowledge. These changes are essential to ensure that our collective knowledge and innovation are protected and women are recognized and respected as knowers and biodiversity experts.⁵

Women farmers have been the seed keepers and seed breeders over millennia. Basmati is just one among 100,000 varieties of rice evolved by Indian farmers. Diversity and perennality is our culture of the seed. In Central India, which is the Vavilov Centre of rice diversity, at the beginning of the agricultural season farmers gather at the village deity, offer their rice varieties and then share the seed. This annual festival of "Akti" rejuvenates the duty of saving and sharing seed among farming communities. It establishes partnership among farmers and with the earth.

IPRs on seed are, however, criminalizing this duty to the earth and to each other by making seed saving and seed exchange illegal. The attempt to prevent farmers from saving seed is not just being made through new IPR laws, it is also being made through the new genetic engineering technologies. Delta and Pine Land (now owned by Monsanto) and the U.S. Department of Agriculture (USDA) have established new partnership through a jointly held patent (no. 5723785) to seed that has been genetically engineered to ensure that it does not germinate on harvest, thus forcing farmers to buy seed at each planting season. Termination of germination is a means for capital accumulation and market expansion. However, abundance in nature and for farmers shrinks as markets grow for Monsanto. When we sow seed, we pray, "May this seed be exhaustless." Monsanto and the USDA on the other hand are stating, Let this seed be terminated so that our profits and monopoly is exhaustless."

There can be no partnership between the terminator logic, which destroys nature's renewability and regeneration, and the commitment to continuity of life held by women farmers of the Third World. The two world views do not merely clash—they are mutually exclusive. There can be no partnership between a logic of death on which Monsanto bases its expanding empire and the logic of life on which women farmers in the Third World base their partnership with the earth to provide food security to their families and communities.

There are other dimensions of the mutually exclusive interests and perspectives of women farmers of the Third World and biotechnology corporations such as Monsanto.

The most widespread application of genetic engineering in agriculture is herbicide resistance, i.e., the breeding of crops to be resistant to herbicides. Monsanto's Roundup Ready Soya and Cotton are examples of this application. When introduced to Third World farming systems, this will lead to increased use of agricultural chemicals thus increasing environmental problems. It also will destroy the biodiversity that is the sustenance and livelihood base of rural women. What are weeds to Monsanto are food, fodder and medicine for Third World Women.

In Indian agriculture women use 150 different species of plants for vegetables, fodder and health care. In West Bengal 124 "weed" species collected from rice fields have economic importance for farmers.⁶ In the Expana region of Veracruz, Mexico, peasants utilize about 435 wild plant and animal species of which 229 are eaten.⁷

The spread of Roundup Ready crops would destroy this diversity and the value it provides to farmers. It also would undermine the soil conservation functions of cover crops and crop mixtures, thus leading to accelerated soil erosion. Contrary to Monsanto myths, Roundup Ready crops are a recipe for soil erosion, not a method for soil conservation.⁸

(continued on next page)

Instead of falsely labeling the patriarchal projects of intellectual property rights on seed and genetic engineering in agriculture, which are destroying biodiversity and the small farmers of the Third World, as "partnership" with Third World women, it would be more fruitful to redirect agricultural policy toward women-centered systems that promote biodiversity-based small farm agriculture.

A common myth used by Monsanto and the biotechnology industry is that without genetic engineering the world cannot be fed. However, while biotechnology is projected as increasing food production four times, small ecological farms have productivity hundreds of times higher than large industrial farms based on conventional farms.⁹

Women farmers in the Third World are predominantly small farmers.¹⁰ They provide the basis of food security, and they provide food security in partnership with other species. The partnership between women and biodiversity has kept the world fed through history, at present and will feed the world in the future. It is this partnership that needs to be preserved and promoted to ensure food security.

Agriculture based on diversity, decentralization and improving small farm productivity through ecological methods is a women-centered, nature friendly agriculture. In this women-centered agriculture, knowledge is shared, other species and plants are kin, not "property," and sustainability is based on renewal of the earth's fertility and renewal and regeneration of biodiversity and species richness on farms to provide internal inputs. In our paradigms, there is no place for monocultures of genetically engineered crops and IPR monopolies on seed.

Monocultures and monopolies symbolize a masculinization of agriculture. The war mentality underlying military-industrial agriculture is evident from the names given to herbicides that destroy the economic basis of the survival of the poorest women in the rural areas of the Third World. Monsanto's herbicides are called "Roundup," "Machete," "Lasso." American Home Products, which has merged with Monsanto, calls its herbicides "Pentagon," "Prowl," "Scepter," "Squadron," "Cadre," "Lightening," "As-

sert," "Avenge." This is the language of war, not sustainability. Sustainability is based on peace with the earth.

The violence intrinsic to methods and metaphors used by the global agribusiness and biotechnology corporations is a violence against nature's biodiversity and women's expertise and productivity. The violence intrinsic to destruction of diversity through monocultures and destruction of the freedom to save and exchange seed through IPR monopolies is inconsistent with women's diverse nonviolent ways of knowing nature and providing food security. This diversity of knowledge systems and production systems is the way forward for ensuring that Third World women continue to play a central role as knowers, producers and providers of food.¹¹

Genetic engineering and IPRs will rob Third World women of their creativity, innovation and decision-making power in agriculture. In place of women deciding what is grown in fields and served in kitchens, agriculture based on globalization, genetic engineering and corporate monopolies on seed will establish a food system and world view in which men controlling global corporations control what is grown in our fields and what we eat. Corporate men investing financial capital in theft and biopiracy will present themselves as creators and owners of life.

We do not want a partnership in this violent usurpation of the creativity of creation and Third World women by global biotechnology corporations that call themselves the "Life Sciences Industry" even while they push millions of species and millions of small farmers to extinction.

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- b) Vandana Shiva, "Globalisation of Agriculture, Food Security and Sustainability," RFSTE, New Delhi, 1998.

11. Vandana Shiva, "Most Farmers in India are Women," FAO, 1991.

Dr. Shiva is director of the Research Foundation for Science, Technology and Ecology. She is the author of Biopiracy: The Plunder of Nature and Knowledge published in 1997 by South End Press and Stolen Harvest: The Hijacking of the Global Food Supply available in November 1999 and also published by South End Press.

Note: FAR differs from Dr. Shiva in that we do not advocate the use of animals for labor.

"PET" FOOD FOR THOUGHT: HEALTH & HEALING FOR COMPANION ANIMALS

DR. LINDA RAE SAVAGE, D.C.

Dedicated to my Tommy-cat, a true hero.

It has been said that our animal friends are our healers and teachers. This has certainly been the case for me. My nine rescued cats continue to show me, often in remarkable ways, the main tenet behind natural and alternative therapies: that the physical body is much more than a sum of its parts—it is a self-healing organism that with proper care and nourishment can restore itself to homeostasis and health. While disease care certainly has its place at times, true healing is much more than matching symptoms to medicines and diseases, and suppressing those symptoms. Never is this more obvious than in watching our animal companions. With a seemingly minor change in their food, some supplementation, an adjustment and massage, many chronic physical symptoms as well as behavioral problems disappear. While it is beyond the scope of this article to present every holistic technique available to our animal friends, I urge you to become acquainted with this phenomenal field. The books *Natural Healing for Dogs & Cats* by Diane Stein, and *Dr. Pitcairn's Complete Guide to Natural Health for Dogs & Cats* are two very good places to start.

While holistic healing requires working with all parts of the Being—physical, mental, emotional and spiritual—working with the physical often results in tremendous changes toward our animal companions' well-being. A nutritious diet, the foundation for good health, is the first place to start making changes to any health program. Our animal friends' physical health is just as challenged, if not more so, by their unnatural lifestyles and medicalization of veterinary care.

Unfortunately, corporate greed and profit motive shape the manufacturing of pet foods, so read companion animal food labels just as discriminately as you do your own food labels. Our companion animals' nutritional needs will never be satisfied through packaged and commercial pet foods purchased at the supermarket. First, the vitamins, minerals and amino acids that are added to pet food are probably lost before your best friend ever eats it. Second, most packaged foods have preservatives, fillers, dyes, artificial

colorings and additives. Primary ingredients include diseased or rancid meats, by-products and foods known to be allergenic; i.e., beef, yeast, milk products, corn, wheat, tuna—all of which must be avoided. Furthermore, a "premium" brand does not always mean a better choice. Iams, Eukanuba, Hills, Science Diet, Pro-Plan are not preservative free; they may contain ethoxyquin which is a rubber hardener and insecticide. Innova, Nature's Recipe, Precise, Natural Balance, Flint River Ranch are preferable. However, some of these contain other questionable ingredients, such as allergens like corn gluten, so you need to do some serious comparative pet food shopping.

It is widely accepted that the best diet for your companion animal is a whole food diet that you prepare yourself. For carnivores, this would include fresh free-range animals, cooked grains including barley, millet, rice, oat bran or flakes and some freshly grated or chopped organic vegetables, like carrots, cabbage or zucchini. If one prefers not to include meats, then a good quality protein must be used instead. Keep in mind that cats are true carnivores, so there needs to be careful supplementation when omitting meat from their diets. (Many tragedies have occurred due to well-meaning vegetarians imposing their wonderful ethics on their feline friends.) Dr. Pitcairn includes two chapters of recipes with the varying requirements for different caloric and protein needs, as well as special diets and tips on helping your animal companion change to a whole foods diet (pp. 43-88).

No one knows your animal friend as well as you do. You must make the final decision on what special needs your companion animal has, based on education and observation. Age, weight, activity level, propensity toward certain illnesses, such as allergies or bladder problems, personality and access to the outdoors are some initial considerations. These will not only help you to pick out the appropriate diet but the necessary supplementation as well. Supplementation may include a source of trace mineral, aloe vera, antioxidants, apple cider vinegar, brewer's yeast, enzymes, fresh greens to nibble on,

garlic and various herbs and homeopathic tinctures, preferably without alcohol. Please note that even with the best diet, supplementation should still be provided, due to the lack of minerals in the soil and the extreme toxic condition of our planet. I include pots of various greens and herbs, such as wheat grass, barley grass and catnip, in the house; not only do the animals nibble but they play in it as well. Commercial "treats" should be avoided, as they are usually nothing more than chemicals and corn. Fresh table scraps are NOT bad for them and are actually healthier than most packaged foods.

Last, no discussion of physical health is complete without discussing the need for lots of fresh clean water. The water bowl should be cleaned and changed daily and should not be made of synthetic materials that may be allergenic or toxic to your companion animals. Consider stainless steel or glass bowls. The water should be purified; never use tap water. Our animal friends often fail to drink enough water (like their human guardians) and you may have to try some trickery to get them to drink more. A friend of mine mixes a gallon of purified water with some broth for her cats and finds that they drink almost twice as much.

Begin to institute dietary changes slowly—start with water, plant a few pots of herbs, begin to grate a few raw veggies over food. Read the labels of all commercial foods you purchase. Slowly change to a better food; begin by adding it to the present food a little at a time. The benefits to the health of your companion animal and to you from avoiding these foods in the form of reduced costs and trips to the vet are enormous.

Dr. Linda Rae Savage, D.C., a holistic chiropractor and nutritional educator, practices in Berkeley, CA. She is a passionate animal rights activist, ethical vegetarian and ecofeminist, and has rescued and loved many feline and canine friends. Please email her at drsavage1@yahoo.com.

In our next issue, Dr. Savage will discuss the benefits of chiropractic adjustments, massage and bodywork for companion animals.

Why is it that a caterpillar doesn't have the choice
to stay a caterpillar?
Crawling and weaving in and out of dew soaked leaves.
tiny fur follicules brushing against its
yellow body; small and unspoken.
What is it that says that it can't stay wingless
in a tree; hiding between bark and vine.
There will come a dreamless day when a creature
has a choice to speak outloud through
a human voice.
And who says that the elephant must be chained and broken?;
sad and mistreated in an unfamiliar scene,
ripped and stolen from its hot savanna;
green and untouched.
But as all things change, with the slow revolving
of the earth...A time will evolve out
of the depths of a kind heart when we
will speak for those who have no voice.
Can it be that there is some unwritten law that states
that the fox or mink or raccoon should be
worn upon coats and mittens or hats, skinned
and electrocuted a tear in eye?
Who can be the judge for the fact of unnecessary death?
to rub ointments and products in a rabbits eyes
till the point of swollen pores and unending tears.
To send primates to space or fix a machine into
the brain of a kitten?
And the day has come for when we all have
united ... the few of us out there who
have a caring and compassionate heart and caring soul.

by Ashlie Wyman

*Ashlie Wyman is 16 years old, in 11th grade, and has been
an animal rights activists and vegetarian for four years.
She is an artist who also enjoys writing poetry and photography.
She is a member of ROAR—Recognition of Animal Rights .*

apply for a federal grant to expand her work.

When Demas reported the USDA interest, the chairman of Cornell's Division of Nutritional Sciences told her (erroneously) she must have a professor apply for the grant, with her as co-principal investigator. She gave the names of her USDA contacts to the recommended professor, David Levitsky, so he could write the grant while she completed her dissertation.

Months later, Demas discovered that Levitsky had left her name off the grant application—she was neither listed as co-PI nor referenced as the author of the

her data and letters from the teachers and principal in Trumansburg, where she developed her program. They were all in support of Demas.

In March 1998, Provost Randel spoke at a PCCW meeting to reassure 75 women that the Demas controversy was just a personnel issue, that poor Antonia was a pawn caught in a power struggle between two male faculty members and that pursuing this case would only bring further harm to Demas. He told several of us that Levitsky was the only one on her faculty committee who knew anything about her subject. Randel obviously was unaware that Demas's dis-

gram. Five years in which Cornell's administration has stonewalled and refused to conduct a real investigation of Levitsky's plagiarism of Demas's work. Five years in which Dr. Demas has worked sporadically as a consultant—her earnings not even approaching poverty level, unable to afford basic necessities such as health insurance. Finally, in March 1999, Dr. Demas filed a multi-million dollar lawsuit against Cornell University and David Levitsky.

Antonia Demas continues to fight for her school lunch program, which changes the eating habits of students, school personnel and even parents toward a plant-based diet. Virtually penniless, Antonia Demas is one woman standing strong for justice against a prestigious university with enormous resources. Her lawyers (the lead, a Cornell alumnus) represent her on contingency, but her out-of-pocket legal expenses are mounting. Antonia needs our support, both moral and financial, to win this case, so that she can implement her program nationwide—for the health of the planet and all its beings.

Contributions may be sent to:
Children's Nutrition Defense Fund
c/o Michael Ronemus
Ronemus and Vilensky, Attorneys at Law
112 Madison Ave.
New York, NY 10016
(212-799-7070)

Note: In February 1999, *Lingua Franca* magazine published a fascinating and thoroughly researched account of the "Food Fight at Cornell" by Cornell alumna Katharine Davis Fishman "No Free Lunch: Did a Cornell Nutritionist Steal His Student's Meal Ticket?" pp. 43-51).

Elsie Dinsmore Popkin received her B.F.A. from Cornell University in 1958. She has served on the Alumni Advisory Committee of the College of Architecture, Art and Planning, was a member of the Cornell University Council from 1995-1999, and has been a member of the President's Council of Cornell Women since 1993.

"If ever there was a case that illustrates why we have the difficulties we do in bringing good nutrition and health information to the American public—and to the school children, this is it."

study on which it was based. She also learned that he had been giving speeches and writing articles taking full credit for her original work. Then, after she trained Levitsky and the staff of the school chosen for the new study (in Dundee, New York), Levitsky dismissed Demas from the project, telling her that the Dundee people didn't want to work with her, while falsely telling the Dundee group that Demas had quit for a better job.

The following year, the \$100,000 USDA grant awarded to Levitsky was terminated for poor performance. In the meantime, other schools around the country had applied to the USDA for funding to work with Demas, but were turned down because "Levitsky is doing that work at Cornell."

All three members of Antonia Demas's original committee vigorously worked on her behalf. T. Colin Campbell, one of Demas's committee members, told a member of the President's Council of Cornell Women (PCCW) about the events. Outraged, she alerted other members and we began our own investigation. We read the chronologies prepared by Demas, her professors, the statistician who helped her analyze

sertation was in education, and included a 95-page history of the literature and a bibliography of more than 230 sources. Nor did he seem to be aware that Levitsky's research had been mostly with rats and never with children. This presentation outraged other alumnae, who then decided to send their Cornell Fund contributions to the Demas Legal Fund instead.

Appeals on behalf of Demas to official Cornell channels have led nowhere. Both Provost Randel and University President Hunter Rawlings, according to an April 1997 letter, "regard the matter as officially closed..."

For five long years Antonia Demas and her committee have tried to follow "university procedures" to seek justice, but to no avail. Five years have passed since Demas was first told to apply for a USDA grant for her important work. Five years in which her Trumansburg Study could have expanded throughout the country to improve the eating habits of millions of schoolchildren and their families. Five years in which Demas should have been recognized as a national authority on introducing diverse, plant-based foods into the school lunch pro-

Editors' Postscript

We believe Antonia Demas's story is of great relevance and importance to feminists and to vegetarian activists, as well as to all those who care about social justice. Demas's program has the potential to transform the diets of everyone in this country. Colin Campbell, a member of her graduate committee, whose China Project demonstrated the importance of a vegan diet in preventing degenerative disease, had this to say about her case:

"If ever there was a case that illustrates why we have the difficulties we do in bringing good nutrition and health information to the American public—and to the school children, this is it. There are so many issues embedded in this awful story: the personal insult to Antonia, the inability to effect change in the school lunch program for 26 million children [who eat the meat-centered USDA school lunch every day] the corruption in the academic process, the prostitution of individual scientists who place personal gain over societal gain, the insidious and untransparent control of government funding by congressional authority, etc., etc."

FAR readers will be interested to know that David Levitsky's dissertation from Rutgers University chronicles his experiments in dehydrating and starving rats in order to study obesity. (It is unclear what, if anything, Levitsky's dissertation was designed to prove).

Demas, who has been a vegetarian for 35 years, has expressed a wish for a settlement in which, among other conditions, Cornell would stop experimenting on animals. She would also like to see her adversaries required to do community service by volunteering in Head Start centers so they can gain sensitivity to some of the issues that she thinks are vital to society.

What cannot be adequately conveyed here are the years of anguish and poverty Antonia has had to endure as a result of the above-described events. We can do something to support her and her work. Publicity about Demas's case can serve the dual function of helping to promote her wonderful vegan nutrition program, as well as helping to raise funds for her legal action. The two most urgent needs right now are for donations to her legal fund so she can win her lawsuit and get on with her work, and contributions to her so she can survive this period. Other things we can do to help include: 1) publicize her work as well as the lawsuit against Cornell (leads for articles, radio or television shows would be welcome), 2) arrange speaking engagements for Demas in your area, 3) suggest possible funding sources for her program—Demas is ready and willing to help implement her program in schools and to train others to do so, 4) write letters of protest to Cornell University, and 5) send information about her case to any Cornellians you know. We can do something to help her and in so doing help to advance the well-being of both humans and nonhumans.

Food is Elementary

by Antonia Demas

For over twenty-five years, I have been teaching children about plant-based foods of the world through hands-on, sensory education in the classroom. I have found that children will eat diverse, nutritious foods if they literally have a hand in preparing them while learning about their history and lore.

There is a fundamental bias in our culture against work that involves nurturing, work that is traditionally seen as female. I knew that as a woman who "cooked with kids" many educators would not take me seriously, unless I was able to quantify and promote an evidence-based argument concerning the health and education benefits of food-based education. So I developed a controlled research study at a major university.

My research continues to be aimed at changing school lunch programs to reflect contemporary knowledge about nutrition, programs in which meat can no longer—for health and ethical reasons—be the center of the plate. Fifty million children eat in schools every day. Twenty-six million eat the USDA school lunch program, which is high in fats and animal foods. Poor children, who receive free lunch and breakfast every day, rely on this USDA program to provide them with up to 2/3 of their daily calories. I have worked with 17 schools nationwide, most of which are below the poverty level, to develop plant-based food curriculums. Each has been successful in getting children to accept healthful foods.

The program I most re-

cently developed for four inner-city elementary schools in Miami, Florida, had the theme "Legumes from Around the World." Each week the children learned about a new legume, its history and the cultures that have developed creative recipes utilizing the legume. They learned geography, math, science, language arts and social studies in the process and recorded this information in their food journals. In addition, they planted bean seeds to observe different growth patterns and made mosaics out of the colorful, beautiful beans we studied for the cover of their journals. The best part was getting to cook and eat the recipes with their peers. Seventy-one percent of the children in the Miami project also cooked the recipes at home with their families on a regular basis, affecting eating patterns in what a friend of mine has coined the "trickle-up" effect. This curriculum, called Food is Elementary, will be published this summer.

Children love to engage their senses in experiential learning. Cooking is a creative process and when aesthetics is stressed, the food becomes irresistible. Children also learn a life skill in the process—how to cook—which provides them with a way to care for themselves on a very fundamental level. We owe it to children to teach them about food, so that their lives and the lives of other beings will be improved. We need to culturally and institutionally revalue what is most central to our lives. Women, children and food are key to making this happen.

What the Children Say...

"I really loved your tofu. It made me get hooked on it. It made my cheeks tingle. The only thing I think about is tofu. When I'm bored, I think of tofu."

"My stomach don't get upset with healthy foods."

"I keep trying new foods. I love to cook and love nutrition."

"I get to eat what different people eat, than just those in Florida."

COMPANION ANIMALS AND THE MANIPULATION OF REPRODUCTION

LEE HALL

By selectively breeding desired traits into formerly wild animals, humans have artificially promoted certain breeds by forcing selected pairs to have sexual intercourse. The product thus obtained is designed to be easy to manipulate still further. Breeders screen prospective mates for appearance, temperament and other qualities appealing to the prospective owner. Owners of purebred dogs revel in the aesthetic enjoyment of their property. They enhance their enjoyment by imposing routine mutilations and specially training their dogs to strut properly in canine beauty pageants. Thus the transformation is complete—the animal has been transformed from a free autonomous being to an object to fulfill the aesthetic and recreational interests of a controlling group.

I look at over 100 points within the structure of the dog," said show judge Daniel Wheatcroft, an expert in Shetland sheepdogs. "It's like having to be an orthopaedic surgeon or podiatrist. I look at the skeletal structure, how the bones are put together, and then the fine detail points like skulls, ears and eyes." Handlers use tricks such as placing the collar over the top of the head instead of low around the neck to make sure the ears stay propped up. "It gives a better profile," says one judge. "You don't want a scraggly dog. This is a beauty contest, too." (Joel P. Engardio, "Ventura County Focus: Countywide 6,000 Canines Compete for Titles at Show," *Los Angeles Times*, Monday, July 6, 1998.)

So what happens to the scraggly ones? Mixed breeds or imperfect specimens are frequently devalued, discarded or used as objects of research. Domestic animals are, in fact, perfect for laboratory use. They are trusting and manageable. Whether an animal is bred specifically for laboratory purposes, or whether she is simply convenient to use because of her docile characteristics bred into her by the "pet" industry, she is a ready candidate for biotechnology research.

Purebred dogs are susceptible to hundreds of genetically transmitted abnormalities that cause emotional and physical problem. Purebreds are, in fact, genetic freaks—objects of manipulations that serve egos but harm dogs.

Bulldogs have been systematically bred for a body shape that is so distorted that they cannot give birth naturally. They must undergo cesarean sections, which can only be

performed by a veterinary specialist in the procedure. Even when done by bulldog experts, this procedure carries a significant risk of the mother's death.

Just as our society finds it more exciting to fund nontherapeutic biotech research rather than health care for the homeless, the interest in genetic steering of domestic animals exacerbates the problem of homeless nonhumans. Interest in saleable breeds is propelling consumers to pet shops and breeders, rather than promoting adoptions from shelters, streets and alleys. Most of the world's domesticated nonhumans are not well treated and their needs are rarely given much of a priority. Therefore, any "benefits" accrued by certain well-treated individual companions is outweighed by the vast suffering endured worldwide by dependent non-humans. The fact that our own dear companions are well cared for and have a great amount of autonomy compared to most "companion animals" hardly atones for the staggering numbers caught in an existence that clearly seems worse than never being born. In the final analysis, it is the thriving pet-food industry that promotes and perpetuates the idea of "pets."

I have heard the argument that companion animals are important to the elderly, the disabled and so forth. I would say that human beings need companionship and we should do all possible to promote a society in which humans care for each other. Perhaps then the practice of breeding substitute "friends" would begin its decline.

Certainly, we in the nonhuman interest community have a moral responsibility to look after those companion animals already in existence. We are a community who promotes respect for the animals that are here—both human and nonhuman.

But we must also acknowledge that breeding nonhumans for our own gratification is disrespectful, selfish and short-sighted. It is time to seriously address the issue of selective breeding of future generations and the commodification of our reproductive systems—both human and non-human.

Lee Hall is a lawyer in Baltimore, who researches topics in equality jurisprudence and immigrants' rights. She is a member of FAR, The Great Ape Project International, and the advisory board of The Fauna Foundation, a sanctuary for great apes formerly used in biomedical research.



© Hannah Kasturi Fox, 1996.

she's right: the human-pet relationship is unavoidably a form of hierarchy, however benevolent it may be. That said, we can only applaud the devotion of countless animal activists who take in animals from the streets and from abusive situations and find them good homes. Dogs and cats as we know them now are socially-constructed beings—but then, so are we. Like so many questions in ecofeminism, this one is best answered by looking at the context of the human-pet relationship. And it needs more thought.

Free the Animals? One viewer worried, "Where will all the animals go if we set them free? They'll attack little children! And they'll eat everything!" This question barely masks the belief that human and nonhuman animals are natural adversaries, competing for scarce resources in a violent world. This fear of animals and nature is a construct of the same culture that created racism, speciesism, sexism and classism. While "freeing the animals" would necessitate a certain amount of social restructuring, these changes may actually be a path toward restoring a healthier relationship with each other and with the earth. It is always helpful to invite viewers to imagine what a society that refused to cage, torture, experiment upon or consume animals would really be like. Most find they have never imagined this society and are delighted with what they envision.

Reform, or Revolution? Seeing the connections between speciesism and sexism so vividly depicted in the slide show, several viewers have lamented that the linked oppression of

women and animals is so pervasive "we'd have to change everything in our society!" I nod.

Other comments have been taken as an indication that it's time to update and revise the slide show. For example, viewers have noticed that we need slides that show the profound relationship between speciesism and racism. My Introduction to Women's Studies students (ages 18-20, usually) have often dismissed the examples of pornography in the show with the comment, "Well, that was then—but things have really changed now." Since "then" (1972-78) was when they were born, younger viewers especially need more recent examples that show oppression of women and animals in pornography is very much a current phenomenon. And finally, some viewers have suggested variations on the way that images of pornography are defined, selected and presented.

All of this takes time. If you have access to images that could be added to the slide show to assist in these revisions, please send them to us. And if you have used the FAR slide show in presentations, please let us know the viewers' reactions so that novice presenters can be better prepared. In my experience, it's clear that this slide show has the potential to touch viewers in a way that all our words and essays cannot. By addressing reason and feeling together, such a presentation has the potential to reconnect what has been severed by this culture; from that reconnection the healing—of animals, of humans, of nature—can begin. (*Written 1994/Updated 1999*)

Animal Liberation Through an Ecofeminist Lens, the FAR slide show created by Marti Kheel, 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 of animals. Beginning with their conception as ancient goddesses and the embodiment of the divine, the slide show traces the images of women and of animals from ancient history through the modern era of Cartesian science. With the aid of a rich panoply of images from popular culture, mythology, pornography, and art, the FAR slide show illustrates the dual conception of women and of animals as wild, demonic beings who must be conquered and subdued, as well as their depiction an inanimate matter that exists to serve men's needs.

Real life images from rodeos, research laboratories, sex shows, and pornographic magazines alternate freely with images of women and animals in mythology and the 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 to nature, and to dominate all of the natural world.

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. Please contact us to arrange for a showing.



Sudie Rakusin 1987

Fury for the Sound: The Women of Clayoquot

A Film by Shelly Wine

Reviewed by
Judith McDaniel

*"They've taken more than my time,"
said one teen who participated in the demonstrations,
"they've taken something out of my heart."*

In July 1993 more than 800 people were arrested on Vancouver Island, British Columbia, during demonstrations to protest the clear-cutting of old growth rain forest on Clayoquot Sound. Protesters who chose not to be arrested numbered over 12,000 during that one month alone. They came because they felt betrayed by politicians, because they felt they had no other options left. In spite of their presence, in spite of international attention to the waste and devastation of clear cutting, in spite of continuing behind-the-scenes attempts to simultaneously influence the political process, the logging was allowed and proceeded. *Fury for the Sound* documents the events of that summer, the actions of the protesters and their motivations, experiences and struggles.

The obstacles facing the Clayoquot protesters were enormous. The entire force of the legal system was brought into play to support transnational corporation Macmillan Bloedel Ltd. Canadian courts issued an injunction against persons blocking access to the forest, and the rights of citizens to assemble, to protest became irrelevant.

"Macmillan Bloedel got a lot for free," noted one of the organizers. The cost of arresting the protesters and breaking the blockade of the logging trucks was absorbed by the state. Police not only moved the protesters out of the road, they took photographs of everyone at a demonstration, recorded license plate numbers of participants and then gave all of this information to the logging company. When children began to take part in the protest, when they sat in the

road and refused to move, arresting officials threatened them and their parents with the specter of social services taking custody of the children.

One of the lawyers for the demonstrators observed that the injunction meant that the people were "pitted against the government instead of against the company." To make matters worse, the terms of the injunction changed frequently, sometimes daily. Protesters arrested under the terms of one form of the injunction weren't necessarily tried and sentenced for the violation they had committed, but rather for a later version of the violation. "How," one of the organizers wondered, "do you get people to the blockade if they give six-month sentences?"

That is, in some sense, the question this film seeks to answer. How? And why? Filmmaker Shelly Wine says the film is not about the "specific causes and results of the process of deforestation....Instead, [it] begins from the understanding that a global shift is what is needed, in our perspective and approaches to the natural world, at the personal, political, social and economic levels. At the feminist-based... 'peace camp' at Clayoquot, this was described as the '—power to make change, rather than the power over—over each other, over nature.'"

Most of all, this is a film about women who are working to make that change and the ways in which they are doing that. At one point during that summer, 300 mothers and their children performed a spiral dance of healing at the protest site, and many sat down to be arrested. One of the most compelling

scenes is the arrest of a young girl who, as the police pried her arms away from the tree she was clinging to wailed, "But I want a future, I just want a future!"

Also present at Clayoquot Sound were older women—some retired, some grandmothers. "I started to see authority was sometimes used in negative ways," said one. "When will I do what I have to do?" asked another, adding, "Most of the forests were cut during my lifetime." My personal favorite was the observation by one of the grandmothers that "the government is giving me this nice pension, and I've got to start earning it" by participating in government decisions.

While some may see the events on Vancouver Island that summer as a "loss" for the environmentalists, the win/loss tally does not adequately account for what mattered to the protesters. "They've taken more than my time," said one teen who participated in the demonstrations, "they've taken something out of my heart." Matters of the spirit don't lend themselves to being added and subtracted like numbers on a debit sheet. "My children's material well-being," insisted one older Island resident, "is not their priority." Instead this woman was protesting the clearcutting to save their spiritual well-being. Another mother listened as her sixteen year old son told interviewers, "You guys have fucked up the world. What does it matter if I go to school?" She asked, "If I can't respond," and she meant respond in word and deed, "then what kind of mother am I?"

Fury for the Sound is a film about women who have a firm belief in their moral and spiritual obligation to take action, even when that action is deemed illegal. The film shows us that the process of nonviolent confrontation may not lead to swift change, but it does create the possibility for fundamental changes that may take years and years to accomplish. These will not be superficial changes, however. They will be deeply felt in our emotional and spiritual lives, and they will manifest as new ways of conducting our economic and political lives.

Judith McDaniel is a professor in the Women's Studies Department at University of Arizona.

Woman the Hunter

by Mary Zeiss Stange
Boston: Beacon Press, 1997. 247 pp.

Reviewed by
Greta Gaard

(forthcoming in *Environmental Ethics*)

Predictably, a text combining hunting and feminism might receive favorable recognition in popular hunting journals such as *American Rifleman* and *Outdoor Life*. But when Stange's book was touted as "A Different View of Ecofeminism" in *The Chronicle of Higher Education* (43:49 [15 August 1997], p. A9) and celebrated as an "agent of awareness" for feminism in *Ms.* (9:4 [June/July 1999], p. 71), I expected that the first well-reasoned challenge to ecofeminist-vegetarianism had finally arrived.

I was wrong. Stange's *Woman the Hunter* ignores ecofeminist arguments that challenge her assertions and at the same time fails to advance a convincing argument in defense of hunting. Instead, she critiques gender essentialism (which she equates with ecofeminism) and then turns around to suggest that feminists join the 90-percent male population of hunters—in theory or in practice—thereby reclaiming our own destructive powers and "rewriting history" (p. 186). From an ecological perspective, one might wonder how the earth will survive any more destructive power from humans of any gender, but this is not a topic for Stange: indeed, for a book that promises a renewed balance between humans and nature through hunting, the text seems strangely silent on matters of contemporary environmental contexts and their degradation through the forces of overconsumption, social inequities, multinational corporations and the like.

Instead, Stange's central thesis harkens back to the evolution of anthropological hunter-gatherer theories and how these theories have been oppressive to women. Celebrations of either Man the (violent, aggressive) Hunter or Woman the (peaceful, nurturing) Gatherer still advance the

same dualistic structure for legitimating Western gender stereotypes, with their only significant difference being the reversed valuations. Both are guilty of gender essentialism. Stange argues that a reintroduction of women as hunters defies these traditional stereotypes at the same time that it promotes an attentiveness to nature. Hunting is important not just for physical sustenance, says Stange, but because it "encapsulates a worldview that locates humans in the natural scheme of things in ways markedly different from agriculture or industry. It affords a mode of conscious participation in natural life that is unavailable elsewhere" (p. 124). Through hunting, the hunter achieves a "recognition of interconnectedness" (p. 123) and discovers "the fundamental identity between hunter and hunted" (p. 124). Fusing "the dual functions of giving and taking life" (p. 188), *Woman the Hunter* understands that "everything that lives will die. And out of its dying, others will live" (p. 176). After making these familiar points, however, Stange's argument falters.

There are at least five significant problems with Stange's defense of *Woman the Hunter*. Throughout the first three of six chapters, Stange grounds her argument by delivering strong critiques of ecofeminism. The most notable flaw with her argument, however, is her lack of familiarity with ecofeminism—an unfamiliarity she evidently shares with *The Chronicle of Higher Education* and *Ms.* Charging ecofeminists with celebrating only *Woman the Gatherer*, Stange advances her critique of ecofeminist essentialism as if all ecofeminisms were essentialist, and as if ecofeminism itself were monolithic. But Stange's critique of essentialist ecofeminism is no different from the

widely accepted critique of essentialism generally: her charge that "ecofeminist essentialism (and it is not confined to radical writers) not only mirrors, but thereby grants validity to the patriarchal understanding it claims it wants to dismantle" (p. 74) is also true of gender essentialisms in any theory. Because some ecofeminisms are essentialist and others are not, Stange's critique succeeds in discrediting the already discredited essentialism, but not in advancing a serious critique of social, socialist, vegetarian, womanist or activist ecofeminisms.

Stange's basic misunderstanding of ecofeminism leads to a second problem in her use of liberal strategies to promote *Woman the Hunter*. Stange implies that by defining hunting as a male domain, women abdicate power that we should have retained from the beginning. "What if women had continued to hunt?" Stange asks (p. 50), implying that we may have overlooked an important pathway to liberation. Yet there are many "male" or "male-led" activities that have been empowering to some men—rape, genocide, slavery—and simply because these acts have empowered certain men does not mean a) that women should do the same, b) that such acts will empower us in the same way, or c) that such strategies of empowerment are ethical. But the critique of hunting as a "male-dominated" activity is not only essentialist; from an ecofeminist standpoint, it is also irrelevant, since the ethics of non-subsistence hunting do not depend upon whether it is men or women who do the killing, but whether hunting is itself ethical. This is not a question Stange is willing to raise or address.

A third problem with Stange's defense of *Woman the Hunter* is her reliance on prehistory as a foundation and guide for contemporary environmental ethics. As many environmental theorists have observed, we cannot jump out of history, or "go backwards" to an earlier, simpler time, even if we wanted to; the world's human population can no longer be supported by a global return to hunter-gatherer activities. Moreover, there is no way to prove that nomadic hunter-gatherer societies weren't also hierarchical

(continued on next page)

and dominative societies; yet Stange uses this unproven association to support her defense of hunting. Instead of jousting over prehistory in quest of the anthropological holy grail, environmentalists concerned about the ethics of hunting and vegetarianism should focus on these practices today.

This leads to the fourth problem with Stange's argument, which occurs in her defense of hunting as a transformation of consciousness. The hunter "hunt[s] for meaning" (p. 9), Stange writes, and through hunting discovers "a mode of conscious participation in natural life that is unavailable elsewhere" and that reveals "the fundamental identity between hunter and hunted" (p. 124). Yet this claim is contradicted throughout the book, as Stange consistently identifies human hunters not with the "hunted," but with "nonhuman predators such as wolves, cougars, coyotes, and raptors" (p. 93), and concludes with her own experience of hunting in company with an owl, "Sister Predator" (p. 190). In contrast, vegetarian ecofeminism has been articulated in large part both from interspecies sympathy and from the ability to identify connections between our own locations in oppressive structures and the experience of other animals as prey. From her own experience as prey, ecofeminist philosopher Val Plumwood "draws a link between [her] inability to recognise [her] vulnerability and the similar failure of [her] culture in its occupation of the planetary biosystem. The illusion of invulnerability is typical of the mind of the coloniser; and as the experience of being prey is eliminated from the face of the earth, along with it goes something it has to teach about the power and resistance of nature and the delusions of human arrogance" ("Human Vulnerability and the Experience of Being Prey," *Quadrant* [March 1995], p. 34). If Stange had hoped to provide further persuasive evidence of her "kindred sense of reciprocity" or her "love or mutual regard" for the animals she hunts and kills, she could have identified with the experience of being hunted, shot, losing your mate and offspring, running for your own life and possibly dying with the

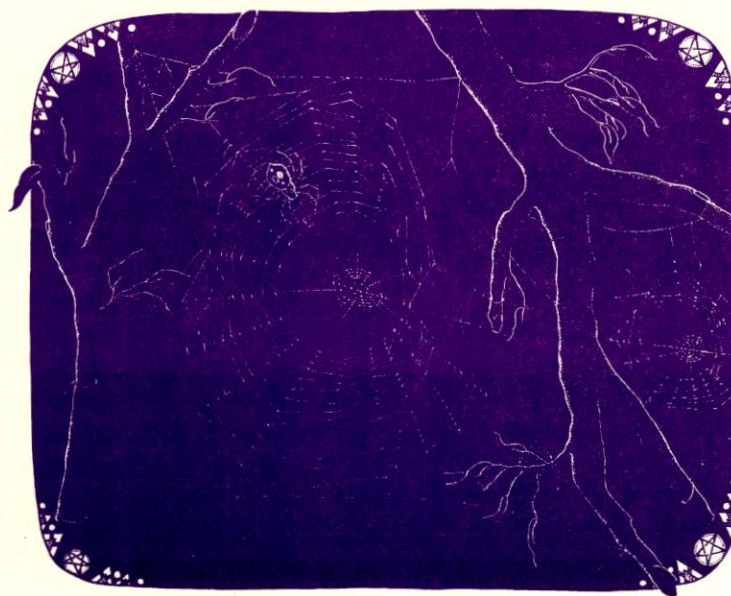
hunter now touching your body and staring into your eyes. Of course, Stange never reports having this experience, nor does she imagine it.

Finally, Stange describes how "violence is a fact of nature" (p. 185). According to Stange, "the notion that 'paradise' consists of an absence of violence—not only human violence against animals, but animal violence against one another—is a fairly common theme in animal rights and radical ecofeminist discourse," although "the lion and lamb never have lain down together, and never will" (p. 87). But vegetarian ecofeminists have never denied the fact of violence. Agreeing with Stange on this one point, Deane Curtin has asserted that "to live is to commit violence," but from this observation he draws a conclusion that is very different from Stange's: he does not see this as an excuse for further violence, but rather as an admonishment that our striving for a nonviolent world will only take us in a "moral direction," not a "moral destination" ("Toward an Ecological Ethic of Care," *Hypatia* 6:1 [Spring 1991], p. 131). Vegetarian ecofeminists have argued for a contextual moral vegetarianism, one that considers the ethics of all food choices in terms of the cultural, economic and environmental contexts of consumption. For though violence may be one fact of nature,

cooperation, symbiosis and care are other natural facts as well. An environmental ethic that disregards these facts is, at best, incomplete.

Though I kept expecting that she would, Stange never addresses the fundamental insight of animal ecofeminism: the importance of speciesism as a form of oppression that is interconnected with and reinforcing of other oppressive structures. Is there a form of hunting that does not erect a moral hierarchy between hunter and hunted? Aside from basic survival needs, is there an ethical way for humans to kill (or sponsor the killing of) other animals, simply for the pleasure of consuming or wearing their body parts? Instead of addressing these questions straightforwardly, or actually grappling with the concept of contextual moral vegetarianism and its relation to ecofeminism, Stange engages in shadow-boxing with the specter of essentialism and appealing to the goddess Artemis for justification. The well-reasoned critique of vegetarian ecofeminism has yet to be articulated.

Greta Gaard is an associate professor at Western Washington University, and author of *Ecological Politics: Ecofeminists and the Greens*.



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RESOURCES

The Fund for Animals has issued a report indicating that the firearms and hunting industries have launched a massive campaign to recruit women—especially mothers—into sport hunting. The 19-page report, “Money, Motherhood, and the Nineteenth Amendment: The Hunting Industry’s Open Season on Women,” documents a nationwide campaign to promote sport hunting to women, primarily because of the all important role that mothers play in shaping the values of their children, who are much more likely to become hunters if mom approves.

“Hunting is a dying sport,” said Heidi Prescott, national director of The Fund for Animals. “The number of male hunters has been dropping like a rock for the past 25 years, so a desperate industry is looking to women to bail them out.”

The “Becoming an Outdoors-Woman” (BOW) program, created at the University of Wisconsin and now presented in all 50 states, is intended to break down women’s traditional antipathy to killing for pleasure. Supported by political organizations such as the National Rifle Association and trade associations such as the National Shooting Sports Foundation, it is also a concerted effort to influence women—53 percent of U.S. voters—on political issues related to hunting and guns.

“Hunting is being ballyhooed as a way of empowering women,” added Prescott. “But all it’s really doing is empowering the firearms and hunting industries to rake in more profits. There is nothing empowering about causing violence, suffering and death to other living creatures.”

A copy of “Money, Motherhood, and the Nineteenth Amendment” is available on The Fund’s web site at <http://www.fund.org/facts/women.html> or by calling The Fund at 301-585-2591.

Also see FAR Newsletter Vol. IX, Nos. 1-2 (S/S 1995) “Game Agencies Target Women.”



New Premarin Web site. In an effort to better educate consumers and doctors worldwide about the realities of PMU production and how that production adversely affects over 100,000 horses a year, IGHA/HorseAid has launched a new Premarin-specific Web site located at <http://www.premarin.org>.

IGHA/HorseAid’s 1998/99 investigation and research into Canadian PMU “pee farm” production and the U.S. distribution of Premarin are also available at http://www.igha.org/pmu_link.html (p. 1) and http://www.igha.org/pmu_new.html (p. 2).



Child Abuse, Domestic Violence, and Animal Abuse: Linking the Circles of Compassion for Prevention and Intervention edited by Frank R. Ascione and Phil Arkow is a 498-page interdisciplinary sourcebook that examines the relations between animal maltreatment and interpersonal violence, expands the scope of research in this growing area, and provides practical assessment and documentation strategies to help professionals confronting violence do their jobs more comprehensively by attending to these connections.

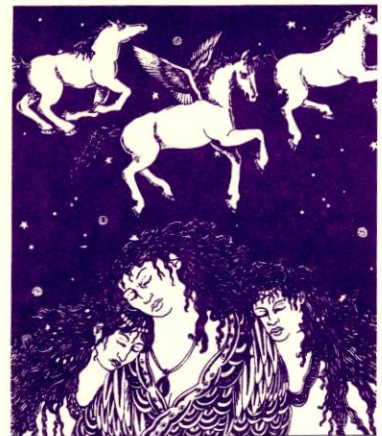
The book is available from Purdue University Press at 1-800-933-9637, or online at www.thepress.purdue.edu.



Earth Elders is a new networking organization dedicated to honoring aging, elders and the Earth. They are working to create a new vision of aging: wise elders caring for the Earth—its people, animals, plants and elements. Their goals include collecting and making available stories of elders living and working to sustain the Earth; providing educational programs that value aging; “greening” the profession of gerontology; and bringing an awareness of aging to the environmental movement.

For more information contact Earth Elders, 1130 Grove St, Sonoma, CA 95476, (707) 996-9966, earthelder@aol.com

The W.H.O.L.E. Women’s Organization (Women Healing Oppressions Loving the Earth) is a non-profit organization run by and for women in Tofino, British Columbia. In the process of being created, the W.H.O.L.E. Women’s Multiplex for Social Change, Healing, and the Earth provides a space for any and all of us who could benefit from some quiet time-out to rest, heal, or just be. W.H.O.L.E.’s vision is to provide the tools, training, and resources for the women’s movement to do the social change, healing, and Earth work needed for personal and global transformation. For more information or to contribute to this vision contact: W.H.O.L.E., Box 548, 231 Main St., Tofino, B.C., Canada V0R 2Z0. Information and reservations: (250) 725-3240; Administration: (250) 725-3230; Fax: (250) 725-3280; email: whole@island.net



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MEMBERSHIP & ORDERING INFO

You will find the FAR Marketplace order form and membership application as an insert in the center of the Newsletter. If it is missing, please send your membership and/or order to FAR, P.O. Box 8869, Tucson, AZ 85738, call us at 520-825-6852, or email us at far@envirolink.org. Include your name, address and telephone number.

The following memberships are available:

- \$25* (includes semiannual newsletter)
- \$26-100 (newsletter and FAR button)
- \$100+ (newsletter, button & t-shirt)
- \$1000+ (all of above +FAR

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* Limited funds memberships also are available.

GLEANINGS

"Science Friday," an NPR program, covered the deaths of several zoo elephants in the U.S., Switzerland and elsewhere. Pathologists Laura Richman of Johns Hopkins and Richard Montali of the National Zoo stated that the virus causing the deaths exists in all elephants, but that it is only causing death in captive elephants. An autopsy of Kumari, a National Zoo elephant, revealed fluid around her heart, said Richman.

Scientist Louise Hay offers another theory which links congestive heart failure to the biochemistry of sadness. Hay suggests that unreleased emotional pain manifests physically as fluid around the heart. The captivity of the animals, events in capture, separation from peers, loneliness, abuse from crowds, occasional caretaker maltreatment, poor food, and lack of exercise are also factors leading to the increased death rate of zoo animals.

When nine-year-old Amanda Walker-Serrano of Factoryville, Pennsylvania, found out in January that her third grade class at Lackawanna Trail Elementary was planning a trip to the Royal Hamid Circus, she decided to express her opinion about it. Amanda took a handwritten petition to school which read, "We 3rd grade kids don't want to go to the circus because it hurts animals. We want a better field trip." Amanda could never have anticipated that as a result she would find herself embroiled in a different sort of circus—one that didn't involve dancing bears and tigers jumping through flaming hoops, but tense schoolboard meetings, internet email campaigns, newspaper articles and television interviews. Read more about Amanda's big adventure here: <http://www.animalnews.com/news/amanda.walker.htm>.

According to a poll by YM magazine of 5,000 teen girls, cool is: Hillary Clinton, believing in god, being a vegetarian and being close to your parents. Cool isn't: Al Gore, owning a gun, going to single-sex colleges, smoking and dieting.

In the Life is a member-supported gay and lesbian television news-magazine broadcast on PBS stations. The June/July episode featured a segment called "Pigs, A Sanctuary," about Jim Brewer and Dale Riffle who, over the past decade, have welcomed hundreds of abused or unwanted animals rescued from slaughter and research. Riffle and Brewer have been profiled in mainstream news media, almost always without mention of their long-term relationship. The segment also featured the activist couple's thoughts on gay rights and animal rights. For more information or to comment go to *In the Life* Forum at <http://www.inthelifetv.org/itlforum/> or email to info@inthelifetv.

Animal rights activist Marla Rose was exonerated of any wrongdoing stemming from her arrest last October during a rodeo protest near Bristol, Wisconsin. Ms. Rose was facing a felony charge of possession of an electric weapon after Kenosha County deputies arrested her while she was displaying a cattle prod identical to ones typically being used inside the rodeo on bulls and steers. Ms. Rose, an avowed peace activist and strict vegetarian, was one of eleven activists protesting the World Championship Rodeo and Wild West Show held on the grounds of the Bristol Renaissance Faire.

"I have a much more clear understanding of how our legal system works, and it's frightening," Ms. Rose said after the charges were dropped. "Despite anything negative that happened, we were able to demonstrate that police officers and prosecutors consider electric cattle prods to be dangerous weapons. If this helps stop people from going to watch animals being tortured with these instruments, then it will be worth it."

Marla Rose is co-founder of Vegan Street, a new internet resource for the environmental, vegetarian and animal rights communities. For more information about this story or other news and features, please visit <http://www.veganstreet.com>.

DIRECT ACTION NEWS

Mary Daly, pioneering feminist theorist, theologian and author of *Gyn/Ecology: The Metaethics of Radical Feminism* has, in effect, been "de-tenured" at Boston College (BC). According to an editorial in *The Nation* (Laura Flanders, "Feminist De-tenured," July 26/August 6, 1999 issue, pp. 5-6), Daly has been teaching Introduction to Feminist Ethics at BC for the past 25 years to women only, in order to promote a safe space to discuss such issues as violence against women. A male student who wished to register for the course and who ignored Daly's offer to teach him outside the women's class (something she has done for the past dozen years) threatened, with the backing of the Center for Individual Rights (an organization that led attacks on affirmative action at the universities of Texas and Michigan) to sue BC under Title IX antidiscrimination provisions.

The intimidation worked and BC canceled Daly's courses for the upcoming academic year. BC claims that Daly resigned voluntarily, which she denies, and that she is no longer a faculty member. They have also denied her access to the university's grievance procedure. Daly is fighting Boston College's actions and has filed breach-of-contract and violation of tenure rights complaints.

Daly put feminist theology and feminist ethics on the academic and political map and needs the support of all who care about women's studies in the academy, about academic freedom, and about protecting the real purposes of Title IX.

Contact The Mary Daly Defense Fund at: P.O. Box 381176, Cambridge, MA 02238-1176, mdalyfund@aol.com.

Letters to Boston College in defense of Mary Daly can be sent to: Pres. William P. Leahy, SJ, Boston College, Botolph House, Chestnut Hill, MA 02467-3934.

If you do write a letter, please forward a copy to the Defense Fund as well.

Source: Jane Rothstein, Ph.D. Candidate, Department of History and Skirball Department of Hebrew and Judaic Studies, New York University, jr231@is5.nyu.edu.



MORE DIRECT ACTION NEWS

A disaster relief team from the World Society for the Protection of Animals (WSPA) currently in Kosovo estimates that at least 50-percent of the region's domestic animals have died in the recent conflict. Huge numbers of animals left by fleeing refugees have died of starvation, while others have been injured or killed by gunfire or land mines.

WSPA is providing emergency treatment to sick and injured animals and linking up with veterinarians in the region to start distributing emergency supplies of veterinary medicines and equipment. With veterinary clinics having run out of medicines months ago, the team is currently organizing a large consignment of emergency supplies that they plan to supply to Kosovo's major veterinary centers based in the eight largest towns in the region.

For more information contact: Jonathan Owen, WSPA Press Office, 0171 793 0540 <http://www.wspa.org.uk/news/pressoff.html>.

Despite research showing that the rayon fibers and bleaches used in tampons have been linked to Toxic Shock Syndrome, endometriosis, pelvic inflammatory disease and cancers of the uterus, ovaries and bladder, tampon manufacturers continue to use these carcinogens in their products. Tampons could be safe if manufacturers produced them without unnecessary rayon fibers and bleaches. Go to <http://www.feminist.org/action/action101.html> to tell tampon manufacturers and the FDA that tampons must be made safe.

A good summary of information about tampons and health can be found at S.P.O.T., The Tampon Health Website at <http://www.critpath.org/~tracy/spot1.html>.



The largest, most expensive animal testing program in U.S. history is being rammed through the Environmental Protection Agency (EPA) by Al Gore. Gore's high production volume (HPV) chemical testing program will poison millions of birds, fish, rabbits, and other animals with thousands of chemicals, many already known to be hazardous, such as turpentine and rat poison. The plan overlooks advances in in vitro toxicity tests now considered far more accurate than the old methods.

Dr. Neal Barnard from Physicians' Committee for Responsible Medicine reports that the EPA has agreed to drop one of the initial animal tests and replace a second animal test with a modern non-animal cellular test. However, they still plan to do four of the remaining tests, which involve horrific animal experiments, including the archaic LD50, known to be a very poor predictor of human toxicity. It involves animals writhing in agony for days, even weeks as experimenters watch until 50% of them die.

Please write to VP Gore, The White House, Washington, D.C. 20500.

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Vol. VII, Nos. 3-4 (F/W 1993-94) Special issue on books on ecofeminism: reviews of five books; "Rodeo Women" (Editorial); "Feminist Trafficking in Animals"; "A Feminist Perspective on Cosmetic Testing"; "So, What Do You Eat and What Do You Do (in Bed)?"; and lots more.

Vol. VII, Nos. 1-2 (S/S 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.

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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 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.

