

FEMINISTS FOR ANIMAL RIGHTS

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CARE REVISIONED

An Update on the Companion Animal Rescue Effort Program

by Julie Urbanik, National CARE Coordinator

According to the National Organization of Women, every seven seconds a woman is battered in the U.S. Every seven seconds. This abuse can come from husbands, boyfriends, girlfriends, and live-in partners. As if this number isn't disturbing enough, think of the millions of dogs, cats, and other creatures that live in these households as companion animals. The chances are extremely high that if a woman in the home is being abused, children and/or animals who live in the home are also being abused. Women often won't leave an abusive situation if their children and/or animals will be left behind. The problem is that since the majority of women's shelters are unable to house companion animals, many women (and animals) remain in abusive and dangerous situations.

In 1993, under the guidance of Delora Wisemoun, FAR pioneered the Companion Animal Rescue Effort (CARE) program to address this issue. CARE has operated during the past several years as a foster care network for the companion animals of women who have entered shelters. CARE programs provide companion animals with a safe, loving environment for free, while women work to make their own lives more safe and secure.

In early December, at Animal Protection of New Mexico's First Annual Animal Welfare Conference in Albuquerque, New Mexico, I was privileged to be on a panel discussion for domestic violence and animal abuse. To a very receptive audience I presented the issues surrounding CARE and detailed the future of our program.

CARE will continue to provide guidelines for developing a foster care network for communities that have that need. However, we have found that similar programs already exist around the country (see box). To avoid duplicating programs, CARE will continue to implement new programs where they are needed, and will also function as a clearinghouse and networker for existing programs. We will do this by asking volunteers to research their communities to provide information for our national CARE database. This database will serve as a resource for individuals and groups involved in domestic violence/animal abuse issues. If programs already exist, we will work with local volunteers to develop them fur-

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Women Bearing Witness: The Fight to Eliminate Animal Damage Control

by Nancy Zierenberg

Most people just can't believe it when they learn that there's a government program that hires trappers to kill wildlife specifically to benefit western cattle and sheep growers. Then when you tell them that they're paying for it... they are outraged. Animal Damage Control (ADC) was created in 1931 specifically to clear the way for the western cattle industry by controlling "bothersome" wildlife, i.e. to subsidize ranchers. Now, with a \$45 million dollar budget, the program employs approximately 800 trappers who utilize leg-hold traps, leg and neck snares, aerial gunning, chemicals and poison delivery devices that all end in death for the "problem" wildlife.

Four women friends, outraged by ADC's activities, decided that it was our mission to eliminate this secretive good ol' boy club. In 1991, we formed Wildlife Damage Review (WDR) to bring public scrutiny to this little-known federal program, and we began using the Freedom of Information Act to compile government documents in order to figure out how it remains in existence.

Of course we had to ask ourselves: How were we going to get rid of a government program, especially one that is so entrenched in the western cowboy lifestyle mystique? As shown by recent attempts to

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The *FAR Newsletter* represents a plurality of opinions. The articles do not necessarily reflect an official position of the publication or of FAR. Submissions of manuscripts and graphics by women are welcomed. Manuscripts should be typed and double spaced. FAR reserves the right to edit manuscripts received for length, clarity, and grammar.

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for your invaluable assistance
in producing this newsletter.

FROM OUR NEW DIRECTOR



Dear FAR Community,

This issue celebrates the revitalization of FAR. I want to thank all of you who have been so warm and welcoming as I've taken on the directorship of this incredible organization.

The opportunity to work with FAR was a serendipitous gift. The gift is that it enables me to work from my heart, from my deep connection with the land, from my relationship with other beings, from my compassion for those who are prevented from living their lives well. Working from the heart for me, means some of the time I come from anger and outrage, from sadness and anguish; and other times from celebration, awe,

bliss, hope, and love. Much of my task is solitary, involving a computer and paperwork. But there is another part that derives from—and generates—heart, energy and spirit. That's the part I want to cultivate and to share with you—for FAR to be a source to which we can all give and from which we can all receive in our chosen and cherished work. This is your organization and what you are connected to through it is other amazing women like yourselves who are dedicated to eliminating all forms of objectification, exploitation, and abuse.

There are challenges inherent in coming together across differences—in the work of building coalitions between issues and movements. One writer suggests that we need to first have our own community of similarities—a place to call home where we belong, where we feel comfortable by virtue of mutual understanding, common language and shared vision. Indeed, we are a diverse group of women constituting a spectrum of choices and beliefs. Yet we come together because of what we do share—our particular grasp of certain connections, and to find and offer community, strength and support in sharing these perceptions.

While FAR can provide for us a "home," it is also our job to challenge ourselves and others to face and to "complicate" issues. To "complicate" perhaps evokes negative connotations—to make things more difficult. What I mean is to *see more*—to intentionally embrace the complexity of who we are, and the issues that are important to us. Dualities, either/or frameworks, do not serve us well as models for understanding or for action. Dualities silence and make invisible. They lead us to believe we must choose between love or anger, right or wrong, racism or speciesism. We are led to believe that we can take a position between two "sides," and that our choice will accurately reflect either one of them.

Abstractly, spiritually, and emotionally it is second nature for us to feel connection rather than disconnection. But what does this look like in practical activist terms? How do we come together across issues? How do we convey to others why and how our issues are interrelated? What does connecting issues in practice look like? As an ecofeminist organization, it is our calling to ask and to answer these questions. It is also our calling to prioritize and integrate issues of racism and classism in relation to animal advocacy, environment, and sexism. The challenge is ours to enact holistic, multi-issue movement. In this issue, both Greta Gaard and Batya Bauman lead the way by facing the issues of Makah whaling—engaging with the contradictions, the complexities, and their own pain.

Our work and our name should reflect that we are an ecofeminist organization, so it's time to resume our search for a new name—one that reflects our feminist ethic of caring, rather than rights. I invite you now to send me your suggestions. I also welcome your letters, ideas for articles, and news of your struggles and successes.

I hope that this issue of the FAR Newsletter reflects our commitment to face the challenges of difficult issues, and that you are inspired by women working for a better world.

Blessings,

Michelle

Cultural Heritage and the Makah Whale Hunt

by Greta Gaard

reprinted from THE BELLINGHAM HERALD, October 31, 1998

In Logic, there's a process of argumentation that involves framing a debate in such a way that no disagreement with your position is possible. This process, called "poisoning the well," is strategically effective but philosophically unsound. It forecloses all dialogue, creates a battle of opposing views, and condemns your opponent to silence (or moral and ethical suicide).

Discussions about the Makah whale hunt have reached this impasse: the complexity and diversity of the Makah culture has been reduced to a single cultural practice, so that any disagreement with that practice is tantamount to advocating genocide, and no further discussion is possible.

This situation leaves anti-racist environmentalists and animal rights activists with no place to stand. If we fail to offer the Makah our unqualified support, we practice racism, an illogical position that prefers one's own race above all others. If we fail to defend the animals, we practice speciesism, a position first defined by Peter Singer as "the illogical preference for one's own species above all others." For those who would defend cultural diversity as well as animal rights, neither racism nor speciesism is acceptable.

To move away from this moral standoff and into a dialogue, environmentalists and animal rights activists must first ac-

knowledge the undeniable legality of the Makah's right to hunt whales. We must also acknowledge the bitter legacy of racism and colonialism in North America, and consequently, the imperative to support indigenous treaty rights. Because we have to find some way to live together—some way that articulates the deepest ethical, spiritual, and democratic desires of our diverse cultures—Euro-Americans and Native Americans must seek common ground, and work toward a clearer understanding of the term "cultural heritage," one that is specific enough to prevent its appropriation by multinational corporations, and strong enough to protect native people, animals, and the environment.

To open that dialogue, both sides need to concede that there are historic and contemporary aspects of our cultures that are no longer worthy of practice. Let's face it: from an animal rights standpoint, the Makah whale hunt is no more gruesome than the American cultural practice of Thanksgiving, which originated in genocide and is continued today in festivities for which half a billion turkeys are raised and slaughtered annually, at the rate of 1.4 million birds a day. This cultural practice of eating turkeys involves controlling the bird's entire existence, from artificial insemination and genetic growth hormones through a lifetime

of warehousing and death by heart attack or by stunning, scalding, and decapitation. Compared to the Euro-Americans' Thanksgiving, the Makah whale hunt is small potatoes. Both practices may deserve scrutiny—but who should be the moral inquisitor?

As a Euro-American, I can look to my heritage and find that slavery, genocide, rape, and domestic violence have been and may continue to be parts of my culture. In each of these examples, the cultural practice has been defended by those who do not suffer the costs. History is the story told by the winners—and the same may be true for culture as well. In any ethical scrutiny of cultural traditions, the first step requires investigating our own culture, giving voice to those participants whose experience has been silenced, and questioning our own participation in these practices.

After this self-scrutiny, we would discover that developing across-cultural ethics presents a real dilemma. On the one hand, if "anything goes" because it's someone's cultural practice (a position called moral relativism), we lose all justification for such moral agencies as Amnesty International. On the other hand, any universal standard for moral behavior will fail

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Response by Batya Bauman

What has been done to Native American nations is a tragedy of enormous proportions. That "the complexity and diversity of the Makah culture has been reduced to a single cultural practice" is a tragedy not only for the Makah, but even more so for the whales. Causing suffering and death cannot be condoned for reasons of cultural preservation. Why is the whale expendable in order to preserve a human cultural ritual? This is not racist thinking. I am simply against hunting down and killing whales, whoever does it. I cannot accept that "If we fail to offer the Makah our unqualified support, we practice racism..."

Greta suggests that "To move away from this moral standoff and into a dialogue, environmentalists and animal rights activists must first acknowledge the undeniable legality of the Makah's right to hunt whales." I do not acknowledge that legitimacy. In what context is this legitimate? In the context of particular and narrow cultural boundaries. I do not wish to legitimize or give license to kill in order to satisfy any cultural heritage, my own or others. This is not racism. I do "acknowledge the bitter legacy of racism and colonialism in North America," and certainly the legitimate rights of Native American nations must be addressed. But I would not extend that right to

killing whales...which I find reprehensible on larger moral grounds. In this case, I would defend the rights and the lives of the whales and their culture. If I must choose between a human group's cultural right to hunt and kill, and the right of another species to live and be free from torment, I will choose the latter.

I totally agree with Greta's feelings about the turkey feeding frenzy in our American culture. But how can this argument be used to condone the killing of whales?

I also agree with Greta's statement: "In any ethical scrutiny of cultural tradi-

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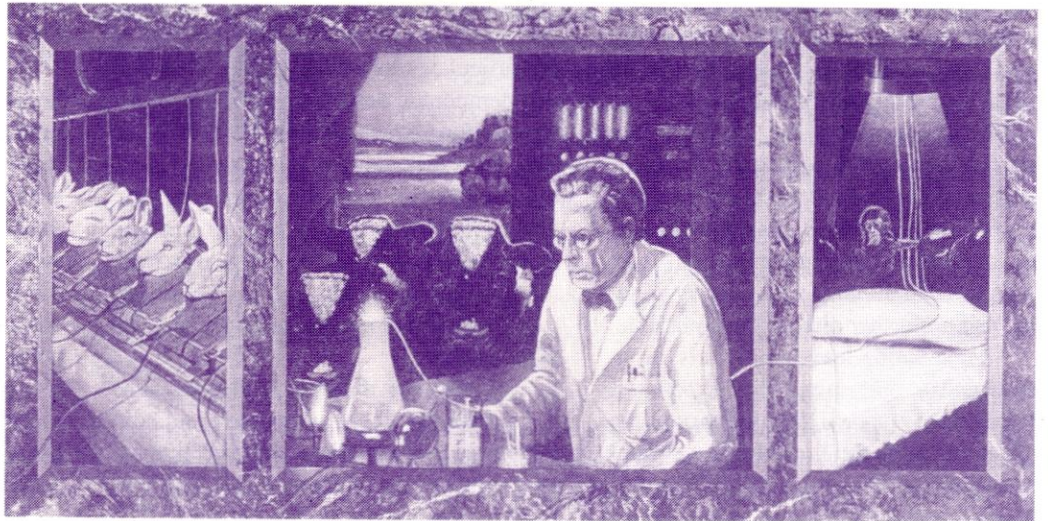
"Life Examined"

An Interview with Artist Anne Coe

excerpted by Julie Urbanik

"I'm beginning, at this stage in my life, to question the pursuit of all knowledge for the sake of knowledge."

With this statement, Anne Coe began an intimate conversation with a group of FAR members viewing her new collection at the Joy Tosh Gallery in Scottsdale, Arizona. The paintings in this series, "Life Examined," were inspired by and reflect themes of life and death, human/animal relationships, masculinist science and technology, Dolly the sheep, and the Gulf War.



"Life Science" 1998

"I like to play around with landscape—wild, uncivilized environment coming right in with civilized environment...these drapes are often the veil between those two worlds...to show how they break down."

Anne's paintings are multi-dimensional--the contradictions reflected in her paintings, the experience of being both inside and outside, being the looker and the looked at, and the transgression of strict boundaries. Her images are haunting and happy, complicit and questioning, and have the ability to change into different political meanings. Politics, however, is not what motivates Anne as she paints. As an artist, she believes her role is to present issues without making judgments about them.

"I think life experiences have to mellow your concepts."

This exhibit has taken on new meaning for Anne since her husband was diagnosed with leukemia. Prior to his diagnosis, Anne felt more firmly allied with anti-animal experimentation. Now, however, she finds it more difficult to draw lines in the sand. "I thank god for all those animals that sacrificed their lives for us in order that we may live and go on with ours." She opposes, however, the treatment of animals used in medical research, and believes that they should be "treated like little gods." That many of us would question whether animals are "sacrificing" their lives or being murdered is not lost on Anne. For now, she has no final answers. This personal contemplation of the issues is what Anne reflects in her work.

"..[T]he main focus of this show is I don't have the answers. My job is to present the issues."

Anne sees art as a tool of mediation for a society trying to sort out some of its more difficult issues. For this reason, she merges and trespasses boundaries in her paintings. According to Anne, the ability to look more holistically at an issue allows you to expand your judgement about it. But, she says, it is the role of groups like FAR to be radical—to be "right out there, up front, in your face...and we're not compromising." Anne feels her role, at "this time of [her] life," is to sit down at the table with the extremes—to see if we can find something that we can change incrementally...not a revolution, but evolution." According to Anne, her role as an artist is to reflect the spectrum of positions through art, where they can be visualized, and truly meditated upon.

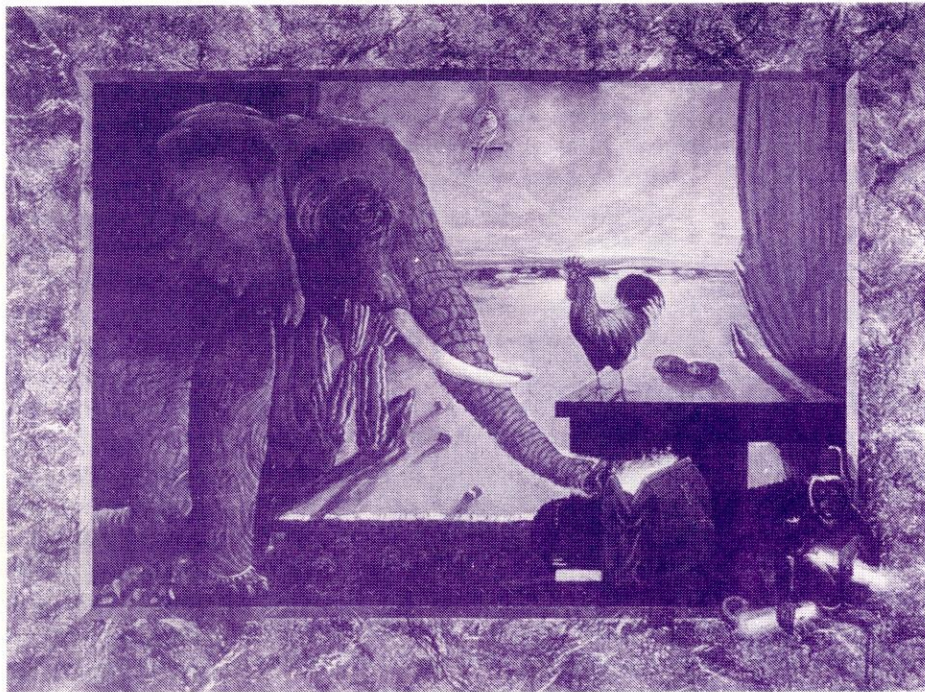
(Urbanik, continued from previous page)

“A lot of what I do is I listen to NPR while I paint—Diane Reams, or Science Friday really influences me. There was a big discussion about Hanford Nuclear Facility...of course the canary, the classic early warning system in the old mines; the crow which is to me another early warning system...the briefcase appears in a lot of my work and it is about bureaucracy.”

The images of “Half Life”—elephant, rooster, monkey, and canary strangely placed in front of a setting sun, suggest the literal translation of the words “half life.” Radioactive material emanates from the briefcase, hinting at the half lived lives of these animals: the canary who is half alive living in a cage; the half life of the elephant with a chain around her foot, performing with the monkey wearing a hat; the half-life of a factory farmed rooster. Humans have perverted the right to the “full life” of these creatures. According to gallery owner, Joy Tosh, different visitors read different things into Anne’s paintings—the elephant’s lovely bracelet, for example, and salvation in the scientific miracle of uranium.

Asked about the meaning of the monkeys and rats and other glowing animal eyes peering out from beneath tables, Anne said:

“...I do that a lot—something beneath the surface. There is always something beneath the surface—good, bad, indifferent, it’s always there.”



“Half Life” 1998

“We...have the responsibility to art to push things—to really push things.”

“Dream Life” is another painting that reflects Anne’s ability to merge concepts and elicit different points of view. In this image, metal bars are painted vertically across a canvas, behind which a sleeping bear lies next to an ocean filled with swimming sharks (or dolphins depending upon your psyche). Each in our group viewed the painting differently—either ignoring the bars completely, or feeling distracted by them. Ignoring the bars reflecting for one of us how we ignore the bars in real life—the bars of prisons, farm fences, animal stalls, and factory farm cages. And whether the swimming creatures were dolphins or sharks could make this a nightmare instead of a pleasurable dream. Again, Anne illustrates that nothing is that simple—neither either/or, nor black or white.

Anne Coe is a fourth generation Arizonan. She has studied in Europe and Latin America and received her Masters of Arts degree from Arizona State University in 1980. She defines herself as a professional painter of 18 years, a feminist, and an environmental activist. Dedicated to land conservation, she initiated the Superstition Area Land Trust in Arizona, and has worked actively to help with the reintroduction of the Mexican Wolf, and on many other environmental issues.

DER BUTCHER BOY HERMANN NITSCH

by Merry Orling

ACTIONS: ARE THEY ART?

For the last 35 years, "Viennese Actionist" Hermann Nitsch has been producing the Orgy Mystery Theater. He openly brags his "actions" "will someday stand alongside the works of Shakespeare and Wagner."¹ The "actions" unfold according to a standard "script": A live orchestra plays while the bodies of freshly killed animals are disemboweled, ripped apart, trampled, crucified, stuffed into vaginas and wrapped around penises, raped, crammed into and wrapped around copulating couples and couples having oral sex. Typical "actions" are:

stuffing the entrails of a freshly killed bull into the vagina of a blindfolded nude woman, lying spread-eagle on the floor, with her legs kept apart by ropes. A man is then tied to her and they copulate amid the entrails and the blood of a freshly killed bull.

splashing a nude woman, strapped head down to a cross, and a nude man, strapped head up to a cross, with animal blood and entrails as they are having oral sex. The couple is then wrapped around the body of a freshly killed pig.

Unlike the majority of sadists and abusers, Nitsch has made his perversion work for him. He was the holder of a British Arts Council grant² and has been featured on the BBC and in numerous wide-circulation publications distributed all over Europe. He uses lofty language ("purification," "liberation," "religious function," "solemn rites," "relics")¹ to solicit public and private funding and he gets it. He also profits from the bloody remains of the pornokills, selling the "relics" as legitimate art works. Canvases painted in blood, blood-stained garments and linens, collages of the crosses and the blood-stained linens used in the "actions," as well as drawings and photos of the events are on exhibit in art galleries in Europe (including the Tate Gallery in London) and in the United States. They bring up to \$10,000 apiece. But is this art?

Nitsch claims that his "actions" are artistic and, because he has convinced

people, organizations, and governments that they are, he continues to receive their support. Yet:

1. Art shows cruelty, but does not create it. None of the violent, gory, or tragic subjects treated in the fine art, theatrical, and film arts require, or have ever required, the spilling of blood. The Greeks, Shakespeare, and Steven Spielberg all use(d) fake blood and bullets. Conversely, by their own definition, Nitsch and, for example, bullfighters, cannot exist without the spilling of blood.

2. Art shows loss of dignity and demeaning episodes, but does not create them. Nitsch considers animals as pornographers consider women, that is, as objects to be used to excite. Killing the animals, then copulating with and in their blood and entrails is part and parcel of the excitement. He refuses to use fake animal parts and blood because his ecstasy derives from the killing and the defiling of living creatures. He even promised to eat his victims so that the Austrian government would authorize his performances as normal slaughter operations, although whether he did or did not keep his promise cannot be proven. Interestingly, Nitsch has succeeded in the remarkable feat of convincing the government that his "actions" are at the same time normal slaughterhouse operations and legitimate artistic performances. In Italy where I live, for example, he probably wouldn't have been able to get away with it, because Italian law does not allow slaughter outside authorized slaughterhouses.

3. Art is repeatable and/or reproducible. Nitsch insists that his "actions" must be "experienced live...where flesh is flesh and blood is blood."¹ This means, like orgies, they can only be experienced once and cannot be reproduced.

COUNTERACTIONS: ARE THEY WORTH IT?

When in 1998 Nitsch announced the culmination of his life's work would be six days of Orgy Mystery Theater "actions"

before two thousand paying guests at his castle(!) at Prinzenhof, Austria, an international campaign was launched to stop him. On one side were the Austrian and German animal advocates, all but one of the Austrian rightwing parties,³ a handful of international celebrities,⁴ a determined group of EU and U.S. citizens, and even a pair of government officials (a U.K. MEP⁵ and a U.S. Congressman).⁶ On the other side were the Austrian Greens, leftwing parties, and media. The Austrian government, which at the time was serving as chair of the EU Parliament, refused to intervene in the name of "freedom of artistic expression" and because, their representatives said, there was no proof that animal anticruelty laws were being broken.⁷

The campaign to stop Nitsch was unsuccessful and the Orgy Mystery Theater performances took place as scheduled from August 3-9, 1998. The event cost \$900,000 (without considering police protection which is entirely charged to Nitsch) that he claims came entirely from self-financing without public funding.¹ Two hundred paying guests, far fewer than Nitsch's expected figure of two thousand, paid \$1000 a head to participate; half of these were women. Yet, so many art students volunteered to work free that some even had to be turned away! Most of the paying guests, your progressive leftwing artsy-crafty types, and the art student "actors" were not Austrian, but Italian, French, German, British, and American. There were also 150 hired musicians (fifty of whom would later defect).

Austrian and German activists protested for the duration of the event. Despite the disturbances and noise-making they kept up incessantly outside the castle and the lawsuits with charges of animal cruelty and noise pollution they brought in the district court of law, they were unable to stop the killing. In the course of the six days, three bulls were slaughtered on site and at least fifteen pigs, five sheep, and other animals were slaughtered elsewhere on special order for the event.

An activist friend wondered aloud

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whether it was worth the effort in time and energy to try and stop Nitsch from killing a dozen or so animals while slaughterhouses are killing millions each and every day. (The experience, he suggested, might even make vegans out of some of the participants.) I think it was, and I am also convinced we should not let up. As a femminist-animalista pledged to eradicating violence and exploitation, I think this is a battle we can--and should--win. I see two goals:

- Put Nitsch out of business by exposing him for what he is. Up to now, like the clever tailor who sold the gullible emperor an imaginary suit of clothes, he has been successfully passing off his disgusting "actions" for art, and handsomely profiting from them. Now, like the child who exposed the impostor by pointing his finger at the naked emperor, our movement must expose the truth about Nitsch's Orgy Mystery Theater so nobody will ever be tempted to call it "art"--or interview Nitsch and hear him call it "art"--again.

- Win over the progressives and the left by convincing them that, since oppressions are branches stemming from the same trunk, our natural role is to join together in the defense of all weak and oppressed members of society. Unfortunately, while the progressives and the left have traditionally defended the weak and oppressed human members of society, their defense has never extended to encompass nonhuman members such as farm animals. Despite society's changing attitudes toward animals and the emergence of an animal rights movement, they have never shown the slightest sensitivity to animal issues and sometimes--in the case of Nitsch in Austria and hunting in Italy--they are consistently and overtly hostile to the considerations of nonhuman animals. The Austrian progressives and left were convinced that, by supporting Nitsch, they were supporting "freedom of artistic expression"--just as the Supreme Court of the U.S. was convinced by the Santeria lawyers that animal sacrifice was part and parcel of religious freedom. As long as the prevailing morality says it is right to eat animals, battles such as these are long and complicated. But, unless the progressives and the left make the connection, we shall

be condemned to our splendid, but ineffectual, isolation.

NOTES

¹ Foradini, Flavia, "Performance con mille litri di sangue," August 6, 1998, L'Espresso, Rome, Italy, p. 106.

² Leidig, Michael, "Artist to Stage Theater of Blood," Daily Telegraph, July 21, 1998, London, U.K.

³ Including the extreme rightwing party led by Joerg Haider.

⁴ These included Brigitte Bardot who is equally well known for her animal advocacy and extreme rightwing political views. Yoko Ono, who was originally reported to be a Nitsch sponsor, later denied any connection with him and stated she would "never support a show that demonstrated violence to animals."

⁵ Richard Corbett, MEP from Merseyside,

who, alerted by his constituents, AR activists Vicki and Tony Moore, dashed off a fax to Commissioner Hans Fischler, Austrian Chairman of the European Parliament on July 21, 1998, asking him to "intervene personally in what would be a public relations disaster for Austria and the EU as a whole." Fischler never replied.

⁶ Jim Traficant, who in his address to the House of Representatives on August 5, 1998, compared Nitsch to Dracula, Jeffrey Dahmer, Lorena Bobbitt, and Charlie Kruger.

⁷ All the information regarding the week-long events comes from an activist's eyewitness account.

The author, who holds a degree in art history from Barnard College, New York, is a femminist-animalista residing in Florence, Italy and a member of Feminists for Animal Rights.



A feminist world is a community where...women are safe anytime; people treasure the earth, air, and all the creatures we live with; women are free to love one another; all people have decent housing, nutritious food, and good health care; older people are respected and the wisdom of their experience sought after; children are not separated from adults, and all share the joy of knowing them; individual ethnic and racial differences are celebrated; all can teach and all can learn; girls and boys are taught the value of caring for others; work is no longer separate from play, and all people are seen as creative beings; the weapons of war and other wasteful and destructive toys of technology have disappeared; people of the world work together to develop an economy that benefits all of us and conserves the planet; trust replaces fear, love replaces violence, and these hateful times are relics in the archives of patriarchy.

— Statement issued by the Women's Pentagon Action, 1980

An Interview with Julia "Butterfly" Hill

by Megan "Turtle" Southern



"On December 10th, 1997, 24 year old Julia "Butterfly" Hill climbed 180 feet up an ancient redwood she calls Luna and has not come down. In the American tradition of civil disobedience, she is conducting her courageous vigil on behalf of one of the last wild places left in our country, the remaining 3% of our magnificent old growth forests. Carrying on in a tradition began decades earlier in Northern California's redwood forests, Butterfly exemplifies the central role of women in today's environmental movement--combining a strong understanding of the current political aspects of the forest controversy with a deep spiritual connection to the forest and the tree she has called home." (from the LunaTree website)

Following are excerpts of an interview with Butterfly which originally aired live in Tucson, Arizona on community radio KXCI-fm's environmental and social justice program, "A View from Slightly Off Center."

Turtle: Can you tell our listeners a little about the area that you are in, how you came to be there, and exactly why its threatened?

Julia: I am 180 feet up, in an amazing over-1,000 year old ancient redwood tree in Northern Humboldt, California—above the town of Stafford, California. This tree-sit was assembled during the full moon of October of 1997 and was given the name

Luna (also known as the Stafford Giant). This tree sit was begun because the cutting on this hillside previously caused a mudslide that went rushing down the hill destroying seven families' homes in Stafford below. Then the California Department of Forestry—which I call the California Department of Logging because I have yet to see them do anything about forestry—approved this timber harvest plan right next to that mudslide, and so activists hiked the timber harvest plan and found Luna...this amazing, beautiful ancient tree at the very top of the plan.

Turtle: According to Pacific Lumber, who "owns" Luna, you are trespassing in their tree. They feel they have the right to harvest privately-owned forests. What does this say about our disconnection from the Earth and about Pacific Lumber owning Luna?

Julia: What Pacific Lumber/MAXXAM is doing here is only because the agencies that are supposed to represent the earth and our lives are failing to do so. They're representing corporate interests at the expense of everything and everyone else. Private property has no right to destroy the quality of our environment, and the environment is something we all share. What they do to the forests here affects people in Arizona, on the east coast, on the other side of the world. Private property has no right to destroy the quality of our environment, which destroys

the quality of our life. But they have been led to be given that so-called right by our corporate government...by this government that we've allowed to slowly but surely take away one right after another, until all the rights are shoved into the hands of a few people who have the power to blow up innocent people in other countries, who have the power to pepper spray innocent people who are merely sitting down as a means of protest and having their voice heard, who have the power to give MAXXAM corporation the ability to violate the laws over 300 times in three years.

Turtle: It seems that Pacific Lumber does not care about public opinion. They seem to get bad publicity at every turn—the pepper spraying of activists, their license being revoked for illegal practices, the Luna tree sit, the murder of David Chain, and most recently, environmentalists and steelworkers uniting to protest the cutting of jobs and trees. What is it going to take for them to reverse their position? When will it be enough to affect their profits?

Julia: Before we are going to see huge change anywhere, it is going to take a huge uprising of people coming together to take the power back. Our country was founded on civil disobedience. They took the tea and dumped it in the harbor, and they said never mind, we don't want your way because your way is not right. We need to remember that. It's sad what we did to found the white race in this country, but there are things we can learn from the past that are positive like people coming together and taking a stand against things they believed were wrong. And that was how the white people came into being here and in establishing governments in this country. I believe that before we are going to see real change, its going to take lots of people—all of us who care about the quality of life—whether we're a human rights activist, animal rights activists, or earth rights activists, we're all taking a stand for quality of life.

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People are going to have to come together, be willing to sacrifice, be willing to know that sometimes sadness, suffering, pain, and even death is a result of taking a stand against corporatized government, against wrongdoers. We're seeing how it works, we're seeing it everywhere, and here enough people came together and said "no" loud enough, and so we're seeing change. And it's a little bit at a time, but we're talking about centuries of wrong thinking and wrongdoing that we're going to have to reverse, and just snapping our fingers isn't going to make that happen. But I have a lot of hope because I know a lot of people are saying enough is enough. People are taking to the trees, taking the streets, taking to the stores, people are taking to everywhere we need to be and reclaiming the power back to the earth and to the earth's people.

Turtle: It seems that so many of us in the environmental movement and the progressive social change movements react to the destruction of the earth or injustice with anger, but yours is a different message. You present one of love, respect, and kindness.

Julia: It's not easy. It's amazing how much I've learned and opened up to up here. When I first climbed Luna and got to the top and saw the Pacific Lumber mill, one of the first words out of my mouth was "my god, what I could do with a good rocket launcher from here." It wasn't that I necessarily wanted to hurt anyone, but it was that original instinct that is within us of striking out at those who are hurting, striking out at the ones who are hurting us, at the ones who are causing the pain, suffering, and destruction. But up here in Luna, I've learned the importance of love. I've learned the importance of nonviolence, respect. It is something that I always had inside me, but before coming up here and learning what I've learned, it was more of a conditional type love. And I had that instinct within me to stop people, that are doing harm, at all costs. Up here I've learned the power of love and the power of positive thinking, positive acting, and positive speaking because it's worked amazing results. Loggers have come up to the clearing behind Luna, pull the chainsaws off the back of their trucks after they just got off work

clearcutting an area on the ridge behind, and saying that they were coming to cut me down. And then I just talk to them for a little while, and they end up becoming my friend. It has happened with millworkers, with loggers, and with their children over and over and over again. Some of them even come back to visit now.

So, that's the power to me. When we come from anger, we can only create anger. We manifest our focus, and so if we're focused on our anger and our frustration, we're just going to manifest more. It's not easy staying centered in love, it's not easy staying positive when all around me trees are smashing into the ground, when I see miles of new clearcuts, when I've had to sit through slash burns for weeks where their diesel fueling clearcuts is choking me. It's not easy to stay centered in that love, but ultimately it's the power that they can't destroy.



They can kill me if they want to, they can torture me, they can do whatever they want to me physically, but as long as I stay centered in the universal power of love, they can't ever destroy that. That's a power that the government can't sign away with its bad laws, and it's a power that the companies can't destroy. That is ultimately what will give us the power to win back the protection of the earth and the protection of the earth's people.

Turtle: It seems that Pacific Lumber has tried to do many things to you, and they're now trying to ignore you to avoid bad publicity. A lot of people are probably wondering what will it take for you to come down from Luna.

Julia: I think about people that do things like hunger strikes, and make specific demands and say 'I'm not going to do anything else until you do this.' I really feel like from the very beginning that's not what I was called to do. I feel that in my prayers, when I realized I was going to be up here for a while, it really hit me that I was meant to say that my demands were going to be more on myself than on Pacific Lumber—I was not going to allow my feet touch the ground again until I felt I had done everything I possibly could to make the world aware and to make a difference.

I've always been spiritual, but up here I've learned the real power of prayer and the important fact that we must have prayer as part of our everyday lives. In activism sometimes we get so caught up in the science and the politics we forget about the importance of spirit. So, I'm basing my actions on the guidance I get through my prayer. I could say I'm not coming down again until Pacific Lumber says they are going to save Luna and the surrounding area, but so far Pacific Lumber has been very stubborn. Even when they've been presented good alternatives. I could say that, and do that, but what would I be doing then if I felt guided by prayer that I could be more effective on the ground at some point. I would have made demands of my life on somebody else. I feel like my demands should be about my life guided by prayer.

I'm going to keep reaching out to this company, to the world, I'm going to keep telling the world what's happening. I'm going to forever take a stand against the destruction. I'm never going to back down. I'm never going away. Even when I come down out of this tree, whether its been saved or not. I'm trying to be absolutely the best and the most effective person I can be, and I feel very much like my goal from the very beginning was to reach out, make the world aware, and do everything I could to bring about change. I really take that day by day and prayer by prayer.

For more information or to contact Julia "Butterfly" Hill, see the website at <http://www.lunatree.org>, or write: P.O. Box 1265, Eureka CA 95502.

Turtle Southern is Membership Coordinator for the Southwest Center for Biological Diversity in Tucson, Arizona.

(Urbanik, continued from page 1)

ther. We are also developing an educational presentation about the connections between violence against women and animals that can be given at shelters, law enforcement agencies, and in local communities. A resource list of related materials and news clippings will also be available on our website.

All of these projects require lots of time and money, but the CARE program is a perfect project to enact FAR's mission. It brings attention to the connections between the objectification of both women and animals that exists in our society, and *actively works to change it*. I would appreciate any information you can share. Please contact me at 520-622-7742, or jurbanik@u.arizona.edu

"I am a Master's student in Women's Studies at the University of Arizona, and have been in Tucson since 1996. Always an animal lover, the highlight of my life was a safari in Kenya where it was all I could do to stay in the vans and not disappear into the Serengeti with the elephants and lions. When I am not daydreaming about that trip, I volunteer in the education department at our local Humane Society, facilitate Alternatives to Violence programs in area prisons, and spoil my two domestic "lions," Lewis and Gracie. I am very excited to be a part of the reawakening of FAR and CARE. I have several new ideas I'd like to see implemented, which I hope will enhance not only our aid to battered women and their animals, but also provide much needed public education about this issue."

Taking Action in Boston

by Susan Solomon and Robin Stone

Whoever heard of Pride in July? This year, the Boston Chapter of FAR marched in the Boston Gay Pride Parade one month after an unprecedented postponement due to torrential rains. Hundreds of groups took to the streets and FAR was there, bringing the ecofeminist message to this celebration of diversity. Two FAR members led the contingent, proudly carrying our new purple and white banner, while other members amused and delighted spectators with a variety of signs - the crowd favorite read "Vegetarians Taste Better!" We received an overwhelmingly positive response, with two members crisscrossing the streets to get literature to clamoring supporters. This is the second year that FAR participated in this important political Boston event. We look forward to continuing the tradition of going to this venue, where people heartily thank us for our participation, saying it's about time the animals were included in the call for social justice.



Founded over three years ago, the Boston Chapter has worked on a variety of projects: We tabled at several vegetarian food festivals and conferences, were interviewed on a local radio station, joined a panel discussion on religion and animal rights at Harvard University, and we participate annually in the Jane Doe Walk for Women's Safety. One of our most unique projects was our Mother's Day campaign. We designed a purple postcard featuring a mother cow and her calf on front, with the tag line "Everyone has a mom." On the back, readers found the header, "Everyone Should Get to be With Their Mom on Mother's Day!" along with information on how vegetarianism is Direct Feminist Action. The postcard was mailed to over 200 women's organizations in Massachusetts to encourage them to make the connection between the oppression of women and animals. This year, we will bring a feminist presence to Fur-Free Friday, Boston's annual high visibility fur protest.

Our chapter works with the hectic pace of our lives today by respecting our own and others' limitations and needs. Equally important to achieving goals is the need to create an accepting, safe, and fun environment where members feel valued for whatever level of involvement they can offer. In our work to create a more equitable and gentle world for animals and nature, we include ourselves, other activists, and even our opposition within the circle of compassion. To contact the Boston Chapter, please call Sue at 617-524-8064.

Safehaven

We are fortunate to have in Tucson a very progressive Humane Society. About three years ago, they initiated the "Safehaven" program to shelter companion animals of women seeking safety in domestic violence shelters. Safehaven is run by a formal steering committee, and publicized by Marsh Myers, Manager of Humane Education. Through Safehaven, companion animals are housed away from Humane Society premises in an undisclosed location (to ensure the safety of the animals and the shelter workers). The animals are well cared for and, for now, can be sheltered for up to 30 days. In many cases this may not be enough time for women, so CARE is seeking to raise funds in order to increase time and space limits. CARE is also working on ways to safely retrieve and transport animals to the shelter.

In addition to working with Safehaven, Marsh has pioneered "Cruelty in Common," a program which seeks to raise awareness about the relationship among all forms of abuse, with special focus on children and violence. One of the most exciting aspects of the program is "Rapid Response," through which a team of volunteers goes to a school 24-48 hours after a case of animal abuse by children has been reported, to offer animal care and ethics presentations. Marsh has also compiled an extensive information packet that includes articles on domestic violence, child abuse, animal abuse, bestiality, pornography, and most importantly, ways a community can bring about change. We at FAR are grateful for Marsh's work and we are honored to be working with him.

To order the Cruelty in Common packet, or for questions about the "Rapid Response" program, please contact Marsh Myers at the Humane Society of Southern Arizona at 520-321-3704, ext. 125.

Christian Sportsmen's Fellowship Takes Aim at Women and Animals

By Katherine Drouin Keith

The logo of the Christian Sportsmen's Fellowship (CSF) seems innocent enough at first: a wild turkey, deer and fish and a few trees in the background. But the logo shows a crucifix hanging ominously above the trio of animals, and the crucifix also serves as the crosshairs of a gun sight. It seems the eight-point buck just below the target area is about to be martyred.

The gun sight itself seems to have religious symbolism for CSF, a Promise Keepers-affiliated social group for men who like sport killing and who also call themselves Christians. CSF serves to extend the sexist principles taught by the Promise Keepers, a men-only group that preaches intolerance for any family that doesn't have a heterosexual man as lord of the household.

The group "reaches men for Christ through recreational and lifestyle evangelism," according to its summer 1997 newsletter. Its goal is to get hunters and fishermen to preach the Promise Keepers version of the word of God to other hunters and fishermen who may be less "enlightened." In its newsletter, however, the group does not explain how it can reconcile Christianity with killing for fun.

The dangerous message of Promise Keepers reaches extremes in CSF literature, in which hunting is glorified as a particularly male sport, killing an act through which father and son can bond. The natural world is framed as a man's world, where encounters with animals are conflicts to be resolved with gunshots or baited hooks. (CSF wants to apprehend non-Christians in similar ways: The newsletter uses phrases like "on target to catch men for Christ," "trophies of grace" and "stalking new ground" when it discusses evangelization.)

There are no stories with women's bylines in the summer 1997 newsletter. A handful of women appear in photographs, but they're always with men. It's understood they're tolerated in this man's world only as the mates or offspring of sportsmen. CSF encourages women to form their own sporting groups, but only because the group realizes that through women, they can evangelize more men.

Men who hunt seem to find joy in wielding the power of life and death over unarmed creatures. They often speak of the thrill of the kill, the high of the hunt. Especially troubling are trophy killers, who seek only to appropriate parts of the body for

display. CSF literature is filled with images of sportsmen holding up animals' lifeless heads to better show off their kills. Heads or parts of heads are mounted on walls, feet are fondled for good luck, pelts are turned into coverings for furniture or floors. The animal parts become objects with no relation to the whole, much as women's body parts are objectified in advertising. Often, an ad will use a particular part of a woman — breasts, legs, buttocks — to sell a product. Of little importance is a woman's face, and certainly not her eyes, the window to her soul. Her soul, her essence, doesn't matter. Like an animal killed for a trophy, it's only the individual parts that matter.

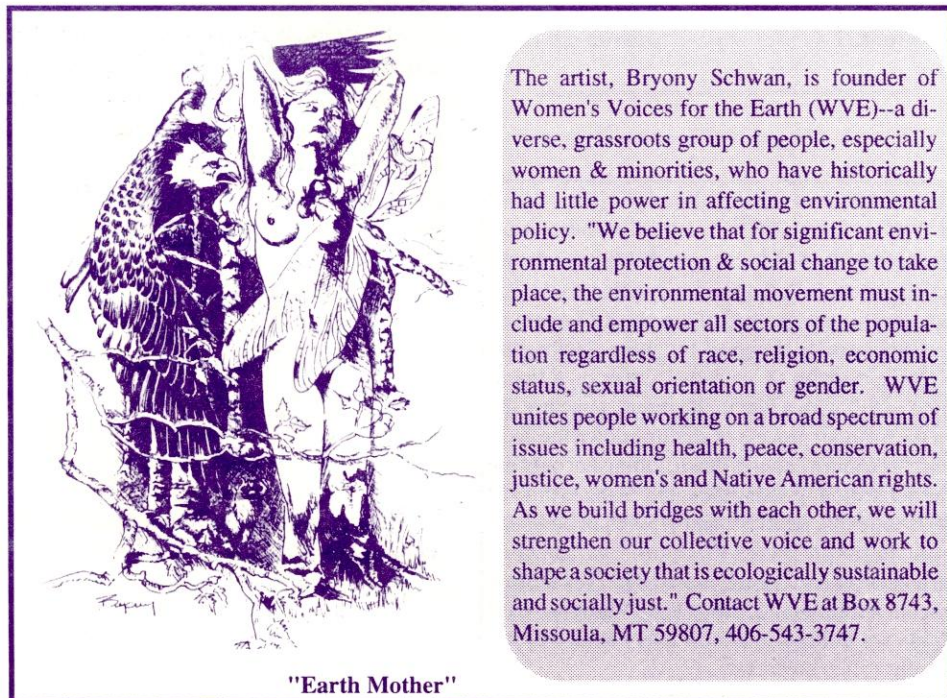
Hunters often claim they grow especially close to the beautiful world created by God when they're sitting in a lakeside duck blind waiting to shoot a waterfowl, or when they're tracking the trail of blood from a wounded animal through a snowy forest. Yet they seem to miss the irony of the violent deaths they cause. Death is part of the natural cycle. What is not natural is the ricochet of a gunshot through a quiet meadow or the scream of an animal caught in a trap.

The taking of life is regarded as a sport, and men who may feel twinges of guilt over this are likely reassured by the existence of an organization such as CSF, which reassures them that people who kill for fun are still good Christians. Armed with camouflage-covered Bibles, CSF members can study Jesus' preachings on kindness and compassion while they're waiting for an unsuspecting deer to walk by.

CSF would be wise to heed its own words from the summer 1997 newsletter: "When understanding our responsibility as Christians, we then discover that the commitment to true friendships between sportsmen is of much greater importance than actually harvesting fish, game and fowl in the great outdoors."

Those who want to contact CSF can call their reader services department at (800) 705-7892 or write Richard Jordan, international president, CSF, PO Box 566547, Atlanta GA 31156.

Katherine Drouin Keith thanks the deer who sniffed at, but did not maul, her husband's aromatic hiking boots when they were placed outside their tent during a recent camping trip.



The artist, Bryony Schwan, is founder of Women's Voices for the Earth (WVE)—a diverse, grassroots group of people, especially women & minorities, who have historically had little power in affecting environmental policy. "We believe that for significant environmental protection & social change to take place, the environmental movement must include and empower all sectors of the population regardless of race, religion, economic status, sexual orientation or gender. WVE unites people working on a broad spectrum of issues including health, peace, conservation, justice, women's and Native American rights. As we build bridges with each other, we will strengthen our collective voice and work to shape a society that is ecologically sustainable and socially just." Contact WVE at Box 8743, Missoula, MT 59807, 406-543-3747.

"Earth Mother"

(Zierenberg, continued from page 1)

reform public lands grazing, change was not going to come easy. ADC exists because public lands grazing exists, and "predator control" is managed by the Department of Agriculture, an agency wedded to the livestock industry.

During a visit with Terry Tempest Williams, a WDR board member, an idea began to surface while discussing the inherent traditional machismo of the ADC program. (This killing program is run by a male dominated hierarchy—indeed the only females in the organization are in administration and research—with the exception of three women state directors. We know of no women trappers.) Our idea took shape as a new WDR program called "Women Bearing Witness." Teams of women would approach their state directors to ask that they be allowed to bear witness to how ADC does its job. We wanted to document not only what was done to wildlife, but how. Supported by tax dollars and often carried out on public land, we had a right to understand what our government was doing.

In 1994, we had 18 different teams trying to set up meetings and subsequent field days with ADC, who over and over, gave us excuses for why it was impossible. After two years of trying to convince ADC to meet our demands, we were finally able to extract a commitment from their national office to arrange demonstrations of ADC's field methods and tools. We agreed to this compromise, but stated that we were still committed to documenting actual field activities.

The first demonstration took place in Arizona. A local news program filmed the three hour demonstration and aired an edited version of it. The next demonstration took place in Ft. Collins, Colorado at the site of the newly constructed National Wildlife Research Center (associated with Colorado State University), ADC's research arm. This is the Auschwitz for wildlife. ADC also maintains about a dozen other specialized field research stations scattered throughout the U.S which conduct research on mammal, bird and rodent control.

In FY 1996, ADC killings included: 82,243 coyotes, 37,695 pigeons, 29,360 beavers, 7,458 doves, 7,025 foxes, 3,664 hares and rabbits, 1,733 bobcats, 1,363 prairie dogs, 1,295 deers, 1,173 cats, 950 dogs, 336 black bears, 305 mountain lions, and 139 wolves

The local Women Bearing Witness teams organized well, and a crowd of over 70 people, including media, attended the Colorado event. At the last minute, however, ADC changed the meeting location, and sent us a new agenda, different from the one we were told to expect. After several unsuccessful attempts to persuade ADC to change the schedule, we finally proclaimed that we were going to give the demonstration, and if they wanted, they could join us at the demonstration site! Our procession marched down the hill, and just as we arrived, a van load of ADC personnel intercepted us and did it our way. Oh, the little victories!

We were shown many devices that exploded and made other loud noises, coupled with random strobe lights designed to scare birds and predators, balloons with eye spots and other scarecrow devices, raptor silhouettes, live traps and other non-lethal devices. We were also given a fairly thorough rendering of ADC's lethal methods including M-44s, compound 1080 Live-stock Protection Collars, poison gas canisters designed to kill rodents or coyote pups in their dens, padded and non-padded traps, leg and neck snares, and more. It was informative, but we haven't yet accomplished our goal of collecting documentation of ADC's work in the field. New pictures are needed to counter ADC's arguments that they are a kinder, gentler agency than in the past, that they do things differently now. We know better.

Needless to say, the last demonstration was canceled, which contributed to the end of the Women Bearing Witness program. Since that time, ADC has clamped down even tighter on information distribution (we've had to sue to get public information) and has become much less cooperative. All this may mean that we are finally getting somewhere and that ADC has decided to declare war. The time has come for yet another new strategy. The good news is that we've gained a lot of help from grassroots and national organizations over the last eight years, and that more and more groups are prioritizing ADC as one of their campaign issues.

In 1999, WDR is actively campaigning to expose ADC's use of poisons, to eliminate the use of LPCs/Compound 1080, M-44s, and aerial gunning, to collect evidence on who ADC supports, and to cut ADC's funding in fiscal year 2000. To assist WDR's efforts, contact them at:

ADC's Arsenal of Poisons

The **M-44**, invented to kill coyotes, is a spring-loaded device filled with sodium cyanide crystals and smeared with bait to attract animals. When an animal tugs at the bait, the poison crystals are released by spring action into the face of the animal to produce a poisonous gas that kills in about 15 minutes.

The **Livestock Protection Collar (LPC)** is a velcro device designed for sheep, lambs, and goats, and has two poison-filled rubber bladders containing up to six lethal doses of a liquid formulation of Compound 1080. Coyotes attempting to kill with a bite to the throat, puncture the bladders. Usually it takes a couple of hours to begin the 6-8 hour process of shutting down the body processes. First developed in Nazi Germany, 1080 brings about a chain of death, killing not only the coyote, but the golden eagle eating the coyote, and the domestic dog eating the eagle. Banned in 1972 by Nixon and reapproved in 1985 by Reagan, 1080 is tasteless, odorless, and 1/500th of an ounce can kill an adult human.

The following states are registered, or are in the process of registering, to use 1080: Texas, New Mexico, Wyoming, Montana, South Dakota, Oregon, California, Idaho, Ohio, Virginia, West Virginia, and Utah. Others may be pending. M-44s are utilized in almost every state that has livestock, not only by ADC, but also by private citizens (often ranchers).

Wildlife Damage Review
P.O. Box 85218
Tucson, AZ 85754
520-884-0883
wdr@azstarnet.com
www.azstarnet.com/~ wdr

Nancy Zierenberg is cofounder of Wildlife Damage Review.

What you can do

- Sign and circulate the 1080 and M-44 petition — “A Million Signatures to Kill Predator Poisons” can be found on the WDR website at www.azstarnet.com/~wdr
- Tell your community about ADC by offering WDR’s slideshow. The slideshow and a script are available on loan from WDR for anyone interested.
- Contact your two U.S. Senators and one U.S. Representative and tell them to cut funding for cruel and wasteful ADC programs that rely on lethal control of predators and other wildlife.

The Honorable:
U.S. Senate
Washington, D.C. 20510
Phone 202-224-3121

The Honorable:
U.S. House of Representatives
Washington, D.C. 20515
Phone 202-225-3121

(Gaard, continued from page 3)

to account for specific moral contexts. For example, a cross-cultural rule based on the moral dictum “thou shalt not kill” would prohibit all offensive and defensive warfare, eliminate women’s right to abortion, require complete vegetarianism from all of American society, and condemn cultures like the Inuit to certain death. Clearly, if we want to develop an ethical understanding of cross-cultural practices, neither moral relativism nor standardized rules will suit our needs. Instead, we must begin a cross-cultural dialogue about ethics and cultural traditions.

To make that dialogue possible, we must scrutinize and correct the ethics of our own cultural practices first. Only then can we come together to seek more ethical means of practicing and respecting diverse cultural traditions, and living gently on this earth.

Author's Note: This editorial is the first step in developing an ecofeminist response to the Makah whaling issue that is both anti-racist and animal liberationist. I have NO intention of subordinating the interests

In Arizona, “Predator Hunt Extreme” offered a \$10,000 prize for the team who racked up the most points for killing lions, bobcats, coyotes and foxes. Females were awarded more points than males, as the object was to rid the area of “predators.” These hunts take place in every western state, except Colorado where regulations essentially ban contest killing.

Thanks to an onslaught of complaints to the Arizona Game & Fish Department, the hunt was canceled. In fact, two subsequent hunts were also canceled, and the Department has been forced to do something about contest killing. A coalition of concerned citizens initiated a rule making process to end contest “hunts” altogether in Arizona, and the Game & Fish Commission will decide at their March meeting whether to 1) ban organized hunting contests altogether, or 2) ban all prizes for such contests.

Send letters supporting Alternative 1 to ban contest “hunts” by February 8th to:

Arizona Game & Fish Commission
c/o Sue Alandar, Rules Manager
2221 W. Greenway Road DORR
Phoenix, AZ 85023

PREDATOR HUNT EXTREME '98

THE BEST PREDATOR HUNT IN THE WEST!!

1st Place - \$10,000.00 cash!!

2nd Place *2 Remington Sendero Stainless Fluted 7mm STW w/Nikon 4.12
3rd Place *2 Remington 870 Express 12 gauge

Points will be awarded as follows:



Bobcat
Female 60
Male 50

Mountain Lion
Female 125
Male 100



Coyote
Female 30
Male 25

Fox
Female 15
Male 10



PREDATOR HUNT EXTREME '98 The contest is open to the whole state of Arizona. We will have 8 check-in stations throughout the state on teams, all the able to cover the whole state. The hunt is a two-man team format, and the team may hunt together, or split up and hunt alone. Registrations will be all day at the 8 designated check-in locations.

Winners must submit to paragraph 11 of before contesting.

Winners: All judges, members and the host.



of whales to the interests of humans, even though they are colonized humans.

Greta Gaard is an Associate Professor at Western Washington University, and author of Ecological Politics: Ecofeminists and the Greens.

(Bauman, continued from page 3)

tions, the first step requires investigating our own culture.... “ This is something I have always done. As a Jewish woman I can see some similarity between my own cultural heritage and that of Native American nations. Our tangible cultural heritage was taken from us, first by the Babylonians, then by the Romans. Our land was taken from us and we went into exile with nothing but our spiritual values, which were very powerful and which kept us as a culture during hard times. The most important tangible loss to ancient Israel/Judaea was the Temple in Jerusalem, mourned for over 2000 years. The only existing part of that Temple is its Western Wall, the most sacred

of Jewish shrines. But the Temple and its rituals are gone. Segments of Orthodox Judaism wish to restore it. I am against that because the ancient rite of animal sacrifice would also be restored. Hopefully, we have evolved beyond that. I would be very vocal in the struggle against such a restoration of the Temple in Jerusalem. Cultures move on, evolve, and become more enlightened vis a vis perceptions and treatment of others, including that of other animals.

It is racist to withhold moral indignation at the practices of another cultural group when that practice is abhorrent. It is outrageous for the Makah to be hunting and killing whales, and it is time for all people, including Native American people, to examine indigenous cultural practices that hurt others. The fact that Native American nations have been monumentally oppressed does not mitigate this.

Humans wreak terrible suffering upon each other. But this suffering, as huge as it is, is dwarfed by the suffering humans wreak on other animals.

Batya Bauman is past FAR President.

BOOK REVIEWS

Prisoned Chickens, Poisoned Eggs:
An Inside Look at the Modern Poultry Industry
by Karen Davis. Summertown, TN: Book Publishing Company, 1996.

Reviewed by Betsy Swart

"Chickens are creatures of the earth who no longer live on the land." With this concise and seemingly innocuous statement, Karen Davis opens her devastating expose of the poultry industry in America. Davis' *Prisoned Chickens, Poisoned Eggs: An Inside Look at the Modern Poultry Industry* is a fabulous book. It's hard to believe that an account so readable and engaging is also devastating in its emotional impact. But it is. The book, a feminist analysis of the development and current operation of the poultry and egg industry in the United States, is powerful, thought-provoking and deeply moving. It is important reading for anyone who wants to stop the abuse and cruelty that falls under the heading of "standard agricultural practice." It also helps us reassemble in our minds the image of the living, breathing being who arrives at our local grocery store packaged as "legs," "breasts," and "thighs."

Davis' book is replete with historical detail and situates the poultry industry in the context of the growth of giant agribusiness in America. Begun in the 1940's and '50's, the modern poultry industry is based on the intensive confinement of hens in battery cages—identical units, arranged in rows and tiers—and broiler chickens in confinement sheds.

Davis describes in intimate detail the cruelty inflicted on battery hens and broiler chickens. A battery hen weighing 3-4 pounds may be legally confined with four to eight other hens in a cage that is 14-6 inches high and 18-20 inches across. Each hen has an average living space of 48 square inches. This hen, whose wing span in approximately 32 inches, cannot even stand naturally in the cage, let alone perform any normal behaviors.

Hens that are to be "recycled"—kept for another laying cycle instead of being sent to slaughter—are also subjected to "forced molting," a procedure in which they are partially or completely starved for 5-14 days. At any given time, over 6 million hens in the United States are being systematically starved by the egg industry. Hundreds of thousands of hens die annually as a result of the starvation and stress of forced molting (see box).

The life of a broiler chicken—one produced for meat instead of eggs—is equally horrific. They are bred for rapid growth rate and high body weight. They suffer from infected bones and leg joints; breathing problems; malfunctioning ovaries; heart problems; congestive heart/lung/kidney failure; intestinal injuries; cancerous tumors; chronic infections; skin diseases and other maladies. These sick chickens are routinely slaughtered for human food.

Davis weaves into the book firsthand accounts of the chickens' lives. These testimonials are chilling. One woman, who was purchasing four "spent" hens from a commercial farm in Massachusetts, remarked that her first impression was that "these are not chickens, oh no, they aren't. In front of me in the dust lay (not walked, lay) four small bodies, barren of the feathers I knew that nature had endowed to chickens...Words like 'pathetic,' 'sick,' and 'ravaged' leapt to mind...In all our reading about raising chickens...never had we seen described what life on the egg farm does to the body of the hen. Now we know." (p. 53)

Clearly, the poultry industry exploits "femaleness" on a grand scale. It turns millions of female birds into living "egg machines" who crank out eggs until their ovaries are completely spent. Then their withered bodies are trucked to the slaughterhouse where they are chopped, sliced, and diced into "soup, burgers, and dog food." The scale of the slaughter is immense. In 1995, 7.5 billion chickens were slaughtered for food. The U.S. egg industry slaughtered over one hundred million "spent" hens and killed 247 million unwanted male chicks at hatcheries. The figures get even higher when you add the slaughtered breeding fowl; the chickens who die en route to slaughter; and the chickens who die of disease or live scalding.

Davis describes her own visit to a slaughterhouse: "I stood outside the Perdue Farms chicken slaughterhouse plant in Salisbury, Maryland, and watched the trucks, each one stacked with thousands of chickens, roll in and out all day...Birds may wait in the trucks anywhere from one to nine hours...It is a throat-catching moment

to look at a truck stacked with orange plastic crates that seem empty and all of a sudden see movement, or an eye in there, and know that experiences are taking place inside." (P. 113)

There is much more information in Davis' book than a review of this length can describe. She discusses so-called "free range" chickens and exposes that label for the misnomer it really is. She has also gleaned nightmarish details of experiments on chickens in agricultural research, including one experiment that requires the insertion of inflated balloons and tampons into the uteri of hens to "determine possible causes of shell-less eggs, a multi-million dollar loss to the egg industry." (p. 135)

Davis ends her book with a plea for ethical vegetarianism and a call for action. "See for yourself," she says. Visit as many farm animal confinement systems as possible; learn what goes on; ask questions; spread the word. The hen is not an "egg machine" but a "winsome creature," exuding "a kind of sweet singing that is full of contentment when she is clustered together with her sisters and brothers in an undifferentiated huddle of peace and well-being..." (p. 143)

I recommended Davis' book to a friend the other day. She refused to read it, saying the factory farming industry is so terrible she doesn't want to know about it. Well, I don't want to hear that argument anymore. Women need to know. There is a line in an old Holly Near song that says, in reference to an atrocious political situation, "If they can live it, I can know it." That philosophy applies here. The poultry industry is obscene. We can know the truth about it. We must know it. Read the book.

Betsy Swart, a founding member of Feminists for Animal Rights, is a writer and animal activist living in Massachusetts.

STOP FORCED MOLTING OF LAYING HENS

Go to United Poultry Concerns' website at www.upc-online.org to sign the online petition to insist that the egg industry take immediate steps to eliminate the cruel practice of "forced molting."

Slaughterhouse

by Gail Eisnitz. Amherst, NY: Prometheus Books, 1997.

Reviewed by Karen Davis

Years ago, when I first started learning about the things humans do to animals on farms and in laboratories, I wondered if I could endure this kind of information. Peter Singer answered my question. In *Animal Liberation*, he said that if the animals must go through this in reality, the least we can do is to go through it in our minds.

I thought I was going to have a hard time reading Gail Eisnitz's book *Slaughterhouse*, but as soon as I started reading, I was drawn into this "shocking story of greed, neglect, and inhumane treatment inside the U.S. meat industry." Eisnitz really does tell a story. The reader is plunged into a world it is hard to believe exists, unless, like Eisnitz, we choose to enter it, or unless we feel forced to be there.

A key point about this book is that it does not just document the facts. It is important to read the book to experience Eisnitz's world as a whole. It begins like a novel or a movie that sets a chill in your heart in the very first scene. You enter the spiritual universe of *In Cold Blood* and *Deliverance*. "Carol Taylor" is the undercover identity of "I, Gail Eisnitz," who is boldly sneaking around in Florida chasing down a notorious animal abuser for arrest. Her search leads her to the Slaughterhouse where she documents alcoholism, anger, misery, murder, fear, family violence, callousness, sadism, compassion, jail time, prison sentences—the slaughterhouse milieu including the "good times." One of the book's benefits is the range of attitudes and self-revelations elicited by Eisnitz. It reminds me of what a student of mine once said about an essay we were reading: "The author said that he wasn't commenting, merely stating facts. However, his facts were full of comments."

Pick almost any place in *Slaughterhouse*, and you've got testimony, an eyewitness who is soaked in blood reciting the facts, reenacting the daily ritual of killing. The Ninth Circle of Hell in *Slaughterhouse* is the kill floor.

Consider a horse who doesn't want to die. "You can't spend fifteen or twenty minutes on one horse. You have to do whatever you can to get him in that box to

get him skinned—fast. You can't let one horse stop you from making money."

(Later) "What about the inspector?" I asked. "Does he ever see any of this?"

"Yes."

"How do you know? You've seen him?"

"We all on the kill floor together," he said, "we all watching this. Sometimes he'd complain about it. But you've got a lot of guys there, new, unexperienced, and they think it's a game."

For me, the heart of the book is the interview with Ed Van Winkle, a pig-sticker described by men who have worked with him as "the most ferocious of the stickers." He says, "The worst thing, worse than the physical danger, is the emotional toll. If you work in that stick pit for any period of time, you develop an attitude that lets you kill things but doesn't let you care. You may look a hog in the eye that's walking around down in the blood pit with you and think, God, that really isn't a bad-looking animal. You may want to pet it. Pigs down on the kill floor have come up and nuzzled me like a puppy. Two minutes later I had to kill them—beat them to death with a pipe. I can't care."

The book focuses on mammals, rather than on the birds who make up the 95 percent of animals slaughtered for food. (While 35 million cattle are slaughtered each year in the United States, 35 million chickens are slaughtered every day.) However, *Slaughterhouse* does provide a lot of information about the poultry industry, as in these comments by inspectors Macias and Carney:

"Poultry is exempt from coverage under the Humane Slaughter Act, right?" I asked.

"Correct," Carney said. "It's not humanely slaughtered. Because they're going into the scald tanks still alive, breathing and sucking in the water."

"Macias nodded. 'Most of them are still alive when they go into that tank and they fill their lungs. That's a reason for the high contamination.'

"The kicker," Carney said, 'is that when that chicken is exported to Canada, inspec-

tors have to sign off on an export certificate that says it's been humanely slaughtered. We have no control over how they're slaughtered. None whatsoever.'

The point is that "laws" or no laws, mammals and birds alike are tortured to death and anything goes in this environment. Many animals, including their heads, are skinned alive, and rotten chicken flesh is mixed with other meat and sold for baby food. About a hundred individuals are ground up in every hamburger. There's a kind of macabre humor in the way the cast of characters either couldn't care less about, cannot implement, and often is not even aware of the federal "humane slaughter" law for livestock. In any case, "violations of the Humane Slaughter Act carry no penalties at all."

In trying to do justice to *Slaughterhouse*, I find I can't. There is too much packed into it and the book's sensibility must be experienced directly.

In a manner akin to the archetype of the Ancient Mariner, Eisnitz has journeyed through hell, "And now I am telling the world." *Slaughterhouse* shows the reader what is happening, without telling us what to do. If, vicariously, we could "become" these animals, the workers, and Eisnitz herself, perhaps history would stop repeating itself.

Gail A. Eisnitz is a cruelty investigator for the Humane Farming Association, San Francisco, CA. Their website is www.hfa.org

Karen Davis, PhD, is founder and president of United Poultry Concerns and author of *Prisoned Chickens, Poisoned Eggs: An Inside Look at the Modern Poultry Industry*.



BOOK REVIEWS (continued)

Ecological Politics: Ecofeminists and the Greens
by Greta Gaard. Philadelphia: Temple University Press, 1998.

Reviewed by Marjorie Cramer

In this informative and thought-provoking new book, Professor Gaard, drawing from her own involvement in the Greens movement and political party, details the ideological complexities of the Greens and Ecofeminist movements, including their interactions with one another, the philosophical differences within each movement, and the effect that these differences have had on the course of the Greens and Ecofeminist movements to date.

Ecological Politics begins with a description of Ecofeminism, which Gaard describes as feminist theory with deep connections to the environmental and peace movements, but which also includes feminist spirituality, animal liberation, environmental, anti-toxics, radical feminist, womanist, socialist ecofeminist, social ecofeminist and activist ecofeminist activism. She describes the growth and parallel development of the Ecofeminist and Greens movements in great detail, including in the appendix chronologies of each. Information presented in one chapter is reworked and presented from a different perspective in another to give clarity to this enormously complex subject.

Ecofeminists are often marginalized by the patriarchal Greens and Animal Liberation movements. I read Professor Gaard's new book in the hope that it would help me to understand this marginalization within the Greens movement so that I might extrapolate this information to similar problems within the Animal Liberation movement. Gaard's conclusion that the movement that makes real change in the world will be bigger than ecofeminism and bigger than the Greens, while true, left me longing for a concrete plan as to how to achieve this goal.

Gaard chronicles the history of problems and issues within the Greens movement, such as sexism, and intolerance of an animal liberation ideology. Sexism had been recognized as a major problem in the German Greens party, and Ecofeminists predicted that the success of the U.S. Greens movement would depend on an ability to recognize and uproot patriarchy. This was an especially important point since, from the start, all branches of the U.S. Greens

movement have been predominantly white, male, heterosexual and middle class. The movement has been marked by struggles over Feminist and Ecofeminist issues, and separate women's caucuses have been formed. Women also had to struggle with masculinist styles of work, debate and leadership, and it soon became apparent that the endless debates about the representation of various constituencies were being fought over contentiously by the men in the movement, while the women focused on cooperation and building.

Animal Liberation concerns within the Greens have met with little success, and by 1990 it had become apparent that the Greens movement was not a suitable place for an Animal Liberation activist—indeed many had already left. Many Greens activists have been unable to confront their own speciesism and, for many, it was and is perfectly possible to discuss nonviolence while eating animal flesh. Gaard notes that Ecofeminism is the only radical environmental theory to adequately address issues of animal liberation.

Gaard also describes how the 1996 Nader presidential campaign betrayed both Greens and Ecofeminist philosophies. With the decision among the Greens to form a political party and run a Presidential candidate, there was a shift in focus away from grass roots that was accompanied by a corresponding decrease in importance of the Ecofeminist presence within the movement. The scope of electoral campaigns and the practices of electoral politics in general are such that the focus is on quickly obtainable, visible, vote-getting changes, rather than the kind of long-range, radical change envisioned by the Greens. The Green's original vision of grass roots democracy, decentralization and post-patriarchal values was betrayed by the ill-advised Nader campaign. Nader was not a Green and never intended to run on a Green platform. Ignoring gay and other rights and not addressing the concerns of workers, his philosophy tended toward "one liberation fits all." This philosophy served the needs of the dominant group, subordinating the interests of marginalized groups. As the Greens made a transition from grassroots

movement to political party, Ecofeminism began to be seen as a subsidiary to the Greens movement rather than a philosophy and movement valuable in its own right.

Gaard suggests that it is an inclusive alliance of diverse groups joined in solidarity rather than unity that together can build a progressive movement. She therefore encourages both Greens and Ecofeminists to form alliances with other movements, such as the Social Justice, Anti-toxics, Labor and Queer movements. Finally, Gaard concludes that: "A radically democratic movement for social and ecological justice will be larger than ecofeminism and larger than the Greens," and that, as long as women continue to be oppressed in a patriarchal society, they will also be oppressed in a progressive movement. I would add: "Amen" to that. Ecofeminists working within a mixed gender organization can be overruled or ignored, so that an autonomous Ecofeminist movement is necessary. Members of that movement, empowered by their autonomy, can then contribute to the coalition on their own terms.

Given the amount of energy that women in the Animal Liberation movement often find themselves spending on battles over whether feminist or Ecofeminist issues are "really animal issues," this book is very relevant. A strong network of Ecofeminist women is needed in this movement also, as a source of strength, nurturance, and empowerment. Those working for radical change would do well to read the histories of other movements and learn from them.

Marjorie Cramer is a Plastic Surgeon in New York City. She is Vice-President of the New England Anti-Vivisection Society.



Mothers for Natural Law has put its petition for mandatory labeling of genetically engineered (GE) food online at www.safe-food.org/~campaign/petition.html. Right now over 60% of the foods in your local stores contain genetically engineered organisms. Hormones, viruses, bacteria, substances that have never been a part of the human food supply now permeate the foods we eat every day. There have been no studies or long-term safety testing of these foods. Even worse, none of these foods are labeled so we're denied our basic right to choose what we feed ourselves and our families. GE foods come from the biotech industry which is well on its way to controlling development, production and processing of our global seed supply.

Contact Mothers for Natural Law at PO Box 1177, Fairfield, IA 52556, 515-472-2809. Consumer Right to Know Hotline: (877) REAL-FOOD

Clay litters — especially the “clumping” kind that contain sodium bentonite — are made from clay which is strip-mined out of the earth, doesn't biodegrade, will sit in landfills forever, and can pose health hazards for both humans and cats. **Feline Pine**, on the other hand, is made from compressed pine sawdust (no trees are cut just to make it), is flushable, biodegradable, and can be used as compost or mulch. To find a vendor in your area call Nature's Earth Products at 561-753-4404.

Animal Forum, a worldwide talk radio program “airs” Thursdays at 7:00 p.m. (PST), 10 p.m. (EST). Each program features a well-known guest, and topics include animals rights, animal activist groups, pet “ownership” and responsibilities, ranching, farming, endangered animals, new laws, animal testing, hunting, fur trade, breeding, and much more. You can join the live program at www.blusalley.com by clicking on the Animal Forum link on the opening page. Animal Forum can be contacted at 800-336-2225, or 818-353-1276, email animal4um@aol.com.

EarthWalk, a compilation, a collection of art and prose celebrating the Earth, was created by Carole London to inspire a deeper respect and passion for our planet. It will take readers on a journey in which they will experience the Earth and all of Nature as living, sentient, intelligent, compassionate, mysterious, sacred, humorous, and more. Available for \$4.95 from Earth-Centered Publishing, P.O. Box 200055, Denver, CO 80220-0055, 303-322-0044, 800-245-0129.

And one day
all under
heaven
will see
beautiful
free
women
blooming
like
fields
of
flowers

- Ch'iu Chin

Fury for the Sound: The Women at Clayquot is an award winning documentary by Shelly Wine that is a dramatic plea for increased citizen participation in environmental issues. It chronicles the events of 1993 in Canada, when hundreds of men, women and children from around the world, aged 8 to 82, were arrested, and the adults tried, and jailed, for using civil disobedience to try to save the temperate old growth rainforests. This was the largest civil disobedience action in Canadian history. It was organized according to feminist principles and women were at the forefront. Shelly is seeking individuals and/or organizations to host public showings of the film, and then to invite and guide audiences to form alliances for working on environmental issues with existing local groups. Please contact her at 604-255-9363, 604-255-9369 fax, website at www.island.net/~focs/fury.html

“A COW AT MY TABLE”

A Feature Length Documentary about Animals, Meat & Culture
Directed, Photographed & Edited by Jennifer Abbott

Featuring: Carol J. Adams, Karen Davis, Howard Lyman, Jim Mason, Tom Regan, Vandana Shiva & Peter Singer

“On May 16, 1996, Jennifer Abbott was arrested at Intercontinental Packers Ltd. in Saskatoon for crawling under a fence and videotaping a dead cow. The next morning in jail, she asked for a vegetarian breakfast and was given a McDonald's Bacon & Egg McMuffin. While the crown later dropped the charges, security alerts quickly went out from producer associations in the meat industry warning of Abbott's project. Her experience in Saskatoon was a perfect example of her thesis--that social forces in society conceal, distort and legitimize factory farming with perilous repercussions to animals, humans and the environment. Every year in North America, billions of animals are slaughtered for meat, yet we tend to accept this as the price of dinner. Our acceptance is what Vandana Shiva calls the ‘ethics of anaesthesia.’ Weaving together interviews with animal rights activists, agribusiness representatives and animal welfare experts with archival and documentary footage (including some very disturbing slaughterhouse scenes), Abbott has produced an extraordinarily compelling, powerful and visually stunning documentary. While Abbott is a thoroughly engaged documentarian who makes no claims to “objectivity,” she presents a story which is far more complex than one with only two sides. Her documentary is a profound and intelligent look at a situation many would rather not know about and many would prefer was never told.

Flying Eye Productions, Denman Place
Postal Outlet, PO Box 47053, Vancouver,
BC, Canada
V6G 3E1

Come again?

Drug company Pfizer has admitted carrying out tests on Viagra that involved mutilating dogs' genitals but defended the experiments as essential. The research on the impotence pill was carried out at Pfizer's UK laboratories in Sandwich, Kent after earlier tests on humans. Experiments involved removing the foreskins of the anaesthetized beagles and then giving them shocks with electrodes inserted into the center of their penises.

The researchers used the electric shocks to test the firmness of the beagle's erections after administering varying doses of Viagra. Mr Burrows said: "In this particular experiment, the animals are fully anaesthetized and are kept under anaesthetic. They do not feel anything... These particular experiments could not have been carried out on humans. They were necessary and the Home Office fully agreed with that." Edited from: http://news.bbc.co.uk/hi/english/special_report/1998/viagra/newsid_190000/190800.stm

Write Pfizer at 235 E 42nd St., New York, NY 10017.

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We are excited to report that we already have enough material for the next newsletter, and would love to be able to publish it quarterly. Help us to celebrate Beltane (May 1) with another issue of our Newsletter. It costs about \$3,000 to print and mail, and it is becoming more and more difficult for us to meet this financial obligation. You can help to keep this important newsletter in print by becoming a Sponsor.

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Statement of Opposition to the War

by Marti Kheel

reprinted from FAR Newsletter, Vol. 6, Nos. 1-2, Spring-Summer 1991

We think it is important to state out opposition to the way against Iraq, even after the fact. We were dismayed to learn that many of the mainstream national environmental and animal rights organizations did not take an official position of public opposition to the war. While their silence might be to respect the individual opinions of their members, it was a silent message to the White House that its biocidal policies will not be challenged by the millions of people who make up the memberships of these organizations. Many members of local animal rights groups in the Bay Area did, however, march as a contingent in several of the demonstrations against the war, and even found our way into newspaper and television coverage of the events. So often, animal rights groups are considered single-issue organizations that have no concern for the well-being of human beings. This was an opportunity to let the public know that this perception of the animal rights movement is false.

*We do not support the war waged in the Persian Gulf.

*We do not support a war that is fought over the control of one of the planet's resources.

*We do not support a war "on behalf of" a state that oppresses women, denying them basic rights of self-determination and freedom of speech and association.

*We do not support the further dependence on oil nor the exploitation of this dependence as a pretext for even greater military expenditures, which mean further impact on the environment and further cutbacks and hardships for women, the poor, and people of color.

*We do not support a system that uses or justifies violence to control and plunder the planet. This war was calculated, preventable, unnecessary, and obscenely wasteful.

*We do not support masculine displays of dominance, aggression and control.

No blood for testosterone!

Obviously, the need for the campaign to eliminate the use of **Premarin** continues — the February issue of *Country Living* displays a 2-1/2 page advertisement for it. This most prescribed drug for women is made from estrogens extracted from the urine of pregnant mares. No laws or government regulations oversee the pregnant mares urine (PMU) industry. Because Premarin is so regularly prescribed, about 600 "farms" abuse about 60,000 horses who live their entire lives penned in tiny stalls, unable to turn around or meaningfully lie down, deprived of water, repeatedly impregnated, and continuously connected to plumbing collecting urine. Send comments to countryliving@hearst.com.

To learn more about Premarin, plant-derived alternatives, and about what you can do to shut down the PMU industry, visit these websites: www.UAN.org/programs/premarin/index.htm and www.geocities.com/Heartland/Valley/2887/Premarin_Facts.html

Also see "Pharmaceutical Giant Exploits Horses and Menopausal Women" by Cathleen McGuire, *FAR Newsletter*, Vol. VIII, Nos. 1-2, Spring/Summer 1994.

Respond to VP Gore's announcement that \$20 million will be spent to buy beef for school lunch programs: VP Al Gore Old Executive Office Building Washington, D.C. 20501 vice.president@whitehouse.gov

On Friday night, January 15th, 1999, a terrible fire destroyed the pig barn and the lives of 27 pigs at Farm Sanctuary in Watkins Glen, New York. Of the 10 pigs who got out, 5 were severely burned and are undergoing treatment. Farm Sanctuary rescues abused farm animals and injured animals from stockyards, nurses them back to health and gives them a wonderful life on their land. A fund has been established to build a new pig barn. If you wish to send a contribution, please send to Farm Sanctuary, P.O. Box 100, Watkins Glen, NY 14891-0150. A note of condolence would also be comforting for the grieving staff.

GLEANINGS

The Goose Story - Author Unknown

Next fall when you see geese heading south for the winter flying along in a "V" formation, you might be interested in knowing what science has discovered about why they fly that way. It has been learned that when a lead bird flaps its wings, it creates an uplift for the bird immediately following. By flying in a "V" formation, the whole flock adds at least 71% greater flying range than if each bird flew on its own. People who share common direction and sense of community can get where they are going quicker and easier, because they are traveling on the thrust of one another. When a goose falls out of formation, it suddenly feels the draft and resistance of trying to go it alone, and quickly gets into formation to take advantage of the lifting power of the bird immediately in front. If we have as much sense as a goose, we will stay in formation with those who are headed the same way we are going. When the lead goose gets tired, she rotates back in the wing and another goose flies point. It pays to take turn doing hard jobs. The geese

honk from behind to encourage those up front to keep up their speed. An encouraging word goes a long way.

Finally, when a goose gets sick, or is wounded by a gun shot and falls out, two geese fall out of formation and follow her until she is either able to fly or until she is dead, then they launch out on their own or with another formation to catch up with the group. If we have the sense of a goose, we will stand by each other like that.

SOURCE: Ecolady@aol.com

American National CattleWomen, Inc. has a very interesting brochure, entitled "WHEN IS A COW MORE THAN A COW?" which explains how every bit of the cow is used—as a meal, as a household product, as a pharmaceutical product, in mechanical and automotive items—all of which "provide for the good life." Visit their website for more "enlightening" information at www.telusplanet.net/public/jgross/beefprod.htm



In remembrance and
in celebration of
Wendy
the Wonder Dog

MEMBERSHIP & ORDERING INFORMATION

You will find the FAR Marketplace order form & 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 e-

mail us at farinc@hotmail.com. Include your name, address, and telephone number.

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Vol. IX, Nos. 3-4 (Winter 1996) "An Ecofeminist Report on Beijing '95;" Book Reviews: *Beyond Animal Rights*, *Animals and Women*, *Always Rachel*, *The House of Life*; "PETA's Dangerous Liaison with *Playboy*"; Film Reviews: *The Collector* and *The Silence of the Lambs*; "Ecofeminists Gather in Ohio;" and more.

Vol. IX, Nos. 1-2 (S/S 1995) "If Women and Nature Were Heard;" "Veganism: A Radical Feminist Choice;" "Companion Animal Rescue Effort Update;" Book Reviews: *An Unnatural Order*, *The Perennial Political Palate*, *Feminism, Animals and Science*; "Game Agencies Target Women;" "An Ecofeminist Invitation for Democracy;" plus more.

Vol. VIII, Nos. 1-2 (S/S 1994) "Pharmaceutical Giant Exploits Horses and Menopausal Women;" "Sheltering the Companion Animals of Battered Women;" "EcoVisions Unites, Ignites Sisterhood of Ecofeminism;" Editorial: "Reform, Abolition, or a New Feminist Analysis?" "An Ecofeminist Statement delivered at the Summit for the Animals;" Book Review: "Cooking, Eating, Thinking: Transformative Philosophies of Food;" "A New Life for Tara;" and more.

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.



Feminists for Animal Rights seeks to raise the consciousness of the feminist 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.

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