



FEMINISTS FOR ANIMAL RIGHTS

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WOMEN FROM ACROSS THE LAND MARCH BEHIND FAR BANNER

by Linda Peckham

The march on Washington for animal liberation on June 10, 1990, was a measure of both the strength of the movement and the resistance of corporate interests to that strength. Despite organizer estimates of 50,000 in attendance, media coverage -- what little the march received -- consistently reported 24,000. To trivialize the issues further, most of the articles headlined the blunderings of guest speaker Christopher Reeve (a.k.a. Superman), whose appeal for "moderation" brought boos and hisses and other noises from the crowd. His speech was an infinitely insignificant "event" compared to the rest of the program, but it was blown out of all proportion by the media, which viewed it as "controversial" and therefore newsworthy.

The other statistic that went unreported was the large ratio of women to men at the march. The crowd was by many estimates at least 75 percent women, although only four out of the twenty speakers at the morning rally on the Ellipse were women. In the afternoon at the Capitol only six out of twenty speakers were women, and of these six, all but Ingrid Newkirk, Carol Adams and a 14-year-old high school activist, were performers.

For FAR, the march provided an opportunity for connecting with all these unreported women. Forty-eight women came from New York in a special bus chartered by East Coast FAR. Our lavender banner was striking and drew comments and

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WHAT IS LOVING ANIMALS ALL ABOUT?

by Batya Bauman

Looking through what is perhaps the most popular lesbian publication of "personals," I discovered that many women in their self-descriptions claim to love animals. Fascinated by this, I perused the publication more carefully, reading each description, and here are some statistics I came up with:

Of a total 149 entries, 19 expressed that they either loved, liked or lived with cats, 12 with dogs, 5 with horses, 4 with birds, 1 with a chicken, 5 with "pets," and another 51 just said they loved animals. That makes 98 out of 149, or almost two-thirds who felt strongly enough about animals in their lives to mention it in a self-description meant to attract a partner or loving friend who would share this love of animals. Many made a point of saying they were gentle, kind and nonviolent and sought those qualities in other women.

It was, therefore, amazing to me that only one woman stated that she was a vegetarian, and only two stated they were involved in animal rights issues. Even more amazing to me was that thirteen women said they liked sports fishing, and three of these said they loved animals. One woman boldly declared that she liked to eat red meat.

Several questions occur to me about the many self-described "animal lovers" in the women's community. Are these women feminists? Do they apply feminist analysis to their lives and especially to their relationships with animals? Does it mean that the

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FURTHER THAN F.A.R. In Search of a New Name

by Lauren Smedley

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

The terminology of "rights" and "interests" represents an ordering of the world that is inherently hierarchical, dualistic and competitive. Rights and interests are patriarchal concepts that do not represent women's experiences or a feminist mode of allocating resources and respect in the world. The notion of rights is dualistic, so that a right is a claim to something against someone. This notion implies a society of haves and have-nots. Rights and interests are also grounded in a perception of society as a competitive arena for

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Submissions of manuscripts and graphics by women are welcomed. Manuscripts should be typed and double-spaced. FAR reserves the right to edit materials received for length and grammar.

We hope to represent a plurality of positions and opinions in the newsletter. Thus, articles do not necessarily reflect an official position of the newsletter or of FAR.

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ACKNOWLEDGMENTS

We would like to make special mention of two women who have given financial assistance to FAR: Sarah Taylor became our very first Matron with her contribution of \$100. We use the word "matron" instead of the usual "patron" for members who make a contribution of \$100, and we encourage the support of other Matrons!

We would also like to honor the generosity of Deborah Ann Light, who has given a grant of \$1,000 to FAR for the production of a new brochure. This brochure will contain information about FAR and the issues we represent, and is intended for wide distribution. Many thanks for the means to continue and expand our activities.

Feminists for Animal Rights

is becoming a major vehicle for raising the consciousness of the feminist community, the animal liberation movement and the public at large about the connecting links between feminism and animal liberation.

Please join us in our work!

Membership -- \$12-\$20 (sliding scale)

Our membership includes two newsletters a year. Send check to Feminists for Animal Rights. See Order Form, back page.

UPDATE

by Kathy Minott

FAR has recently had more success than ever in spreading the word about the connections between the exploitation of non-human animals and women. Our educational slide show has helped us convey our message and is making the rounds and attracting positive responses. The West Coast FAR reports that on January 17, Marti Kheel presented the FAR slide show as part of a panel discussion sponsored by the U.C. Santa Cruz Women's Center and the Progressive Animal Rights Alliance. On April 16, FAR member Kathy Minott also made the slide presentation at San Jose State University as part of their Earth Week celebrations. In Eugene, Oregon, over 150 people attended a speech on the connections between the oppression of animals, women, lesbians and gays, given by FAR member Lauren Smedley during World Animal Liberation Week. The lecture, which was sponsored by the University of Oregon's Students for the Ethical Treatment of Animals and the Gay & Lesbian Student Alliance, drew students, professors and members of the local community -- all of whom responded with support and encouragement. The FAR slide show was also shown in Reno, Nevada, on May 30 by Marti Kheel as part of a Green lecture series sponsored by the Great Basin Green Alliance.

FAR members Suzanne Gollin, Susan Giorgi, Maritza Nevarez and Linda Peckham helped to make our spring yard sale a success! On May 19, each gave up cherished Saturday morning sleep-in hours to raise much-needed money by selling items donated to FAR. During the excitement of the day, even items not donated were sold, like Susan's set of brand new batteries that fetched a mere \$1.00! Left without power for her radio, Susan and the other volunteers were forced to make their own music!

The next day, FAR members Sherry Glassman and Kathy Minott joined

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SPEECH BY CAROL ADAMS

At the March for the Animals, Washington D.C., June 10, 1990.

I am a feminist and that is why I am marching for the animals. Animal rights is a feminist issue. Feminism is an animal rights issue. Women compose 75 percent of the estimated ten million animal rights activists. Seven and a half million women understand what it means to be deprived of rights based on biological differences. Women have been placed on the boundary between what is human and what is animal.

When Frank Purdue asks "Are you a breast man or a leg man?" there are at least seven and a half million women who find the question insulting both to women and to animals. We know it is not a very comfortable thing to be a piece of meat.

In Genesis, it is a woman and an animal, the serpent, who are blamed for the fall from paradise. And it's been open season on women and animals ever since.

Violence against women is frequently tied to violence against animals. After starting a Hotline for Battered Women, I received calls from women reporting that a part of the violence of battering was being forced to watch the killing of a favorite animal -- a dog, a cat, a calf. The implication was clear, the woman could be next. Frequently, incest survivors have reported that they were forced into silence by threats from their rapist that he would kill their favorite pet if anyone were told. Remember the Bunny Bop -- where rabbits were killed by clubs, by feet, by stone? Out of the mouth of one oppressor came this defense: "What would all these rabbit hunters be doing if they weren't letting off all this steam? I'll tell you what they'd be doing. They'd be drinking and carousing and beating their wives."

We need not choose between one liberation cause or the other -- women's rights and animals' rights



Photo: Beth Robinson

suffer a common oppression: a patriarchal world.

Male dominance attacks feminism. They say we are "bra burners." They say we are "house wreckers." They say we are "man haters."

People in power do not want to give up their power, whether it be men over women or humans over animals. They feel the "terror" of being made powerless. Or they sense the "terror" of learning the truth about what is done to women and to animals -- a truth our culture does not want to face.

But at least seven and a half million women have faced this truth. I am one of them. We are saying no to the true terror -- human and male dominance. We are saying no to the terror of violence against women. We are saying no to the terror of violence against animals.

That is why I am in Washington, a feminist marching for the animals.

(Carol Adams is the author of *The Sexual Politics of Meat*, reviewed in this issue.)



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Women From Across the Land...

interest (and passion), as did our T-shirts. It was a pleasure to see the FAR shirts dotting the crowd, worn by members and subscribers from other states. Gathering on the Ellipse, we joined the Georgia Lesbian Ecofeminists for Animal Rights, a strong contingent of women who are considering becoming a FAR chapter. The march made it very clear how much interest is blossoming in the ecofeminist/animal liberation connection. In a rush of public spirit a woman watching the parade unexpectedly hugged and kissed Denise Messina of the Georgia Lesbian Ecofeminists, saying she was moved to see their banner and the feminist presence. Throughout the day we were approached by women from across the country who were interested in setting up chapters in their states. (We are everywhere...)

The "warm-up" speakers on the Ellipse before the march included Priscilla Feral from Friends for Animals, Neal Barnard from Physicians Committee for Responsible Medicine and Elliott Katz from In Defense of Animals. The *Washington Post* (one of the few papers to cover the march in some detail) made the gross underestimation that "more than 3 dozen" groups marched. There were in fact hundreds of banners representing groups from all parts of the US as well as other countries. The marchers chanted for the closure of labs and the end to torture.

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Women From Across the Land...

Upon arriving at the Capitol, the march's destination, Batya Bauman and Marti Kheel met up with Carol Adams and Denise Messina (Georgia contingent), and all four were interviewed by Sheldon Walden for the WBAI (Pacifica Radio) Morning Magazine. Batya Bauman wasted no time in pointing out the strength of women's numbers to Walden, who asked about the connection between feminism and animal rights. Carol Adams responded by saying that under patriarchy, both women and animals experience discrimination based on biological difference (from men). Marti Kheel added that women and animals are typically seen as objects, or property that exists to serve men's needs. As such, they are excluded from the moral community, which is reserved for those beings thought to have "subjectivity," and hence rights. Denise Messina pointed out the interconnection among all forms of oppression: racism, anti-semitism, sexism, heterosexism and speciesism.

Predictably, most of the speeches following the march remained framed in patriarchal rhetoric. Andrew Linzey, an Anglican minister and author from England, declared that he had not "come 3,000 miles to be sentimental," but had come to represent the "intellectual muscle" that he feels substantiates the animal rights movement. Once again emotion was viewed as a less credible motivation for activism, with the intellect and emotion seen as separate faculties. Some of the other speakers' presentations echoed the rather trite and paternal tones of a sermon.

Christopher Reeve made a super(hu)man fool of himself by speaking in a way that revealed his scant acquaintance with the issues. He said that changes have to be made "one step at a time," through "moderation," and that some testing -- e.g., for AIDS and Alzheimer's -- was still necessary. "Read a book!" was one howling response among the boos and jeers that eventually drove



him from the podium. It took a woman to chide Mr. Reeve publicly. Gretchen Wyler made the point that too many good people have been lost to the movement because of frustration with "moderation." Reeve inadvertently provided an interesting opportunity to show that the core of the movement is radical and uncompromising on the issue of research and testing.

Carol Adams -- placed very late in the program -- brought her cool and incisive presence to the sunburned women. The third word from her mouth was "feminist," and she pointed out that "ever since patriarchy blamed a woman and an animal -- Eve and the serpent -- for the fall of men, it has been open season on both women and animals."

A symbolic message about the spirit of the movement was left at the Capitol -- there was absolutely no litter marking our presence. A more indelible impression hopefully will be created as a result of the lobbying that followed the next day. The media blackout is the most obvious signal of how threatening this movement is to the status quo: While before we could be dismissed by patronizing indulgence, now animal liberation is being perceived as a forum that is clearly connecting multiple issues in radical ways, and we must be silenced.

One of the lessons of the march is that the real impetus for change will have to come from ongoing grass-roots work, and not from the effects of one single action or spectacle. The networking and the sense of local activism was, at least for FAR, very empowering, and if the

scale of the movement was lost because of censorship/invisibility, the long-term effects of such a gathering cannot be stifled. Many important channels of communication and commitment were established during the rally, inspired by the sheer numbers and the wonderful diversity that the concern for animals and the earth has created.

FEMINIST-OWNED CRUELTY-FREE BUSINESS

Vegan Street is a cruelty-free mail-order supplier of cosmetics, household products and miscellaneous items (such as canvas boots), and is owned and operated by a feminist woman, Selena Anderson. Selena has agreed to sell Feminist for Animal Rights bumper stickers through her catalog and has asked FAR to write an introduction for the latest edition of her catalog. Batya Bauman, East Coast coordinator, has accepted the invitation. We urge our members and friends to matronize **Vegan Street** since it is a feminist business and puts animal liberation on its agenda. A catalog may be obtained by writing to **Vegan Street**, P.O. Box 5525, Rockville, MD 20855. A gift certificate from **Vegan Street** is a wonderful way to introduce people to cruelty-free products. So, next time you have an occasion to give a gift, consider a gift certificate from **Vegan Street**.

ANIMAL RIGHTS IN THE 1990s

Ingrid Newkirk, director of P.E.T.A., will be conducting a weekend conference on Animal Rights in the 1990s at Rowe Conference Center in Massachusetts, November 2 - 4. Batya Bauman will be there with the FAR slide show, and we encourage those women who are interested in the conference to write for a Fall brochure:

Rowe Conference Center
 Kings Highway Road, Box 273
 Rowe, MA 01367

IF WOMEN AND NATURE WERE HEARD

(Speech to a Gathering of Women in Celebration of Earth Week, Berkeley, April 19, 1990)

by Marti Kheel

Earth Day has come and gone, leaving in its wake a long list of resolutions about the changes that we can and should make if this planet is to survive. Sadly, however, most of the resolutions that came out of Earth Day failed to address directly the plight of nonhuman animals. Some of the most important actions that individuals can take on behalf of nonhuman animals were not even mentioned by those who celebrated the "Earth." Little or nothing was said by most Earth Day organizers about the importance of adopting a vegetarian diet, and all but a scattering of Earth Day celebrations around the country actually sold meat at their events. In the following speech, Marti Kheel voices the concerns for nonhuman animals who were not heard at Earth Day, and points to some positive actions that we can take on behalf of nonhuman animals. As she points out, words of good intention will not solve the current environmental crisis. If we are truly concerned about the environment, we must realize that what comes out of our mouths is far less significant than what goes in.

I am happy to be here today, and I am very pleased that women have seen fit to organize a gathering at which we, as women, can voice our concerns for the Earth. If women's voices were heard more often in our society, we would not be confronting the enormous environmental crisis that we currently face. If women's voices were heard, there would ultimately be no need for an Earth Day, because every day would be Earth Day and every week would be Earth Week; and the respect for the Earth that we have sought to cultivate during the course of this week would be part of the very fabric of our lives and with us at every moment of time.

Unfortunately, we live in a society that does not hear or respect the

voices of women, just as we live in a society that does not hear or respect the voice of nature. Women and nature are not heard in this society because we are viewed as objects, and objects do not speak; and objects do not feel; and objects have no needs. Objects exist solely to serve the needs of others. This is the worldview that all of us have learned: Nature exists to serve the needs of men and women, and women exist to serve the needs of men. It is this objectification that underlies the violence directed against women and nature in patriarchal society.

The facts of violence against women and nature speak for themselves. A woman is battered every eighteen seconds in this country; six million women are abused by their husbands every year; and one in three women will be raped at least once in the course of her lifetime. Similarly, tropical rain forests are being destroyed (or raped) at the rate of 150 acres every minute, and in this country alone, 400 million animals are killed by hunters every year, and 500,000 farm animals are slaughtered every hour to provide us with meat. These are not random acts of violence; rather, they are part of a patriarchal worldview that sees the bodies of women, the bodies of animals and the body of the Earth as resources to be mined for pleasure or for use. But the voices of women and the voice of nature cannot be silenced forever. Just as women are increasingly speaking up and resisting men's acts of violence, so, too, nature is increasingly communicating her needs to us. Nature is telling us in myriad ways that she has reached her limit, that we cannot continue to poison her rivers, forests and streams, that she is not invulnerable, and that the violence and abuse must be stopped. And many of us in the ecofeminist and animal liberation movements have begun to hear and heed nature's cry.

There is a group of beings, however, whose voices often are not heard within the ecofeminist and the environmental movements. It is a

echo ecofeminism

woman

reclaims her heart strings
and unravels the noose
that chokes the earth
with her steadfast and loving hands

woman

makes a quilt for the bed
that humankind has made
and must now lie in
she stitches together
reverence, hope,
and the fabric of her very soul

woman

counts sheep as they are set free
and dreams about wind, animals,
ecology,

.....and rain
drumming against the window
as she awakens to give birth
to a sacred way of living
on the earth

woman

knows there is only one web,
one string,
one echo to ring
down the canyons of eternity

- k. minott

group of beings who have often been rendered invisible within these movements and within society at large, and it is on behalf of this group that I now would like to speak. The group of beings that I am referring to are nonhuman animals. It may seem strange to say that the environmental and ecofeminist movements have failed to address the concerns of nonhuman animals. After all, we often hear both groups refer to the destruction of wildlife habitat and the rapid extinction of many of the Earth's species. But how often do you hear from environmentalists or ecofeminists about the 70 million animals who are subjected to painful experiments and death in research laboratories in the US, or the 50,000

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LETTERS TO FAR

Dear Editors:

I was glad to see that FAR members are becoming more directly involved with the Greens. I do feel that both groups will benefit from the cross-pollination! It was also good to see the expansion of the *FAR Newsletter* and to read of your extension in other parts of the country. Brava!

There are a few comments I'd like to make about some of the pieces in the newsletter.

"Typically, environmentalists express concern for animals only at the point at which a species is in danger of extinction." I belong to many environmental groups and have contacts with environmentalists throughout this country and in many other parts of the world. The majority of environmentalists that I know are certainly concerned about the well-being of animals and plants before they are at the point of rare, threatened or endangered status. Naturally one hears of more efforts on behalf of endangered animals as we are rapidly moving into the "11th hour" in regards to the diversity of life on Mother Earth. The rate of extinction of plants and animals is 1,000 times faster than at any other point in history or prehistory since the Cretaceous Period.

I also have been meditating on the poem "Sanctus" by Mary de la Valette (of course, with its first word being "cougar," I was immediately drawn to it!). I do believe that immense areas of the Earth should remain basically "off-limits" to humans. Indeed, there are nature preserves in the U.S.S.R. that exclude humans completely. Simultaneously, however, I do feel that humans inherently do belong on Mother Earth. Earth is our home, and we can -- both men and women -- learn to live wisely here. If one did not believe this, all the FAR efforts and writings -- all the actions on behalf of the Earth -- would be pointless. I believe that all life, all creatures' lives, all plants' lives, have

meaning and purpose and belong here.

signed,

Kate Stafford,
Santa Cruz

Dear Kate,

Although it was, perhaps, a slight exaggeration for me to state that "typically environmentalists express concern for animals *only* at the point at which a species is in danger of extinction," the essential point of my statement remains true -- namely, that environmentalists typically show concern for the welfare of species, not individual beings. As far as I know, not one of the major environmental organizations officially opposes such forms of animal abuse as hunting, animal experimentation, factory farming or the wearing of animal skins (i.e., leather). If it is thought that there are too many members of a particular species, most environmentalists seem to have no problem with disposing of some of the individuals who are thought to be in overabundant supply. It seems that many environmentalists are unwilling to oppose exploitation and suffering unless it is considered ecologically unsound! Although I am convinced that both the animal liberation and environmental movements have a great deal to learn from one another, the learning process has, I fear, only just begun.

Marti Kheel

Letter to the Editor:

Hi,

You seemed delighted (in the last newsletter) to hear a little about your correspondents and their motivations, so here's a little about us: By choice, we are a woman-led family, with a male housepouse, and we like to encourage other women-led families to identify themselves as such. The person who cooks and cleans and does the laundry around here is known as the housewife. He's getting

used to being identified that way in conversation and it's a role everyone grasps easily. But saying housepouse forces a reader to rethink, so we said it that way.

Truth is usually the best defense, and we find our ability to live well and happily in opposition to male-power myths does a bit to make our acquaintances think about their roles and relationships in real-world terms. Yes, the male-power myth that subjugates women is the same myth that tortures and terrorizes animals. The myth of the penis-borne right to analyze and access "lesser" creatures can be easily shown up as empty and ludicrous.

Women are coming of age in the dress-for-success work world; they often are functionally in control at home too, and -- we think -- benefit both themselves and the culture by saying so. Males are capable of doing good work as homemakers, even after a long, tough day at the office. And yes, capable of learning to like it. They are also capable of surrendering their penis-ego dreams and joining in the family effort, and of living life as relatively powerless individuals. Women have done it since the beginning of Judaeo-Christianity, and it is a teachable skill... In a lot more homes women are leaders even though both partners are capable and courageous. Female leadership is natural; male leadership is imitative; it's not hard to demonstrate, but it's sometimes hard to introduce as a topic of conversation.

If in response to our letter you hear from people interested in discussing the practicalities of being or becoming a woman-led family, you're welcome to give them our address. We've learned some things along the way and it's delightful to be able to talk about them.

Be well,
Deanna Mills
Pat Carroll



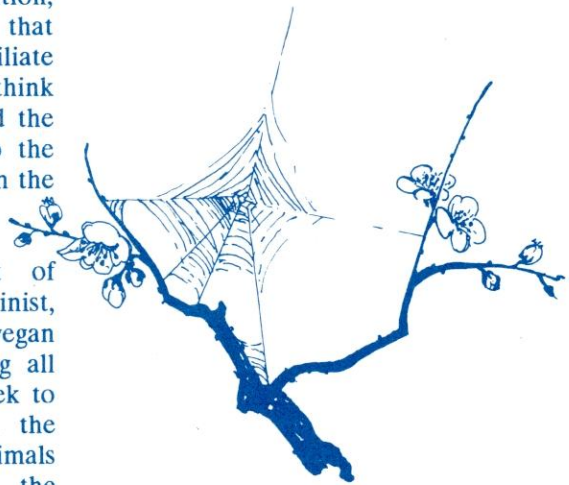
BRANCHING OUT

At present FAR has West Coast, Mid-West and East Coast branches. Recently we have been approached by women from across the country about starting their own branches. At present, there are women interested in starting branches in Atlanta, Georgia; Boston, Massachusetts; Washington, D.C.; Boulder, Colorado; Seattle, Washington; and possibly in Arizona and Florida as well. We even have women interested in starting chapters in Vancouver, B.C., and New Delhi, India. Because of the likely addition, in the near future, of groups that either adopt our name or affiliate with us, the time has come to think about the structure of FAR and the relationship of the branches to the "mother" group, which is based in the Bay Area.

According to our statement of purpose, FAR is a group of feminist, vegetarian women with a vegan orientation, dedicated to ending all forms of animal abuse. We seek to draw the connections between the exploitation of women and animals under patriarchal society with the hopes of enhancing both the feminist and the animal liberation movements. Our organizational membership is for women only, although we welcome subscriptions and "auxiliary" assistance from men.*

Whether or not you decide to affiliate with our group, we are interested in hearing from you and learning about your successes, failures and learning experiences in raising people's awareness of the connections between feminism and animal liberation. At the March for the Animals, we received inspiring support and feedback from women all over the country. We would like to keep the feedback coming in, especially from those of you who are involved with ecofeminist and animal liberation groups and who are interested in including our agenda as part of the focus of your group. Please keep in mind that the newsletter is a forum for you!

We feel that, with this basic agenda in common, each new branch could be an autonomous group with its own local program, which may have different activities and emphases, e.g., direct action, out-reach, education, etc. The mother group would then function both as a branch and as an information and resource center, especially through the newsletter, which would give visibility to the national context of your local group. We hope that awareness of the work of all the FAR chapters/affiliates will spark the enthusiasm and imagination of other concerned women.



Our national/West Coast group is small, and our resources are minimal (although we are optimistic about potential funding and contributions as we become incorporated as a non-profit organization). However, being small has its advantages in terms of the spirit of cooperation, division of labor and focus of agenda. We like the idea of a "coalition" of smaller groups operating at maximum capacity, even on minimal resources, versus a large, centralized and uniform organization in which the bureaucracy of the group takes precedence over concern for the exploitation of animals. This is all in a state of germination, and now is the time for brainstorming, so let us have your ideas!

*There is a possibility of forming a men's auxiliary to FAR, depending on interest. Contact Michael Hudson, 3405 17th Ave. So. #1, Minneapolis, MN 55407.

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If Women and Nature...

animals in research laboratories right here at U.C. Berkeley. And how often do you hear from them of the plight of the 6 billion farm animals who live in confinements so small that many cannot even turn around for their entire lives? Or what of the animals on fur ranches who live and die in excruciating pain? All too often, these animals are not seen as part of the "environment" or "nature." Nature is seen in only her wild aspect, or as only "green." However, the environment does not stop at laboratory walls, nor outside of factory farms; and nature is not only "green." If we are truly concerned for nature, then the suffering of all animals must be our concern, not just nature in the wild.

Often the suffering of domesticated animals has been rendered invisible by virtue of the fact that it occurs behind closed doors. The laboratories, factory farms, fur ranches and all the other places where animals suffer and die are purposely closed to the public. You will not hear these animals cry out in pain. Nor will you see the terror in their eyes as they await yet another painful experiment. The products that we obtain from testing on animals -- the drugs, the oven cleaners, the cosmetics, the shampoos -- and the flesh that we obtain from their bodies and consume as meat, all these come to us conveniently shorn of all hint of the suffering that their manufacture involved. Frequently, when we do learn of the suffering of these animals, its sheer magnitude renders us numb. Ironically, it is often easier to feel compassion for the suffering of one animal, than for that of the billions of animals who suffer every day of their lives.

Why, you may ask, should we consider the suffering of these animals on a day dedicated to celebrating the Earth? Why not concentrate on the positive and ignore such depressing facts? We cannot celebrate the Earth, and the

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If Women and Nature...

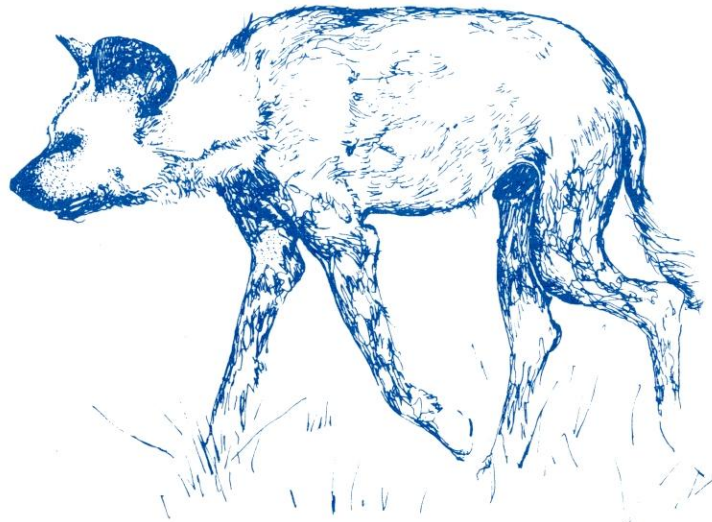
Earth's wisdom, without recognizing the pain and suffering of all the Earth's creatures, both human and nonhuman, tame and wild. Once we confront this suffering -- as difficult as that is -- our grief and anguish can be transformed into hope and our hope, in turn, into joy and celebration. One of the major reasons for celebration lies in the fact that there are, in fact, many things that we can do to put an end to the violence against nature.

This week, many of us will be asked to make personal lifestyle changes, with the hope of bringing about the healing of the planet. We will be asked to cut down on our personal consumption of water, gas and oil. We will be asked to recycle papers, to use public transportation and to move closer to where we work. I would add another request to this list. If you are truly concerned for the well-being of the planet and all of the planet's creatures, I would ask you to consider adopting a vegetarian diet. Vegetarianism is one of the most important things that an individual can do for the environment. The facts give overwhelming support to this claim. Ninety percent of agricultural land in the US -- more than half the country's total land area -- is presently used for meat, dairy and egg operations, making it unavailable as human or wildlife habitat. Ninety percent of soil erosion, 80 percent of consumptive use of water and 70 percent of the deforestation are a direct result of livestock agriculture. In addition, it is estimated that if everyone in the developed world became a vegetarian, it would be possible to give four tons of edible grain to every starving person. And last, but not least, if we all adopted a vegetarian diet, the excruciating suffering of animals on factory farms would not exist.

I also would ask that you make an effort to buy cruelty-free products. Not only are these products safer for the environment and for ourselves, but they have not been manufactured

through the suffering and death of nonhuman animals. In addition, I would encourage you to consider non-invasive forms of healing, such as herbs, acupuncture and body work, rather than chemicals, surgery and drugs. These noninvasive forms of healing, which have been practiced by women healers for thousands of years, do not rely on painful experiments to prove their validity. And they have stood the best test of all -- time and experience.

Earth Day and Earth Week are a time of self-reflection, a time for probing the ways in which we can reduce our part in the violence currently inflicted upon the natural world. It is a time for celebrating our connection with nature and the power that we possess to turn the current destruction around. The real cause for celebration, however, will occur when the voices of women and the voice of nature and the voices of all the Earth's creatures are heard and respected, and we have learned to live in a world of peace and compassion for all living beings.



WHAT'S IN A WORD?

The word *tragedy* derives from the greek *tragoidia* meaning goat song. According to Steven Lonsdale, "an attractive explanation for the origin of the use of masks in Athenian tragedy...is that the dramatic ritual involved the sacrifice of a goat; and the sacrificer, in order to avoid being recognized by the animal, was disguised behind the mask."

* * * * *

The word *blessing* derives from the Old English *bletsain*, earlier *bleodswean*, "to sanctify with shedding of blood." It was the custom to consecrate altars by sprinkling them with blood, and to "bless" individuals by marking them with blood, as is still the custom of foxhunters who "blood" new members of the club after a kill. According to Tacitus, the Celts "deemed it indeed a duty to cover their altars with the blood of captives." The Romans did the same in essence, though their altars were blessed with the blood of sacrificial animals. (Excerpted from Barbara Walker's *The Woman's Encyclopedia of Myths and Secrets*.)

BOOK REVIEW

A Review of Carol Adams' *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory*

By Julia Smedley

As a feminist committed to animal liberation, I have long felt that these two concerns were linked in some way. To me, feminism and animal liberation are really aspects of the same concern, though I find it difficult to express how I feel they are connected. I therefore read *The Sexual Politics of Meat* with expectations that are somewhat unfair to the author. These connections prove to be difficult to forge, even for Adams, and I think now of Adams' work as a first step in what may be a long trek for feminist-animal liberation theory.

What did I hope to learn? My concerns were political -- I wanted to know why a feminist ought to be committed *as a feminist* to animal liberation. What support and understanding does feminist theory lend to the animal protection movement? What does a feminist relinquish in terms of her politics in defending the practice of eating meat? What does the animal rights activist miss in ignoring feminist values?

Some of these questions were addressed by Adams, although most of the book is concerned with historical and literary questions, which, while of interest, seemed to me less politically relevant. I found her historical and literary analysis fascinating in terms of its illumination of the ways that patriarchy has taught us to think about women and animals. Perhaps owing to my own lack of familiarity with literary criticism, however, I did not see very clearly how much of Adams' discussion of literature contributes to the construction of what I would conceive of as a "sexual politics of meat."

This review focuses on those aspects of Adams' book that directly address my hopes for developing such a

politics. Some of Adams' arguments are difficult to follow. Hopefully she will devote some of her future work to clarifying some of these issues.

I see two main lines of argument implicit in Adams' analysis that draw the connection between feminism and vegetarianism (or, more broadly, animal liberation). Neither is completely developed by Adams, so much of this review will reconstruct how these arguments might be expressed. The first line of Adams' argument finds its fullest expression in the first and last chapters and, to a lesser degree, all through the book. Basically, the argument is that meat eating is associated with men and male power, while vegetarianism is associated with women and women's resistance to male power. Meat eating is seen as something men need as men in our culture. In essence, meat is emblematic of male power.

What does a feminist relinquish in terms of her politics in defending the practice of eating meat? What does the animal rights activist miss in ignoring feminist values?

This does not merely imply the weak connection that men, since they have power, appropriate more of the world's goods, including meat. Meat eating is inherent to men's conceptions of themselves. Unfortunately, in making this connection, Adams dilutes her argument with examples that show only the weaker connection. For example, she makes much of the fact that in times of meat shortages, it was always women who were expected to go without meat. This only supports the view that men appropriate meat because they have the power to do so. Surely, were there a world meat shortage the "first world" would get priority over the "third world" in availability of meat products, mostly because the first world has the economic power. But this would not in itself show meat eating as inherent in first world culture.

Even assuming the stronger connection is made, Adams needs to explain why women's vegetarianism is subversive, as she implies. It certainly was not subversive in times of meat shortage. If it is meat eating that makes the man, it would follow that male vegetarianism is subversive, but why would it be subversive for women to refuse meat? Given Adams' analysis, isn't women's vegetarianism consistent with the patriarchal distribution of meat? This seems an obvious enough question to raise.

A possibility not explored by Adams is that men see meat as a kind of gift to women, the spoils of war, a taste of male privilege and power. Meat eating does not make women into men, it makes women *beholden* to men. So to refuse meat when it is offered is a kind of insult, the devaluing of the offerings of male power. It is all the more insulting actually to find their gifts repugnant. But should feminists find meat repugnant just because it is emblematic of male power? Surely not. This would certainly not explain the sort of identification that Adams claims a feminist should feel with the animals that are made into meat. There must be a deeper connection.

The second line of argument is found almost entirely in the second chapter of her book. It is more complex and more interesting. Adams suggests that the concept "meat" has an "absent referent" -- the dead animal. To talk of dead animal flesh as meat is to mask *who* the meat was. Dead animal flesh is called pork, bacon, sausage -- all euphemisms for what the animal really is -- a pig, a cow, a sheep, and so on. This, Adams notes,

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THE PRICE

by Megan Webb

The heavier the door, the less noise could be heard from either side. It was nearly a foot thick with only a small window x-ed with wire. It creaked open and closed with a bang, which startled the creatures inside, making their long white ears stand alert and their pink eyes bulge. The man entered according to schedule, dressed all in white, plastic gloves stretched across his hands making his dark hairs line up next to one another, and a green-tinted cloth mask covered his nose and mouth. He strode across the linoleum floor to the metal table that held the trays; the clicking of his heels echoed off the walls of the windowless room. The tray held a syringe bloated with a water-and-lipstick solution that dripped from the reservoir to a pink puddle on the olive-green mat that lined the tray. He picked up the tray with the syringe and walked to the last cage in the row and stopped. A head protruded through a small opening in the wall of the cage, the head of a white rabbit, one eye swollen shut; inflamed red tissue from inside the lid rested on the soft white fur below the eye. The man lifted the lid and sprayed the contents of the syringe into the convulsing pink eye; the rabbit screamed with pain. The man furrowed his brow and his mask moved faintly up and down on his face. He dropped the syringe noisily into the tray, walked across the room and opened the heavy door, disappearing behind the wall. The rabbit, still faintly whimpering, shook weakly, trying to free her head from the wooden frame that constrained her and separated her from the rest of her body; a front foot tapped faintly, resonantly, against the wall of the cage -- pat, pat ... pat, pat.

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Book Review...

functions to make flesh eating palatable, indeed, possible. The use of euphemisms is a common strategy of patriarchal oppression.

Adams notes also that certain expressions used metaphorically to describe evils often include an absent referent. For example, when we speak of the "rape" of nature or the ecological "holocaust," the absent referents are raped women and murdered Jews. We also speak of women who are made into meat by pornography. Adams rightly objects to such metaphors when the appropriate referents are not made present, as such metaphors mask the reality of those who are literally raped, murdered, and butchered.

As we deconstruct the patriarchal institution of meat we cannot help but become sensitized to the animals, human and nonhuman, who are made into meat, because we are among them.

Adams effectively raises this point when discussing how radical feminists make great use of meat imagery in their accounts of women's oppression. It is not that Adams thinks such imagery is inappropriate; on the contrary, she documents how compelling such imagery is in describing male sexual violence against women. What Adams objects to is the failure to carry the analysis all the way to literal butchery and meat consumption. Radical feminists fail to acknowledge the reality of the absent referent in meat imagery, the nonhumans who are literally butchered and consumed.

What exactly is the mistake of radical feminists? Adams is unclear on this. In places she seems to argue that since women are made absent referents in dominant male discourse, women should be generally sensitive to the function of the absent referent in any kind of speech; otherwise, they will be guilty of "imitating and

complementing a patriarchal structure." This sort of claim is found all through the rest of the book. But this does not provide a reason why this sensitivity is unique to feminists. Since all oppressed groups are silenced by the function of absent referents in discourse, there is just as much reason to fight racism, homophobia, classism, and so on.

Perhaps Adams has in mind another possibility that she does not make explicit. This argument might be that the logic of the absent referent implies a certain extension of concern. For example, it would be odd for an environmentalist to complain about the "rape" of nature but see nothing wrong with the literal rape of women. In describing nature as being raped, the horror of real rape is invoked; the complaint makes no sense if literal rape is not thought of as evil. Likewise, it may be that for feminists to invoke metaphors of butchery and consumption of meat implies a covert condemnation of literal butchery and consumption of meat. It is the literal evil that is invoked metaphorically to describe the evil that is done to women.

This argument is not entirely convincing. Certain metaphors may describe evil *only* as metaphors. For example, many women complain that sex with men is "clinical." The absent referent here is, perhaps, a patient examined by her gynecologist, but that is not literally evil. It is only evil when that is what sex is like. Nonliteral evil is used in describing such sexual experiences; the evil comes in the inappropriateness of the circumstances.

Thus the logic of the absent referent need not imply an extension of concern to a literal evil. A speciesist feminist might argue, for example, that it is inappropriate to butcher and consume women, even metaphorically, precisely because, unlike animals, women are inappropriate objects of butchery and consumption. Of course, there are arguments against speciesism, but these are not uniquely

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feminist arguments. We have discovered no reason why feminists *as feminists* should not eat meat.

I worry that the linguistic nature of Adams' analysis obscures a strong and uniquely feminist connection to animals, one that speciesist feminists would find difficult to sever. In a particularly compelling section of her book, Adams documents a powerful array of meat imagery in male sexuality: the *Hustler Magazine* image of a woman being ground up in a meat grinder; descriptions of male sexual fantasies of "disembodied, faceless, impersonal body parts: breasts, legs, vaginas, buttocks" (hence Frank Purdue's joke "Are you a breast man or a leg man?"); an image from a music magazine showing a woman chained to a table in a butcher shop while a man prepares to divide her with an electric saw; a description of a "snuff" film in which a woman is literally butchered by a man playing out what he takes to be her sexual fantasy: "The observer's gut revulsion is overwhelming at the amount of blood, chopped-up fingers, flying arms, sawed-off legs, and yet more blood oozing like a river out of her mouth before she dies. But the climax is still at hand. In a moment of undiluted evil, he cuts open her abdomen and brandishes her very insides high above his head in a scream of orgasmic conquest."

Such images suggest a powerful connection between women and animals in male sexuality. However, the way Adams expresses this connection, in terms of the absent referent in "metaphoric sexual butchery," obscures its strength. In making vivid to ourselves the imagery above, we come to care about animals not because they are the absent referents of some metaphor. We come to see the literal making of meat out of animals as inseparable in the minds of men from the sexual making of meat out of women. It is not that women and animals are related isomorphically through the metaphor of meat; it is not that the structure of their oppression is parallel. It is that the oppression of

women and animals intersects in the minds of men, who see both women and animals as meat, literally.

In making use of such imagery in their accounts of the oppression of women, radical feminists are not merely "dealing in symbols and similes that express humiliation, objectification, and violation" for the purpose of imposing "order on a violently fragmented female sexual reality," as though, given the structural similarity of the oppression of women and animals, the notion of meat provides feminists with a convenient analogue. Radical feminists may take such imagery quite literally, as indicating a literal equation between animals and women in the eyes of men; male power transforms both women and animals into meat, literally.

The connection between women and animals is not merely linguistic. The connection is in the ontological categories of the male culture that sees both women and animals as (potential) meat for consumption.



In loving memory
of
Grennie and Azar



For you are the sister
of each one living there.
Of the beasts in the forest,
of the birds in the air.
May you love and defend them,
womanchild, womanchild...

— Carole Etzler

Men literally consume women as meat in pornography, in rape, perhaps in sex generally, though women, unlike animals, usually survive such consumption. Although Carol Adams may not disagree with this analysis, her focus on linguistics tends to make her position ambiguous.

If we see the "male carnivorous gaze" as something quite literal when applied to women, we begin to see the oppression of women and animals as of a piece. When we see meat eating as not just one patriarchal institution among others, but the very same institution that oppresses us, we begin to see the special irony in men's gift of animal flesh. Women made into meat are also spoils of male conquest, emblematic of male power. As we deconstruct the patriarchal institution of meat, we cannot help but become sensitized to the animals, human and nonhuman, who are made into meat, because we are among them.

For this reason, I recommend *The Sexual Politics of Meat* as compelling reading despite the reservations I have raised in this review. Adams' analysis is timely and enlightening, and it will surely provoke much-needed discussions among feminists of the consequences of meat eating and of the exploitation of animals in general.

I would like to acknowledge the suggestions of my colleague Michael Hudson.

(from p. 1)
Further than FAR

meting out citizens' desires. Carol Adams pointed out in a speech that granting women, minorities or animals rights essentially makes them "honorary straight white men."

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

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

It is for these reasons that Feminists for Animal Rights has decided to change our name. Some of the alternatives we are considering are Feminists for Animal Liberation, Feminist/Animal Alliance, Feminists for an Ethical Relation to Animal Life (FERAL) and Feminist Advocates for Animals. Please submit your suggestions and ideas! We also may be changing our logo; all those artistically inclined can start doodling away...imagine your design on all of those women's T-shirts!



(from p. 1)
What Is Loving Animals...

women who profess love for animals accept vegetarianism as so pedestrian that it does not warrant mentioning in a self-description? Or, was there really only one vegetarian among them? How were the dogs, cats, birds and horses they live with acquired? Were they rescued animals, or were they purchased from pet shops or breeders? Are all the animals spayed or neutered? Do these women love only their cute, cuddly pets in an objectifying way, or do they feel empathy for all that walks, runs, creeps, flies, slithers, swims, pulsates with life and feeling? Do they love animals enough to rescue a starving homeless dog scrounging for food in a garbage dump, or do they look the other way, pretending not to see this animal, pretending there is no problem? Do they love animals even while piercing a worm and working it onto a fish hook and then hooking a fish who struggles in its own way, not having

a voice to cry out its pain, while it slowly bleeds and suffocates, flopping about until the last trace of life fades away?

Is working with animals, such as breeding pedigrees, driving carriage horses, working in pet shops, performing with animals, an expression of love for animals? Many men engaged in the pornography industry claim to love women. And what of horseback riding?

We must not confuse the using of animals to fill our own needs with loving animals.

Must we love animals? Or should we, rather, respect animals? I have a very special relationship with my cat that I call love. I do love her -- and I respect her. She has her own agenda that I try as much as possible to accommodate in our lives together. Sheba Schwartz came to me from the streets of New York. She is a rescued animal. This is the important aspect. She was rescued. If I hadn't rescued her she might have ended up starving and suffering, a victim of abuse, on the streets of New York, in an experimental laboratory, or one of the millions upon millions of cats and dogs who are killed (euthanized) each year by caring people in shelters who give them this terrible alternative to suffering. Do women who breed animals, or buy animals from breeders, realize that they are among those directly responsible for the tragedy of overpopulation among cats and dogs?

Must we love animals? Or should we, rather, respect animals?

It is not necessary to love animals to respect them. We can still do something to alleviate suffering. All animals deserve respect, and not only the cute, cuddly animals we love. If we really cared about animals, we would not objectify them, and we would not eat them. Loving an animal is the icing on the cake. Respecting all life is really what's important.

DIRECT ACTION NEWS . . . DIRECT ACTION NEWS

Hadassah is one of the oldest and largest women's organizations in the country. The New York chapter is using furs as a "grand prize" in its fund-raising efforts. In addition, the Hadassah-Hebrew University Medical Center in Jerusalem uses many animals in laboratory experiments. Some of the animals are collected by "dog-catcher" vans and sent to the medical-center schools. Please write protest letters on both issues to: Mrs. Carmela Kalmanson, National President, Hadassah, 50 West 58th Street, New York, NY 10019. For further information about animal rights and Israel, contact Concern for Helping Animals in Israel (CHAI), P.O. Box 3342, Alexandria, VA 22302, or Jews for Animal Rights (JAR), 255 Humphrey Street, Marblehead, MA 01945. Both animal rights groups are headed by women: Nina Natelson and Roberta Kalechofsky, respectively.

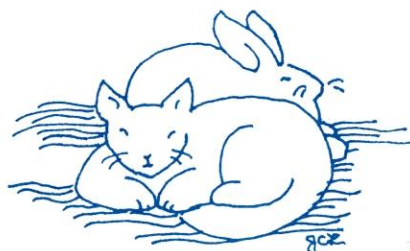
Hot off the Wires....k.d. lang, the wonderful country western performer, is being boycotted by some radio stations in the mid-western cattle-raising states because she has come out publicly in support of a vegetarian diet and has made an anti-meat commercial for P.E.T.A. If you want to write to send encouragement and support, her address is: k.d. lang, c/o Larry Wanagas, Bumpstead Productions, 1616 West 3rd Avenue, Vancouver, B.C. V6J 1K2, Canada. Also, it would be good to encourage the purchase of her recordings and to call local c&w radio stations to request that they play her songs, especially for those of you in Nebraska, Iowa, the Dakotas and other cattle-raising states, where these stations are boycotting her.

We urge a boycott of Ralston Purina and Royal Canine products (much of our cat and dog food is purchased from this company) because they are sponsoring wild "coon" hunts. *The Animals' Agenda* (June 1990) reports of one such sickening event, where the toes were blown off treed

raccoons so that they would fall down to be torn apart by dogs. Ralston Purina lavishly backs such travesties. In addition to boycotting the company, write protest letters to: Pat Farrell, Public Relations Director, Ralston Purina, Checkerboard Square, St. Louis, MO 63164, and to Stan Howton, Vice President, Royal Canine, 1600 Heritage Landing, Suite 112, St. Charles, MO 63303, or call 1-800-592-6687. PLEASE BOYCOTT THESE PRODUCTS UNTIL THEY CEASE SPONSORSHIP OF ANY ASPECT OF RACCOON HUNTING.

Women's Land Trusts: There are a number of women's land trusts throughout the country. When FAR members hear about them, we suggest they write to urge that these lands not only provide safe refuge for all animals, but that they be made totally vegetarian with no flesh foods allowed on the land. For starters, you may write to: Womland Trust, P.O. Box 55, Troy, Maine 04987; Spiraland, P.O. Box 337, Monticello, KY 42633; H.O.W.L., P.O. Box 242, Winooski, VT 05404. We further suggest that you send along material on ethical vegetarianism (i.e., factory farming, etc.) to assist in our consciousness-raising efforts.

United Way of Philadelphia has dropped the Women's Humane Society from their donor option card. The Women's Humane Society, established in 1869, organized the first veterinary clinic, animal shelter and humane education program in the US. We urge women in Philadelphia to contact United Way.



(from p. 2)
Update

Suzanne and Susan in Los Angeles for "Living Cruelty Free '90," a convention and trade show that featured "compassionate fashion & food." The event was sponsored by Last Chance for Animals and the *Animals' Voice* magazine.

FAR members tabled at Earth Day, April 19, in Berkeley (one of the few vegetarian Earth Day celebrations), and at Gay Day, June 24, in San Francisco, an event that always brings positive interest and support. It was reportedly the largest Gay Day parade ever held in San Francisco. We also had a booth at the National Organization of Women Conference, held this year in San Francisco. Women consistently expressed how pleased they were to see us, to feel our presence with all of the other groups. We're pleased to learn that NOW has begun to address environmental concerns. We hope that they will extend their concern to animals as well. WCFAR will also be tabling and providing a speaker at the World Vegetarian Day celebration, October 6, at San Francisco State University.

West Coast, Mid-West and East Coast FAR members joined forces in Washington D.C., at the March for the Animals on June 10 (see p. 1 for details). Our "Feminists for Animal Liberation" banner was in good company with the Georgia Lesbian Ecofeminists for Animal Rights banner, which bore the message, "speciesism, sexism, racism, homophobia -- same struggle". It was exciting to meet up with so many of you, those who are members or who correspond with us. In fact the volume and variety of correspondence is growing, and we receive and answer letters of inquiry from throughout the country and even abroad (Australia, Canada, South Africa, among other places).

Midwest FAR had a table at the Take Back The Night March in Minneapolis, August 25, and organized a workshop at the Michigan Womyn's Music Festival. (We will be

(continued on next page)

organizing one next year, for those Midwestern feminists who would like to be involved). The Mid-West chapter of FAR is still in its formative stages. MWFAR hopes to form a study group in the Fall to explore the connections between feminism and animal liberation. Suggestions and ideas for additional activities are welcome. Please contact Julia Smedley at the MWFAR address (please note new address on p. 2).

Batya Bauman, the East Coast coordinator for FAR successfully organized the first panel ever to be held on the topic of animal liberation at a National Women's Studies Association Conference. The panel members were Carol Adams, author of *The Sexual Politics of Meat*, Roberta Kalechofsky, founder of Jews for Animal Rights and Marti Kheel, cofounder of FAR. The conference was held in Akron, Ohio, June 20 - 24. Also attending were a number of ecofeminists, who met as a task force and presented a panel as well. We were pleased to learn that the ecofeminist task force members were extremely supportive of animal liberation concerns. The task force drew up a proposal recommending that all future conferences serve vegetarian food, but unfortunately the proposal was defeated.

ECFAR gave presentations and set up information tables at a variety of women's gatherings: ECFAR arranged for Carol Adams to speak at the Ecofeminist Conference on April 21 at Rutgers University and also at the International Interdisciplinary Conference on Women on June 3 - 6 at Hunter College in New York City where she spoke about "Ecofeminism and the Eating of Animals." At this event, ECFAR was able to network with hundreds of women from all parts of the world who stopped by the information table. A woman from India was particularly interested in our work and expressed a desire to start a group in New Delhi, India. On April 20, ECFAR participated in the New York City Earth Day event with an information table. ECFAR

arranged for the women's bus that went to the March for the Animals in Washington, D.C. on June 10, and on June 16, Batya Bauman spoke at the Conference of Bronx Lesbians United, where she also had a table.

ECFAR participated in the Vegetarian Summerfest on August 1 - 5 at the State University of New York, Geneseo, by showing the FAR slide show and having a table. ECFAR also participated, in the same way, at the North East Women's Music Retreat in Pennsylvania over Labor Day weekend. ECFAR was consulted about setting up a program for the Learning Alliance (an adult study program) and was able to arrange for Dr. Marjorie Cramer of New York City to lecture on vivisection. Dr. Cramer is a surgeon.

FAR is pleased with its impact and successes on many fronts. We hope to sustain and build on this momentum with donations from our readers. We need funding in order to publish this newsletter, as well as to pay for the necessary costs of running a soon-to-be non-profit organization. We honor your donations, regardless of the amount.



GLEANINGS

The *National Women's Mailing List* has recently added the categories of Ecofeminism and Animal Rights to the interest areas that women choose when signing up. This important undertaking provides a way for feminist groups and women to connect. You choose the areas you're interested in by filling out a registration form. To sign up see enclosed flyer or write: NWML, P.O. Box 68, Jenner, CA 95450 / (707) 632-576

In an article in the *Dallas Times Herald*, hunters blame the decline in the number of people hunting in Texas on "single-parent" families.

According to the National Rifle Association, the recruiting pipeline becomes clogged when children are raised solely by their mothers. An NRA spokesperson lamented that "...mothers don't teach their sons to hunt."

-- *International Society for Animal Rights Report*,* March 1990

(*ISAR is a wonderful, effective, woman-run animal rights organization. For information about joining or receiving material: ISAR, 421 South State Street, Clarks Summit, PA 18411/(717) 586-2200)

Some mother minks die when their babies are taken from them. The Mink Stress Syndrome is one of many problems discussed in the *Blue Book of Fur Farming*. "Dark female mink, ...shortly after weaning of their young, often go off their feed, have tarry stools, show paralysis of the neck and shoulder muscles, rapidly lose body weight and die. The syndrome is triggered by the combined effects of dehydration, the energetic stress of lactation, temperature stress (heat of late spring and summer), and the psychological stress of losing their young and hearing them and other recently weaned kits calling for their mothers."

-- Information from *Fur Rancher*, I-90, as reported by *Action Alert* of Beauty Without Cruelty, USA, Spring 1990

(To receive a three-times-a-year update on cruelty-free products, join Beauty Without Cruelty, 175 W. 12th St. #16G, New York, NY 10011-8275. \$15/year; \$10 for students)

At the Harry Hopman tennis resort near Tampa, Florida, 14-year-old star, Jennifer Capriati protects raccoons from male players who try to use them for target practice.

-- *The Animals' Agenda*,* May 1990

(**The Animals' Agenda* tries to reach people at all levels of consciousness and commitment, to inspire a deep regard for, and greater activism on behalf of animals and nature. One

(continued on p. 17)

THE PROJECTION OF PATRIARCHAL VALUES ONTO ANIMALS

by Helene Aylon

Animals have been used under patriarchy as repositories for the projection of patriarchal values. Macho perception has entailed an identification with seemingly aggressive creatures or "wild" animals, e.g., the wolf, the bull, the stud, the lion, the eagle and the cock:

"Who's Afraid of the Big Bad Wolf..."
A song we learned in childhood that made us afraid.

"And he huffed and he puffed and he blew the house down." A story we learned in childhood that made the wolf signify the primordial fears of what may be lurking outside the door of the (female, domesticated) piglets.

We as children have been deprived of discovering in our innocent years what a wolf really is. We were led to believe that a wolf would want to blow the pigs' house down, that he would want to get into Red Riding Hood's grandmother's house. Alas, as children we were made to dread the wolf in drag, this wolf who got past the house straight into the (sick, weak, old) grandmother's bed.

The big bad wolf is the macho man's much-enjoyed persona of the big bad man who is tickled "pink" to scare females of all ages, and make them uneasy. Hence the guys give their jocular "wolf call" at the sight of an attractive female, and continue to chuckle if she seems uneasy as she pretends not to hear.

But the wolf has no such intention. It is men, not wolves, who enjoy putting women at their dis-ease (Mary Daly's term for disease).

Then there is the big bull. Like the bullfighter, flamboyant and sexually charged. Picasso's self-portraits as a bull. Virile and lusting. The stud. The bull is also goaded to fight, as is the big cock. It is interesting that the creatures used for bullfights and

cockfights are also symbols of virility. I suppose the cock is seen as singular and aggressive, amid circles of chicks and mother hens.

Can an adolescent in this day and age ever use the word cock without some snickering from his or her pals? Can she or he thrill to the truth of what a cock really is -- the herald of a new morning? It was the cock's misfortune to be bestowed with the "honor" of having male genitals named after him!



And the lion as king of the jungle... Says who? We almost believe it. Even the Holy Tablets are flanked by two lions, as are the entrances to kingdoms of culture: entrances to palaces, libraries, courthouses. Does the lion actually feel he is the king, or is this men's projection? For that matter, is the eagle king of the skies, or is this man's (patriarchal/patriotic) projection? Indeed, why are there so many eagles on religious artifacts, on park memorials, on legal documents, on the US dollar itself? Can we ever think about the magnificent bald

eagle as it flew to its demise over the waters of Alaska, without having to rinse first from our minds the stagnant patriarchal projections stuck on this poor bird?

Patriarchy's need to frighten, connive, plunder, rape, kill and rule is accomplished by assigning these attributes to the mystical animals and birds. Let this be the order of things, as prescribed in the Bible. Let man have dominion of his skies and its inhabitants, of his earth and its inhabitants and of this house, and its inhabitant -- his wife. Teach the children that the man/wolf controls with fright, the man/bull/cock controls with lust, and the man/lion/eagle fiercely reigns supreme.

Macho perception has also projected what are perceived as female traits onto domestic and farm animals. In the way men link women with domestic and farm animals, they denigrate both animals and women. If a macho male does not like a woman's face, he calls her a dog. If she's good looking, she's foxy. If he can't handle her pregnant body, she's a cow. If he knows she can answer back, she's a bitch. If she's young, she's a chick. If she's sensual, he tries to make her into a bunny, a beaver. He tames her like a horse. If she's old, she's an old crow. A house of prostitution is a cat house.

Should not a woman want to be his pet, to be housebroken and petted, waiting at the door for his homecoming and his stroking? The denigration and objectification of animals and women is a way of absorbing "the Master's" psychological waste. It is only a step away from pornography.



SOME NEWS FROM ITALY

by Paola Cavalieri, *Etica & Animali*
(Ethics and Animals)

When Franco Salanga and I started publishing *Etica & Animali* two years ago, we were not thinking about the feminist perspective. We had read *Animal Liberation* and discovered that our concern for animals was rooted not in personal considerations, but in ethics. We began to understand the challenge that a rational system of ethics poses to the bias in favor of our species, and we resolved to introduce into Italy the debate on the moral status of nonhumans. In our search for relevant material we very soon encountered the ecofeminist perspective. We were particularly struck by the line of thought that compares the human dominion over individual, sentient animals with the male dominion over women, and decided to open the pages of our journal to this approach. The interest aroused in our readers by authors like Marti Kheel and Roberta Kalechofsky supported us in our choice, so that, when we began planning a conference on the moral status of animals, it seemed natural to include the feminist perspective as well.

"The Ethical Glance: Differences and Inequalities" became the title of the conference, which took place in Milano on March 17 and 18, 1990. The subtitle, "Animals, Environment, Women" subdivided the conference into three sections, each of which was chaired by an "expert." Luckily, Peter Singer was then in Europe, and we asked him to participate and address the subject of animals. We invited Stephen Clark from the United Kingdom for the section on the environment, while the topic of women was covered by a Dutch anthropologist and philosopher, Barbara Noske. Of course, the question was one and the same -- namely, the problem of the "other," of those beings who are not "normal" adult male members of the species *Homo sapiens*. Animal liberationists, deep ecologists and other environmental philosophers all debate

strategies for bringing nonhuman nature into the sphere of moral consideration. Ecofeminists such as Marti Kheel, however, attempt to bridge the gap between subjects and objects of moral consideration by dissolving the very notion of "object" of moral concern.

Women, who have in fact been viewed as objects, have long been excluded from the sphere of equality (and unfortunately still are, in many ways and in many areas of the world). Moreover, as subjects, they are now the bearers of a new approach, of a new way of conceiving morality. Both these aspects were underlined by Barbara Noske. In fact, her talk dwelled, first, upon the dichotomies with which our cultural heritage abounds (culture vs. nature, mind vs. body, rationality vs. emotion, scientific knowledge vs. knowable nature or matter, and so on). She then went on to highlight the implications that these dichotomies historically have had for the view -- and the treatment -- of women, animals and nature, as well as the different attitudes that feminists have taken toward these dilemmas while trying to reshape women's own image and status. The audience seemed particularly struck by the diversity of the approaches, ranging from the radical challenge of ecofeminism to the passive introjection of the patriarchal paradigm by well-known authors like Simone de Beauvoir.

The paradox of this latter position was indirectly thrown into relief by both Peter Singer and Stephen Clark. During the last, and most lively, part of the conference -- a sort of round table open to the public -- the main speakers of each section were invited to comment briefly on the other topics. Reminding us that every liberation movement demands an expansion of our moral horizons, and a mental shift which enables us to consider our attitudes from the point of view of those who suffer by them, Peter Singer pointed out that women, who have just requested this very shift for themselves, should be -- and in fact tend to be -- particularly able

and inclined to make this mental shift in regard to members of other species. Even more so, Stephen Clark showed that a nonhierarchical conception of morality is inherent in the female of our species, pointing to the ethological evidence that shows that at the core of primate societies and at the source of our ethical concern, there is not the adult male troop, but the mother/infant group -- not a contract among the powerful, but the protection of the powerless.

I am aware that this account cannot reflect the richness of the many contributions on these separate issues. If I have focused on the intersections between the issues, however, it is because this emphasis turned out to be one of the most interesting aspects of the conference. To be sincere, this was only a partial result, since the attendees were mainly students and animal activists. The Italian feminists, although invited, were conspicuous by their absence. But let us say that it is only the beginning.

For information on the journal *Etica & Animali*, write to: *Etica & Animali*, Paola Cavalieri, via Marradi 2, 20123 Milano, Italy.



WE ARE ALL CONNECTED

by Christine Reiter

I have been learning more and more about what is happening to our environment since I became a vegetarian seven years ago. I switched to vegetarianism after friends posed the question "How can you eat animals if you love and care about them?" (You might ask yourself the same question if you still eat meat.) Since then, it has been a learning process, as I have gone from not eating animals' flesh to discovering how interconnected and fragile the world is. My new found awareness has brought me to a concern about ecology, conservation, women's issues, lesbian and gay rights and animal rights. I recently found out that my concerns can be labelled (aren't we fond of labeling things!) -- I am a "feminist for animal rights." I have been a feminist about as long as I have been a vegetarian, but haven't, until now, made this connection.

So now what? Well, now that my concern for women and my concern for animals have been connected, I am very excited to share these ideas with other people. Now that I know about this connection it seems very natural and obvious to me--women have always been very connected with nature and Mother Earth's rhythms.

Why feminism and animal rights? Because, in the words of Elizabeth Gould Davis, "women are the true allies, indeed the first allies of nature, and our instinct is to tend to nature, to encourage healthy growth, and to preserve ecological balance." Recently women have begun to study the psychology of patriarchal power, and now it is time to extend this study to the exercise of power over the most powerless and innocent of all--the beings who we kill for our false vanities.

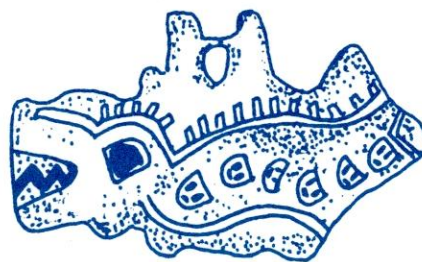
In the last few years the modern feminist has questioned every aspect of her life--the household rituals, the shape of her body, the birth process, the psychology of her sexuality, as well as her relationship to the

"outside world"--all male defined. Why should we stop here? What about our kinship with other creatures and what we put in our mouths--are these things not still male-defined?

Asking women to give up all animal products (veganism) is asking a lot--it's not easy in this society; it hasn't been easy for me. It will have to come in time and in phases. It is asking one to give up learned habits, tastes and conveniences and our present power over animals. We have asked men to give up their oppressive power, and how reluctant they have been. Perhaps we can now understand their plight a little better when we women are asked to give up our power over other living beings.

I believe that we, as women and as lesbians, can extricate ourselves from the roles to which we have been confined under patriarchy. I want to work toward that end. I believe that part of the effort to liberate ourselves comes through treating all living beings as having a right to exist, with value in and of themselves, not value as defined by their use to humans.

I am very interested in meeting others who are interested in helping to create a new code of ethics that includes other creatures and our planet. If you have any questions or comments, please contact Christine at 3744 Carnation St., Fort Worth TX, 76111.



Killer Whale
3rd. Century a.d.

(from p. 14)
Gleanings

year's subscription (ten issues) is \$22.00. Write: *The Animals' Agenda*, Subscription Dept., P.O. Box 6809, Syracuse, NY 13217-9953)

Virginia Gordon, inventor of Eyetex, a non-animal alternative to the Draize eye test for consumer products, says opposition from academic animal researchers kept her product off the market for three years. Eyetex is now used by sixty firms, and Gordon's firm, Ropak Labs, has just introduced a new non-animal skin sensitivity test called Skintex.

-- *The Animals' Agenda*, May 1990

An *Advertising Age* study revealed that women, the primary purchasers of cosmetics and toiletries, are more opposed to animal testing on these products than men: 68 percent of women oppose it vs. 52 percent of men.

-- On the Issues,* Summer 1990

**On the Issues* is traditionally a forum for ideas and concepts and a place where women may have their voices heard without censure or censorship. One year's subscription (four issues) is \$9.50. Write *On the Issues*, P.O. Box 3000, Dept. OTI, Denville, NJ 07834)

Lisa Wrone, former member of the Board of Directors of Furbearers Unlimited, a group spun off by National Trappers Association (Ms. Wrone was finance secretary of that group), was so disgusted by her first tour of a trapline that she has resigned "completely, irrevocably," to seek "gainful employment in the field of animal welfare."

-- *The Animals' Agenda*, June 1990

"The Fabulous Bush and Baker Boys" is the title of the lead article in the *Sunday New York Times Magazine* of

(continued next page)

(from previous page)
Gleanings

May 6, 1990. It refers to the role models for the youth of this country: The president of the United States and the secretary of state. What are they wearing in the accompanying photo? The president sports a cap that says San Jose Cattle Co., and the secretary of state wears a cowboy hat. What are they doing? The president proudly shows off his "catch," holding up a dead fish as his companion sticks a finger into the bloody mouth of their "catch," looking at the fish with an expression that borders on lasciviousness. "Savoring their duties as statesmen, the most powerful friends in the world love to play out an earthy good ol' boy ritual..." continues the article.

The Fund for Animals has achieved a remarkable legal victory for animals, ending one of the country's most persistent live pigeon shoots. Euphemistically called "live quail walks," the actual shooting of the trapped and then released pigeons took place close to Nevada's infamous Mustang Ranch, one of the country's best known brothels. The so-called "sporting junkets" would bring people in to stay at the Eldorado, then transport them into the desert for a morning of live pigeon shooting, an afternoon of sex at the Mustang and then finally an evening of gambling at the Casino.

-- *Fund for Animals Newsletter*

Clayton Williams, Texas GOP gubernatorial nominee, compared the cold, foggy weather that delayed his cattle roundup to rape, saying, "If it's inevitable, just relax and enjoy it!" When reporters who heard the remark asked Williams for an explanation, he said, "That was a joke. It wasn't a serious statement...If anyone's offended, I apologize." At the time of his remark, he was sitting around a campfire, having a chuck-wagon breakfast with reporters, campaign aides and ranch hands. "This is not a Republican women's

club that we're having," he later said. "It's a working cow camp, a tough world where you get kicked in the testicles if you're not careful. It's a different world." The comments followed after Williams said in Washington that he would feel uncomfortable facing state treasurer Ann Richards in the campaign for governor, if she won the Democratic runoff, because she is a woman. Williams, saying that "the world from which I came was the male world," predicted that he would be more cautious running against a woman than against a man because "I have less experience."

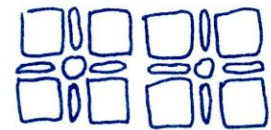
-- *Dallas Morning News*

The *New York Times* ran an article on May 6, 1990, "Huge Study Indicts Fat and Meat." In the most comprehensive, large-scale epidemiological study ever undertaken of the relationship between diet and the risk of developing disease, early findings are: 1) Eating a lot of protein, especially animal protein, is linked to chronic disease. 2) We are basically a vegetarian species and should be eating a wide variety of plant food and minimizing our intake of animal foods. 3) Dairy calcium is not needed to prevent osteoporosis. In China, where the study was conducted, most Chinese consume no dairy products and get all their calcium from vegetables. The study has shown that, ironically, osteoporosis tends to occur in countries where calcium intake is highest and most of it comes from protein-rich dairy products. 4) Reducing dietary fat to less than 30 percent of calories, as is currently recommended for Americans, may not be enough to curb the risk of heart disease and cancer. 5) Consumption of meat is not needed to prevent iron-deficiency anemia. The average Chinese adult consumes twice the iron Americans do, but the vast majority of it comes from plants.

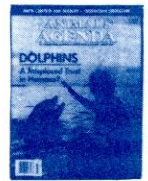
High-stepping horses are injured by the use of high wooden pads affixed

to the bottom of their front hooves which cause sores, and by the use of links of chain called "action devices," strapped around their legs in the pastern, the area between the hoof and the fetlock. As a result of the sores, they are forced to step higher and quicker to avoid prolonged pain. We've all seen these horses at one time or another in circuses and other outrageous contexts. The latest publicized event was at the Mississippi Charity Horse Show.

Insisting that the American Horse Protection Association's cruelty charges are unfounded, Jimmy McConnell, owner of a farm which breeds and trains such animals, says: "The pads don't hurt the horses, and eliminating them is like asking women to stop wearing high heels."



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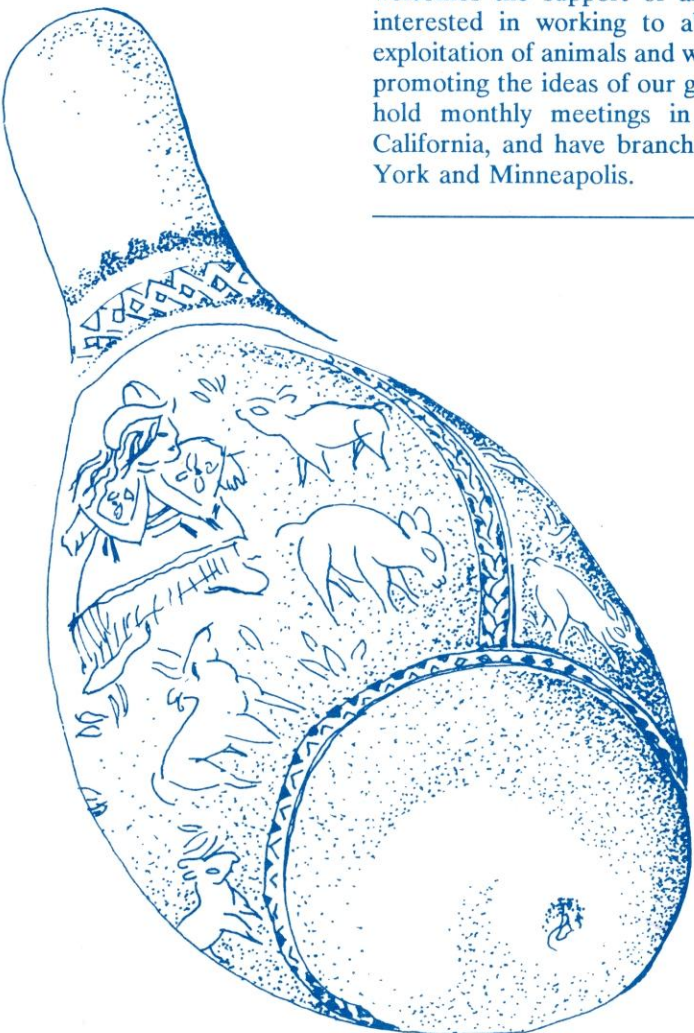
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ANIMAL RIGHTS IS A FEMINIST ISSUE

Feminists for Animal Rights is a group of feminist, vegetarian women, with a vegan orientation, who are dedicated to ending all forms of animal abuse. FAR welcomes the support of any women interested in working to abolish the exploitation of animals and women and promoting the ideas of our group. We hold monthly meetings in Oakland, California, and have branches in New York and Minneapolis.



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