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THE POWER OF THE PEOPLE: A SEATTLE DIARY

KARI MARIE NORGAARD

Prior to the Seattle protests last year, few people knew much about the World Trade Organization (WTO) or its effects. Following are several articles that provide a broad overview of the implications of the WTO for animals, land, women, human rights and democracy.

This first narrative is the personal account of FAR member Kari Norgaard of the days leading up to the November 30, 1999 protests.

Our goal is to shut down the WTO's opening session of global trade talks on Tuesday, November 30. Planning began months ago with the formation of affinity groups and training in nonviolent direct action, coordinated by the Direct Action Network (DAN) in Seattle. Our affinity group has twenty members. We're middle class, white and range in age from twenty-one to late sixties.



choose. All our group strategies and decisions are made by consensus. We have another meeting set for tomorrow at the Labor Temple.

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THE WTO AND ANIMALS

Approved by Congress in 1995, the World Trade Organization (WTO) is a group of 134 countries who agree to abide by the rules set forth in the General Agreement on Tariffs and Trade (GATT). Member nations agree to obey WTO laws in exchange for trade without barriers.

Once a government signs on, it forfeits its sovereign ability to pass and enforce laws to protect animals, the environment, workers and human health and safety. The WTO mandates that any law interpreted as a barrier to free trade can be challenged by a country wanting weaker standards and greater market access. The outcome of such a challenge is decided by unelected trade representatives in secret meetings that the public are not allowed to attend. If the challenge is upheld, the

nation that has enacted the offending law must either change that law or be fined or sanctioned. The U.S. has opted to change national law each time the WTO ruled against it.

According to the Humane Society of the U.S., "as far as animals are concerned, the WTO is the single most destructive international organization ever formed." Traditionally, WTO dispute panels interpret an animal protection law as nothing more than an unfair trade barrier. In every case where a nation has challenged an animal protection regulation, the WTO has ruled that regulation to be an illegal trade barrier.

The U.S. ban on "dolphin-deadly" tuna and sea turtle protection laws, the

(continued on page 10)

Saturday

My partner, Salm, and I arrive in Seattle midday. We drop our gear at the University district house where we'll be staying and head downtown to Benaroya Concert Hall where more than 2,000 people are at the "Teach-In," organized to educate activists on the issues of concern around the WTO.

Our affinity group gathered together at the Concert Hall for the first time since we all arrived in Seattle. The strategy devised by DAN is to block entrance to the meetings by creating a human chain around the Convention Center. The chain will be divided into sectors or "pie slices", each designated by a letter. Groups will claim a sector which they will then be responsible for controlling by whatever means they

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

special thanks to

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marti kheel, lee lanning and sudie rakusin

for making this issue of

the *Ecofeminist Journal* possible.

dear FAR friends,

Welcome to the first issue of the *Ecofeminist Journal* of the 21st century. This marks the 17th year that FAR has published an educational newsjournal.

In this era of increased information accessibility (for some people) I often feel not only information overload but information obligation. That is, if the information is available I feel obligated to know about it. Similarly, as an ecofeminist, it can be overwhelming not only to view issues through a feminist lens but to identify relationships between them as well. Even when some connections appear obvious, the pieces of the big picture never fit together so neatly as to be entirely free of contradiction or conflict. The big view is complex. Perhaps that is why as activists it sometimes seems easier to emphasize a single issue in isolation from its relationship to other issues. But we have to learn to confront the conflicts and contradictions, rather than try to produce a neat and manageable package.

I did wonder as we worked to compile this issue if it might be an example of information overload; an attempt to cram as much material as would fit into 20 pages. The spectrum of topics we address seems vast. But the individual contributions of this collection *are* bound together—sharing themes of power, awareness, analysis, responsibility, action, compassion, courage, community, resistance and challenge.

These articles reflect the willingness of their authors to examine culturally embedded selves and to question the sometimes painful consequences of cultural "conventions." They reveal the intellect and bravery of women who are compelled to ask, Whose conventions are these? Whom do they harm and whom do they benefit? What can I do to change them?

From the first-person account of the WTO protests by Kari Norgaard to Kirsten Rosenberg's essay of coming to terms with the conflicts in her own life to Grace Van Vleck's legislative efforts to eliminate "crush" videos, these essays reflect the courage it takes to stand up alone and the exhilaration in standing up together to say, "No more."

But by what criteria do we decide which cultural conventions or norms to accept and which to question and resist? When do cultural conventions merit critical analysis? Why do some people reject beauty norms because they objectify and exploit women, but refuse to similarly analyze eating flesh, which objectifies and exploits nonhuman animals, or vice versa? We necessarily have to be selective in choosing our causes—yet we might want to be a little suspect about those cultural "conventions" we leave unexamined while continuing to benefit or receive privilege from them.

For these reasons we have initiated a campaign that will work to educate women's studies departments and women's centers and organizations about the connections between feminism and animal advocacy. Our goal is to ensure that feminist curricula and political agendas include and make accessible ecofeminist materials and issues.

Rather than seeing the many pieces of the big picture as overwhelming, perhaps an alternative view is to remember that allowing ourselves to see the pieces empowers us. As many single threads are woven together, a pattern eventually emerges and a fiber assumes a new strength far beyond that of the individual threads.

With that in mind, I am so pleased to share with you this collection of essays, articles, art, poetry and information. As always, I hope they inspire, educate and most of all motivate you—to be the powerful woman you are.

In solidarity,

Michelle

WE LOSE A HERO



Vicki (Victoria) Moore, 44, died at noon on February 6, 2000, in the Royal Hospital of Liverpool, U.K. She was the caring ethic in action. In 1987, having read a filler in a British paper about a donkey about to be sacrificed in Villanueva, Spain, she embarked on a campaign to save his life. She not only succeeded in saving the donkey, but she also managed to have him brought to Britain, where he is still enjoying life in a British donkey sanctuary. When she and her husband, Tony, discovered that Blackie was only the tip of the iceberg of Spanish blood fiestas, they set out to do something about it. They founded FAACE (Fight Against Animal Cruelty in Europe) and began documenting the cruelty behind the hundreds of bull-fights and blood fiestas held in villages all over Spain. Often in disguise, and despite being threatened and even beaten up, Vicki was able to videotape scenes so cruel that most would be compelled to turn away. (This, she explained, she was able to do because being behind the camera allowed her to distance herself from the scene, but, once back home in the editing room, she would regularly lose control and burst into tears.) In June 1995, she was gored by a bull in the village of Coria. Typically, when she regained consciousness in the Spanish hospital, she said she was sorry the poor bull, Argentino, had been put down. She spent a year in a wheelchair. Over the years, she had several operations. She constantly needed painkillers and special paddings. Yet she never let on about her sufferings, because she felt it might distract attention from the plight of the animals. Vicki died of complications of the gore wounds. She felt her life was miraculously returned to her after the goring so she could continue to work for the animals. And that she did, right to the day she died.

She is survived by Tony and all of us. Her work must be continued.

—Merry Orling

FAR AFIELD: NEWS FROM REGIONAL CHAPTERS

From Toronto, Canada...

A new regional chapter of FAR has been organized in Toronto by Nicola Brown and Nadja Lubin-Hazard. Nicola feels that although Toronto has a very large vegetarian community, a feminist slant is missing. She is a grad student at York University and has been an active animal-rights feminist for years. She was part of a women's vegan health collective in Winnipeg, currently volunteers at the York Women's Centre and is involved in an ecofeminist group.

Nadja also has been a feminist and animal-rights activist for many years. She was the first student at the University of Guelph's veterinary college to participate in an alternative surgical course (without vivisection). As a veterinarian Nadja has worked for several years with Project Jessie, helping to provide care for rescued pound animals that were slated to be sold for research.

The new group tabled at the Toronto Vegetarian Food Fair, a three-day event attended by thousands. More than 50 women signed up to find out more about FAR and several women expressed interest in fostering animals for the CARE program.

Nadja also appeared on a weekly local radio program speaking about violence and oppression in our society as it relates to animals and women, especially in domestic violence and pornography.

The group will be tabling at the International Women's Day Fair in March and again at the World Vegetarian Congress in July. They are establishing a CARE program and investigating options currently available to women in Toronto shelters. For more information contact Nicola at 416-663-8546 or nbrown@yorku.ca; or Nadja at 416-698-5876 or n.l.hazard@sympatico.ca.

LETTERS

Greetings to all!
I am sending my membership check today! My spouse and I both read this cover to cover last evening and support your work.

On our organic farm we work co-creatively with Nature. Our spiritual gatherings consist of earth-based religion and teaching others how to become more connected with the Earth and all her beings. We offer workshops on women's issues, herbs, natural care for dogs (nutrition, energy work, holistic care) and how we may all live more gently on Mother Earth. Last year we offered the first women-only "Women as Healers" summer solstice, con-

necting women to our roots, that which we have been torn away from via religion, politics and the patriarchal attitude that prevails in this culture.

Anyway, Michelle, your letter resonated with my soul. I appreciate all the good work FAR is doing. More Earth Sisters working for better lives for all!

Living gently,
Pam Carpenter
Freedom Farm
Living in Harmony
with Nature
2570 Bonlee School Road
Bear Creek, NC 27207
919-837-5982

UPDATES

"Butterfly" Lands

Update to "An Interview with Julia Butterfly Hill" (Vol. 11, 1-2, W/S '99)

Julia "Butterfly" Hill came back to Earth on December 18, 1999, after living for two years in a 600-year-old redwood she named "Luna." Julia climbed down after Pacific Lumber Co. agreed to spare Luna and a 2.9-acre buffer zone around her.

After climbing down, Julia hiked two miles to a news conference on bare feet. She said she spent a lot of time wondering "How am I going to take this experience with me and remain centered in love, no matter what?"

Julia is now writing a book (*The Legacy of Luna*, to be published in April by Harper Collins) and plans to travel and speak.

Thank you Julia for your commitment to working from love.

Correction

On page 5 of our last issue Meinrad Craighead's painting titled "Garden" was incorrectly attributed to artist Louise Kessel, whose art appeared on page 4. Apologies to both artists.

Food is Elementary Now Available

Update to "Revolutionary New Lunch Program Threatened" (Vol. 11, 3-4, S/A '99)

Antonia Demas's lawsuit continues, as does overwhelming support for her plant food based curriculum, *Food is Elementary*.

"Exciting our children about learning, encouraging youth to understand their world—and to change it for the better—this is what Antonia Demas, Ph.D., does so well. Her innovative program, *Food is Elementary*, uses creative examples to teach practical empowering lessons—about food, about people, about life. I recommend Dr. Demas's work most highly."—Michael Klaper, M.D., Institute of Nutrition Education & Research, Hawaii Office.

Food is Elementary contains 28 units of study and is available for \$25 (incl. p&h) from Carolyn Landis, Food Studies Institute, 201 Crandon Blvd. #170, Key Biscayne, FL 33149, 305-361-5228. cplandis@bigplanet.com

Terminator Terminated? Monsanto Surrenders 'Suicide Seeds'; Continues Work on Trait Technologies

Update to "Monocultures, Monopolies, Myths and the Masculinization of Agriculture" (Vol. 11, 3-4, S/A '99)

Following 18 months of controversy and intense popular opposition around the world, Monsanto decided last October to abandon plans to commercialize Terminator technology (which causes crop seed to become sterile at harvest time). However, the company said it will continue to pursue closely related research of genetic trait control technologies which could turn on or off a seed's genetic trait(s) with the application of a proprietary chemical (likely to be the company's), such as an herbicide or a fertilizer—grim news for farmers who would become more dependent on chemical inputs manufactured by the seed industry.

In December, Monsanto merged with pharmaceutical giant Pharmacia & Upjohn and will spin off its controversial, debt-ridden agbiotech division into a separate company. For more information see www.purefood.org/Monsanto/pharmagedon.cfm.

The USDA, which co-owns the "prototype" Terminator patent with Delta & Pine Land Seed Company, continues to support and defend Terminator technology despite widespread opposition. According to Under-Secretary of Agriculture Richard Rominger, the USDA refuses to abandon the patent because it wants to see the technology widely licensed. (RAFI)

More Genetically Engineered News

Genetically engineered (GE) crops that have already been approved for sale include soybeans, corn, canola, flax, papaya, potatoes, sugar beet, tomatoes, yellow crook-neck squash, red-hearted chicory, cotton and dairy products from cows injected with rBGH. Several agricultural inputs, such as soil bacteria that produce the Bt toxin, and a rabies vaccine also have been approved.

Organic food is the only U.S. food currently guaranteed to be GE-free.

Last year it was estimated that GE soybeans were grown on 40 million acres, or 55% of the total U.S. crop. Genetically altered corn was at 35%. Reuters News Service reported that this year U.S. farmers plan to "cut back sharply" on planting GE soybeans, corn and cotton in response to the growing global backlash against GE foods.

Monsanto announced January 17 major plans for expanding GE cotton cultivation in China. According to a Monsanto press release there are already two million farmers in China growing Bt cotton, while 2,000 scientists in 137 labs across the country are working on new biotech crops.

U.S. Agriculture Secretary Dan Glickman reaffirmed on January 10 that the federal government is not likely to require U.S. food companies and grocery stores to put labels on GE foods.

Secretary Glickman also responded to a new E.U. ban on genetically modified (GM) organisms by declaring that the U.S. would "not tolerate the segregation of genetically modified crops and will go to the WTO to prevent it." Europe is sticking to its ban. (*BioDemocracy News*)

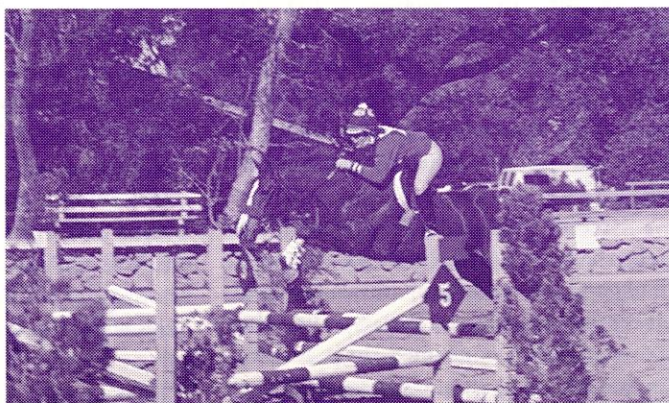


© Sudie Rakusin, 1999.

Most animal rights proponents may condemn certain competitive horseback riding events, such as three-day eventing or stadium jumping, because of the heavy physical and psychological demands on the horse as well as actual danger, but some animal rights advocates don't find anything wrong with pleasure riding.

I know. I used to be one of them.

Like many women, my love affair with horses began at an early age. I can recall my fascination with a plump, ill-tempered but crafty-as-hell pony named Shannon who was pastured near my home.



Whenever she grazed close enough to the fence, I would climb up and swing onto her back. No fool she, Shannon would promptly lie down on her side in a successful effort to be rid of me. But I was smitten nonetheless.

By age six I learned to ride "three-gaited" (walk, trot, canter) Saddlebreds, eventually progressing to "five-gaited" horses (adding the unnatural, high stepping "slow gait" and "rack" to the repertoire). Later, I rode "hunters" and "jumpers," which involved jumping as well as non-jumping "flat work." I trained and showed for years, all the way into my early twenties. Horses were my life.

But so were other animals. Early in life I somehow made the connection between the food on my plate and the suffering of other sentient creatures, and I became a vegetarian at age 12. A few years later I was close to being a full-blown animal rights activist. Yet I still rode horses.

Looking back, I find it strange how I wouldn't eat meat or wear leather (save for my riding boots), but continued to tack up my horse nearly every day with a saddle and bridle made from the skin of dead cows. Or that I could look sadly upon a muzzled dog while not giving a second thought to confining a horse's

head in a bridle fitted with a metal bit (in varying degrees of severity) to provide control by exerting pressure on the sensitive gums and tongue. (There are bitless bridles, too, which act on the horse's nose and jaw.) Then, of course, there's also the saddle, with a very tight

girth or cinch around the horse's middle keeping it in place. As further proof of the horse's discomfort, it's not uncommon for him to pin his ears and nip at the person tightening the girth, or even hold his breath during the tightening so that when he lets it out afterward, it's a bit looser than it otherwise would be. (And for those who might think riding bareback is a humane option, consider that a saddle was created to evenly distribute the rider's weight; to feel secure while riding bareback means gripping with your legs and feeling your seat bones dig into the horse's back.) And that's just the basic ensemble. You might need a "running martingale" to stop your horse from holding his head too high; or perhaps you need a "dropped noseband" or a "figure-eight" to keep your mount's mouth shut so she can't fight the bit as much; or maybe you help "encourage" your horse to move forward by wearing spurs and carrying a "crop" (whip), euphemistically called "aids." The list goes on.

It's downright bizarre how I believed it was unethical to make tigers jump through flaming hoops in the circus but saw nothing wrong with forcing my equine companion to carry me around, move forward, stop, turn here, back-up, jump this—all according to my whim (or else!). In fact, sitting astride

a horse is a completely unnatural phenomenon for that animal; horses did not evolve to carry a load. They instinctively fear and avoid having something on their backs, probably because a pouncing predator such as a mountain lion is the only natural instance when something goes for their backs. "Believe it or not," writes author John Malone in *The 125 Most Asked Questions About Horses . . . and the Answers*, "because of the way it's made, a horse would be more comfortable with a rider clinging to its stomach!"

And how utterly ludicrous that I could abhor the notion of keeping dolphins in captivity while at the same time having no problem with confining my horse in a box stall, like parking a car in the garage when not in use. Sure, you'll hear riders say how much their horses enjoy being taken out for a ride. Well, is it any wonder, given that the horse's only other alternative may be to spend 21 hours a day cooped up inside a paddock or stall—a situation so counter to her nature to move, roam and graze intermittently all day long with the herd?

Yet, I had an inkling through the years that riding was unjustifiable, a nagging guilt that eventually won out. After all, I couldn't deny—no matter how kind or gentle a rider may be, or even how much a horse may enjoy human companionship—that, without a doubt, he doesn't want someone sitting on his back. Ever.

So I put away my saddle and spurs for good years ago, but I admit I still get a thrill from (secretly) watching Grand Prix show jumping on ESPN or flipping through *Equus* at a magazine rack; in fact, I even still have dreams in which my horse and I are sailing over fences. Indeed, it's been a long good-bye.

Kirsten Rosenberg is managing editor of The Animals' Agenda, an international bimonthly news magazine dedicated to informing people about animal rights and cruelty-free living. Subscription is \$24/year; call 800-426-6884. For more information call 410-675-4566 or visit www.animalsagenda.org.

LEGISLATIVE EFFORTS REVEAL SORDID UNDERGROUND CRUSHING FETISH

GRACE VAN VLECK

The Worst I've Ever Seen

While working as a lobbyist for the Doris Day Animal League in Washington, D.C., I met with congressional staff on a host of animal abuse issues. These included the horrible treatment of dogs and cats at the hands of Class B dealers, the systematic slaughter of coyotes by our federal government and the suffering of animals in leghold traps, to name a few. But this latest form of abuse is beyond my understanding.

"Crush" videos were initially brought to the League's attention by California District Attorney Michael Bradbury and Deputy District Attorney Tom Connors. The cruelty and sadism in these films were unlike any I had ever seen. The *idea* of women torturing and crushing small animals to death to satisfy sexual fantasies of men is bizarre enough, but its actual *practice* is nothing short of horrifying.

The first film clip I ever saw featured a live guinea pig taped to the floor. A woman in acid-washed jeans and red high heels circled the guinea pig and taunted him as he struggled desperately to free himself. "Oh no" she said, "you're not going to get away that easily." Then with apparent malicious glee she slowly crushed him to death.

Ventura County investigator Susan Creede conducted a year-long undercover investigation into the disturbing world of animal crushing fetishists. Posing as a woman who enjoyed crushing, she built relationships with men all over the world through Internet chat rooms. Eventually she was able to secure a meeting with a crush video producer, Gary Thomason, also known as "Getsmart." Thomason believed that Creede was coming to his home to film a video killing rats. Only at the last minute, when the animals were already taped to a table and the cameras were rolling, police burst in and arrested him.

Bizarre Sexuality

The anonymity and easy access of the Internet has enabled crush enthusiasts, once limited to their own homes, to form online communities. According to Investigator Creede, men who enjoy watching crush films have an ultimate fantasy of themselves being crushed to death by a cruel, domineering female. Unable to ful-

fill this masochistic fantasy, the men identify with the animals. Indeed, some crush websites have links to other sites featuring simulated photographs of giant women, sometimes called "giantesses," trampling tiny naked men. In the above-mentioned crush film, the woman refers to the guinea pig as "little man." Creede also recalled stories told by men in the chat rooms of their childhood memories of mothers, or other significant females, stepping on something or someone and that act having a profound effect on their developing sexuality.

Creede explained that most of the men she came to know were well educated, had good jobs and for all outward appearances led normal lives. But in reality, their crushing fetish consumed them and was, in fact, the most important aspect of their personalities. Every available waking moment was devoted to developing their fantasies of being crushed. So, when a customer with a special request approached Susan over the Internet, it was not a surprise to find he had scripted the entire film. What was the largest animal she would crush? Was she willing to crush a dog? She received specific instructions on how to torture the animal and how long the torture should last. Finally, he advised her to begin filming as soon as she obtained the dog, so she wouldn't become attached to the animal.

Legislative Relief

In May 1999, U.S. Representative Elton Gallegly (R-CA) introduced legislation (H.R. 1887) that would prohibit entering a "depiction of animal cruelty" into interstate or foreign commerce for commercial gain. Although each state has anti-cruelty statutes that prohibit the kind of torture inherent in the production of "crush" videos, their ability to prosecute the crime is limited. Prosecutors must have proof that the crime occurred within a certain time frame and must be able to identify who the perpetrators of the crime are. In the case of "crush" videos, that evidence is nearly impossible to obtain. In most instances, the "actors" faces are not shown and, unless a tape is dated, there is no way to prove when it was made. However, the power of the federal government to regulate inter-

state commerce could help eliminate the profitability of "crush" videos, which can sell for \$50-\$100 each. H.R. 1887 passed the House on October 19th, the Senate on November 19th, and was signed into law by President Clinton on December 9th, 1999.

The Next Step

Although the passage of H.R. 1887 will help to cut down on the traffic in crush films, it is still incumbent on each community to enforce its own anti-cruelty laws. With vigilance and help from dedicated law enforcement personnel, individuals purposefully torturing and killing animals to fulfill their own twisted fantasies will be stopped in their tracks.

Grace Van Vleck is a legislative assistant and lobbyist for Doris Day Animal League (DDAL).

10th Anniversary Edition of **The Sexual Politics of Meat** by Carol J. Adams

This anniversary edition includes a new preface by Adams in which she reflects on worldwide reactions to her work, as well as many important updates, two new photo collages, up-to-date bibliographies and resources and a new index.

As a special offer to our readers, FAR is offering the 1995 edition of *The Sexual Politics of Meat* for a reduced price of \$11.00

The 10th anniversary edition is also available for \$18.95

See enclosed order form for more details

I want to thank Cookie Teer for thinking about this with me.

And we thought we had seen it all? Not when the issue is pornography. This is an action right out of battering—where the issue is control/power. A batterer executes an animal to prove who has the power. This is an action right out of sadism—where the issue is the enjoyment of cruelty. And this is an everyday action for some people. Here in Texas, people crush cockroaches with delight.

The news is not that animals are being killed in an inhumane way. That is everyday business in this country. The news is that *pornography* is interested in this. So the question is, What are the makers and the users of pornography getting out of this? Is this a new genre, part of an old genre (dominatrix) or part of an even older drama? To address these questions let us answer first two other questions. Why this? and Why now?

Why this? Why animals being destroyed by women? I have thought of three possible answers.

1) Some people get off on violence against animals. Cockfights. Dogfights. Years ago, in New York City, an animal rights activist and filmmaker showed weekly videos about animal exploitation. It was his attempt to raise consciousness about what was happening to animals. One day he and I talked about what he noticed. At first, he showed films that accurately represented what was happening to animals, but could be considered gory. These films did not shirk from depicting the violence that animals experienced. But he began to feel uncomfortable about the footage and instead started showing less graphic films. He noticed that the change in focus of the videos caused a different group of people to come to these evenings—an entire group of men who had been faithful attendees for the more graphic films no longer came. These men had gotten off on the goriness.

Does this explain crush videos? No. This analysis is insufficient. What are the women doing in these films?

2) The animals are “absent referents” for men. In *The Sexual Politics of Meat* I explain that the “absent referent” functions in such a way that the animals’ suf-

fering refers to, gestures to, enacts, not an acknowledgment of their own sufferings, but of someone else’s. The animals become only representatives of another. This is the explanation offered by Inspector Creede in Grace Van Vleck’s article: “Men who enjoy watching crush films have an ultimate fantasy of themselves being crushed to death by a cruel, domineering female.” The men, in this analysis, see themselves in the crushed animals. Men who wish to follow fantasies of subordination can imagine themselves in the place of the animals. They, the (heterosexual) men, can imagine themselves as the ones who are suffering, who are being handled and domineered. In this analysis, the videos represent powerlessness, and appeal to people, especially heterosexual men, who wish to experience sex in this way. The animal has been so emptied of meaning in and of him- or herself, it can represent another’s suffering.

Pornography as therapy? I have my doubts. As feminists we cannot settle for this explanation. This absent referent analysis feels pretty convincing, but for one thing, it fails to acknowledge the extent of sexual dominance.

3) There is no absent referent. The women are women; the animals are animals. From this third perspective, we realize that the women are more debased than the animals. The films assume that there will be horror at what is happening to animals. They assume that animals have some worth to the viewer and prove it by showing their deaths. The presence of women in these films is what makes it pornography and what differentiates these crush films from your average run of the mill film about animal abuse.

And the presence of women leads us to the feminist analysis of pornography: *It is always about power, even if the theme is powerlessness.*

What is unique about these films is that women are being used. Their presence creates the sexual message. If it were a man killing an animal it would not be sexual (for heterosexual men). The only way to inject sexual dominance into the act is to include a woman. The woman telegraphs that this is sex. Bringing women into it totally sexualizes it. The truncated woman, the fragmented woman with the

stiletto shoes. For pornography, this is sex. It is the male gaze that is motivating the action. This pornography is male driven and written and produced, even if in the films themselves men are absent as the ones who have the power to have women perform these acts. What is turning the men on? It is the power that is presumed, not the power that is being expressed. “I am so powerful I can make a woman kill an animal to gratify my sexual needs.” There is someone paying for it to be made. The men still have the power to create it. What turns the men on is knowing that there is this power over the women: The power to make women do it, to pay for it. To make women kill animals.

A friend of mine said, “It’s like a gang rape; there are a lot of people who can get in on it. That is what turns them on.” They can vicariously receive power by being able to buy it or rent it and see it over the Internet. The viewers collude in it as they get the enjoyment of it. Anyone who can buy it or rent it is participating in the power of it too. In this analysis, the theme is power: Power reinscribes itself through this.

As we realize it is the same old story of sexual dominance, the question still remains, Why now?

I have a couple of possible answers. Pornography will absorb everything into its power structure. It sexualizes all forms of dominance, race, ethnicity, etc., into the sexual dominance of man over woman. It is having fun with two basic stereotypes: that women are supposed to be scared of mice and other small animals and that women are the ones who are supposed to care about animals. Clearly women have been the majority in animal activism. Pornography has fun with the idea that women destroy animals rather than protecting them. But it has the fun because it has the power. Any activism that challenges only the violence against animals, holding to analyses 1 and 2, misses the point about women and pornography. Remember, when it comes to pornography, we have never seen it all.

Carol J. Adams’s new book, The Inner Art of Vegetarianism, will be released in June from Lantern Books. The Sexual Politics of Meat is now in a 10th Anniversary Edition.

ANNIE: THE FAMOUS LIBERATED MACAQUE MONKEY

AN INTERVIEW WITH BARBARA STAGNO
BY BATYA BAUMAN

*Barbara Stagno worked to improve the life of Annie,
a macaque monkey kept in a New York pet shop.*

Batya: Barbara, we know that you are an animal advocate and activist. Tell us a little about yourself.

Barbara: I don't think there ever was a time when the treatment of animals wasn't important to me. I recall many events throughout my early life that taught me that animals are often helpless victims of the maliciousness or carelessness of humans. Through that awareness I gradually involved myself more and more in helping animals.

My work taught me that much of our society is built upon the victimization of animals. There are economic incentives to exploiting them. In the patriarchal hierarchy, animals are inevitably at the bottom of the heap. This is so ingrained in our society that effecting change is extremely difficult.

Batya: Who is Annie?

Barbara: Annie is a stump-tailed macaque monkey, a midsize species, who became a mascot kept on display for 27 years in a pet store on Long Island, New York, known as BTJ's Jungle.

Batya: How do you think she got to the pet shop?

Barbara: There is a whole industry dealing in the breeding and capture of wild primates. This is just part of the ugly picture of selling animals like monkeys as pets. Annie was probably bred in captivity and removed from her mother long before she was ready to be separated. Her owners boasted about having bottle-fed her, so clearly she was removed as an infant.

Batya: What was her situation in the pet store?

Barbara: It's hard to sum up 27 years of what Annie endured, but the important thing to understand is that she was caged by herself in conditions that were sterile and unhygienic. Her entire life was basically barren and devoid of meaningful stimulation. She did get to see the comings and goings of shoppers and the other animals in cages, but in terms of companionship and relationships she had none.

This is extremely significant for a female macaque, who in her natural habitat would not have spent a single day without the company of her family. Macaques are social creatures. Like elephants, they live in matriarchal societies in which they form lifelong bonds with their children and grandchildren. Adolescent males will go off for a while, but the females stay with their mothers and daughters throughout their lives. Annie was deprived of that companionship. She lived without love and without the support and friendship that she would have in her natural habitat.

The store owners claimed that she had a relationship with them, but when I visited the store it was clear that Annie scarcely regarded Bill Nichoff, the man who claimed to have kept her since she was an infant. I watched them interact. I even asked him if he would hold her, and his exact words were, "We don't do that." So what kind of close, loving relationship is that?

Then there were the basic conditions of her life. I am told she started out in a cage that was approximately 3 x 4 feet square. This is equivalent to spending one's life in a bathroom or a closet. Annie was forced to live in her own feces and urine, which is very humiliating for an animal. Her environment was barren. It was only through years of pressure from the public and the USDA that her keepers gradually made improvements in her living conditions.

Batya: How did you discover Annie and her plight?

Barbara: Marc Jurnove, a former ASPCA investigator who left that organization about 12 years ago, gets the credit for having spent years trying to improve things for Annie. He started ISPEAK (International Society for the Protection of Exotic Animal Kind). Marc first encountered Annie about 15 years ago and was appalled. He spent years trying to get the USDA to intervene, since they are mandated to inspect permit holders who display exotic wildlife. Like so many other situations involving animals on display, USDA mostly rubber-stamps such inspections. Or they write citations, but the exhibitor gets to correct the cited problem. Such corrections are usually temporary. This is the ineffective method by which our government "oversees" animals in pet shops, zoos and circuses.

In the spring of 1999, Marc observed that Annie began appearing more listless than usual and rocked back and forth cradling her abdomen, as if in pain. He got a veterinarian to evaluate her and write a deposition, hoping to get some action, but no one—not the local SPCA, the national ASPCA, the USDA nor the local police (who do have the power to enforce the laws against animal cruelty)—would get involved.

Marc came to me in desperation. The veterinarian's report was so tragic it made me cry. I vowed to do something, not knowing what that might be.

Batya: What did you do to try to help Annie?

Barbara: I saw that over the years the law accomplished very little to make changes for Annie. Annie's only hope lay in getting the consent of her owners to voluntarily release her to a sanctuary. But I realized that would require educating them about who Annie really was. They claimed to love Annie and if that was true, I realized they would not want to hand her over to strangers. So I went to the pet store to meet Annie and her owners and to talk with them openly about what I believed would be best. When we talked about a sanctuary, I told them they could have a part in choosing the sanctuary and that we could arrange for them to visit her there.

I also knew I would need public support to back me up, so I posted Annie's plight on several animal rights news groups on the

Internet, asking people to call the pet shop and ask that she be released to a sanctuary. As a result, I was totally overwhelmed with email responses, but I was also encouraged to see that so many people were moved by her story.

The story also reached members of the Animal Liberation Front (ALF), and they, too, responded in their own way. One night in August 1999, ALF members broke into the store and freed Annie. As it turned out, they whisked her away long before we got into any serious negotiations with Annie's keepers about her release. I was actually in the early stages of working with Mr. Niehoff when Annie was removed.

Batya: How did you feel about the ALF's intervention?

Barbara: My first reaction, to the ALF breaking in and removing Annie, was disappointment. I knew that now Annie's owners would never learn anything about the cruelty of keeping her and other primates in confinement. Since Annie was "stolen" they would probably have a negative and hostile view of animal rights activists and would never be able to recognize the personhood of these animals.

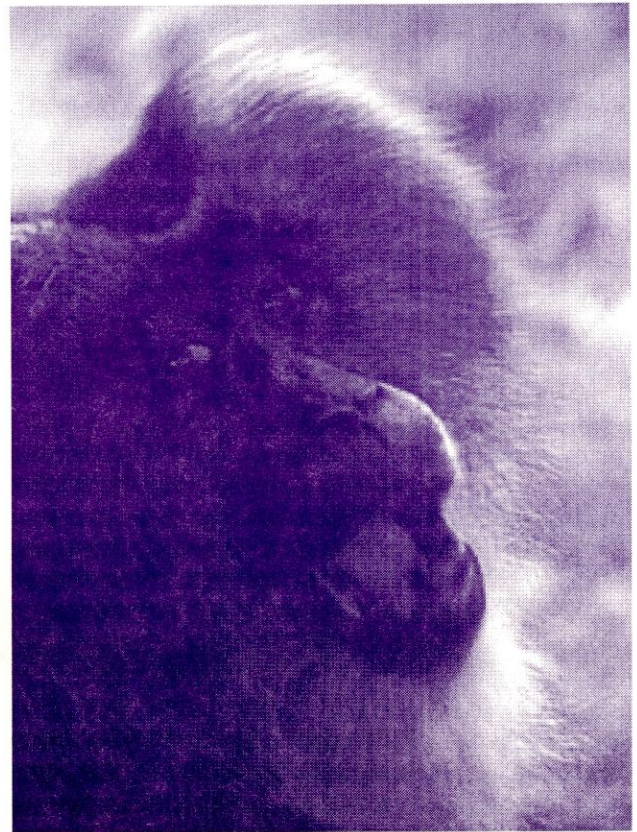
But I also realized that significant changes for Annie may otherwise never have come about. For instance, I was surprised to read in a newspaper interview with the pet shop that they said Annie had the intelligence of a six-year-old child. If they knew that, how could they have kept her in those conditions for all those years? Certainly, it would be a crime to keep a child in such conditions.

Batya: I realize that you don't know Annie's whereabouts, but do you know if she's receiving proper care now?

Barbara: This has been the question I've been asked more than any other, often accusingly, as if to insinuate that Annie may be much worse off now than she was during her incarceration in the pet store. My answer has always been that I have faith that those who liberated her will do what is necessary to ensure her well-being. Consider that it isn't at all easy to do the things that the ALF does. They have to give up a normal life and put themselves at risk to be able to carry out illegal actions. And they get no recognition for it. Not on a personal level, because it's all covert. They get no glory and no fame. They do it only because they care about the animals. Because of that, I'm confident that they make every effort to ensure that the animals they liberate are well cared for. I want to believe that this is true in Annie's case.

Barbara Stagno is a FAR member and New York regional director of In Defense of Animals (IDA), a national, nonprofit organization dedicated to ending the institutionalized exploitation and abuse of animals by defending their rights, welfare and habitat. For more information contact: In Defense of Animals, 131 Camino Alto, Suite E, Mill Valley, CA 94941, 415-388-0388, www.idausa.org.

Batya Bauman is a FAR Director.



Lion-tailed macaque

Most macaques are brown with grey or white. They often have light-colored eyelids which accentuate facial expressions. Many, but not all, have short tails. Most are about 20-25 inches long (some are larger) and weigh about 15-30 lbs. Macaques, like other Old World monkeys, are second only to humans in their ability to use their fingertips and opposable thumbs to manipulate small objects.

Macaques can be found in more climates and habitats than any other primate, save humans—ranging from Japan to Morocco. All but one macaque species reside in Asia. Macaques are omnivorous, though fruit tends to be their primary food source. They make use of quite a few plant species wherever they live.

Macaques are diurnal, and both arboreal and terrestrial. They normally form multimale-multifemale groups with strong hierarchies, often determined by the mother's rank. Females usually outnumber males.

Macaques have complex social and behavioral systems. They form friendships and coalitions. They have a wide range of vocalizations and also communicate by gesture and facial expressions.

Macaques are the most common monkey used in biomedical research.

Source: "Macaque Facts," Mindy's Memory Primate Sanctuary Website at www.mindysmem.org/macaque.html.

U.N. global moratorium on high-seas driftnet fishing and the European Union (EU) ban on the use of the steel-jaw leghold traps and the testing of cosmetics on animals where alternatives are available are all laws that have crumbled under WTO rulings.

For example, after Mexico and other nations challenged the U.S. ban on "dolphin-deadly" tuna (claiming that it unfairly restricted access to the American tuna market), trade panels ruled against the U.S. and in 1997 Congress revoked the embargo on foreign "dolphin-deadly" tuna and mandated that tuna obtained by cruel methods could still wear the "dolphin-safe" label (misleadingly called the "International Dolphin Conservation Program Act").

The U.S. also uses the WTO to sabotage animal protection regulations. When the European Union (EU) banned the use of artificial growth hormones in beef, both in local production and imports, the U.S. promptly challenged the ban, claiming it put U.S. beef producers at a disadvantage. The WTO, citing a lack of scientific certainty about the health risks of ingesting such meat products, ruled that the EU must either drop its ban or pay huge beef producers more than \$100 million a year in compensation for lost profits.

There is also concern that the EU Cosmetics Directive, which would prohibit animal-tested cosmetic products from

being marketed in the EU, will be replaced by a weaker measure thanks to fears of WTO rulings. It is also possible that the WTO would rule against a nation trying to ban the import of meat or eggs derived from animals reared in cruel systems such as battery cages or veal crates.

On a positive note, the U.N.'s Codex Commission recently unanimously ruled in favor of the 1993 European moratorium on rBGH milk, which forced the U.S. to abandon its threats to challenge the moratorium before the WTO last year.

What you can do

Ask your elected officials what they are doing to fight the WTO and protect democracy. Urge them to press for an assessment of the WTO record to date. Contact U.S. negotiators directly: Vice President Al Gore, The White House, 1600 Pennsylvania Ave., Washington, DC 20500; email: vice.president@whitehouse.gov, and Charlene Barshefsky, Office of the U.S. Trade Representative, 600 17th St. N.W., Washington, DC 20508, 202-395-6890, fax: 202-395-4549.

Sources

The World Trade Organization: Democracy for Sale, Benjamin White and Adam M. Roberts, AWI, Nov. 15, 1999.

The WTO: Have We Traded Away Our Right to Protect Animals? HSUS website, November 1999.

Educate yourself and others!

Websites on globalization issues:

World Trade Organization: www.wto.org
 European Commission: europa.eu.int
 Global Exchange: www.globalexchange.org
 Institute for Agriculture and Trade Policy: www.iatp.org/
 International Coalition for Development Action: www.icda.org
 Public Citizen's Global Trade Watch: www.tradewatch.org
 International Forum on Globalization: www.ifg.org
 Third World Network: www.twinside.org.sg
 50 Years is Enough: www.50years.org
 International Institute for Sustainable Development: iisd1.iisd.ca/
 Center for International Environmental Law: www.econet.apc.org/ciel
 Independent Media Center: www.indymedia.org

WOMEN AND THE WTO

The following is an excerpt from a Women's Environment and Development Organization (WEDO) primer that describes how, in the name of trade, governments, through the WTO, are undermining the gains women have made and the consequences of WTO trade policies on women and their families; and proposes gender-responsive approaches for change. For the full text visit the WEDO website at www.wedo.org.

Global economic and trade policies are not "gender neutral." Women comprise 70% of the world's 1.3 billion absolute poor. Worldwide, they bear the brunt of economic and financial transition and crisis caused by market forces and globalization. Yet, women's issues are not considered in trade liberalization policy-making and analysis. The failure of governments and intergovernmental organizations to formulate and evaluate trade policies from a gender perspective has exacerbated women's economic inequity.

Women's work, whether waged or unwaged, recorded or not in national accounting systems, sustains all societies and merits recognition in trade liberalization policies. While there is a clear need for more research on the impact of globalization and free trade on communities, the studies that now exist show free trade and market liberalization only serve to increase women's multiple responsibilities. Furthermore, governments, through the WTO, are eroding women's right to equitable development as established in various intergovernmental agreements during the last decade.

WEDO's Gender Agenda for the WTO

- Mandate inclusion of women & gender in economic decision-making & governance
- Strengthen women's capacity to attain economic equity
- Protect women's control over their health & safety
- Prevent TNC exploitation of women's indigenous knowledge & plant genetic resources

For more information contact WEDO at: 355 Lexington Avenue, 3rd Floor
 New York, NY 10017
 Tel: 212-973-0325; email: wdo@igc.org

Sunday

In the streets we encountered a protest against The Gap and joined in, eventually moving up the street to Starbucks. We marched for several blocks with police escort, and when we reached the designated end of the parade at least 100 people continued to occupy the streets—chanting and dancing for several blocks before dispersing.

At the “Convergence”—DAN headquarters—there are hundreds of people! Food is being served under a sign that says, “Don’t ask us if we need help, we do. Please sign up for a shift.” There’s a man walking around with a sign over his head that says “Not Sure Where to Plug in for Tuesday, Talk to Me.”

Our group met again from 4:30 until 11:00—planning, debating, strategizing.

Monday

Our group met all day, ending just in time for several of us to attend the interfaith service at the Methodist Church held by Jubilee 2000, a movement to erase debt to poor nations. More than 3,100 people occupy the church and surrounding streets. Native, Muslim, Jewish, Hindu, Buddhist, and Christian religious leaders are speaking about the impacts of the debt on poor nations.

After the service I went to the “People’s Gala” where Michael Moore and Ken Kesey spoke. I danced to Laura Love alongside my personal heroine, Juliette Beck of Global Exchange.

Back at basement headquarters, last minute preparations are in full swing. Our first-aid crew is assembling tear gas packs for our “Eugene Cluster,” consisting of rubber gloves and Ziploc baggies of both mineral oil and alcohol. We each got a pair of swim goggles to protect our eyes from tear gas. Daypacks are ready with food, water and extra clothing. Lights out at midnight.

Tuesday

4 a.m. The alarm went off. We dressed, ate and adjusted our swim goggles. One person who is planning to “lockdown” spent time meditating. Our group caught the 5:30 bus and headed downtown to the designated meeting point: Victor Steinbrueck Park. Our bus driver cheerfully waved goodbye as we tromped down the bus steps in our boots and out into a dark morning of moderate rain.

At the park there are more of us—demonstrators—unloading a moving van of parade floats, signs, puppets and “tripods” (three-legged structures in which a person sits to block intersections. If they are moved, the person will fall). Four or five cop cars lined up behind the van shining their headlights into it. The cops confiscated several tripods, signs and other equipment before we sur-

rounded the materials to prevent further loss.

Our group assembled under covered tables that afforded a small area of shelter from the rain. Our first aide specialist handed out the baggies of mineral oil and alcohol. Our signmaker handed out coated signs with wooden handles and fliers for us to distribute to passersby.

6:30. Still dark and hundreds of poncho-clad activists have arrived. The police have begun to confiscate the tripods, signs and floats. Activists were called to surround them. One activist declared, “We know about prior restraint, this is not legal.” The police backed off.

7:30. Together we assembled our parade and left at the scheduled time. The light is dim as we sing, dance and chant our way up Pike Street and towards the Center. We reached a line of riot police in front of the Convention Center, where we set down our float and transformed it into a stage. About twenty activists locked themselves to the base of the stage with lock boxes on their hands, kryptonite bicycle locks around their necks or cable locks around their waists. A second line of people have locked arms to form a protective circle around those who have “locked down.” People are everywhere. What had appeared to be 500 or 600 people at the park seems to have doubled as the streets fill with people as far as I can see. Nearby, demonstrators lock arms to surround all entrances of the Sheraton Hotel where the delegates are staying. There’s a giant inflatable whale in a nearby intersection. We’re chanting: “Ain’t no power like the power of the people cause the power of the people don’t stop” and “WTO has got to go.”

About 9:00. An announcement has come that the Convention Center is surrounded and delegates can’t enter! The crowd is madly cheering!

Tense-looking suit-clad delegates attempt to pass through the crowd. Many of them are blocked by protesters. As one delegate approached me I grabbed the hands

of people near me and together we blocked him. “How are you doing?” I asked, and told him “Nothing personal, we won’t hurt you, but we are very concerned about the issue of democracy.” A young man wearing a bright yellow rain poncho offered the delegate a cup of fair-trade coffee. He declined.

12:00 noon. The labor parade has arrived—35,000 people marching into downtown from the labor rally at Memorial Stadium. The already crowded streets are now wall-to-wall people. Everyone is cheering. Women from the labor choir are on stage singing “Hard Traveling,” and the crowd is singing along. Police

**Sunday April 9
Human chain protest
sponsored by Jubilee 2000
April 16-17
Nonviolent Protest
of the IMF and World Bank
Washington, D.C.**

Groups behind the WTO protests are planning to bring “a little Seattle action” to Washington for the April joint meeting of the International Monetary Fund (IMF) and World Bank.

The protests are a logical extension of events in Seattle because the IMF and the World Bank are in many ways the “parents” of the WTO—forming an “unholy trinity”—quietly writing the rules that keep the world safe for multinational corporations while compromising the well-being of billions of people, animals and the earth.

For more information contact:

50 Years Is Enough: U.S. Network for Global Economic Justice
1247 E Street, SE
Washington, DC 20003
Tel: 202-IMF-BANK (202-463-2265)
Email: wb50years@igc.org
www.50yrs.org

Jubilee 2000
222 East Capitol Street, N.E.
Washington, D.C. 20003
Tel: 202-783-3566
Email: coord@j2000usa.org
www.j2000usa.org

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announced they'll be administering a heavy dose of tear gas and arresting everyone in sight. Many people, including me, move a few blocks away.

Reflections

Between 50-80,000 people from all walks of life took to the streets to stop the opening sessions of the WTO global trade meetings in Seattle. Hundreds of us linked arms and sat down in the streets in front of cops wearing riot gear and armed with rubber bullet guns and tear gas. We created a human blockade around the Seattle Convention Center that measured three miles in diameter, and we held it for hours. Demonstrators locked kryptonite bike locks around their necks and used their bodies as blockades. They offered flowers to cops, put their own bodies in front of those who were more vulnerable and ran into areas where tear gas was being used to thin the blockade. Our goal was to shut down the meetings—and we did. Using dance, theater and song we stopped the meetings. Less than one-tenth of the delegates were able to attend. The meetings were canceled for the day. Chaos, created in large part by the protests, led to failure of the entire week of meetings.

Before Seattle, I had heard of the power of nonviolent protest—how it had been used in the civil rights and peace movements in our country—but I never knew that everyday people could do that—sit in the streets and sing in the face of fear. Sitting, chanting and singing in the streets with thousands of people that Tuesday, we faced our fears. I was witness to unbelievable acts of courage. Together we experienced the power of our collective humanity. A collective humanity that sexism, racism, classism and homophobia have tried to deny us—because it is a collective that is powerful beyond comprehension. As I sat in those city streets, my arms linked with strangers, I knew that there was no limit to our power.

Kari Norgaard is a Ph.D. student in Sociology at the University of Oregon. She has a passion for land and living beings. Ecofeminism has been the focus of her research, teaching and published work.



© Sudie Rakusin, 1999.

POETRY

We are female human beings poised on the edge of the new millennium. We are the majority of our species, yet we have dwelt in the shadows. We are the invisible, the illiterate, the laborers, the refugees, the poor.

And we vow: No more.

We are the women who hunger—for rice, home, freedom, each other, ourselves.

We are the women who thirst—for clean water and laughter, literacy and love. We have existed at all times, in every society. We have survived femicide. We have rebelled—and left clues.

We are continuity, weaving future from past, logic with lyric.

We are the women who stand in our sense, and shout Yes.

We are the women who wear broken bones, voices, minds, hearts—but we are the women who dare whisper 'No'

We are the women whose souls no fundamentalist cage can contain.

We are the women who refuse to permit the sowing of death in our gardens, air, rivers, and seas.

We are the women men warned us about.

We are each precious, unique, necessary. We are strengthened and blessed and relieved at not having to be all the same. We are the daughters of longing.

We have broken our silence, exhausted our patience. We intend to do more than merely endure and survive.

We offer those men who risk being brothers a balance, a future, a hand. But with or without them, we will go on.

We are intensity, energy, the people speaking. All this is political and possible.

Bread. A clean sky...the army disbanded, the harvest abundant.

The wound healed, the child wanted, the prisoner freed.

Secure interiors of heart, home, land.

We will make it real.

We are the women who will transform the world.

from "A Women's Creed," The Declaration of the Women's Global Strategies Meeting written by Robin Morgan, in collaboration with Perdita Huston, Sunetra Puri, Mahnaz Afkhami, Diane Faulkner, Corrine Kumar, Simla Wali and Paolo Melchiori

In the last Journal I invited readers to revisit the issue of changing our name. Several members expressed their opposition to a change, including Brenda Douglas, who sent this email:

"I just got my first FAR newsletter and am reading through it, appreciating all of it. I see you are thinking of a name change. Why change what works? I was drawn to the name not because I'm not interested in changing the world, I am, but because I felt I needed to focus on the best method of changing all wrongs. Since my money and time were limited, I narrowed down my priorities. The two (one) things that mean most to me are women's rights and animal rights and I've never been able to disconnect the two, so your organization fits my need. And I know that when you lift up the status of women and animals it directly affects all other environmental problems. I think any attempt at a name change to encompass ALL may serve to confuse or to make us one of many others who are trying to do the same. I believe the women-animals connection is the defining point."

While I stressed the importance of having our name reflect our ecofeminist sensibilities, there are other perhaps more important reasons for considering a name change. The foremost of these was explained in a FAR Newsletter article published in 1990, which is reprinted here. As you can see, FAR has been grappling with this issue for nearly ten years—partly because an organizational name change requires enormous logistical effort, but also because, as Brenda pointed out, nothing else seems as effective or as fitting as "FAR." Still, the term "animal rights" and the philosophy it reflects is an outdated one for us and it does not accurately reflect our ethic—which is why we use the term "animal advocacy" in our literature. I invite you to read the following article and to again consider possible names for FAR that better reflect our feminist philosophy. —MT

Further Than FAR: In Search of a New Name

by Lauren Smedley

*Originally published in the FAR Newsletter
Volume V, Nos. 3-4, Summer/Fall 1990*

Feminists for Animal Rights has decided to change the name of our group, to move away from the notion of "rights" toward a more feminist notion of liberation. What follows is a discussion of a few of the problems with the concepts of rights and interests.

The terminology of "rights" and "interests" represents an ordering of the world that is inherently hierarchical, dualistic and competitive. Rights and interests are patriarchal concepts that do not represent women's experiences or a feminist mode of allocating resources and respect in the world. The notion of rights is dualistic, so that a right is a claim to something against someone. This notion implies a society of haves and have-nots. Rights and interests are also grounded in a perception of society as a competitive arena for meting out citizens' desires. Carol Adams pointed out in a speech that granting women, minorities or animals rights essentially makes them "honorary straight white men."

Rights are inherently paternalistic.

Even a so-called inalienable right has to derive from somewhere. It is either granted by a fickle father figure in the sky—according to the current philosophical wisdom—or guaranteed by a contract negotiated among citizens. Rights that derive from "divine" sources are problematic 1) if you challenge the existence of the right-granting god and 2) because they are going to be interpreted and either limited or extended by people—who in modern society will in all likelihood be patriarchs. The idea of animals, plants and even mountains and streams entering into contracts to assure the protection of their rights is obviously untenable. As a practicing attorney, I have experienced firsthand the limitations inherent in "rights" as a basis for assuring caring behavior, the problems encountered in attempting to extend rights to "have-nots" and the phallic game-playing that results from legally battling "right" against "right."

What is the alternative to a society based on rights and interests? Carol

Gilligan has proposed that women operate with an ethic based on responsibility, deriving our sense of morality not from external rules or an objective notion of justice, but from a sense of caring and responsibility. Other feminists have challenged Gilligan's conclusions about the desirability or feasibility of a care-based ethic, arguing that women's sense of responsibility comes from our socialization to be caretakers in a system in which we are oppressed. Despite the unresolved questions surrounding the proposition of a care-based ethic, it clearly provides rich groundwork for forming an alternative to patriarchal competition-based ethics.

It is for these reasons that Feminists for Animal Rights has decided to change our name. Some of the alternatives we are considering are Feminists for Animal Liberation, Feminist/Animal Alliance, Feminists for an Ethical Relation to Animal Life (FERAL) and Feminist Advocates for Animals. Please submit your suggestions and ideas!

A Cow at My Table

A Film by Jennifer Abbott
Flying Eye Productions, 1996.

Reviewed by
Merry Orling

A Video on My Agenda

A Cow at My Table is a 90-minute documentary directed, photographed and edited by Jennifer Abbott and featuring Carol Adams, Jeannette Armstrong, Gene Bauston, Karen Davis, Ian Duncan, Susan Kitchen, Howard Lyman, Jim Mason, Tom Regan, Joy Riply, Susan Schafers, Vandana Shiva and Peter Singer.

All Tell, No Show

Around Christmas vacation time, Italian animalisti (animal advocates) and circensi (circus owners/employees) engage in their traditional TV debate. "Animals are mistreated in circuses!" cry the animalisti. "Not so," smilingly reply the circensi, "Why would we ever mistreat our beloved animals? If they weren't happy, they wouldn't perform. The truth is you animalisti are trying to drive us out of business." Then, as the camera pans out to the festive tents, you can virtually feel the sympathy of the audience flowing toward the circensi, whose livelihood as well as that of their animals is being threatened by the people-hating animalisti. And who can blame the audience for sympathizing with the circensi? The animalisti accuse, but offer no proof, no documents, no videos to back up their charges. It's the animalisti's word against the circensi's every time.

Show and Tell

The Italian vegani could sure do with a dubbed version of *A Cow at My Table*, the award-winning documentary about why cows should not be at anybody's table. Unlike the animalisti whose annual circus campaign is not aimed at modifying people's everyday lifestyles (you can live without going to the circus every day, but not without eating), the vegani have to defend questions about their diet and/or defend its validity every day of the year. *A Cow at My Table* provides all their answers and all their evidence in a single film, accurately described by the Vancouver International Film Festival as "an extraordinarily compelling, powerful, and visually stunning documentary." Alternating scenes of horrific animal torture (in color) with scenes of interviews with people condoning or condemning the torture (in black and white), it exposes the "meat-packing" industry, while letting the "meat-packing" industry expose itself. All of the commonplaces, platitudes and lies uttered by Susan Kitchen and the other industry representatives are contradicted by images of animal suffering on factory farms, in transport and prior to slaughter in "meat-packing" plants. Among the most amazing statements made

by Ms. Kitchen is that animal welfare is one of the prime concerns of the "meat-packing" industry (in contrast, she points out, to the unfair charges of animal abuse by the "animal rights industry"). Not so, say the images again and again. You don't have to take my word for it, she urges, go and see for yourself. Not so, say the images, when the film director actually takes her up on it. The film ends with the director, having been refused entry at the gigantic "meat-packing" plant, being carted off and jailed for photographing a dead cow on the company premises. See *A Cow at My Table* to believe. You'll be a better-informed activist when you do.

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.



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Lethal Laws: Animal Testing, Human Health and Environmental Policy

by Alix Fano
New York: St. Martin's Press, 1998.

Reviewed by
D'Arcy Kemnitz

Dualism—the immediate free-associative thought process of linking one thing up with its opposite—is a challenge we all face working toward compassion for animals. Likely, each of us has presented the subtle merits of animal protection to a critical person only to be disappointed by the knee-jerk reactions of the average thinker. To those common thinkers—not familiar with the pitfalls of dualist thinking—it naturally follows that because we are animal protectionists we are human nonprotectionists—in a word, misanthropes. If you're lucky, you'll have a copy of Alix Fano's *Lethal Laws: Animal Testing, Human Health and Environmental Policy* handy to pass along to your adversary the next time this happens to you. Fano's book presents an attractive and compelling argument of promoting human health while protecting animals in laboratories, weaving together old and new arguments from the animal rights community while promoting human and environmental well-being.

The author makes her goals known immediately in the preface. She wants to “hold government accountable for failing to protect human health, encourage the fight for truly effective environmental health science policies, and help change legislation, thereby radically transforming the way science is currently practiced,” all while espousing the animal rights cause. Such lofty goals are no small task for any book, yet this book lives up to its goals.

The author uses meticulous research and weighty footnotes to make her point that animal testing is killing us in mind, body and spirit. Rare it is—in this reviewer's experience at least—that I read the footnotes as avidly as the text. Generally, due to my experiences in law school, footnotes are drudgery; however, Ms. Fano's footnotes read well, supplementing and complementing her text. The effect is rather like reading over her shoulder, time well spent considering the depth of her research.

Using more than simple deductive logic, the author often uses instinctive wisdom in making her case against animal testing. In one particularly convincing passage, “The difficulty of interspecies extrapolation,” the author recounts the different reactions to noxious stimulants between human animals and rodents. Many members of Feminists for Animal Rights will be familiar with the litany of different reactions between animals and humans. We often use this argument in the movement to make the point that animal testing is a poor way to predict humans' reactions to drugs. This time, however, the author adds a new element.

Ms. Fano presents an additional argument that neurotoxicity testing (measuring damage to behavior and the nervous system) is

a very suspect category of testing and results from one species cannot be extrapolated to another. After all, the author argues, a rat is unable to tell us if her vision is affected, or if she has recurring headaches or is feeling tired, nervous, depressed or anxious. This added argument is emblematic of the thoughtful measure of common sense that Ms. Fano brings to the book. Additionally, it indicates a feminist sensibility of relying upon one's own personal or intuitive understanding. It is these occasional gems that make the book a pleasure to read as a feminist.

Most noteworthy is the final chapter, “Reclaiming our Health and Our Humanity: Strategies for Change.” In that all-too-short section of the book, Ms. Fano takes it upon herself to address the methodologies we use in the movement to see if we can reach a new paradigm of health for all as well as compassion. Delightfully, she spells out in great detail two possible scenarios for the future of animal testing. Scenario A supports the “Three Rs” of animal testing (Reduce, Refine and Replace) by working within the system and counting on the government to “do good” on behalf of the public. Scenario B illustrates a more radical strategy that the author promotes. That strategy involves public pressure, and at the end of the chapter the author even lists various types of public protest. This promotion of a populist agenda is the heart and soul of the book and makes an otherwise in-depth book appropriate for new activists.

Just as the author intended, this book “provides a link that is long overdue between the fields of health, animal advocacy and environmentalism.” Keep it in your back pocket, ready for that next recruit.

D'Arcy Kemnitz is executive director of Wildlife Advocacy Project and a FAR advisory board member. She graduated from Hamline University School of Law in 1997. Ms. Kemnitz writes a monthly column in the Animals' Agenda.

A Gift Giving Opportunity

FAR has recently received from our members financial contributions in the form of stock through our securities account. These generous gifts help to ensure our future. Gifts of appreciated securities and other property are especially cost-effective for the donor because they relieve you of capital gains taxes and allow you to deduct the fully appreciated value of the property from your taxable income.

For more information on how you can donate to us in this way, please write or call.

Thank you.

FOR YOUR INFORMATION

McCartney Donation for Animal-Friendly Cancer Research

Ex-Beatle Paul McCartney, whose wife Linda died of breast cancer, made a donation "in excess of \$2 million" to Memorial Sloan-Kettering Cancer Center in New York and the Arizona Cancer Center in Tucson for research into the disease without animal testing.

"I have given this money on behalf of our family in memory of our lovely Linda and so that others may be given the chance to live without animals dying," McCartney said. (Reuters)

Racism in U.S. Dietary Guidelines

The Physicians Committee for Responsible Medicine (PCRM) launched a national campaign last spring calling on the government to rid its diet guidelines of racial biases and be made much more responsive to the health needs of minorities. PCRM wants the government to make dairy completely optional, acknowledging that lactose intolerance (the inability to digest the milk sugar lactose) affects approximately 70% of African Americans and Native Americans, 53% of Hispanic Americans and 90% of Asian Americans, but only 15% of Caucasians.

PCRM is now seeking to block the release of the government's new dietary guidelines for 2000, citing undue influence by the meat and dairy industries. "At least 6 of the 11 members of the Dietary Guidelines Advisory Committee have or have had financial links to the meat, dairy, and egg industries," says PCRM. The Guidelines currently recommend 2-3 daily servings of both meat and dairy products for all Americans aged two and older. (PCRM)

New Zealand Law to Respect Apes

Last October, the New Zealand Parliament passed a new Animal Welfare Act which prohibits the use of all great apes in research, testing or "unless such use is in the best interests of the non-human hominid" or its species. (The Fauna Foundation)

Premarin Prescribed for Dogs

Premarin, a hormone replacement therapy made with estrogens derived from the urine of pregnant mares, is already prescribed to an estimated 9 million American women to treat menopausal symptoms and is now being prescribed to treat incontinence, hair loss and possibly other ailments in dogs.

United Animal Nations (UAN) has asked veterinary associations in the U.S. to educate their members about the source of Premarin and to encourage them to consider alternatives that do not promote cruelty to one animal for the sake of another. For a free copy of UAN's brochure, *Premarin: RX for Cruelty*, contact them at P.O. Box 188890, Sacramento, CA 95818, 916-429-2457, email: info@uan.org.

What "Smart Girls" Think

According to a survey by SmartGirl.com 30% of 359 U.S. girls aged 10-20 have heard of FAR. 71% think the use of models and celebrities in political ads for animal rights is appropriate and effective. 69% say they would wear a leather alternative. One 16-year-old girl said, "Animal rights should be discussed more often with teenagers." Another girl said, "Animals are beautiful creatures, but what people have to remember is that humans are too. There is a cycle in this world that we all follow, and sometimes that requires us to eat meat. I hate animal abuse—using animals for cosmetic testing, puppy mills, other abuses are not tolerable, but eating a cow—already so huge in population...I don't think that's so bad." (SmartGirl.com)

"Beef" Speeds Puberty

Recent studies suggest that consumption of hormone-treated "beef" may be causing girls to reach puberty earlier. Researchers believe that the increased exposure to estrogen may make girls more susceptible to breast cancer. (*MS Magazine*)

Israel Bans Animal Experiments

Last December, Israeli Minister of Education, Mr. Yossi Sarid, banned animal experiments, including dissection, in all Israeli schools, effective immediately. Mr. Sarid said, "One does not need to search the heart and entrails of living creatures. It is more important to teach the students of Israel compassion towards animals. Such humane compassion will also lead to more compassion towards humans." (Anonymous for Animal Rights)

New Zealand Grows GM Sheep

A flock of 10,000 genetically modified sheep—crossed with human genes—is being grown commercially in Waikato, New Zealand, by a multinational corporation. The sheep have been genetically engineered to express a human protein in their milk, which the company wants to produce commercially as a treatment for cystic fibrosis, Green MP Sue Kedgley said.

The claim came as New Zealand welcomed the adoption of an international Biosafety Protocol that sets strict rules for trade in genetically altered organisms to protect the environment. The protocol has comparable status to the WTO, but will not take effect until 50 countries ratify it. (www.press.co.nz)

Dairy Industry Targets China

The dairy industry is targeting China, where the 95% prevalence of lactose intolerance has kept cow's milk from gaining a major foothold. Xu Dingyi, director of the National Animal Husbandry and Veterinary Service in the Ministry of Agriculture, hopes to attract foreign investors to set up dairy ventures in China.

Meanwhile, 500 Beijing students will be enrolled in the School Milk Supplementation Trial, a Chinese-Australian research project that aims to show the health benefits of milk. Ironically, osteoporosis is much more prevalent in North America and Scandinavia, where milk consumption is much more common. Chronic health problems are expected to rise as animal products increase in Asian diets. (*Good Medicine*, PCRM)

THINGS YOU CAN DO

"They Are Not Our Property, We Are Not Their Owners"

In Defense of Animals (IDA) has undertaken a campaign to transform animals' social and moral status from property to beings with their own needs and interests by requiring language changes, e.g., from "owner" to "guardian", "pet" to "friend", and "it" to "he/she".

What you can do

- Rid your language and accompanying actions of animal "ownership."
- Adopt or rescue animals, never buy or sell them and always refer to yourself as guardian, friend, caregiver or advocate, never as "owner" or "master."
- Educate others—urge veterinarians and shelters to rid their practices and literature of the words "owner" and "master."
- Sign and circulate the campaign pledge sheet and brochures, and ask local veterinarians to do the same.
- Introduce a proposal to add the classification of "guardian" to local ordinances.
- Send a letter to the editor of your local newspapers alerting the public about how the buying, selling and "owning" of animals leads directly to their abuse, torture and oppression.

For more information contact Russell Tenofsky at IDA, 131 Camino Alto, Suite E, Mill Valley, CA 94941; 415-388-9641; Email: russell@idausa.org; website: www.idausa.org.

Farm Internships

Help rescue and protect victims of "food animal" production by joining the Farm Sanctuary Volunteer Internship Program. Interns live and work on their New York and California farms, and assist with animal care, administrative tasks and farm visitor programs. Minimum one month commitment. Write or call Farm Sanctuary—East, P.O. Box 150, Watkins Glen, NY 15891, 607-583-2225, for further information and an internship application.

The Great American Meatout

March 20th is the Great American Meatout, the world's largest annual grass-roots dietary education campaign. Thousands will mark the first day of spring by celebrating the life-enhancing effects of meatless eating and asking friends and neighbors to "kick the meat habit, at least for a day, and explore a more wholesome, less violent diet." For Meatout action kits and other downloadable materials contact Farm Animal Reform Movement (FARM) at 1-800-MEATOUT, P.O. Box 30654, Bethesda, MD 20824, or visit their website at www.meatout.org.

Merit Badge of Compassion

for Scouts who Exhibit Morally Courageous Behavior on Behalf of Animals. The Boy Scouts of America (BSA) needs to hear that "exercises" in maiming, killing and bludgeoning animals to death is not wholesome training and sets up a propensity for ongoing violence in impressionable young men's lives. For example, a troop in Texas hacks rabbits and chickens to death to learn food-gathering "skills" in the wild. The BSA also offers a Badge in Animal Science that directs the Scout to "Kill and dress two birds"—chicks, poult or ducklings.

What you can do

- 1) If you hear that a local troop is planning a chicken slaughter or other animal abuse exercise, immediately contact the BSA headquarters or the Boy Scouts Consul Office for that area. See the BSA website at www.BSA.scouting.org.
- 2) If you don't get swift intervention, contact the news media, including the nearest Associated Press Bureau.
- 3) Send a letter to: Renee L. Fairrer, Associate Director, External Communications Division, Boy Scouts of America, 1325 W. Walnut Hill Lane, P.O. Box 152079, Irving, TX 75015, tel: 972-580-2205, fax: 972-580-7870, email: rfairrer@netbsa.org. (United Poultry Concerns)

Teen Mags for Girls Glamorize Iditarod Racing

Seventeen and *Teen Magazine* glamorized the Iditarod dog sled race to teenagers in their February 2000 issues. The Jr. Iditarod, a race for 14 to 18 year olds, was portrayed as an exciting and important event for teens. Please write to the publishers to educate them about the cruelties of the Iditarod and the Iditarod dog kennels. To assist you in writing your letters you can find more information on the cruelties of sled dog racing on the Sled Dog Action Coalition website at www.helpsleddogs.org Mr. Robin Miller, Chairman Teen Magazine/EMAP PLC One Lincoln Ct., Lincoln Rd Peterborough PE1 2RF, United Kingdom Tel: +44-1733-568-900 Fax: +44-1733-312115 Email: janeh@plc.emap.co.uk

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Email: ir@primediainc.com
(SledDogAC@aol.com)

WE NEED AN INTERN

We are seeking an intern to help us update the FAR slideshow and then convert it to video. This is a nonresidency internship, which means that you can work on this project from wherever you currently live.

We are looking for someone who has previous experience in media arts and has time to see this project through to its completion.

We are also happy to fulfill the requirements necessary for you to receive college credit for this internship.

For more information contact Michelle Taylor at 520-825-6852/ FAR@envirolink.org.

RESOURCES

Journal Features Carol Adams

The December 1999 issue of *Off Our Backs* features Carol Adams and vegetarianism. A quote from the article, "Refusing to participate in the barbaric and patriarchal destruction of the earth and helpless creatures will elevate ourselves to a higher feminist consciousness." Look for a copy at a women's or alternative bookstore and write to OOB to thank them for the article. If you can't find a copy, contact them at 2337B 18th St. NW, Washington, DC 20009; offourbacks@compuserve.com.

Why I'm a Vegetarian

The VivaVeggie Society's "101 Reasons Why I'm a Vegetarian," by Pamela Rice, is a powerful indictment of dietary animal products and a celebration of plant-based eating. Since the first edition was released in 1991, this continually updated publication, now a 16-page booklet, has converted countless meat eaters, in some cases instantly. To order, send \$2 to the VivaVeggie Society, P.O. Box 294, Prince Street Station, New York, NY 10012-0005. Discounts available for bulk orders. For more information, call 212-414-9100 or visit the VivaVeggie website at www.vivavegie.org.

Finding Animal Advocacy Orgs

You can access a directory of animal advocacy organizations by visiting the *Bunny Huggers Gazette* website at www.bunnyhuggersgazette.com, or contact them at P. O. Box 601, Temple, TX 76503; Fax: 254-899-0862; Email: bhgazette@aol.com.

Effective Environmental Choices

Consuming beef and poultry is the second most environmentally destructive human activity, just after driving a car or an SUV, according to *The Consumer's Guide to Effective Environmental Choices*, a new book that evaluates the effects of everyday household consumption. The book is available for \$15 from the Union of Concerned Scientists at 617-547-5552. (VivaVeggie Society)

Factory Farming and the Environment

Compassion in World Farming (CIWF) has produced a new report on factory farming and the environment. This is a useful tool for societies campaigning against intensive farming methods. For more information, please see CIWF's Press Releases on its website at www.ciwf.co.uk, or contact Compassion in World Farming, Charles House, 5A Charles Street, Petersfield, Hampshire, UK, GU32 3EH, tel: +44 1730 264208, fax: +44 1730 260791; www.ciwf.co.uk.

Finding Non-GE foods

To find non-GE sources of many products, go to the request form at www.safe-food.org/-industry/request.html. (Mothers for Natural Law)

The Coloring Book for Big Girls by Sudie Rakusin

A delightful adult book filled with 25 detailed pen-and-ink drawings by artist and ecofeminist Sudie Rakusin. Each drawing has a descriptive caption suggesting a love of nature and animals. All creatures are instilled with a deeply spiritual sense of purpose and value. The women, depicted in every size, shape and color, are beautiful, strong and joyful. The absence of any sort of species hierarchy inspires awareness and understanding.

To order send \$11.95 for each book (includes p&h) to Winged Willow Press, P.O. Box 92, Carrboro, NC 27510.

ORGANIZATIONS CITED

Anonymous for Animal Rights
P.O. Box 6315, Tel Aviv 61062, Israel
Tel: 972-3-5258599, fax: 972-3-5258599

BioDemocracy News
BioDemocracy Campaign/
Organic Consumers Association
6114 Hwy 61
Little Marais, Mn. 55614
Tel: 218-226-416, fax: 218-226-4157
Email: alliance@mr.net
www.purefood.org

Doris Day Animal League
227 Massachusetts Ave., NE, Suite 100
Washington, DC 20002
202-546-1761
www.ddal.org

The Fauna Foundation
P.O. Box 33
Chambly, Quebec J3L 4B1, Canada
450-658-1844
Email: fauna.found@sympatico.ca

The Human Society of the United States
2100 L St, NW
Washington, DC 20037
www.hsus.org

Mothers for Natural Law
P. O. Box 1900
Fairfield, Iowa 52556
Tel: 515-472-2040, fax: 515-472-2011
Email: mothers@natural-law.org

Physicians Committee for
Responsible Medicine (PCRM)
5100 Wisconsin Ave., NW, Suite 404
Washington, DC 20016
Tel: 202-686-2210
www.pcrm.org

Rural Advancement Foundation
International (RAFI)
110 Osborne St. South, Suite 202
Winnipeg MB R3L 1Y5 Canada
Tel: 204-453-5259, fax: 204-925-8034
Email: rafi@rafi.org
www.rafi.org

United Poultry Concerns
P.O. Box 150
Machipongo, VA 23405-0150
757-678-7875
www.upc-online.org

MEMBERSHIP & ORDERING INFORMATION

You will find the FAR Marketplace order form and membership form as an insert in the center of the *Journal*. If it is missing, please send your membership and/or order to FAR, P.O. Box 41355, Tucson, AZ 85717, call us at 520-825-6852, or email us at far@envirolink.org. Include your name, address and telephone number.

Special Membership Gift

Every new or renewing member who contributes \$45 or more will receive *Dreams & Shadows: a Journal* as a special gift from artist and ecofeminist Sudie Rakusin. This lovingly illustrated journal-keeping book has ample space for you to keep your own dreams and shadows. 224 8x11 pages.

The following memberships are available:

- \$25* (includes subscription to *Ecofeminist Journal*)
 - \$45+ (subscription and *Dreams & Shadows Journal*)
 - \$100+ (subscription, *Journal* & t-shirt)
 - \$1000+ (all of above + *FAR Bibliography*)
- * Limited funds memberships also are available.



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BACK ISSUES

available for \$3.50 each (Canada and other countries - \$5.00)

Vol. 11, Nos. 3-4 (S/A 1999) "Monocultures, Monopolies, Myths and the Masculinization of Agriculture"; "Companion Animals and the Manipulation of Reproduction"; "Talking With Turkey: On the Issues of Sex & Food"; "Revolutionary School Lunch Program Threatened"; "'Pet' Food for Thought": Health & Healing for Companion Animals"; Film Review: *Fury for the Sound: The Women of Clayoquot*; Book Review: *Woman the Hunter*.

Vol. 11, Nos. 1-2 (W/S 1999) "CARE Revisited: An Update on the Companion Animal Rescue Effort Program"; "Women Bearing Witness: The Fight to Eliminate Animal Damage Control"; "Cultural Heritage and the Makah Whale Hunt"; "Life Examined: An Interview with Anne Coe"; "Der Butcher Boy Hermann Nitsch"; "An Interview with Julia Butterfly"; "Taking Action in Boston"; "Christian Sportsmen's Fellowship Takes Aim on Women & Animals"; Book Reviews: *Prisoned Chickens, Poisoned Eggs*; *Slaughterhouse*; *Ecological Politics*.

Vol. X, Nos. 1-2 (S/S 1996) "A Politic of Synthesis: Ecofeminism and Bioregionalism"; "An Interview with Sudie Rakusin"; "One Comfy Cat"; "The Erotics of Predation: An Ecofeminist Look at *Sports Illustrated*"; "Ecofeminism Online"; Book Reviews: *When Elephants Weep: Animals as Teachers and Healers*; Film Reviews: *Ecofeminism Now!*; *Gunblast: Culture Clash*.

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".

Vol. IX, Nos. 1-2 (S/S 1995) "If Women and Nature Were Heard"; "Veganism: A Radical Feminist Choice"; "Companion Animal Res-

cue Effort Update"; Book Reviews: *An Unnatural Order*; *The Perennial Political Palate*; *Feminism, Animals and Science*; "Game Agencies Target Women"; "An Ecofeminist Invitation for Democracy"; and 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*.

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)?"

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; Book Review: *Autobiography of a Revolutionary: Essays on Animal and Human Rights*.

Vol. VI, Nos. 3-4 (F/W 1991-92) "AIDS & Animal Research"; "The Silencing of Women and Animals" (the Anita Hill-Clarence Thomas hearings); "Feminists in the Making: Women Activists in the Animal Rights Movement"; "Women, Food, and the Vegetarian Connection"; and more.

Vol. VI, Nos. 1-2 (S/S 1991) "Pornography and Hunting"; "Statement of Opposition to the [Gulf] War"; "Abortion Rights and Animal Rights"; "Of Wimps, Wars, and Biocide"; and more.

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Feminists for Animal Rights

Feminists for Animal Rights seeks to raise the consciousness of the feminist community, the animal rights community, and the general public regarding the connections between the objectification, exploitation, and abuse of both women and animals in patriarchal society. As ecofeminists, we are concerned about cultural and racial injustice and the devaluation and destruction of nature and the earth. We view patriarchy as a system of hierarchical domination, a system that works for the powerful against the powerless. FAR promotes vegetarianism and is vegan in orientation. FAR is dedicated to abolishing all forms of abuse against women and animals.



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