

FAR Journal

connecting feminism and animal advocacy

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BUNNY LOVER

NADJA LUBIN-HAZARD

Nadja Lubin-Hazard is the regional coordinator of the Toronto chapter of FAR. Following is her very powerful story of attending veterinary school—the story of one woman's journey to becoming the animal activist she was called to be.

I was in Guelph yesterday visiting all the old haunts—the Dutch specialty shop where you can get triple zoot black licorice, the wooded trail along the river where I used to walk Banjo-puppy, the Bookshelf Café where I spent hours browsing through women's travel anthologies, nature books, feminist literature, and animal rights magazines. I passed the veterinary college as I drove up Gordon Street and I was overwhelmed by the heaviness in my heart. I have tried for so many years to avoid thinking about that time in my life, yet my mind is replaying it over and over today, like my tongue incessantly returning to explore a newly chipped tooth.

* * * *

I remember the first week of vet school, feeling the excitement of new beginnings, of change, the promise of the future. I wanted to feel part of something, to connect and make new friends. As a welcome for the new students a party was to be held—a pig roast. And as I looked around at my classmates, proudly wearing their crisp new VET MED leather jackets, talking excitedly about the upcoming party, I had my first glimpse of the alienation I was about to face. I can still feel the sensation of wanting so much to be one of them, and wondering for a moment what was wrong with me, why I couldn't just fit in. Why had I pictured my vegetarianism as the norm here?

In first-year physiology we had a lab that was commonly known as the "bunny lab." It was a demonstration lab in which a rabbit was anesthetized and then cut open at the sternum so that its beating heart was exposed. Next, a series of drugs were administered intravenously so that each group of fresh-faced, eager-to-learn students could learn the meaning of drug induced bradycardia, tachycardia, atrial fibrillation, and cardiac arrest.

Doctor H. was a short man with a mustache and a friendly demeanor. He was one of those professors that the students liked; they would joke with him, eat lunch with him, talk to him about personal stuff. He made me nervous. I remember to this day watching him repeatedly kick a terrified heifer in the breezeway, his steel-toed boot thunk-thunk-thunking against her side.

* * * *

I was leaving the university one day, exiting through a door near the loading docks at the back of the school. A truck arrived, filled with dogs in crates, their nervous yips echoing off the metal walls. The dogs were slated for research at the anatomy labs. They were to be "euthanized"—their arteries and veins injected with dye, their bodies preserved in formalin and then stored away in plastic—and eventually used as teaching tools. Banjo and her sister, two eight-week-old puppies, were on that truck. If C. hadn't been the one assigned to unload the dogs, and if I hadn't been standing there willing to take a puppy on the spot, Banjo would be long dead by now, but as I sit at my computer typing this, she lies at my feet, patiently waiting for the promised walk on the beach.

In my final year I spent several days working at a swine facility. An entire morning was devoted to castrating piglets. They are only weeks old, still small enough to hold in your hands. We physically restrain them, and without anesthetic or

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P.O. Box 41355

Tucson, AZ 85717

520-825-6852

email: far@farinc.org

website: www.farinc.org

core group

Michelle Taylor, executive director

Batya Bauman, director

Marti Kheel, director

Julie Urbanik, national CARE coordinator

Marjorie Cramer

Sarah Crump

Lee Hall

Merry Orling

Delora Wisemoun

advisory board

Carol J. Adams

Greta Gaard

Helene Aylon

Sally Gearhart

Cristina Biaggi

Marcia Ann Gillespie

Judy Chicago

Elizabeth Dodson Gray

Joyce Contrucci

Merle Hoffman

Gena Corea

D'Arcy Krenn

Marjorie Cramer

Joanna Macy

Mary Daly

Robin Morgan

Karen Davis

Sudie Rakusin

Alix Dobkin

Rosemary R. Ruether

Josephine Donovan

Merlin Stone

Elizabeth Farians

Alice Walker

editorial advisors

Nahrain Al-Mousawi

Batya Bauman

Marti Kheel

Michelle Taylor

Nahrain

regional coordinators

Chicago, IL

Dr. Suzi Sebek

708-636-7545

Corvallis, OR

Ang Trenga

541-753-2631

Seattle, WA

Claudine Erlandson

206-363-4987

Toronto, Ontario

Nadja Lubin-Hazard

n.l.hazard@sympatico.ca

England

Lynda Birke

ghv37@dial.pipex.com

The FAR 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.

dear FAR friends,

This is such a thrilling time for our organization! Because of women like you, because of your ongoing support, our community of women continues to grow as does our ability to effect significant changes for women and other animals.

Last August, FAR held a weekend retreat for several women who committed to contribute their time and expertise for two years to FAR's continued growth and success. These women now comprise FAR's core group: Batya Bauman, Marjorie Cramer, Sarah Crump, Lee Hall, Marti Kheel, Merry Orling, Julie Urbanik, Delora Wisemoun, and myself.

The core group developed a two-year organizational plan which includes campaigns in the year 2001 that focus on motherhood, reproduction and animals on farms; a specifically ecofeminist analysis of premarin; and ensuring that FAR will be present at key feminist and animal advocacy conferences and events.

The core group also dedicated quite a bit of time to confronting the issues involved in changing FAR's name. After much thought and discussion, we decided to leave the name Feminists for Animal Rights (FAR) intact, but have added "an Ecofeminist Alliance" to identify ourselves as such. Name recognition and logistical requirements were significant factors in choosing to retain our name. To address the problem with "rights" we committed to a future of explaining our position when necessary.

The other big news is that thanks to breathtakingly generous donations from FAR member Lee Lanning and from the Pandora Foundation, for the first time in our more-than-fifteen year history, we are now able to hire a full-time paid executive director (see sidebar on page 3) and a part-time assistant. We will also be opening a real-live office in Tucson! We will finally have a space entirely dedicated to effectively carrying out our work. Our "home" will also offer a place for women to meet and will serve as a resource library.

Rather than continue as director, I have chosen to take this opportunity to explore other forms of activism. Beginning in January, I will be teaching a Sonoran Desert field program for college students. I will continue to help with the publication of the FAR Journal. Until we hire a new director, Julie Urbanik, who has served voluntarily as National CARE Coordinator for the last two-and-a-half years, will ensure that FAR continues to run smoothly and will help us to transition to a new director and a new office.

I want to thank each one of you for your contributions, for sending in your membership, for your notes, letters and emails of solidarity. You have made the last two-and-a-half years an immeasurable gift. I have been graced by the intelligence, spirit, humor and dedication of incredible women who continually amaze and inspire me. I am honored to have been a part of the FAR community in such a central way. It has been thoroughly my pleasure to witness what woman can do and the beauty and power of who we are.

This issue of the FAR Journal is dedicated to such women. It is a collection of stories of how we come to our consciousness and our activism. It is a reminder that activism comes in many forms, and that, ultimately, we cannot deny our awareness or our calling to act in some way.

Special thanks to Batya Bauman, a mentor no woman should be without, Marti Kheel, whose generous spirit is unending, and Julie Urbanik, without whom I could not have done it.

With gratitude,

Michelle

Executive Director Position Announcement

Feminists for Animal Rights (FAR)-an Ecofeminist Alliance, a nonprofit 501(c)(3) organization, is seeking an individual to fill its executive director position. This will be FAR's first full-time paid director since its inception in 1985. Therefore, we are seeking a highly self-motivated, versatile and committed individual with non-profit experience, who can develop and expand all aspects of FAR, from establishing our new office to membership development to program implementation to fundraising — someone who is able to take on all aspects of running a grassroots nonprofit organization. The director is the only full-time paid staff member of FAR and will need to be flexible, creative, and willing to take on a variety of tasks.

Because of the unique nature of our organization, we ask that candidates be feminist, vegetarian, and animal liberationist. Preferred candidates will also have:

- experience in fundraising, membership acquisition, and database maintenance
- organizational skills and experience
- excellent writing and editorial skills
- excellent public speaking and people skills
- contacts in feminist, animal advocacy, and vegetarian movements
- experience in publicity and outreach techniques
- working knowledge of computers and the Internet
- ability to innovate programs and projects
- experience running conferences and meetings
- ability and experience recruiting and working with volunteers
- staff supervisory skills
- grant writing experience

The position is located in Tucson, Arizona. Salary is dependent upon experience, up to \$26,000 plus health benefits.

Please send cover letter, resume and three references to Michelle Taylor, FAR, P.O. Box 41355, Tucson, AZ, 85717 or by email to far@farinc.org.

From Toronto, Canada...

The World Vegetarian Congress was hosted in Toronto this summer. FAR celebrated this event with a dinner at the vegan café Juice for Life with Carol Adams, renowned author, feminist, and animal-rights activist. We also distributed fliers at the Congress.

This fall we hosted two lectures. Lesli Bisgould, a Toronto animal-rights lawyer, spoke to our group about her experiences with animal-rights law and her perspectives on feminism in her profession. Jacqui Barnes, a director of Animal Alliance, a Canadian animal advocacy group, spoke about her group and also about the implications of pharming in which human proteins, drugs, or organs are produced or extracted from genetically modified plants and animals. Both the talks were informative and well-attended.

Two FAR members recently appeared on a local radio program entitled *The Politics of Food*. FAR discussed the connections between feminism and vegetarianism; other topics discussed on the show were breastfeeding and the implications of globalization and colonization.

In November, we are holding a discussion group about the sexual/reproductive freedom and control of women and animals.

STARTING A FAR CHAPTER IN YOUR COMMUNITY

Organizing a chapter is an exciting opportunity to make a difference in your own community. It is through our network of local chapters that we are able to be most effective—educating more people, providing support and encouragement for women activists, and staying connected to one another.

We are primarily an educational organization, and it is the role of each chapter to integrate outreach and education on a local level. As one regional coordinator put it, “regional chapters are little pockets of visibility and organized FAR activity within the larger-scale organization.” Each regional group has the flexibility to determine its own issues and actions that are relevant to its members and community. At the same time, the local group is a reflection of the national organization, and we request that, for consistency’s sake, groups and their members are guided by the ideals that FAR promotes.

Therefore, we ask that coordinators: be, at minimum, vegetarian while promoting the vegan ideal; eschew leather, fur, or wool; subscribe to feminist principles; agree with basic animal advocacy issues, e.g., spay/neuter, animal adoption rather than buying from dealers, oppose vivisection, animals in entertainment, or any form of animal exploitation. We also ask that you consult with the national office about campaigns that you would like to organize.

The following is information taken from the *Regional Coordinator and Chapter Guidelines & Suggestions* that we send to those interested in starting a local chapter.

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COMPANION ANIMAL RESCUE EFFORT GROWS

JULIE URBANIK, NATIONAL CARE COORDINATOR
WITH DELORA WISEMOON, CARE CO-FOUNDER

One of the most important aspects of FAR as an organization is our collective effort to unite activism and theory. As the Companion Animal Rescue Effort (CARE)¹ Coordinator for the past two years, I have seen how the CARE program is an outstanding example of this effort. I have spent the past year reading the theory explaining violence against women, children and other animals; a year reading about the abstract concepts of power, control, dominance and cruelty; a year reading about the mindset of the abuser and the statistics on domestic violence, child abuse and animal abuse. These theories are easy to read—easy because they are distant and so, somehow, safe. I am able to rationalize; say to myself, “Wow, that’s terrible, how can we let this happen?” “I can’t believe someone would do this!” “Why don’t people do something about it?” “These numbers are so high—is it really possible that this level of violence is happening every second of every day?” Food for thought, I think to myself, as I close the book, the article, the web page—and escape. Yes, the theory is easy.

What is not easy is to know the real pain behind the statistics or the lived consequences of the “abusive mindset.” From *USA Today* (8/22/00): “Peter Costanza was judged guilty of drowning two of Preu’s cats one January morning several weeks after she moved out of their home. Sheriff’s reports said Costanza lured the cats, Ozzie and Buddy, to the family swimming pool by tempting them with food. He donned heavy gloves to protect his arms and held them under the water until they died. Then he dialed 911 to report what he had done.”

From APB news (5/17/00): “Joyce Coleman, executive director of Family Violence Prevention Services Inc. and the Battered Women’s Shelter of Bexar County (TX), has heard her share of horror stories. One man who was sexually abusing his own children threw their puppy against a wall and killed it.”

From the Associated Press (4/14/00): “West Bend, Wisconsin. A man who killed eight of his wife’s pets to punish her for having an abortion was sentenced to seven months in jail. Leonard J. Kritzk, 22, stabbed or cut the heads off his wife’s pets, including birds, snakes, and a chinchilla in April 1999, saying it was necessary to teach her a lesson about the importance of life...Kritzk who called the killing a mistake, is scheduled to begin his sentence June 12, after the birth of a child the couple is now expecting.”

And then there is the woman from Los Angeles who I spent an entire weekend working with because she was trying to leave her abuser, but couldn’t find anywhere in the entire L.A. area to leave her dog. We called everywhere; she had no family there and no friends that were willing to risk taking the dog for her while she went to a shelter. The dog went to the pound. In that moment, the statistics and theory meant nothing. The violence was *real*. The consequences of lack of resources were *real*.

Over the past few years several animal advocacy groups have initiated campaigns making the connections between violence against humans and animal abuse. These are big, national, well-funded organizations. The Humane Association of the United

States, American Humane Association, The Doris Day Animal Foundation, and Psychologists for the Ethical Treatment of Animals are each addressing these issues in various ways. Thanks to the existence of these encouraging campaigns, and given our resources, we have chosen to refocus CARE efforts away from creating local foster care programs and toward working with larger communities of domestic violence groups and animal welfare agencies. By working in coalition with other groups to facilitate policy changes in domestic violence programs and to increase publicity at national, regional, and local levels we can help to create a more successful solution to animal abuse related to domestic violence.

In addition to working with other animal advocacy organizations, we are also building relationships with domestic violence programs nationwide, such as the National Coalition Against Domestic Violence. We will continue to offer our own findings based on our work with grassroots groups. The CARE program will focus on developing cross-agency trainings and volunteer networks, educational outreach, and securing funding. Our ultimate goal is, through working with groups nationwide, to help provide shelter and/or resources for both women and their companion animals at all women’s and animal shelters.

We will continue to provide support for existing CARE programs and will serve as a source of information for those wishing to begin new programs. Our website will soon be updated to include guidelines, resources, and more information on animal abuse surrounding domestic violence.

The relationship between domestic violence and animal abuse is becoming more publicized, but response to this increasing awareness is not quick enough. Be assured that FAR is committed to continuing to develop and offer resources for companion animals and their families encountering domestic violence.

What You Can Do

- Educate yourself about the connections between domestic violence and animal abuse. Be a spokesperson.
- Contact your local animal and domestic violence shelters to ask them what resources they provide for women and their companion animals when they enter the shelter. Encourage them to include the companion animals of battered women in their resources and programs.
- Foster animals of battered women or initiate a program in your area.
- Help us sustain our ability to educate and act by sending us news articles, personal histories, photographs, and any information that is relevant to the problem of animal abuse in domestic violence situations.

¹ The Companion Animal Rescue Effort is a network of foster homes that provides shelter for the companion animals of women entering domestic violence shelters.

up to 40% of women delay their departure from domestic violence due to concern for their companion animals

8 out of 10 women and children entering domestic violence shelters report violence directed at their companion animals

The following was derived from a speech given at a rally for farm animals, San Francisco, October 21, 2000.

The animals on factory farms are one of the most neglected groups of beings in the world. Sadly most people's major contact with these animals occurs at the dinner table. Little is known of what animals go through before their dead bodies arrive at someone's plate. But behind the flesh that people eat lies a long history of cruelty and violence. Every animal that was born on a factory farm had a mother. And every one of these infants came into the world with the same desires and drives that we have: the desire for nurturance, joy and happiness. And yet none of these desires will ever be met. The animals who are born on factory farms are born into misery, live in agony, and die in torment. These animals live broken lives, victims of perverse minds who see in the miracle of new life not the potential of an individual being but the potential for profit.

The animal-industrial complex is based on the perversion of natural impulses and bonds. Calves are wrenched from their mothers one or two days after birth. Rather than nursing their calves, mother cows are milked by machines. Rather than having the opportunity for courtship and mating, cows and pigs are forcibly inseminated on "rape racks" (the industry term). Chickens are crammed into overcrowded cages and lay eggs that are collected by machines. Mother pigs are immobilized and required to nurse their infants through bars. This is called "animal husbandry."

Animal Protection of New Mexico, Inc. (APNM), a statewide nonprofit organization, recently received a grant to formalize its CARE (Companion Animal Rescue Effort) program, modeled after FAR's CARE programs in other states, over the next two years in Albuquerque and Santa Fe. CARE is currently networking with social service agencies to advertise the availability of temporary care for animals whose guardians are experiencing domestic violence. The program has been greeted with a warm reception and great relief at womens' shelters and domestic violence coalition meetings, where counselors recognize the tremendous need for this type of program.

Many battered people delay seeking help out of fear for their animals' safety if left behind, and some refuse help altogether when they discover that there are no safehouses for their animals.

APNM's CARE animals stay with foster families or in veterinary hospitals and boarding kennels that have donated space for this program. Since its inception in September, CARE has fostered four dogs in Santa Fe, while their guardians received help at area shelters. For more information, contact: CARE, APNM, P.O. Box 1215, Santa Fe, NM 87504; phone 505-954-4799.

Farm animals don't need husbands! They don't need caretakers or "owners": What they need is freedom. Most of all they need an end to the farming system that brought them into this world. Farming is animal slavery, and a system that is inherently corrupt cannot be improved. It can only be eliminated so that no being is born into this world to live and die for human consumption and pleasure.

But before we achieve this goal, the animals in existence need a safe haven now. Just as battered women need shelter from men's violence, so too animals on factory farms need a safe haven from the violence of the animal-industrial complex.

Each of us can do something in our personal lives as well. By eliminating animal products, we can help to put an end to the suffering and violence of the animal-industrial complex. By eating vegan foods, we affirm life.

By and large, the life histories of animals on farms are never known. So, in closing, I would like to bring to light the story of an individual animal who escaped the violence of the factory farming system and ended up at a sanctuary. It is the story of Emily the cow.

Emily arrived at the Arena slaughterhouse in Hopkinton, Massachusetts on November 14, 1995. As the Boston Vegetarian Society newsletter reports, "Seeing the horror which faced her, Emily jumped from a small holding pen, her 1,400 pound body clearing a five foot tall gate, and escaped the violent fare which befalls millions of 'worn out' dairy cows each year." Emily went on to "spend 40 days in the bitter cold and harsh snowstorms, foraging for food and cleverly evading the slaughterhouse crew bent on recapturing her." Touched by the story that received almost daily coverage in the *Middlesex News*, numerous people tried to help Emily by placing hay throughout the woods. One editorial in the *Middlesex News* was headlined "Run, Emily, Run."

Emily was fortunate to have inspired the compassion of a vegetarian couple who "offered to buy her so that she could live out her life in a sanctuary at the Peace Abbey, a project of The Life Experience School which they run in Sherborn." And since the school is for special needs students, the owners of the slaughterhouse agreed to sell her for one dollar. Meg and Lewis exercised "patience and gentle persistence" in order to coax Emily into a trailer and then to her new home. As the newsletter concludes, now in a "cozy barn, with abundant food, and surrounded by only love and goodwill, it didn't take Emily long to realize that she was now safe."¹

Emily was fortunate to escape. Sadly, most farm animals are not. Sanctuaries for animals on farms and elsewhere can provide important refuges from the animal-industrial complex. However, it is my hope that one day sanctuaries will no longer exist, because the world at large will be a safe haven not just for a favored few, but for all living beings.

¹ Evelyn Kimbur, "Fleet, Sweet and Feisty: Emily the Celebrity Cow," Newsletter of the Boston Vegetarian Society (April 1996), 1.

Marti Kheel, a co-founder of FAR, is an ecofeminist writer and currently a visiting scholar at Mills College in Oakland, CA.

A FEW PRELIMINARY THOUGHTS ON THE NATURE OF MOTHER-LOVE

ANGELA GRABOYS

FAR is working to develop an in-depth feminist analysis of the nature of factory farms in modern patriarchal society. We would also like to develop a campaign that encourages people to wean themselves from milk by highlighting, among other things, how the consumption of dairy products entails the exploitation of cows' reproductive capacity. In an effort to deepen our analysis of the parallels between the forms of exploitation related to factory farms and those that exploit women, we invite essays and other analyses that address related issues including the exploitation of female sexuality and procreation, the severing of the mother-infant bond, and the psychology of trying to dominate and control all life.

As animal advocates we often consider many of the abuses that other-than-human animals endure, but one we need to explore more deeply is the nature of relationships that are being destroyed—other-than-human mother-child relationships. Let us unite to form a cross-species ethic of solidarity based on respecting the bonds of all species' mother-child relationships.

Killing, torturing, and maiming are not the only atrocities humans perpetrate against animals. We also destroy their most profound relationships. We separate, abduct, and steal mothers from babies, babies from mothers. I've always found the Jewish principle "Do not boil a kid in his mother's milk" an admission of the most obscene violations. Do not eat mother and child simultaneously according to the laws of Kashrut, but it is Kosher to kill each of them and eat them at different times. Yet somehow the text points to a deeper knowledge—that there is something not only morally repugnant about killing animals but in destroying the relationship between mother and child animals. The laws of Kashrut provide an obscene rationalization.

Who would take a baby away from her mother after three days, kill the baby for food, and force the mother to continue lactating in order to provide milk for another species? Who would do that?

I obsess over the nature of evil. I want to understand the motivations of those who commit crimes against mothers and children. But what complicates and dis-

courages is that popular culture doesn't connect a hamburger to a dead mother or a dead baby. A kindergartner understands the concepts of "mommy cow" and "baby cow," etc. Yet the process of socializing children forces them to disconnect and be disconnected.

In order to eat animals people must be socialized to overcome particular aversions. Few meat eaters would be capable of watching the slaughter and processing of their food, which reflects repulsions that are never discussed. Prior to internalizing the social "value" of disconnection, children feel an affinity and kinship to other-than-human animals. The attraction is palpable: two-year-olds can't wait to touch, hug, sing songs, and read about living, breathing animals. Young children often perceive other-than-human animals as siblings, friends, and equals.

To socialize young children to eat their friends, a necessary detachment must occur. Parents, teachers, and other authority figures must ensure that children will never connect the animals that they love, sing about, have stuffed models of, and hold in their hearts to the "hamburger," the piece of "meat," or whatever other names adults use to call animals food. Imagine the terrified shock any child would feel watching the beloved cow of Old MacDonald's farm being slaughtered.

I remember a family gathering when I was four years old during which I learned that my grandmother's culinary specialty—tongue—was an actual cow's tongue. I remember feeling complete shock, a sense of revulsion and betrayal. Things were never the same after that—

my lost innocence could never be regained.

Another crucial piece: human beings live by an essential falsehood—violence is rooted in morality. If we are physically stronger, more cunning, more predatory, then it is part of God's hierarchical plan to use that strength, cunning, predation. Power-over is always self-justified. People do what they can get away with: killing, torturing and eating animals.

If there can be a Million Mom March to protest gun violence, why can't there be a Million Mom March to protest the conditions that destroy other-than-human mothers, their children, and their relationships with one another?

Interestingly, when I explain to people my refusal to eat "meat" on the basis of *motherhood*, I really get their attention.

Meat, milk and products derived from other-than-human animals is murder. We must also speak to the destruction and pain that follows from stealing and killing the children of mothers, the beloved mothers of children.

In a former incarnation Angela Graboys was a reformed rabbi, but she is no longer active in that field. She is currently a full-time mom whose "spare" time is devoted entirely to animal issues. She actively promotes the vegan lifestyle and philosophy through education.

Just as the mechanized medical system has reduced the quality of care given to human animals, modern veterinary care has subsequently followed into a compassionless, overtechnologized, and overmedicated allopathic system. Alternatively, holistic methods are gentle and effective. They promote wellness, reduce the need for drugs and surgeries, and increase both the length and quality of an animal's life.

As part of holistic healthcare, bodywork should be included in any health program for your animal family. Many techniques are easy to learn and can be done in your home. More people are realizing the tremendous healing properties of bodywork for their animals. Touch affects the whole organism by increasing the life-affirming bond between giver and receiver. Much research has documented the healthful effects of touch on the immune response, and the muscular, nervous and circulatory systems in particular. Techniques briefly discussed here include chiropractic adjustments, client-mediated massage techniques and Tellington-Touch (T-Touch). Other techniques not discussed but also effective for particular conditions are acupuncture, acupressure and REIKI.

Despite continued and organized suppression by the American Medical Association, the chiropractic profession is the largest drugless healing profession in the U.S. Many conditions requiring a professional can be improved by chiropractic care, such as musculoskeletal conditions, including arthritis, disc disease, hip dysplasias, lameness, some neurological problems such as nerve paresis and seizures, gastrointestinal problems, recurrent eye and ear infections, bladder infections, lethargy, and many more. Several factors, including the severity of the condition, the extent of the damage, age and health of your animal companion, determine how long healing from trauma or disease may take. It is also important to know if the condition is one that can be cured or, at best, managed. Conditions can be resolved much more quickly in our animal friends—in some cases with as few as two adjust-

ments.

Chiropractors adjust misaligned vertebra to remove any nervous "interference" which impedes healing and interferes with the normal flow of life force, nerve impulses, and circulation. Without a functioning nervous system, messages between organs and the brain get shut down, entire systems cannot function and cellular intelligence cannot be expressed. An animal out of vertebral alignment is an animal in pain, with reduced capacity to heal or recover, and one who may indeed be "euthanized" because of no other known cure or remedy.

It is always best to use a practitioner who is certified in the V.O.M. technique, which uses a hand held device, or the manual adjusting techniques taught through the American Veterinary Chiropractic Association (AVCA). However, even chiropractors who have completed these certification courses are still required to be referred by a veterinarian—a vet who may know absolutely nothing about the benefits of chiropractic care. There is a powerful political agenda undermining chiropractic care for animals; indeed both the founder of the AVCA and the developer of the V.O.M. technique have been repeatedly investigated by the American Veterinary Association, resulting in license suspension and/or fines. Despite this political pressure, V.O.M. founder Dr. Inman continues to teach chiropractors and veterinarians around the country.

Massage is easy to learn and can be added immediately to any daily stroking and caretaking activities, such as combing and brushing. The touch should always be gentle, and the animal will soon learn to enjoy it. Diagnostic massage should be performed weekly as a general checkup for lumps, sores, swellings, and discharges. It can also determine and monitor places on the body to which the animal is sensitive. In addition, gently massaging the muscles along the head, neck, spine, pelvis, legs, and ribs can reduce muscle spasm, increase circulation, and promote general healing. Lymph nodes can also be checked and gently rubbed to stimulate lymph drainage to reduce toxicity. For an ar-

ticulate discussion on points and places to massage, see *Natural Healing for Dogs and Cats* by Diane Stein and *The Healing Touch: The Proven Massage Program for Cats and Dogs* by Dr. Michael Fox.

The T-Touch is a specific massage technique developed by animal behavior specialist Linda Tellington-Jones. It is beneficial for general healing as well as for modifying aggressive or negative behaviors, decreasing anxiety, taming unsocialized animals gently, increasing trust and releasing emotional blocks. A series of gentle circles "drawn" on an animal at specific locations differentiate it from massage. Unlike massage, T-Touch is not a rubbing motion intended to decrease muscle spasm, but is designed to move the skin with specific pressures. The intention is to open unused neuronal pathways to the brain to increase functioning at the cellular level. Practitioners are ranked from Level I to Level III depending on their years of experience and skill. There are fifteen simple hand positions which can be learned in an hour. A few daily sessions of fifteen minutes are all that is required. For more information or to order a video, call T-Touch at 800-797-PETS.

To find a holistic veterinarian in your area, visit www.altvetmed.com/index.html, or contact one of the following organizations:

Academy for Veterinary Homeopathy, Eugene, OR. 503-342-7665; American Holistic Veterinary Medical Association, Bel Air, MD. 410-569-0795. Fax: 410-515-7774; American Veterinary Chiropractic Association, Port Byron, IL. 309-523-3995; Dr. Wm. Inman BS, DVM. Seattle, WA. 206-523-9917; International Association for Veterinary Homeopathy, Woodstock, GA. 770-516-5954; International Veterinary Acupuncture Society, Boulder, CO. 303-449-7936.

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

Animal Grace: Entering a Spiritual Relationship with Our Fellow Creatures

by Mary Lou Randour
New World Library, 2000. 224 pp.

Reviewed by
Marjorie Cramer, M.D.

Dr. Mary Lou Randour, a psychologist, has written a book about the spirituality of animals, human and nonhuman. That animals are an integral part of the universe is self-evident to many people while, to others, the concept that animals have souls is sacrilegious. And so to some, *Animal Grace* retells already known and experienced truths with wisdom and understanding, while to others it will be a revolutionary text. This book explores our relationship with our suffering world as it awakens compassion and pain, yet also wonderment at the complexity and richness of a life fully expressed. Dr. Randour talks about her own spiritual journey during which she searched for grace, which had seemed a powerful concept to her since childhood, but which she could never really experience. It was as though her failure to find grace hindered her from finding the key to unlocking the secrets of spirituality. She explored various philosophies and religions with an open mind, but found that spiritual insight simply did not come to her. Over time, she gradually became aware of the abuse of nonhuman animals by human ones who tend to see animals as unfeeling commodities to be used as they see fit. As for so many other people, Peter Singer's book *Animal Liberation* was a turning point for Randour: It acted as a catalyst for an emotional and spiritual awakening that she was craving. Suddenly, she experienced the gift of being able to experience animal suffering on a direct and personal level. She also learned that nonhuman animals can be a vital link in accessing the spirituality of the universe. As painful as this gift was, it changed her life and she was able to say to her husband, "Now, at long last I think I know what grace is."

This book is filled with anecdotes, both personal and otherwise. While it recounts Randour's personal journey, it is also an analysis written by a trained clinical psychologist, who has read widely about philosophy and religion. Randour writes of direct spiritual experiences, such as a dying dog being accompanied by a spirit dog who appeared and seemed to guide her during her last days on earth as she made the passage into life after death. She writes about such "extra-normal" events and experiences, but also about more tangible parts of life in which animals are a conduit to grace. She gives examples of nonhuman animals helping people toward healing and health by pointing out that eating a diet containing nothing derived from animals or animal suffering is a spiritual act and

that a vegan table is a veritable celebration of creation. In this context Randour quotes Ghandi as saying that a table knife is the most violent weapon on earth.

Of particular interest to ecofeminists, the book points out that ethical decisions are not made in a vacuum, but that awareness, sympathy, and compassion are components of the decision-making process. She quotes Dr. Albert Schweitzer as saying, "By ethical conduct to all creatures, we enter into a spiritual relationship with the universe." Indeed, Randour concludes, after a spiritual search that brought her to explore many of the world's religions and philosophies, that veganism is her religion.

Anyone who opens her heart to acknowledging animal suffering is at risk of being overwhelmed by the sheer magnitude of the abuses, which pervade every nook and cranny of our lives. We all could use some help in resisting depression and ineffectivity while recognizing suffering and acting upon it. Psychologists would seem to be the perfect people to write about what we can do to protect our sensibilities and our souls. This and more Randour does by helping us recognize what gifts empathy and compassion are.

Reading *Animal Grace* is not always easy as there are descriptions of animal suffering, but the message that comes shining through the book is one of hope and love. If we refuse to turn our backs on animal suffering, lead lives as free as possible from the products of such suffering, and work towards ending animal abuse, we and the world will be spiritually enriched by those very animals whom we seek to help.

Marjorie Cramer is a plastic surgeon in New York City. She is vice president of the New England Anti-Vivisection Society.



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BOOK REVIEW

The Emperor's Embrace: Reflections on Animal Families and Fatherhood

by Jeffrey Masson
Pocket Books, 1999. 253 pp.

Reviewed by
Julie Urbanik

As someone who thoroughly enjoyed reading Jeffrey Masson's 1995 work, *When Elephant's Weep: The Emotional Lives of Animals*, I began his latest offering, *The Emperor's Embrace: Reflections on Animal Families and Fatherhood*, with great anticipation. This anticipation was short-lived, however, as I began to realize that this book would be much better off as a special on the cable channel Animal Planet. Masson does a great job in his descriptions of fatherhood among a variety of select species. However, the word "reflections" in the title (meaning thought-provoking writing) is nowhere to be found inside the cover. Instead, the "reflections" the reader endures center on Masson's personal worries about his own abilities as a father, some random polemics on his view of human fatherhood, and several confusing statements about all mothers.

One of his more careless statements can be found in a discussion about monogamous relationships between birds and the benefits humans can reap by learning from birds the meaning of "marriage:" "The fact that the original evolutionary purpose of marriage (though it is a human cultural phenomenon), even of attraction to the other sex, was to have children does not make this necessarily true today." As a feminist scholar, this statement is problematic. He conflates marriage and sexual attraction, which do not have to be two separate things, but as any feminist who has read feminist history knows, marriage has historically (in the western tradition) not been about "having" children. It has been about ownership of a woman and thereby her offspring to cement economic and political systems in which women rarely had a meaningful voice. By ignoring the feminist and distinctly human aspects of marriage, Masson's discussion of marriage and divorce among birds becomes meaningless since the concepts between the two species are, at the most, marginally related.

Another interesting tactic Masson uses when writing about fatherhood is to use examples of mothers. Masson is amazed that black bear and elephant mothers are able to raise their children without fathers. He seems confused by an incident in which a mother lion charges the intruder attacking her cub, while the father lion withdraws. What reality does Masson live in? How many absent human fathers are there in the United States alone? Where are the fathers protesting the epidemic rate of child abuse (physical, sexual, emotional, economic) in this country? Regardless of what other species do, human males need to be focusing on their own actions and not worrying about the "good" and "bad" among other species. Had Masson delved into any of these issues in a significant way, this book could have had a much more meaningful

impact on issues of human fatherhood in our society. In the end, the reader is hard-pressed to find the purpose of these "reflections." His stories of pregnant male seahorses, playful prairie dogs, and proud penguin fathers are certainly informative and entertaining, but what do these fathers have to do with human ones? Masson goes to great lengths to separate the species of animals that he writes about (wolves="good" fathers, dogs="bad" fathers), while at the same time wanting the reader to forget that humans are a separate species as well. Rather than marveling at "good" fathers among other species, wouldn't it be more productive to marvel at and learn from "good" fathers among humans? In his book, Masson continues the "male remoteness, even absence, [that] is sanctioned by our civilization," by failing to "reflect" on the implications and complexities of fatherhood among humans.

FILM REVIEW

Beyond Violence: The Human Animal Connection

A documentary by
Psychologists for the Ethical Treatment of Animals (PSYETA).

Reviewed by
Delora Wisemoun

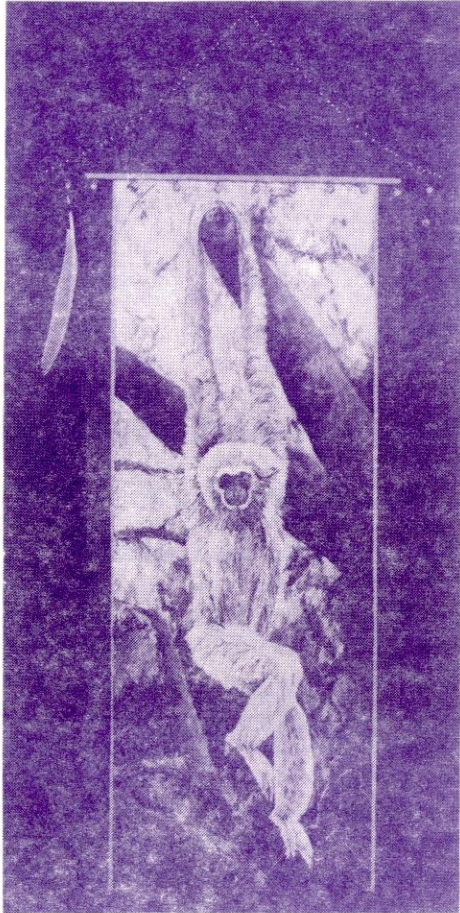
The 13-minute *Beyond Violence* documentary comes with a workbook and is designed to educate and to stimulate discussion about the connections between human-human relationships and human relationships with other animals.

The video provides a general overview of animal abuses in our culture from product testing to domestic violence. This introduction gives viewers an opportunity to examine their beliefs about animals in society, as well as in personal relationships. Viewers are asked to consider their connections with animals as teachers, healers, spiritual guides, and companions. The connections between domestic violence, child abuse, and animal abuse are explored in an effort to shift all relations away from violence and toward caring, nurturing, and compassionate behavior.

The *Beyond Violence* packet is an extremely effective tool for animal advocates who are collaborating with social service agencies to raise awareness about violence against animals.

Beyond Violence is available from the FAR library. Please contact us for borrowing information. It can also be purchased for \$19.95 (individuals)/\$29.95 (organizations) from: Psychologists for the Ethical Treatment of Animals
403 McCauley St.
Washington Grove, MD 20880
T/F 301-963-4751
www.psyeta.org

On Christmas Eve morning in 1995, a fire methodically spread through the corridors and cages of the Philadelphia Zoo's Primate Pavilion. All twenty-three sleeping primates died of smoke inhalation. It was the worst zoo tragedy in United States history, the result of human negligence.



Octavian

On the third day I entered my studio very early in the morning; Vermont's winter clamped to the iced windows. I stared at the roughly painted forms in front of me. A mother and child. An adult orangutan and baby orangutan. Rita and daughter Jingga Gula. Like the warmth from the studio furnace, a sensation of sweetness, of glow, of gentleness moved up through me and spread through my chest. Unable to contain the feeling, it overflowed in a single tear down my cheek. I became physically aware of a shift, of a shifting, of a replacement. I sat very still and let the image of Rita and Jingga Gula fill my body. The anger slowly drained away, my heart cleansed and filled with love. Love for two orangutans. And then I cried. I cried for them, I cried for me, I cried for the world. I rose and began to paint. The act of painting closed the wound.

The months of painting continued; summer replaced spring, another winter passed, and finally a new spring arrived. I had painted 14 of the 23 lost primates. How I loved the paintings. I was so attached to them. I could not let them go. But so much had already been taken from these primates. I struggled with ego and conscience. These paintings did not belong to me. The primates do not belong to us.

In a January 1996 radio interview, I heard one of the zoo's primate keepers referring to the lost primates as "ambassadors." The word ambassadors troubled me deeply. Did any of these primates choose to be spokes-animal for their tribe, or was this a human invention? The primates were continually denied choice; "ambassadors" chained to their duties.

By the end of the interview I knew I would paint the primates. It would be a political series that questioned captivity and spoke of oppression. I would paint from anger fueled by my need to make some right out of this wrong.

I began painting the first portrait immediately - a mother orangutan and her infant from Kalimantan, Indonesia. Rage and feelings of injustice moved the brush across the paper's surface. Motivated by the recent memory of the interview, I painted for two days. I wanted to express the human family's inhumanity toward sentient beings.

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Snickers and Maandazi

There is no ownership. I am ashamed of holding the paintings, ashamed of belonging to the species that took these animals from their homes and families, held them hostage, and then carelessly lost them to a fire. I let go of the paintings.

With help from the WWF, Sally Linder traveled to Cameroon, Borneo, and Madagascar where she "returned" the 23 primates to their "rightful resting places" by ceremonially burying each of the paintings.



Black and White Ruffed Lemurs

Following is an excerpt from Sally's account of one of the burials:

I left two days ago for Mt. Meratus, a protected mountain in one of East Kalimantan's remaining primal forests on the island of Borneo. For 48 straight hours we traveled by jeep across a burned and ravaged landscape. Today the road ends and we continue on foot. Indigenous Dayak and Kutai men, employed by Wanariset to watch over the mountain and its orangutans, appear out of the impenetrable green, standing like noble trees, traditional swords hanging quietly against their thighs. They lead us to Meratus' summit and the burial site. The orange earth

gives herself to the shovel, a blossom opening to the new day. I unroll the five paintings, offering the memories of the orangutans and gibbons to their home soil. Open and eager to receive, Earth takes back her children. Following Dayak tradition, a single piece of tree limb marks the burial site. The dirt and the humus are carefully replaced, closing the wound. The tribesmen gather hands with me and encircle the sacredness. Overhead five rare wreathed hornbills circle once, twice, three times, their massive wings disturbing the silence and calling us to attention. And then they are gone. Five hornbills, five paintings.



Rita and Jingga Gula

Sally Linder lives in Burlington, Vermont. She is presently painting a series called Wounded Children and Mythological Animals and co-creating the event The Earth Charter, A Day of Celebration and Declaration of Interdependence in September 2001.

painkillers, we are instructed to cut into their scrotums and, with a quick pull and twist, tear their testicles out. I lose count of how many I have maimed after only a few. The room is filled with their shrill shrieks—a haunting mix of fear and pain. That night I shower forever, trying to get the smell of ammonia and pig shit out of my hands and hair. I realize I am trying to scrub away the dirty feeling in my soul.

* * * *

I am working in the small animal ward, but it is a slow day, so I am directed to help Dr. W., who is working on a research project. We go to the lab animal kennels, a large windowless room filled with dogs barking and clamoring for attention. We bring two dogs, a bouncy shepherd-lab cross and a quiet terrier mix, over to the treatment room, and take blood from them. Dr. W., probably sensing my misgivings, insists on explaining to me how much the dogs love giving blood. I want to explain to him that they are starving for human affection, for stimulation, for social interaction, not for bloodletting, but I keep my mouth shut. He is studying wound healing; he will make large skin wounds on the dogs' forelegs and he will observe the effects of different dressings and bandages on the rate of healing.

* * * *

93-388 Veterinary Public Health. The processes used in converting food animals or their products into foods for human consumption are described. The role of the veterinarian in ensuring the quality of animal products, the antemortem and postmortem inspection of food animals, and the processing, preservation and quality control of foods of animal origin are discussed. The common diseases transmitted by foods of animal origin are described.

I suffer through this course for the entire winter semester.

* * * *

Each student spends a week grouped with three other classmates to work in the Intensive Care Unit. The first day we spend the morning being oriented; the afternoon is devoted to CPR. A friendly black lab-collie cross dog is brought in and we work together to put her under anesthetic, hook up an IV, calculate drug doses, intubate, adjust oxygen flow rates. The lesson then begins—the professor surreptitiously turns up the anesthetic and overdoses the dog. We, in turn, initiate frantic, panicked measures attempting to revive her. I think we did get a heartbeat back, but she is “euthanized” at the end of the exercise anyway. This is how we learn to save lives.

* * * *

My friend, Sam, and I are summoned to Dr. W.'s office. He has assigned us to a group project, but our classmates have refused to work with us. Dr. W. wonders if we are aware of how much we are disliked, if we realize that our behaviors and beliefs have created this discord, if we could perhaps try a little harder to fit in. We are ushered out of his office, instructed to

see if we can find anyone who might be willing to work with us.

* * * *

Our Health Management class spends a day touring a slaughterhouse. The reality of it is even worse than I had imagined, and I want to walk away, to close my eyes, to not be a part of it. But I look around me, and I realize that no one else seems aware of the anguish and suffering that we are part of, so I feel compelled to watch, to bear witness. The images imprinted on my brain that day still serve as fuel for my nightmares.

* * * *

Several teaching dogs are housed in the college's small animal wards. We practice simple procedures, like physical exams, venipuncture, bandaging, intravenous catheterization, and nail trimming. I'm startled to discover that they are all retired greyhounds; it seems like a dirty trick. The dogs get liberated from the racetrack, but not really to a better life, just to a different cage.

I am working alone one evening in the wards, assigned to monitor the animals recovering from surgery. I come across a young brown tabby cat, and as I speak gently to him through the bars of his cage, I realize that he is completely blind. I watch his face searching out my voice; his pupils remaining wide and unseeing. He has one of those motorboat purrs, and it's going at full throttle. When I open the cage and reach out to stroke him, I notice the metal implant protruding from the middle of his head, between his ears. I step back to examine his cage tag and see that he is a research cat (no name, just a number) belonging to Dr. B., the neuro-ophthalmologist. In my rage I decide that I will rescue him—quietly sneak him out the back door of the university in the middle of the night and find someone capable of removing the implant without asking a lot of questions. But fear gets the best of me—fear of being caught, fear of being punished, fear of doing the wrong thing—and I leave him there in his cage. When I check on him the next morning, he is gone. I think about that cat a lot, mostly with a sense of shame; I know in my heart that I was supposed to have rescued him—that fate presented the opportunity to me—and I lacked the moral courage to do it.

* * * *

We are learning how to do rectal exams on the female cows in order to check their ovaries. The cows are all teaching animals, and are constantly subjected to students poking and prodding them. I am working beside some male classmates, and although it's not unexpected, I am still shocked by their jokes about “fisting,” about making her bleed, about how much she likes it because she is bellowing. I hate that they can somehow sexualize her suffering, and in doing so, they manage to violate both of us; animal and woman become one.

An anonymous note circulates through the class: “I think it's time for the bunny-lovers in this class to grow up. We are all here to learn—so stop letting your emotions interfere with

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our education. Classic Bambi syndrome!" There is no need to address the note to me and Sam—we all know it's meant for us.

* * * *

It seems that the first few years of vet school are merely preparation for the true test of my convictions—the vivisection required for surgical training. At some point in first or second year, I heard about the third-year surgical exercises course. I avoided thinking about it at all, until I found myself sitting in a lecture hall one September morning listening to the instructor describe the course in detail. The course description painted a fairly benign picture: *93-403 Surgical Exercises I. This is a clinical laboratory course in which the students perform a series of operations under supervision. The operations are designed to cover the major systems of the animal body.*

But the reality of the course was far different. We were to work in groups of three or four, in a lab that consisted of twenty-five students supervised by two faculty members. The fall semester was designated to small animal surgery, the winter semester to large animal surgery. The small animal surgeries were to be performed on research dogs purchased by the university. Each group was to work with one dog, and be accountable for all aspects of its care over the course of several weeks. Each lab, we were to assess the dog preoperatively, put the dog under general anesthetic, perform a surgery, recover the animal, and finally, monitor and treat the dog during the post-op period. During the week, we were to provide food, water, kennel care, and exercise for the dog. The following week, the whole process would be repeated, except we would be performing a different surgery. The surgeries were complicated: a laparotomy (a surgical exploration of the abdomen), a thoracotomy (surgical incision into the chest), an intestinal anastomosis (in which a piece of intestine is completely severed and then the two portions are sutured together again), a fracture repair, and a splenectomy (removal of the spleen). At the end of the fourth and final surgery, instead of recovering the dog from anesthetic, it would be "euthanized" on the surgery table. The following lab, we would start over with a new dog.

I remember leaving that lecture hall in a stupor, saying to Sam, "We can't be part of this. What are we going to do?" Yet somehow the week passes and I find myself walking down a corridor towards the kennel room where the surgery dogs are kept, preparing to meet our dog. Even before we enter the room, I can hear faint barks and whimpers. A heavy, blue door leads into the windowless room, where twelve dogs are housed. All the dogs are beagles, and many are at the front of the kennels, wagging their tails, waiting to greet us. The memory of walking into this room is so vivid that I can recall its every detail—the smell of panting dogs, stale urine and disinfectant, the bright fluorescent lighting, the rusted grate in the middle of the sloping concrete floor, the shiny metallic treatment table, the black noses sticking through the bars of the double

row of cages. And of course, I can recall how I felt—my jaw clenching and my lips tightening together, trying to hold back the tears that are about to spill forth, the gulp and swallow as I try hard to control the queasiness in my stomach, my eyes searching for something neutral to focus on, so I don't have to look these dogs in the eyes. How do you choose the dog that you are assigned to kill?

We pick an older male dog, who is not very excited to greet us. I can barely manage a pat on his tri-colored head. Sam and I sign our names to the clipboard attached to his cage, and leave in a desperate hurry, as if the room has suddenly run out of oxygen, and we are gasping for air. I can't remember when he gets named, but we call him Luther.

* * * *

I could speak to you calmly and rationally about the use of animals as "educational tools." I could tell you about the numerous veterinary colleges that no longer use live animal surgery as a way of instruction. I could discuss the inappropriateness of the surgeries we were taught—in fact, not one of those labs was devoted to spaying or neutering, the most common surgeries performed by a practicing veterinarian. I could demonstrate to you the irrationality of throwing inexperienced students into major operations without first giving them a practical grounding in surgical skills. I could talk to you about the lack of adequate supervision. I could point out to you that with no way to standardize a live animal surgery, students received widely different experiences. I could mention to you that these were healthy dogs, bought by the university, receiving repeated unnecessary surgeries, when our humane societies are full of animals in need of surgical sterilization. I could educate you about alternatives—computer-simulated surgeries, animal models, cadaver surgeries, spay-neuter programs in conjunction with local animal shelters, and supervised training in surgical internships. I could speak to you about conservative, traditional faculty members unwilling to open their minds to a new way of thinking. I could debate the ethics of vivisection with you.

But I don't want to be calm and rational; I want to be hysterical and emotional. I want you to see the tears in my eyes, to hear me with your heart instead of listening to the words from my mouth. I want you to feel the struggle that I had, trying to decide what to do when confronted, face-to-muzzle, with Luther—his bristly fur under my hand, his tongue wet against my face, his tail thumping against the metal bars, his chocolate brown eyes staring intently into my chestnut brown ones. Are you really going to kill him?

I spent the weekend crying, and I wish that I could tell you that they were all tears for Luther and his eleven companions. But the tears that streamed down my cheeks were more than just tears of empathy. They were tears of shame because I felt like I was too emotional, too sensitive, too weak to control my feelings like my classmates. They were tears of frustration and confusion because of the dilemma I was in. They were tears of rage at a system that devalues animals and desensitizes people.

(continued on page 14)

And they were tears of fear because of the choice that I was about to make.

I was comforted that weekend by my partner. She gave me a small stuffed rabbit—a tribute to my bunny-loving status. It was a sweet gesture, funny too, but it represented something much larger: Someone was validating my emotions, honoring them even, and it took away the sting of shame. With her simple words of advice, “Follow your heart,” ringing in my ears, I made the decision not to participate in the surgery course, whatever the consequences. The inner turmoil that had been raging left, and I was calm. What had I been thinking?

On Monday, Sam and I approached Dr. C. the course coordinator to explain our unwillingness to participate in the live animal surgical training. I was surprised to discover that, behind closed doors, the faculty had already prepared a tentative outline for an alternative program; it was clear to them that the issue of vivisection would have to be addressed sooner or later. Many other veterinary colleges in the United States had already been forced to offer alternatives to students who refused to participate in traditional surgical training. And perhaps our reputation as “radical animal-rights activists” had preceded us, and they were readying for our dissent.

We were given two options: participate in the traditional surgical course, but recover the dog from the last surgery and provide it with a home, or participate in an alternative surgical course that was designed around cadaver surgeries and extra time spent in the anesthesia department and the ICU. The course was not offered to us, however, and we would have to submit a formal request asking for the approval of the course coordinators, the assistant dean, and the dean. We spoke to Dr. C. at length, who implied that, without the course, we would lack surgical skills and experience compared to our classmates, and that the faculty was not supportive of the program. Some members in fact thought that we should be expelled. There was a strong feeling amongst both faculty and students that those taking an alternative course were “scared of surgery” and “overemotional.” The pressure to conform was intense, and the lack of support was demoralizing, but I had already made the decision not to participate. I went home and composed a letter requesting an alternative surgical exercises course.

If I ever need to remember how alienation feels I flash back to moments like this: I am utterly alone. I am performing surgery on a dead dog. I am in a small raised alcove, separated from the other students. The rest of the class hasn't been made aware of the alternative program, so I can see the questioning, raised eyebrows, hear the contagious whispering. And even if there is a tentative, reassuring smile being directed at me, it is lost behind the surgical masks we all wear. An hour passes and the staring and whispering start to get the best of me—I feel like a freak. I try hard to concentrate on my surgical task, but I lose focus, and forget to change my contaminated gloves. I give thanks that I am working on a cadaver, because this mistake could have caused a serious postoperative infection in

a living animal.

Across the room, Sam is performing surgery on Luther. I feel like the distance between us is immense, like she is part of another world. We have agreed to support each other's decisions—mine to do the alternative program, and hers to provide Luther with a home after the four weeks were completed. But it feels wrong to be separate; we have been twinned together in this place for far too long. When our eyes meet though, we reconnect. Her blue eyes are wide and slightly panicked above her mask, that startled look of an animal caught in headlights. She looks horrified, as if only now does she fully sense what is happening. It is this look that gives me strength; someone is acknowledging the reality in this room, and it makes me feel sane again. Afterwards, Sam tells me that she too looked across a chasm, and realized she was on the wrong side. By the following week, she has applied for and is accepted into the alternative program. One other student joins us as well, and it is the three of us who participate in the first alternative surgical course in the history of this veterinary college.

Tucked away in a file folder, I still have a copy of my letter requesting an alternative course. I also have the reply I received from Dr. D., the assistant dean. He supported my request for an alternative program. In his memo he states, “Nadja is very eloquent, and expresses her beliefs in a rational, nonemotional manner.” It is only now, years later, that I pay attention to his wording, and I think to myself, “You missed the whole point.” I refused to participate *because* of my emotional attachment to animals.

* * * *

It has taken many years to recapture a sense of pride about my affinity for animals. Weak. Anthropomorphic. Hysterical. Scared. Bunny-loving. These labels became a veil of shame that clouded my vision, a veil that only gradually began to fall away after leaving those haunted corridors. Several years after I graduated, I was asked to speak about my experiences at vet school at an animal-rights conference on campus. As I approached the podium, a young woman stopped me. She was a veterinary student who had just enrolled in the alternative program. She enthusiastically shook my hand, told me I was her mentor, and thanked me for my courage. With those words the last remnants of that veil fell away; any shame I still felt was replaced with an awkward feeling of pride. I don't know that woman's name, nor do I remember her face, but her thanks are seared in my memory.

* * * *

For many years I was filled with regret about my decision to go to veterinary school—it was such a difficult time and I became so disillusioned because of its practice. And now, seven years after graduating, I am not even employed as a vet anymore, and sometimes I think I wasted all those years. But in retrospect, I see that it was a necessary journey for me. I entered the college as a naive animal-lover, expecting to learn the art of

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healing; I received an education far different than I had imagined. I learned about the scientific method, where one must remain objective and rational, detached at all times. I learned about the power of authority and institutions. I learned about researchers and vivisection. I learned about animal agriculture and all of its horrors. I learned about human psychology—I saw students being gradually desensitized to animal suffering one lesson at a time. I learned about complicity—the research grants, the subsidies, and the funding provided by drug companies, agricultural groups, and government agencies.

I reacted by becoming aware, by becoming political, by becoming an activist. I started to devour ideas and books—I read *The Sexual Politics of Meat* and began to understand the connections between feminism and animal rights; I read *The Dreaded Comparison* and made the link between different forms of oppression; I read *Animal Liberation* and realized the true magnitude and nature of our dominion over animals. I was left wondering how I could have possibly missed seeing all of this sooner. I looked back, and I realized that life had been repeating a lesson for me over and over, a lesson that I had just kept failing to learn.

I had always known that I was meant to work with animals; it was the reason I had enrolled in veterinary school in the first place. Almost every job I had ever had has involved animals. I worked for a year at the zoo after high school to save money for a trip to Europe. I fell in love with the camels I was assigned to care for—every morning I would look forward to Kabul's droopy lips nuzzling pieces of carrots or apples from my hand, every evening I would affectionately scratch Liberty's long neck to say goodbye. Somehow I avoided looking too closely at the pacing jungle cats, the insanely bored gorillas eating their own feces—I kept the doors to awareness shut.

Perhaps it is simply because we are culturally indoctrinated with certain images of animals that habituate us to their suffering that I failed to become alarmed by what I saw. It seemed that I needed a harsher lesson, so I was sent on a path to veterinary school. Finally I opened my eyes, and I had to stretch myself wide open to try and embrace all that I saw. The lesson was finally over.

I didn't learn everything I needed to from that lesson. I had been immensely changed by my years at university, but when I graduated, I moved to the suburbs and started working in a small animal practice instead of listening to that faint inner voice that spoke of other things. I tried hard to believe that it was my calling to be a veterinarian, despite the fact that I quickly realized the hierarchy: the business came first, the clients (human) came second, and the animals themselves came last. Today I spend more time devoted to activism than to medicine. It took me all these years to realize this simple truth: I was meant to work for the animals, not with them in such a limited capacity. It was a long and circuitous journey, but I am finally home.

* * * *

Let me leave you with one last story. Even though Sam enrolled in the alternative course, she kept her commitment to provide Luther with a home. He was at least seven or eight years old, and had lived his entire life caged; he had no notions of housetraining. Sam and her partner lived in the country, and had the space to construct a huge outdoor run with a straw-lined house adjacent to it. Banjo and I were out there a lot that winter—Sam and I studied together, walked the dogs, drank tea, and commiserated. Banjo and Luther would play endlessly together, chasing each other across fields covered in snowdrifts. Banjo was just a puppy; she was all legs and motion, tumbling head-over-heels in the snow, running in frenetic circles. Luther chased after her, making up for all the lost years; he was pure puppy spirit, despite the fact that his stubby legs never allowed him to catch up to Banjo. This is how I like to remember him.

Dr. Nadja Lubin-Hazard is one of the directors of the Toronto FAR chapter. Nadja was the first student at the University of Guelph to refuse to participate in surgical training that involved vivisection. She is a veterinarian and an animal rights activist. Nadja has volunteered as a vet with both Project Jessie, a rescue program for pound animals slated for research, and Zoocheck, a zoo and circus animal-advocacy group. Currently, Nadja is a stay-at-home mom raising her spirited two-year-old vegan daughter. She can be reached at n.l.hazard@sympatico.ca.



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What Does a Regional Coordinator Do?

- Organize, facilitate and find locations for meetings
- Recruit new members, leaders, volunteers
- Participate in community events and represent FAR
- Maintain contact with other chapters and national office
- Identify events to participate in
- Make available copies of literature
- Organize and maintain phone tree and/or email list for local events
- Promote publicity; look for free advertising, speaking engagements (radio, colleges, bookstores, lecture series)
- Speak at events
- Maintain relationships with interested organizations and activists
- Manage bank account

Maintaining Contact with the National Office and Other Chapters

We ask chapters to support our national projects through education and action at a local level. Likewise, we are here to support your local campaigns. Please consult with us about campaigns you plan to organize under the FAR umbrella. One of the most effective ways we can support local efforts is to share with others nationwide news of your campaign and calls for action. In order to do this, we ask that you update the national office at least once a month (or more often if necessary) so that we can post this information on our website, publish it in the *FAR Journal* and in the quarterly regional chapters newsletter. You can also share your information via the FAR listserv to which any member can subscribe.

Women-Only Meetings

FAR has also established a policy of women-only meetings. Due to the dynamics of female-male groups, we feel it is necessary to provide a safe space for a free exchange of ideas unhindered by differences in communication styles. We do, however, have male members who support our work and there are ways in which men can be directly involved in FAR activities. For example, your chapter could have occasional meetings or potlucks open to men and women. Potlucks provide a warm, sharing tone to meetings. We also request that chapters sponsor only vegan potlucks.

Finances and Fundraising

Since our organizational resources are limited, the national office is currently unable to provide direct monetary sponsorship of local chapters. However, we encourage you to develop your own strategies for fundraising, open your own checking account, and make use of the fact that we are a 501(c)(3) nonprofit organization. We are also happy to work directly with chapters who have specific campaigns and/or fundraising strategies to secure funding.

Fundraising Strategies

- Sign up people for membership
- Table at events, stores, etc./sell FAR merchandise (t-shirts, buttons, and books)
- Ask members for donations
- Write grants
- Team up with other groups wanting to work towards a similar goal and fundraise together
- Have parties with a door charge
- Annual yard sale of donated items
- Sell the *FAR Journal*
- Sell raffle tickets (after securing a donated prize)

Outreach and Education Ideas

- Have meetings (determine your community's interests, issues, and availability)
- Table at local events: health food store, library, college
- Organize and maintain phone tree and/or email list for local events
- Participate in as many community events as possible
- Respond to current events and local media
- Network with the national chapter
- Hold book discussion groups
- Organize vegan potlucks
- Coordinate poetry readings
- Organize support/discussion groups around certain topics, e.g., violence against women
- Write articles for local newspapers
- Arrange FAR slideshow at public library, schools, etc.
- Establish a speaker's bureau; arrange speakers at public library, college classes, AR groups' monthly meetings, animal shelters, vets, etc.
- Network with local colleges; be a resource for students looking for speakers and/or information
- Create informational flyers and/or brochures to display in various places, e.g. info on premarin, circle of violence, farm animals, etc. with your contact and meeting info
- Post notices and display FAR brochures at: feminist and other bookstores, universities, colleges, women's centers and organizations, women's and animal's shelters, vets' offices, gyms, rape crisis centers, peace centers, co-ops, health food stores

We hope this information will inspire you to create a group in your community. Please contact us for more information.

Campaign Against Gender Violence

Thousands of activists around the world will mobilize to raise awareness and combat violence against women during this year's 16 Days of Activism Against Gender Violence, to be held Nov. 25 through Dec. 10 at Rutgers University in New Brunswick, N.J. coordinated by the Center for Women's Global Leadership (CWGL). The campaign opens by commemorating International Day Against Violence Against Women. The campaign's closing date, Dec. 10, is International Human Rights Day. During the 16 days, activities around the world, including seminars, poster campaigns, banquets, protests, performances, debates, films and photo exhibits, will call for the elimination of all forms of violence against women. For more information, contact CWGL at 732-932-8782 or cwgl@igc.org. Or visit the CWGL website for the latest information www.cwgl.rutgers.edu.

The Great Ape Project (GAP) Announces Census 2001 Campaign

Census 2001 is modeled on the U.S. government's Census 2000 and is being compiled because all of the great apes, human and nonhuman alike, are intelligent, live in complex societies, can suffer mentally as well as physically, and should be counted as individuals. All thus deserve formal recognition through a census. Furthermore, many nonhuman great apes are currently subjected to unacceptable living conditions. With GAP's Census 2001, they hope to help give the apes the individuality they deserve, while also recording living conditions. Census data on nonhuman great ape individuals will be particularly valuable to improving their quality of life.

GAP is looking for volunteer enumerators to gather specific information about individual chimpanzees, gorillas, orangutans, and bonobos, e.g. their species, sex, age, etc., and what kind of lives they are experiencing. A census form is available at www.greatapeproject.org/census.html. For more information about how you can help, visit www.greatapeproject.org, or contact Sarah Whitman, Campaign Director at P.O. Box 532, Woodbury, CT 06798.

Nike Ad Displays Violence Against Women

During the opening ceremonies of the 2000 Australian Olympics, American television advertising hit a new low. Using terrifying gratuitous imagery of violence toward women as their visual hook, the Nike corporation offered up the following commercial for those millions who were watching this special prime time event: A beautiful young woman wearing only a sports bra, jogging shorts and jogging shoes is shown running through the woods. Suddenly, she is pursued by a masked man brandishing a chainsaw. We find ourselves in the midst of a seconds-long horror film, the woman desperately running, trying to escape her pursuer, as the musical soundtrack intensifies the horror of her predicament. Ultimately, she outruns him; he stumbles, removes his mask and drops his chainsaw in exhaustion, as she then continues jogging into the woods and presumably to safety beyond. The immediate danger now past, a crawl displays the Nike sign and queries, "Why sport?...You'll live longer." Write or call today to express your outrage.

Tom Clark, President of New Ventures
Philip Knight, President of Nike
One Bowerman Drive
Beaverton, OR 97005
503-671-6453
Robert Wright, President, NBC
30 Rockefeller Place
New York, NY 10112
212-664-4444

Educate Oprah

Oprah's Angel Network, founded by talk show host Oprah Winfrey, has rejected more than \$100,000 worth of brand-new shoes, 2,200 pairs in all, donated to it by People for the Ethical Treatment of Animals (PETA) and online retailer Aesop, Inc., which specializes in leather-free footwear and accessories and sells under the trade name AESOP: The Leather Alternative. Oprah's Angel Network backed out hours before the shoes were set to be shipped over fears that the public would learn that the donation came from PETA. Massachusetts-based Aesop and PETA instead donated the boots, sneakers, loafers, and other shoes to the Salvation Army.

You can write to Oprah at www.oprah.com/email/reach/email_reach_fromu.html to ask her to extend compassion to both human and non-human animals.

Disney Film to Promote Iditarod

Disney is negotiating with Cuba Gooding Jr. to star in *WinterDance*, a film that promotes the Iditarod dog sled race. Please tell Disney that the Iditarod is cruel and should not be glorified.

Michael D. Eisner, Chairman
Disney Company
500 S. Buena Vista St.
Burbank, CA 91521-9722
Phone: 818-560-1000
Fax: 818-560-1930
Email message box: <http://disney.go.com/mail/investorinfo/index.html>.

Iams Company Hosts Upland Gamebird Hunt and Seminar

A brochure sent by Iams to veterinarians with an interest in "sporting dog nutrition" promises participants "the pleasure of hunting quail, pheasants, and chukars in the heart of the 'Quail Hunting Capital of the World.'" The December 8-10 conference, which includes presentations on arthritis and ligament ruptures, as well as innovations in fracture repair, need not include the maiming and killing of defenseless animals in a conference for veterinarians purportedly committed to helping animals. Unfortunately, Iams has refused to cancel the three half-day hunts that make up the hunting portion of the seminar. Please write Procter & Gamble (Iams' parent company) and ask that it end its support of the maiming and killing of wildlife by canceling the hunting portion of Iams' First Annual Upland Gamebird Hunt and Seminar in Arlington, Georgia.

John E. Pepper, Chairman
Procter & Gamble
One Procter & Gamble Plaza
Cincinnati, OH 45202
Tel.: 513-983-1100
Fax: 513-983-9369

RESOURCES

Incredibly Delicious: The Vegan Paradigm Cookbook

A new cookbook from Gentle World, authors of *The Cookbook for People Who Love Animals*. Over 500 incredibly delicious 100% cholesterol-free vegan recipes from quick easy meals to gourmet banquets. Extensive chapter on raw food preparation. How to sprout, grow wheatgrass and cultivate a vegan-organic garden. Non-vegan ingredients and businesses. Dogs can be vegan too! Vegan sources of vitamins and minerals. Vegan baking guide. Inspiring words of wisdom from great minds. More than a cookbook! Available for \$22.50 plus \$4.00 s&h from Gentle World, P.O. Box 238, Kapa'au, HI 96755; gentle@aloha.net; www.veganbooks-gentle.com.

My Pet Died

Authored by Rachel Biale, a child and family therapist and mother of two, this book is written for you and your child to create something important: a special place to record and keep feelings and memories after a beloved companion animal dies. This thoughtful and practical approach to a scary topic encourages questions, answers, and, best of all, healing. Published by Tricycle Press, P.O. Box 7123, Berkeley, CA 94707, 1-800-841-BOOK \$7.95.

The Witness

Mike Markarian, Executive Vice President of the Fund for Animals, says that *The Witness*, an award-winning new documentary, is a compelling look at the power of activism and the ability of one person to make a difference. *The Witness* delivers a powerful lesson on how individuals can help animals through daily lifestyle choices. For more information on *The Witness*, or to order the 43-minute VHS video go to www.tribeofheart.org, or write Tribe of Heart, Ltd., P.O. Box 149, Ithaca, NY 14851; Ph: 607-275-0806; Fax: 607-275-0702; mail@tribeofheart.org.

More Info on "A Woman's Creed"

The full text of "A Woman's Creed" (excerpted in the previous FAR Journal) is published at the back of the Feminist Press reissue edition of *Sisterhood Is Global: The International Women's Movement Anthology*. The Creed is also available as a booklet in nine languages in addition to English, from The Sisterhood Is Global Institute, 1200 Stwater Avenue, Suite 2, Montreal Quebec, H3Z 1X4, Canada; email sigi@qc.aibn.com; website: www.sigi.org.

Humane Education Loan Program

The Humane Society of the United States (HSUS) operates the Humane Education Loan Program (HELP) to provide students and educators with up-to-date alternatives to classroom animal dissection and live animal experimentation as a way to help those who object to dissection and to encourage the adoption of humane alternatives in the classroom. For more information on borrowing materials from the Humane Education Loan Program, please contact Cheryl Ross, Research Assistant, The Humane Society of the United States, Phone: 301-258-3042, Fax: 301-258-7760, cross@hsus.org, www.hsus.org/programs/research/alt_dissection.html.

Rebirth of *The Animals' Voice*

Started in 1982 by Laura A. Moretti and published for 11 years, *The Animals' Voice Magazine* has been reborn as an online publication and can be found at

www.animalsvoice.com. The site offers timely news, current and eloquent commentary, priceless in-depth investigative reports, compelling prose and poetry, and thought-provoking philosophy. The photography is powerful and the design is award-winning. The site will also eventually feature an annotated anthology of humane thought, an extensive resource section of books, film, media and legislative contacts, animal defense organizations and their propaganda, links to hundreds of groups and related sites. Moretti says, "Future plans also include the inclusion of video spotlights of animal issues and interviews, musicians' audios, artistic and photographic gallery exhibits, and live online chats with celebrities and activists from around the world. A grassroots section, interactive bulletin board, and photographic archive will make Animals' Voice Online the single most powerful Internet tool for animal activists (and newcomers) worldwide.

Leather Alternatives Shopping Guide

The hottest trend today is animal-friendly pleather, which can look just like the real thing. To help shoppers track down everything from satin pumps and hemp purses to synthetic leather snowboarding boots and rubber biker jackets, PETA has compiled the *Shopping Guide to Nonleather Products*. The guide is free and can be ordered by calling 757-622-PETA, ext. 418.

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@farinc.org. Include your name, address and telephone number

The following memberships are available:

\$25* (includes *FAR Journal* subscription)

\$100+ (subscription & t-shirt)

\$1000+ (all of above + *FAR Bibliography*)

* Limited funds memberships also are available.

BACK ISSUES

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

Dear Calla Roo... Love, Savannah Blue a letter to a pen pal

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Vol. 11, Nos. 1-2 (W/S 1999) "CARE Revised: 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 an ecofeminist alliance

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.



The butterfly teaches us to be willing and open to change... to the possibilities of flying free... metamorphosis.