

FEMINISTS FOR ANIMAL RIGHTS NEWSLETTER

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Fall/Winter 1987

UPDATE

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The first thing that we would like to do is to offer our sincere apologies for the long delay in bringing you this current issue. F.A.R. has been through a difficult year from which we feel we are now emerging strengthened and intact. A number of our core group members have had to withdraw from active participation due to other obligations in their lives. Those who remained have spent most of their energy trying to keep up with correspondence, conducting an occasional speaking engagement or tabling event, and pursuing coalition work with other groups. For any people who suffered from delays in orders and answers to letters, we sincerely apologize and hope that you will understand. Although we often felt discouraged by our small numbers, we never seriously considered disbanding the group. We believe, and continue to feel, that F.A.R. addresses issues and needs that are not met by other organizations--that we have a unique purpose to fulfill.

We are happy to report that our perseverance is beginning to pay off. A number of new, energetic women have joined our organization and are bringing a fresh enthusiasm to our work. We originally conceived of the newsletter as a quarterly publication. Even with our new membership, that seems like an overly ambitious undertaking, given our still relatively small size. Consequently, our more modest, revised goal is to publish two newsletters a year. With additional help from you, our readers, we could aim for three. Please do send us notices and articles that relate to feminism and animal liberation as well as any general articles that you feel are of special interest. We hope that the expanded size of our newsletter will make this issue one that was worth waiting for.

In spite of setbacks, F.A.R. has many accomplishments to report. As individuals we have participated in a number of demonstrations.

On June 28, 1987, F.A.R. staffed a booth at the San Francisco Lesbian/Gay Day Parade. We were pleased with the enthusiasm and interest shown our cause. On May 23, 1987, we participated in the "March Against Military Torture of Animals," a protest against the use of animals for army research at the Letterman Army Institute of Research in San Francisco. Seventeen people were arrested in this peaceful demonstration.

Also, F.A.R. joined the Animal Rights Connection table at the annual Peace, Jobs and Justice March and Rally in San Francisco on April 25th, 1987. On World Day for Laboratory Animals, April 24, 1987, 49 protestors were arrested, including several F.A.R. members, in a civil disobedience action against the proposed Northwest Animal Facility at U.C. Berkeley. (Is anyone really surprised that 37 out of 49 of the people arrested were women?) If funded, the Northwest Animal Facility will conduct both psychological and military research, as well as contain the most toxic biological and

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VEGAN VERSION

A Source List for Alternative
Products and Information

SHOES

You are what you eat; but what do you wear on your feet? The newly conscious vegan may find many elements of her life that do not jibe with her philosophy and diet. One of the thorniest problems she runs into is the area of footwear. Her image of non-leather shoes might call to mind thongs, rubber boots, or Asian style cloth flats. While thongs may be fine for the beach and rubber boots are handy in the rain, there are many situations where cloth flats just won't do. But don't despair, dear reader, read on and find out what you (and your feet) have been missing.

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chemical substances that have ever been stored at a U.C. Berkeley laboratory. In April, F.A.R. also was asked to present a resolution to the Berkeley Commission on the Status of Women expressing opposition to the legislature's proposed funding of the building as well as suggesting why a commission concerned with women should voice its opinion. Happily, the resolution was unanimously carried and the Berkeley Commission on the Status of Women joined the Berkeley City Council, the Berkeley Planning Commission and a wide range of other organizations opposed to the building.

And F.A.R. participated, again with a group from ARC, in "The Great American Meat Out" on March 20th. One of many protests nationwide, the San Francisco group stationed themselves outside Burger King and McDonald's in the Civic Center.

On a busy Saturday pedestrians and tourists were offered free veggie sandwiches as alternatives to commercial carnivorous fare. Passersby reactions ranged from curiosity to sympathy and mild antagonism. Nevertheless, media coverage was very positive and hopefully if people did choose to munch on meat they digested some new information as a garnish.

On another front, in October 1986, F.A.R. members were represented at an anti-fur demonstration at the Gift Center in San Francisco where we protested a fur fashion show sponsored by Neiman Marcus. The Golden Gate Business Association, the sponsor of the event, sold raffle tickets for the furs to raise money for AIDS research. We tried to clarify our point to those attending by saying "we support your cause, won't you please support ours?"

F.A.R. was invited to speak at a number of events including one at the Home of Truth Church in Alameda on March 13 where Ellen Lynch showed Tom Regan's "We Are All Noah" (a film about animals and religion) and spoke to an extremely receptive audience. In spite of some of our members' reservations about a film that neglects to mention the extremely harmful role that the patriarchal religions have played (and continue to play) in the exploitation of women and animals, there is no doubt that this film does impress audiences that might otherwise remain uninformed

about animal abuse. The crux of the effort to "rehabilitate" the patriarchal religions generally lies in the attempt to interpret "dominion" as "responsible stewardship." Some of us feel, however, that "dominion" still implies a hierarchy in which "man" is viewed as superior to other forms of life, a notion with which we cannot concur. But, clearly, the stewardship concept is more acceptable to this important audience. Several of the people whom Ellen addressed became so concerned about the issue of animal abuse that they have become involved in the attempt to stop the Northwest Animal Facility.

The F.A.R. slide show has been making the rounds over the last year, and has been generally very well received. On one occasion, however, it was met by a less than receptive audience at the February meeting of Sociologists for Women and Society. One woman labeled the slide show "propaganda" and vehemently asserted her conviction that humans are more important than animals. All of us in the movement are looking for ways to help people deal with the painful feelings that the subject of animal abuse so often brings forth. Angry attacks are a convenient defense against painful feelings that may arise. Undoubtedly, this is a reaction that most of us in the Animal Liberation Movement have encountered at one time. Sally Gearhart's advice for how to respond to attackers: "Embrace them." A tall order, as she admits. Let us hear your ideas.

The slides were also shown on March 21, 1987, at the Sonoma State Conference Creative Arts as Therapy along with Sally Abbott's slide show entitled "The Gates of Eden: Return to the Animals."

In April the show was presented, along with a more indepth discussion of "The Re-Presentation of Women and Animals" to a receptive audience at a two-hour seminar sponsored by the Experimental University at U.C. Davis.

F.A.R. was also represented on two panels at a symposium on "The Humane Community: Animal Liberation, the Protection of Nature, and the Renewal of Public Life" on January 16-18, 1987. The panels included one on "Near Prospects in the Animal Liberation Movement" and one on "The Situation of Animals in the Academic Disciplines" which gave a summary of the status of animals within Women's Studies

THE LETTER - A TOOL FOR ACTIVISM

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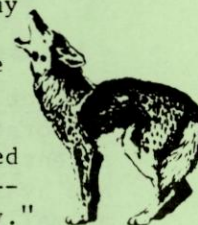
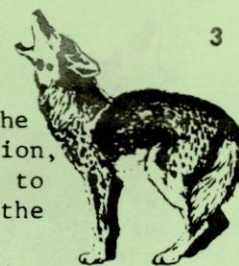
Letters can be extremely effective tools for expressing opinion, registering protest or acknowledging positive action.

CORPORATE LETTERS

Letter writing was how I became active in the Animal Rights Movement. My first action was to send off letters to the major chemical, household products and cosmetics corporations to let them know I would no longer purchase their products until I was assured that they had absolutely stopped testing on animals and stopped using animal byproducts. Businesses do take note of consumers' correspondences; almost all businesses will reply to personal letters. I found this to be the case when 12 out of 13 companies responded to my letter within a period of 6 weeks. (The one non-respondent was no longer in operation.)

Although the respondents were, for the majority, "appreciative" of my position, only a few proposed any alternatives to their animal testing. For example, the Clorox Company states that they have "taken the initial steps to work at a large European household product company on a project designed to develop and validate an in vitro alternative to the Draize eye test." Bristol-Meyers Company reports the "classical LD-50 Test has been replaced by what is called a Limit Test, using fewer rats or mice-- five to ten rather than twenty to forty." And Johnson & Son, Inc., states, "when there is doubt or a legal requirement exists we do use contract laboratories . . . Every precaution is taken to maintain the health and well-being of test animals (usually rats and rabbits)."

Many companies sent literature and pamphlets to support their belief in



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ALTERNATIVE HEALTH CARE FOR COMPANION ANIMALS

Many of us diligently strive to minimize our reliance on the Western health care industry but feel frustrated and confused when it comes to the health care needs of our animal friends. Happily, the Bay Area has a number of alternatives to the conventional routes. Cheryl Schwartz, D.V.M., who has moved her veterinary practice from San Francisco to Oakland, combines the best of Western and Eastern health care. Her practice includes homeopathic remedies, acupuncture and minimal use of chemicals and drugs. A first time client received her introduction to Cheryl's practice when asked if she wanted the Eastern or Western diagnosis for her cat's condition. To the client's surprise she was subsequently told that her cat was suffering from "repressed anger." Cheryl's recommended treatment: a homeopathic remedy and regular stimulation of certain acupressure points. Another client reported that her cat, who had been suffering from partial paralysis and whom another veterinarian suggested that she have put to sleep, is very much alive and fully recovered after a series of acupuncture treatments.

Other good news for our companion animals is Zampet, a health pet store in San Francisco. The store includes such items as "organic pet food," herbal shampoos, flea powders and a wide variety of alternative health care products. Zampet

features a pet flea collar made from eucalyptus buds. The owner, Philip Zamora, is both knowledgeable and committed to a non-toxic approach to animals' health care needs. He has generously offered a 10% discount on all products except food to anyone who mentions that they read about the store in our newsletter.

The addresses of the above named businesses are:

Dr. Cheryl Schwartz
East West Animal Care
1201 East 12th Street
Oakland, California 94606

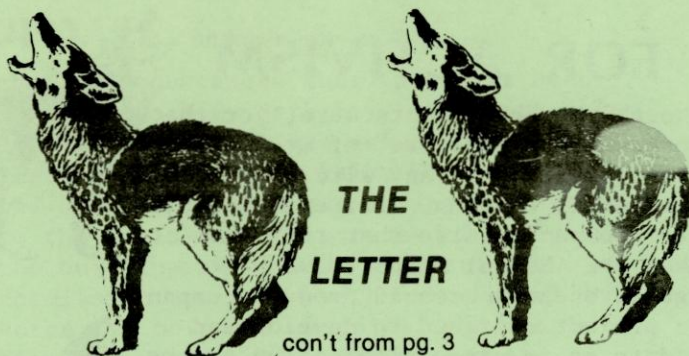
Zampet
3274 Mission Street
San Francisco, California 94110

Two books that you might want to read are:

The Healing Touch by Dr. Michael Fox.
New York: New Market Press, 1981. (A practical book of therapeutic massage for dogs and cats.)

The Natural Cat: A Holistic Guide for Finicky Owners. Revised edition by Anita Frazier with Norma Eckroate. New York: Kampmann and Co., 1983.





THE LETTER

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product testing on animals. The Dial Corporation maintains "... no reliable, scientifically valid alternative tests are available and, in many instances, animal safety testing is the only means whereby valid data concerning a product's safety or toxicity can be obtained . . . F.D.A. has stated that tests involving animals are 'unavoidable' to substantiate product safety at this time." Lever Brothers responds in their brochure, "It is not possible to eliminate animal testing and also maintain an acceptable level of public safety."

This kind of material is valuable in order to know the opposition's policies and arguments. We should remember the F.D.A. may require safety testing on products, but there is no law which requires companies to use animal tests.

A few companies noted their monetary donations to alternative testing and support of the Johns Hopkins Center for Alternatives to Animal Testing. Figures can be deceiving. Although some financial contribution is better than none, these represented a mere pittance compared to the enormous profits these industries make annually. In their Winter, 1986, issue, PETA News states that many of the major cosmetic and household product companies spent less than .02% of their gross earnings developing non-animal testing methods.

Nonetheless, our letters are important. Manufacturers of consumer products want to please their customers because companies depend on those customers, not only for repeat business, but also because they can make positive--or negative--recommendations to friends. Imagine if more people sent similar letters announcing product boycotts; these companies might take another look at their reasonings and their financial responsibilities.

(Note: When writing to manufacturers, letters are handled most expediently if you direct them to the consumer services or customer relations department.)

WRITE YOUR LEGISLATURE

Mail is a major focal point for the legislator and her or his staff. The amount of mail on a particular piece of legislation frequently helps determine the representatives' approach to an issue. In fact, some members use their "mail count" on a bill as the sole determinant when voting.

I have written numerous letters to the Congress and Senate as well as state and local governments regarding bills and issues about animal welfare. Here, too, replies are frequently forthcoming. I find the legislators who are most supportive of my position respond more rapidly than the ones who hedge the issues. Writing is not only a valuable way of expressing one's own concerns and feelings, but also an excellent means of familiarizing oneself with representatives who deserve future votes. Tom Bates, Ron Dellums and Alan Cranston are a few California representatives who have shown support of animal causes. I have posted letters about the Wild Horse crisis, the California Mountain Lion, the Silver Spring Monkeys, the California Sea Otter, the Alaskan Wolves and the Harp Seal, to name a few. Almost all letters have received replies ranging from earnest to vague. I consider earnest those responses which clearly state a position and a plan of action; vague responses are those which thank me for my letter then give a brief history of the issue (usually an account with less information than my initial letter) and propose no course of action for change.

The League of Women Voters issues a pamphlet entitled "Tell It To Washington" which gives helpful instructions on letter format and a guide to the members of House and Senate by state and Congressional district. This is obtainable for \$1.00 from:

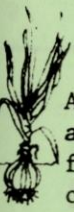
League of Women Voters of the United States
1730 M Street, N.W.
Washington, D.C. 20036

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TIDBITS

SILKEN SPINNING: 20-40,000 silkworm eggs= 100 pounds of cocoons=9 pounds of raw silk.

HONEY NECTAR: To gather enough nectar to make a pound of honey, one honeybee must work 365 days a year for eight years.



An abundance of man-made (sic) materials as well as natural fabrics exist suitable for footwear. Naturals may be cotton, cotton-canvas, and satin, while synthetics include: corfam, nylon, patent leather, vinyl, plastic, rubber and metallics. Carefully examine the detailing on the shoe for leather or suede. For example, one might find cotton canvas trimmed with leather, or leather soles on a patent shoe (often seen on better quality espadrilles). Registered synthetics range from corfam, a Swiss material reminiscent of suede, to flight suede and patent leather, the latter of which may be treated leather or imitation. Mock leather shoes frequently bear a label, on the base of the sole or inside the heel, inscribed "all materials man-made."


Two categories of footwear present challenges to the vegan shopper: athletic and fashion shoes. First I will discuss athletic and aerobic shoes, the latter which can be seen pounding the pavement from the financial district to the suburbs, in as wide a variety of colors and brands as the people who wear them.

For serious runners, Nike makes several styles decorated with flight suede. (You may not believe the fabric is an imposter, but it is!) Tiger and Turntec also manufacture non-leather running shoes. Other options include professional tennis shoes, such as the canvas styles made by Tretorn or Addidas.

The variety of aerobic-walking styles on the market may surprise you, considering the popularity and prestige associated with leather sport shoes. Reebok (a reebok is a speedy African antelope) produces a canvas women's aerobic shoe for summer (in pink and white only), while L.A. Gear makes a light cotton (in pastel shades). Nike also offers a more expensive but extremely comfortable grey-toned walker, with toe perforation similar to the regular Reebok Freestyle. Roos, by Kangaroos, are nylon blend shoes, which come in regular or high-top styles, each featuring a unique zipper pouch sewn on the arch. (Also available in pastels.) Liz Claiborne designs a canvas shoe with rubber sole in (surprise!) eight bright colors--hot pink, yellow, green, turquoise, purple, grey, white and black, each adorned with a contrasting racing stripe. Finally, when searching for casual comfort, don't forget Keds (in

a kid) and regular sneakers such as Converse Allstars.

The second difficult category of shoes encompasses various types one might desire for business, evening or formal occasions. Patent leather or satin dress pumps are common, but beware of leather soles or insets. Hush Puppies makes a heeled sandal that is entirely synthetic and available in basic sandal colors. The Life Stride Company puts out a complete line of pumps, in a wide range of heel heights (low to dramatic), colors (basics plus scarlet, wine, green, grey and mauve), and styles (sling-back, two tones, flats and open-toes). Life Strides are very comfortable, affordable, fashionable, and primarily synthetic. (Several of the pumps have a leather quarter lining, a small piece of leather inside of the heel. I have written asking them to eliminate the leather quarter lining, and recently they informed me that their shoes will now be completely synthetic.) Less formal options include L.A. Gear's tie-front flats (good dancing shoes in silver, gold, pink or blue metallic fabric) or Trump's flats (in white, black and fuchsia patent). Other brands to look for are styled by Connie and Naturalizer, each of which features some non-leather shoes. Often inexpensive shoe stores are a treasure trove of non-animal footwear, where thorough browsing yields unexpected rewards.




Summer is an excellent time to scout out alternative footwear. I encourage you to be a vegan consumer advocate. Ask for what you want, even if you are certain it does not exist! And don't forget to praise the cruelty-free products to the sales personnel as well as the manufacturers. Hopefully, the preceding paragraphs have convinced you that you can support animals and your feet simultaneously!!!!

If you have additional information or any questions or comments, please write to me care of Feminists for Animal Rights, or phone me at: 415/826-8278.

--Shelley M. Samuels

FOOTNOTE: Unfortunately, there are no easy answers for those of us who want to avoid the abuse of animals. Synthetic products are not blameless; their manufacturing processes frequently cause indirect harm to animals. For example, oil-based derivatives (such as vinyl or plastic) are



THE OLD BROWN DOG - LESSONS FROM EDWARDIAN ENGLAND

BOOK REVIEW



At the turn of the century in a working class district of London, an ill-fated alliance of anti-vivisectionists, suffragettes, and trade unionists stood united together for a brief moment in time to defend a monument to a brown dog sacrificed at the altar of "modern science" against a rioting mob of London University medical students.

In The Old Brown Dog: Women, Workers, and Vivisection in Edwardian England, Rutgers University historian Coral Lansbury delivers a masterful account of the social dynamics and forces which gave birth to the Brown Dog Riots of 1907 in Battersea, England. Lansbury's chronicle is far more than an historical footnote. Eighty years later this compelling study contains invaluable and disturbing lessons for all activists engaged in the contemporary struggle to restore to animals their innate right to live in peace and harmony free from the savage whims of "humanity," a struggle which, sadly, has achieved precious little progress in the intervening years.

For those of us endeavoring to forge broad-based alliances with the environmental, peace, feminist, and other progressive movements, her conclusion is particularly sobering.

"The cause of animals was not helped when they were seen as surrogates for women or workers, or when they were translated into fictions, no matter how appealing," she argues. "If we look at animals and see only the reflection of ourselves, we deny them the reality of their own existence. Then it becomes possible to forget their plight."

To arrive at that conclusion, Lansbury leads us back to England at the dawn of the twentieth century. Combining the storyteller's gift of poetic description with the scholar's analytical sword, she skillfully examines the contemporary social fabric as reflected in the literature of the period.

It was an age of profound transition when much of Europe was awakening from the turmoil of the Industrial Revolution. The abrupt transformation of the English countryside had wreaked havoc on the psyche of the farmers-turned-working class, who were left grappling somewhere between the plow and the factory gate.

Like many periods of drastic social change, the Industrial Revolution brought about a turbulent shift in values, ideas, and social mores, creating a growing friction and widening schism between the different classes, sexes, races, as well as human attitudes toward their fellow species.

It was also an age of glaring contradictions. Well-heeled suffragettes took to the streets demanding women's right to vote while ignoring the pleas of down-trodden laborers for better working conditions in the factories and the mills. Trades unionists, for their part, had little sympathy for the suffragettes since voting was an exclusive privilege reserved for English property owners of the day. Moreover, working men tended to regard women as unwelcome competition in the workplace.

Despite their fundamental differences, however, many (but not all) suffragettes and trade unionists found a fertile common ground in their collective opposition to vivisection, literally the cutting edge of early twentieth century medical technology. While on the surface this may seem puzzling, Lansbury painstakingly explores the underlying reasons for these two disparate factions to come together on this single issue.

The reason, she says, is simple. In England during Victorian and Edwardian times, women and workers identified with suffering animals and saw in their oppression a reflection of their own degraded social conditions. For although England had enacted the world's first anti-cruelty law in 1876, it was far from the "civilized" nation it purported to be.

While animals were fair game for callous masters, bourgeois huntsmen, and medical students, women and lower class workers were just a notch above on the pecking order. Laborers identified with the travails of the ill-treated Black Beauty,

OLD BROWN DOG

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broken in both body and spirit in Anna Sewell's epic novel of the period.

Similarly, in a chilling review of Victorian pornography, Lansbury recounts the recurring image of the sadistic riding master. With his whips, straps, and ropes he subjugates his helpless female victim until she is "broken" like a horse to a bit and docilely submits to her fate as the "weaker sex," willfully accepting the domination and infliction of pain by the masochistic male authority figure. "Screaming in protest Victoria is first flogged and then sodomized by the riding master; she ends politely asking for more," Lansbury writes.

It is, as the hapless mare, Ginger, woe-fully tells the once-gallant Black Beauty: "Men are strongest, and if they are cruel and have no feeling, there is nothing that we can do, but just bear it--bear it on and on to the end." And woe to the poor animal or woman who rebels against their sealed fate. For the horse it is a sure trip to the glue factory, while the rebellious woman can look forward to nothing short of being gang raped--in a horse stable, of course.

Just as the horse came to symbolize the plight of women and the lower class beasts of burden, the vivisector joined the riding master as a recurring authoritarian figure in pornography. (Lansbury notes, interestingly enough, that the readers of Victorian and Edwardian pornography were confined exclusively to upper class men, the only group who could afford to purchase the vile material, which was accordingly tailored to their perverted literary tastes.)

"Woman as horse was to be trained and made obedient, but as a vivisected animal, woman was made to satisfy a delight in the spectacle of pain," Lansbury observes. Likewise to anti-vivisectionists--most of whom were women--the spectacle of helpless animals stretched out and bound and writhing on surgical boards at the mercy of ruthless "men of science" was a vivid real life pornography. "But whereas the riding master's victim screams first with pain and then with delight, the animal is

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released from its agony only by death," observes Lansbury.

In the charity wards of the large London and Paris hospitals, the vivisector's scalpel was often turned loose on lower class women as payment for their medical care. In an era of Victorian prudishness and overly modest dress codes, lower class women requiring gynecological care routinely were subjected to gaping and probing by uncouth medical students. "For the purposes of examination, the woman would have been strapped to a frame which raised her pelvis while her feet were held in stirrups or footrests, and in this position a group of medical students would have been invited to inspect her genitalia," explains Lansbury. The presiding surgeon would add to the shameful spectacle by often telling obscene jokes and stories at the expense of the mortified patient.

"To a working class woman undergoing a gynaecological examination at the turn of the century, it would seem that she was being treated like a prostitute, with no more consideration for her sense of modesty than if she had been taken from a whorehouse," writes Lansbury. Ironically, women physicians of the day were barred from becoming gynecologists themselves by the male medical hierarchy who contended that they would be too emotional to examine another woman.

Surgery was performed on both male and female indigent patients without the use of anesthetics. "Paupers are thus classed with animals as fitting subjects for painful experiment, and no regard is shown to the feelings of either, it is not surprising that the use of anesthetics for the benefit of the patient is wholly rejected. Even the excruciating operation of cauterization with a red-hot iron is performed without the alleviation of an anesthetic," wrote Anna Kingsford, an antivivisectionist who enrolled in a Paris medical school to expose the atrocities perpetrated against animals in the name of modern science.

Even death could not release lower class men and women from the chains of servitude and deliver them safely to their graves to rest in peace. For so powerful was the physician's hold on society that "the poor lived in constant fear that their dead would be taken and dissected on the surgeon's table. Certainly it is doubtful if the English working class went in dread of the pains of hell; what did concern

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HOMES FOR THE HOMELESS

East Bay Animal Referral, Incorporated, is a non-profit service matching qualified people with homeless dogs and cats. They are a no-kill organization dedicated to giving abandoned animals the quality of life, respect and care they deserve.

Foster homes are needed for the animals who are in transition until permanent homes are found. If you can volunteer, please call Nancy at 548-5521 or Gwen at 845-1262.

THE OLD BROWN DOG

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many of them was the likelihood of some surgeon's hack stealing their bodies before they were cold and then cutting them up like carcasses of meat," writes Lansbury.

Hence the images of animals being carved up on the vivisector's table as depicted by artist William Hogarth in his etchings, the Four Stages of Cruelty, struck terror into the hearts of working class men and women, who often regarded physicians as their natural enemies, preying on their helplessness for their own personal profit.

Robert Louis Stevenson's short story, "The Body-Snatcher," published at the time of the Brown Dog Riots, graphically dramatized this ultimate fear of the working class. "The working class firmly believed that surgeons were vivisecting dogs, cats, and rabbits because they could not vivisect human beings. When the latter were available, they would be used," notes Lansbury.

The fear of being vivisected themselves coupled with the workers' natural empathy for their fellow beasts of burden gave birth to the establishment of "antivivisection hospitals" in working class districts. One of these was Battersea General Hospital, affectionately dubbed the "Old Anti," where working class men, women, and children went for medical treatment without fear of being experimented on by bloodthirsty surgeons and medical students. These institutions, in turn, depended on the regular financial support of the working class for their subsistence.

Lansbury argues that when working class men stood alongside suffragettes, whom

they philosophically and politically despised, to defend the statue of the brown dog in Battersea Commons, they did so subconsciously to protect themselves from the vivisector's knife.

Similarly, many women saw in the helpless dog or cat strapped to the vivisector's table a sordid reflection of their own suffering at the hands of their husbands, fathers, brothers, and other male figures in their lives. "The 'grateful victim' was unhappily a social reality, and there were innumerable women who expected to be beaten by men and who regarded abuse as the price which must be paid for being female," writes Lansbury. "For women like these, the antivivisection movement was a means whereby they could gratify impulses they would not have been able to recognize in themselves, or even have wished to acknowledge. They declared themselves to be outraged by the experiments they read about and saw illustrated in the voluminous publications of the antivivisection societies, but all too often it was not the plight of the animals that stirred them to such anger, but their own. The issue of women's rights and antivivisection had blended at a level which was beyond conscious awareness, and continually animals were seen as surrogates for women who read their own misery into the vivisector's victims."

Thus playwright George Bernard Shaw, an ardent champion of the rights of all animals, wrote bemusedly of attending an antivivisection rally in London where "the ladies among us wore hats and cloaks and head-dresses obtained by wholesale massacres, ruthless trappings, callous extermination of our fellow creatures." An ethical vegetarian himself, Shaw marvelled that the high class society ladies could condemn one form of cruelty while blindly embracing another. "It was left for the writers of fiction to make disturbingly clear that when these women wept for tortured animals, they were crying for themselves," Lansbury concludes.

The turn of the century witnessed the scientist ascending the ivory pillars as the exalted "high priest" of society, a modern-day moral crusader whose methods were beyond reproach. Apologists such as the famed French surgeon Claude Bernard defended vivisection as a major weapon in this crusade against the forces of darkness. "The physiologist is no ordinary man: he is a scientist, possessed and absorbed by the scientific idea that he

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BOB BARKER PROTESTS BEASTS TO CLOTHE BEAUTIES

Bob Barker, long-time host of the Miss U.S.A. pageant and Animal Rights sympathizer, threatened to cancel his appearance as broadcast host if the contestants appeared in fur coats. In order to retain Mr. Barker, fake furs for the pageant women were borrowed at the last minute from local department stores. As the contestants passed before the judges, Barker noted "All the ladies are wearing simulated furs."

Despite Barker's protest, the winner, Michelle Renee Royer of Texas, was awarded a black llama fur coat. However, next year, Miss Universe president George Honchar has ruled that furs will no longer be given as prizes in the Miss U.S.A., Miss Universe or Miss Teen U.S.A. pageants.

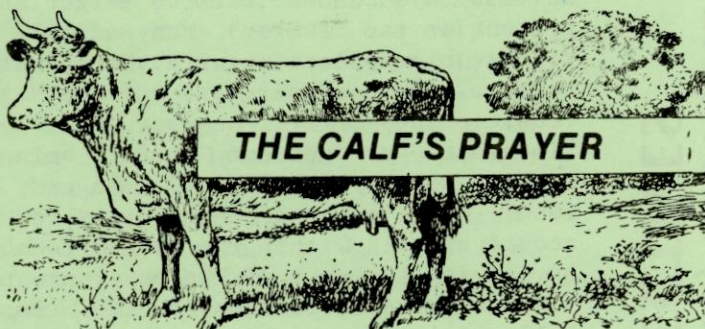
Barker said "the fur industry is imposing its beliefs on others." Citing a recent poll done by Doyle, Dane and Burnbach which found that two-thirds to three-quarters of Americans do not want animals hunted, trapped or raised for their skin or pelts, Barker said "the United States is one of the few remaining markets for furs. In Scandinavian countries a man or woman wears a fur coat at the risk of being spat upon."

Barker added that of the 576 calls CBS received commenting on the matter, 568 supported him, while only 8, all furriers, responded negatively. Barker continues to work for the Coalition to Save the USC Primates, a group working to improve the conditions of primates used in eye research at the University of Southern California. (Information condensed from Vegetarian Times)

Now if only Mr. Barker would boycott the beauty contest itself!

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AUTHOR'S FOOTNOTE: In reality today a newborn calf has not even a prayer. Shortly after birth he is torn from his mother's side, impounded in a pen so confined he cannot move. Fed a liquid, malnourishing diet filled with antibiotics to ward off disease as his system weakens, he experiences loneliness, hunger and pain. Finally, his suffering ends in terror at the slaughter house. Let it be our responsibility to answer the calf's prayer with affirmation of his celebration of life.



Shall I be born unto this land
Of majestic mountains and fruited plains?
To stand on eager, fragile limbs?
To breathe the spirit of life?

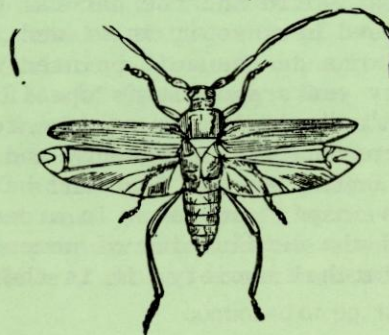
Oh, Mother, you are warm beside me
And your milk flows sweetly.
I would not stray,
But close to you, I learn our way.

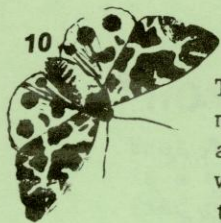
May we frolic in the soft meadow
Where sun pours forth upon the grass?
Together graze and linger?
Taste of the clear brook?

We gather with our kind
Beneath the sheltering tree
And as twilight scents the air
Your lowing comforts me.

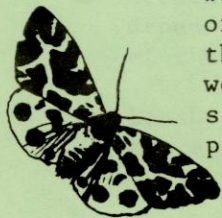
Awaiting with bowed heads
The dawning of tomorrow,
In the dark we dream and pray:
Let not the hand of man take us away.

--Rebecca Chapman
10/86





THE CONFERENCE ON CULTURE, NATURE AND THEORY: ECOFEMINIST PERSPECTIVES



The animal liberation and environmental movements have yet to successfully inhabit a common terrain. Often environmentalists will only show concern about animals when their species is in danger of becoming extinct; their primary concern is often confined to the survival of the biotic community or the "whole." Typically, the recent conference on "Building the Green Movement" had only 3 out of 120 sessions devoted to animals. Animal liberationists, on the other hand, sometimes fail to extend their compassion for individual animals to a concern for the larger environment or the "whole." Many animal rights philosophers require that a being be recognized as having "sentience," "consciousness," "rationality," "interests" or "autonomy" before being seen as worthy of "rights." The end result of this way of thinking is to accept animals within the "moral community" by leaving the rest of the environment (plants, rivers, forests) behind. Bernard Rollin illustrates this notion in his Animal Rights and Human Morality when he claims that "in and of itself, the physical environment has no interests and life and is therefore, not a direct object of moral concern."

Not everyone concurs with this dualistic frame of mind. A growing number of people believe that it is possible and, in fact, imperative, that we respect both the individual and the larger whole to which the individual belongs; that a respect born of one's feeling of connection to all of life does not have to devise formulas and rules for who is worthy of inclusion within the moral community and who is not. We see the environmental and animal liberation movements not as distinct entities but as varying aspects of a single concern--namely, the life and well-being of all of the natural world. For a number of us, this is what ecofeminism is all about. One of the major premises of ecofeminism is that the devaluation of women and of nature within patriarchal society have gone hand in hand. Women are devalued because they are seen as closer to the natural world and the natural world is devalued because it is viewed as female. As Simone de Beauvoir pointed out over thirty years ago, it is specifically women's "animal" nature (due to the facts of menstruation, pregnancy and childbirth) that underlies the fear and hatred that women inspire in men. In order to understand the devaluation of women under patriarchal society, it is therefore

crucial that we understand the devaluation of animals--i.e., the need to separate "man" from the natural world.

Happily, animals are beginning to stake out a claim to a permanent abode within the ecofeminist movement. Although animals were not a major subject of the recent ecofeminist conference, they were nonetheless represented in significant ways.

The conference on Culture, Nature, and Theory: Ecofeminist Perspectives was held on March 27-29, 1987, at the University of Southern California in honor of the 25th anniversary of Rachel Carson's Silent Spring. The Conference opened on Friday evening with introductory remarks by principal conference organizers Irene Diamond and Gloria Orenstein followed by the keynote speakers. Charlene Spretnak spoke of the entrenched patriarchal belief in nature as a demon and the subsequent "veil of illusion" that denies and shrouds nature. Susan Griffin expanded upon the dangers of a consciousness seen as being separate from life. On a more mystical note, Paula Gunn Allen spoke of the earth as initiating a new cycle of growth and closed with a brief ritual.

The following morning Carolyn Merchant chaired a plenary--Critical Perspectives on Ecofeminism--and outlined a history and description of the movement. Barbara Epstein spoke of the failures of the Abalone and Clamshell Alliances and Livermore Action Group to endure as organizations partly due to the feminist process of consensus and what she characterized as suspicion of leadership. Starhawk spoke about how her involvement with public ritual led to her activism. Discussants were George Sessions and Inez Talamantez.

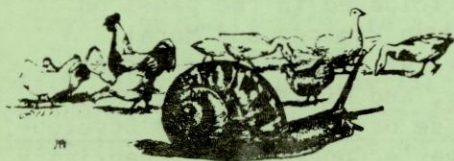
The afternoon included the opportunity to visit two panels from a vast assortment including such subjects as Health Care, Healing, and Culture, the Cosmology of the Goddess, Ecofeminist Engineering: A Contradiction in Terms?, Reproductive Technologies and the Population Question, Transforming Relations of Domination: Racism, Sexism, and the Land.

After dinner, there was a lengthy and varied evening entertainment program on the theme of Earth Echoes. Highlights were an African dance by Arisika Razak and Rachel Rosenthal's excerpt from her performance piece "L.O.W. in Gaia."



Rosenthal, an animal rights activist and performing artist, in her persona as the Earth Mother, cried out in agony for "each animal caught in their traps." The piece, stunningly written and acted, emphasized both the vulnerability of the earth to the poisons inflicted on Her by industry, and Earth's power and civilization's dependence on Her--"I play and you die."

Sunday morning there was an opening ritual with Deena Metzgar, a final plenary "Looking Toward the Future" with Rachel Bagby, Ynestra King, and Brian Swimme. This was followed by box lunches in small discussion groups to facilitate networking around specific interests. The two-day conference generated a high level of energy and closed with a ritual led by Starhawk in a eucalyptus grove.



Animals were represented at the conference in two separate areas--one, a panel on "Women, Ethics and Animals" and another entitled "Ecofeminism, Deep Ecology and Moral Theory." Both Sally Abbott and Marti Kheel gave slide shows for the "Women, Ethics and Animals" panel.

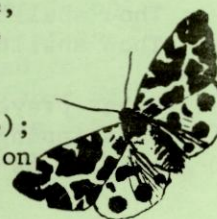
Marti presented the F.A.R. slide show which is continually being revised (additional slides pertaining to the similarities in the oppression of women and animals would be much welcomed). The slide show entitled "The Re-Presentation of Women and Animals" attempts to graphically depict the oppression of women and animals under patriarchal society through their many forms of representation as "the other." In her introduction she draws on "object relations" theory which has been used to describe how the masculine Self is established through the negation not only of the mother-figure but of all that is female as well, including the female-imaged natural world. These then become the "object," "the other," in relation to which the male child's identity is then formed. (See Nancy Chodorow's Mothering and Dorothy Dinnerstein's The Mermaid and the Minotaur for more on this subject.) The masculine Self then becomes defined not simply as that which is "not female," but as that which is "not animal" as well.

Marti argues that there are two varying and yet related methods by which this negation of women and animals occurs. One is through "struggle and conquest" and the other is through "division and control." In the conquest mode, women and animals are re-presented as objects with a will of their own that must be subdued. The slides that she shows depicting this theme fall into the category of entertainment and pleasure--rodeos, pornography, hunting and zoos. In an effort to illuminate this philosophical frame of mind, Marti refers to Hegel's notion that the Self can only achieve the certainty of self-consciousness through the struggle to negate another consciousness. (Hegel's ideas on the Master-Slave relationship were in many ways a precursor of "object relations" theory.) Women and animals are depicted in such re-presentations as wild and fearsome so that the desire for taming becomes the psychological mode.

The second method outlined by Marti for the negation of animals and women is through their re-presentation as inert, will-less objects. Descartes's theory of the superiority of the rational (male) mind over female-imaged matter replaces Hegel's image of the Master and the Slave. In the Cartesian distinction, the dualities are depicted as having different and unequal natures rather than as having antagonistic wills, one of which must be subdued. These images tend to be associated with more practical goals--i.e., profit, convenience and knowledge. Thus, rationality, in contrast to desire, becomes the psychological mode. The slides shown depicting this theme are primarily those of animals in laboratories and factory farms as well as animals trapped and killed for furs. Women's roles as housewives and breeders of babies also are seen to depict a similar theme.

After making the distinction between the two methods of abuse, Marti then argues that the division is, in fact, not so precise. As she demonstrates, behind both methods of oppression there lies a single theme--namely, the establishment of the masculine Self through violent opposition to the natural world (see Evelyn Fox Keller for an analysis of the aggressive, masculine intent behind what purports to be "objective" science). In one image, the violent act must be replayed or reenacted (as in pornography and the rodeo); in the other (i.e., animal experimentation

continued on pg. 12



CONFERENCE con't from pg. 11

and factory farming) it is complete. In one the violence appears to be perpetrated by an aggressive, masculine will, in the other through the use of reason. But the underlying theme remains the same--the image of women and animals as "the other."

On the same panel, Sally Abbott gave a speculative talk--"The Origin of God in the Blood of the Lamb"--linking the pre-historic origins of religion to propitiation rites showing guilt and regret about hunting and slaying animals. The talk was based on research but grounded in her own spiritual experience that led her to become a vegetarian.

She related a four-day fast and vision quest experience of five years ago. On the final night of her fast, feelings of holiness and sanctity gave way to fear, a sense that she would be sacrificed. She became a vegetarian the next day. Sally recounted her belief that this harvest of fear was her karma, as a meat eater, for all the animals that had been sacrificed to her diet. The intensity and proximity of the feelings of awe and terror led her to a belief that our sense of deity and the sacred are closely associated, historically and collectively, with guilt about hunting and meat eating.

Her cross-cultural research on shamanism a year and a half later provided documentation for what her intuition had suggested. Sally showed slides and quoted shamanic songs and taboo that point to sorrow and fears of retribution about hunting in this oldest of the world's tribal religions. As an illustration, a Finnish shaman--one who is "excited or raised up"--addressed the spirit of a slain bear in a ritual, suggesting that he had sacrificed himself, thus trying to talk the bear-spirit out of revenge, and promising better things to come in the here-after:

Otso, thou my well-beloved honey-eater of
the woodlands
Let not anger swell they bosom;
I have not the force to slay thee,
Willingly thy life thou givest as a
sacrifice to Horthland.
We shall never treat thee evil,
Thou shalt dwell in peace and plenty
Thou shalt feed on milk and honey . . .

Other prayers and songs show a sense of worshipping the spirits of the slain animals as gods.

Following these ideas into Jewish and Christian doctrine, creationist dogma that denies an evolutionary link with animals was seen as yet a further defense against this fear and guilt. The myth of the Garden of Eden was linked to other cross-cultural legends in which paradise was lost due to a breaking of a covenant with animals through hunting and killing. By its reversal, however, the myth also points to the ways in which paradise can be regained. Sally concluded with a proposal for an enlightened New Age secularism based on a post-patriarchal, vegetarian ethic.



Marti also participated in the panel on "Ecofeminism, Deep Ecology and Moral Theory" with George Sessions, co-author of Deep Ecology, and Michael Zimmerman, author of Eclipse of the Self: The Development of Heidegger's Concept of Authenticity. Her paper attempted to pinpoint some of the problems inherent in the philosophical school of deep ecology. The term "deep ecology" was coined by Arne Naess in 1973 to refer to a way of thinking that values the environment not because of its instrumental value for humans but rather because the environment is seen as an interconnected "whole" all parts of which have equal intrinsic worth. Deep ecologists propose that we expand our notion of self beyond our limited egos to our own species, to other species and ultimately to the larger biotic community or the "whole," which is then viewed as an expanded Self. Harming another individual, or the Earth, then becomes an act of harming oneself as well.

All of this may appear sound in theory and in keeping with the precepts of ecofeminist philosophy; however, in practice, as Marti points out, these ideas may have widely divergent meaning for men and for women. She cites as examples three well known writers and philosophers--Aldo Leopold, Jose Ortega Y Gasset and Randall Eaton--all of whom achieve a deep spiritual identification with animals but then go on to kill the animals with whom they have identified. According to Randall Eaton, "To hunt is to experience extreme oneness with nature. . . . The hunter imitates his prey to the point of identity. . . . The hunter loves the animal he kills." (Emphasis added)

continued pg. 13



According to Marti, one of the problems with deep ecological theory is that it presumes a gender-neutral concept of Self. As she points out, however, vast differences currently characterize men's and women's concept of Self. These divergent concepts of Self are founded upon distinctive drives. Aldo Leopold, considered by many to be the founder of ecophilosophy and the environmental movement, reflects the nature of the masculine drive when he claims that, "The instinct that finds delight in the sight and pursuit of game is bred into the very fibre of the human race." For Leopold, the urge to hunt was viewed as an "inalienable right." He thus deplores the fact that, "The men who are destroying our wild-life are alienating one of these rights and doing a good job of it." Many of us are familiar with such hunter logic: one "conserves" animals in order to be able to "harvest" (i.e., kill) them later. What is surprising, however, is to realize that this logic is an integral part of the philosophy of this important environmentalist and the "land ethic" for which he is so well known.

All three of the writers cited in Marti's paper envision life as fraught with struggle and conflict. Leopold thus conceives of his "land ethic" as a necessary "restraint" for a Self that is driven by an inherently aggressive drive. Marti's paper attempts to analyze this vision of conflict and the concomitant urge to hunt and kill with the aid of object relations theory. The yearning to identify with animals is seen as a displaced longing to identify with the former mother figure. Because this longing must be denied, a life-long state of conflict is established which is acted out in the drama of the hunt. In killing the animal, the hunter "objectifies" and kills the female part of himself that he is unable to express.

Although ecologists rarely write about hunting it is suggested in passing in Deep Ecology that hunting, along with "surfing, sailing and bicycling" is "an especially useful activity" that "with the proper attitude" can help encourage "maturity of the Self." Deep ecologists stress the need for an identification with the larger "whole." But, as Marti shows, such an abstract identification fails to

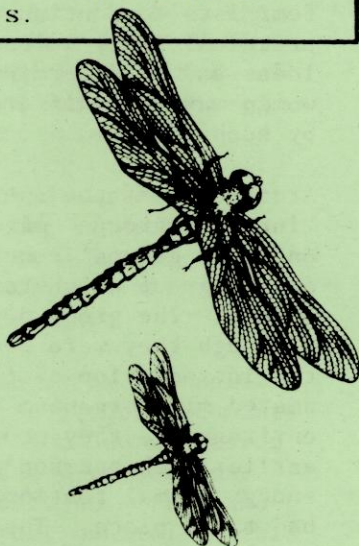
take into account the concrete differences in the ways men and women experience their feelings of identification with the natural world. As Marti argues, "Ecofeminism must reject all dualisms and hierarchies. Our deep, holistic awareness of the interconnectedness of all of life must be a lived awareness that we experience in relation to particular beings as well as the larger "whole." The image of an "interconnected web," as referred to by Carol Gilligan, more aptly expresses this lived awareness than the image of an expanded Self.

Marti's paper need not place a wedge between ecofeminism and deep ecology; rather it can serve to raise some issues that may be overlooked by agreeing with such philosophies on a purely abstract plane. She underlines the importance of recognizing the real psychological differences that currently exist between men and women. She emphasizes the need for ecofeminists to continue to look for the practical implications of all abstract ideas and to determine whether men and women may mean different things in practice by such ideas.

At the end of the conference various "interest groups" met to discuss and report on their groups' concerns including an animal group which raised some significant points. The group pointed out that although they were equally disturbed at the introduction of the genetically engineered microorganism ice-minus into the environment, they could not concur with an earlier spokesperson's concern that not enough animal testing on this substance had taken place. The group also recognized the painfulness of the subject of animal abuse but urged people to get beyond their resistance to the subject and to educate themselves. People were encouraged to make practical changes in their lives including the adoption of a vegetarian diet and the conscious choice to buy products that have not been tested on animals ("cruelty-free") or do not contain animal byproducts (vegan). Whereas a number of people noted the absence of certain words from the plenary sessions--i.e., the G-word (the Greens), the L-word (Lesbians)--the animal group pointed to the absence of the A-word (Animals)! The conference participants were reminded that the environment is not just green! Many of the speakers at the conference had recognized the need to learn from native peoples the lessons of ecological wisdom. Animals, it was pointed out, also provide exemplary

FAR welcomes the support of any women interested in working to abolish the exploitation of animals in our society and promoting the ideas of our group. We are presently small in number so any assistance you can offer will be of great help. We need women who are interested in doing layout, graphics, public speaking and out-reach, carpentry, leafletting, research and writing, etc. If you are concerned but do not have extra time or energy, a financial contribution would be very welcome. Our financial resources are minimal, and consequently limit our activities. If you have ideas for projects that you think we should undertake, please come and talk to us about them. We have regular meetings twice monthly. Most of our meetings are held in the East Bay. Please join us!

Call 415/547-7251 for information and further details.



OLD BROWN DOG

con't from pg. 8

pursues," Bernard wrote of himself. "He does not hear the cries of animals, he does not see their flowing blood, he sees nothing but his idea, and is aware of nothing but an organism that conceals from him the problem he is seeking to resolve."

What are we who choose to listen to the echo of those cries reverberating from animals being tortured in research laboratories today to make of this important chapter in the early antivivisection movement? Despite nearly universal support for the brown dog statue and its inscription decrying the practices of vivisection, in March 1910, just 16 months after the good people of Battersea battled rioting London medical students in the streets of their town to defend the statue, city



officials bowed to political pressure from across the Thames and tore the statue down, stashing it away in an abandoned bicycle shed.

In short time the antivivisection movement died out, having become hopelessly obscured by the more popular feminist and working class causes. While women and workers eventually made substantial progress in improving their own conditions, animals continued to be tortured in ever more insidious ways throughout the twentieth century as the voices of protest became muffled.

The brown dog riots, nonetheless, represent a benchmark in the history of the early antivivisection movement, furnishing invaluable lessons that we cannot afford to ignore. The contemporary animal rights movement cannot hope to succeed in its objectives unless we reach out to other progressive movements and draw them in. Oppression and torture are, after all, cast from the same insidious mold, whether aimed against blacks in South Africa, Guatemalan Indian peasants, or animals held captive in research laboratories or factory farms.

It is impossible to measure the suffering of starving Eritrean children with rhesus monkeys trapped in restraining devices and irradiated in military tests. Nonetheless, those of us who have chosen to raise our voices against the myriad forms of animal torture and abuse must never lose sight of the critical distinction that animals have no other defenders, being unable to speak for themselves. The atrocities that we human beings perpetrate upon each other are unspeakable. That which we do to animals, who are powerless to defend themselves, is even worse.

--copyright Christine Keyser, 1987



models of an ecological way of life.
We have much to learn from them.

In all, the ecofeminist conference was an inspiring event. The event also marked an important step in the attempt to fuse the existing divisions between the animal liberation, environmental and ecofeminist movements. It would appear that animals have, in fact, staked out a significant place of their own within the ecofeminist movement!

Note: The proceedings of the conference will be published in the form of an anthology.

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F A R STATEMENT OF PURPOSE



What We Are

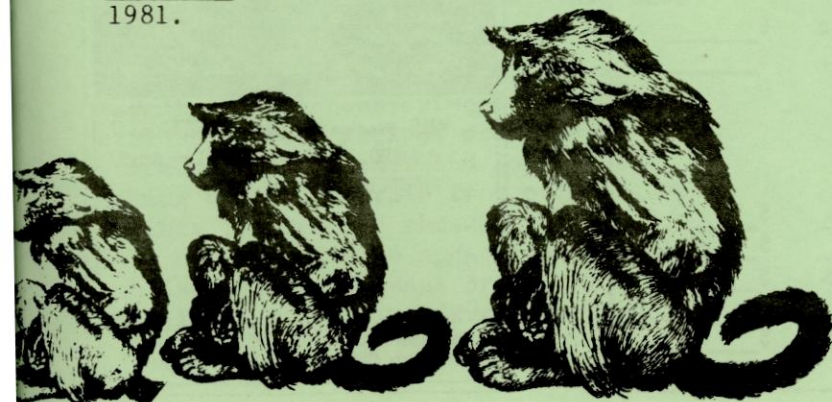
Feminist for Animal Rights is a group of feminist, vegetarian women, with a vegan orientation, who are dedicated to ending all forms of animal abuse. Since exploitation of animals and women derive from the same patriarchal mentality, our struggle is for women as well as animals. **FAR** attempts to expose the connections between sexism (discrimination against women) and speciesism (discrimination against animals) whenever and wherever we can. We feel that the common denominator in the lives of both women and animals is violence—either real or threatened—and we work in non-violent ways to change that. We condemn the violence that takes place when animals are trapped, killed and skinned for their fur; when they are confined to cages and subjected to painful and repetitive experiments; when they are imprisoned under brutal conditions and killed for their flesh; when they are subjected to rituals of domination such as rodeos and circuses or used by humans in any other similar ways.

We feel that such violence towards animals is inherently the same type of violence that is directed against women. In patriarchal society women's bodies are also exploited for entertainment and profit. Prostitution, fashion shows and strip-tease acts are but a few examples. Less subtly, women's bodies are brutalized by men through rape, battery and other forms of physical assault. As with animals, women also do most of society's dirty, unskilled and undervalued labor.¹ Pornography, the depiction of degrading and violent images of women, is another expression of violence towards women. Similarly, the distorted images of animals displayed in the media, language, advertising and cartoons distorts and degrades animals. Is this not another form of pornography? Such degrading images of women and animals contribute to real-life violence or real-life pornography. Both must be stopped.

Feminists for Animal Rights is dedicated to the promotion of vegetarianism because we concur with the feminist precept that the personal is political. We feel that it is not enough to claim an abstract respect for animals. We feel that we *must* show that respect in our own lives as well. As Carol Adams states, not eating the flesh of dead animals is one way of "putting feminism into action". We are vegan in our orientation because we feel that it is desirable, however difficult, to work towards the elimination of all products derived from or tested on animals—in our food, clothing, household products, etc.

Since it is mostly men who are the hunters, the vivisectioners, the agribusiness owners, etc. it is easy for women to despair at the prospect of change. But women partake in this violence as well. When women buy the flesh, skins and products derived from animals and their exploitation, we share in men's guilt. By consuming the products of men's violent, women help to maintain it. By renouncing this role, however, women *can* exert an important influence. By changing our own lives, we can help to change the lives of others, both human and non-human. In so doing, we move one step closer to achieving peace and justice for *all* living beings.

¹This point is made by Harriet Schleiffer in an article written for *Agenda* in the July/August 1982 issue



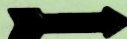
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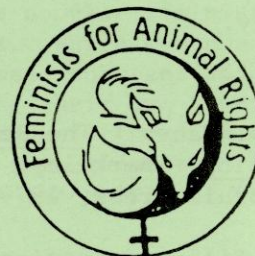
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FOLLOW-UP LETTERS

Follow-up letters require real dedication because the inspiration which motivated the original correspondence has usually been discharged after writing that first letter. The follow-up letter is just as important and possibly even more crucial, however, because it represents a sincerity and a willingness to enter into dialogue or to clarify a point of confusion or vagueness.

I needed, for instance, to request of the Clorox Company more information about their "in vitro" alternatives. I asked them to define their terms (i.e., if in vitro means rabbit corneal cells are grown in tissue culture, how are the corneal cells obtained and how does the procedure affect the living rabbit?)

The case of the Silver Spring primates has generated an ongoing correspondence to my representatives in Congress and Senate. I must note I was dismayed when I received the exact same letter from my congressman in response to two different queries from me over a six-month period. I had hoped for a more current update on his actions in the matter.

VIGNETTES IN MY LETTER-WRITING CAMPAIGN

A protest letter to "Heifer Project International"--an organization which proposes to donate "farm animals" to indigent nations--resulted in a most earnest reply and proposal for a personal dialogue about the ethics of their venture. At the other extreme an inquiry to the "Happy Hen" egg ranch in Hollister, California, failed to elicit any response as to whether their hens were free-range (even with a self-addressed, stamped envelope included). In this case I concluded no news was most likely bad news.

Leafing through an issue of Gourmet Magazine and encountering a special article on veal recipes provoked me to write to both Gourmet and Bon Appetit asking them to refrain from printing veal recipes in light of the suffering of veal calves. I also suggested they might publish a special issue or feature article on vegetarian fare. Both publi-

cations replied: Gourmet stated that they published "numerous vegetable recipes" and had a tofu feature scheduled. It struck me as ironic that they should say "We are a magazine for the gourmet who enjoys fine dining and living." (Emphasis added.) Fine living obviously does not extend to the calf in their view of the world. Bon Appetit failed to even mention the issue about the calves' plight in their response, but sent a reprint of one of their vegetarian menu articles. I no longer support either of these publications, because of their focus on meat, fish and fowl as the dietary staple, but I feel good about having apprised them of my position.

con't pg. 19

WESTERN

--Sally Abbott

My man has left me
for a horse.

He went to ride
in the rodeo

Fast shooter,
Outlaw, in a line.

Left me, dishrag in hand
By the kitchen door.

But I can't stay in this
Damned cabin anymore.

Anyway, I want to know
What it is intrigues them so,
And why they always leave.

Just inside the ring,
I hear the slap of
Chap and rope and saddle,
Bridle, bit, and boot
And spur.

I see her nostrils flare,
Her trapped and tortured eyes

And I don't give a damn about
The farm or my old broken dreams,

I've come upon
The only sight my streaming eyes
Cannot abide.

I sit in the vacant lot
I sit by the trash heap

And watch her lassoed,
Ridden down,
The sorrel mare.

"IT TAKES ONE

The Meat Industry has found it fitting to sponsor a Meat Promotion Campaign and they have chosen none other than Cybill Shepherd for its star. What is there to say on behalf of meat? Not much: "I don't trust people who don't like hamburgers." Ostensibly Cybill can show the American public just how sexy meat really is, but feminists won't miss the hidden parallel that Shepherd herself has been placed on the "meat rack" by Hollywood's sexploitation. Another instance where the fate of women meets that of animals . . .

TO KNOW ONE"

Brigitte Bardot, who has become an advocate for animal rights, recently said, "My youth and beauty I gave to men. My wisdom and experience I give to animals." Marilyn Monroe in her late years was also outspoken on behalf of animals. Though they don't voice the parallel to women, it's quite likely that their first-hand experience of sexploitation has unconsciously contributed to their advocacy for animals.

VEGAN VERSION con't from pg. 5
obtained at the cost of destroying delicate eco-systems--the homes of wildlife as well as countless plant species. Paradoxically, it is our over-zealous technology which affords us the option of wearing alternatives to animal hides on our feet. Even the most "natural" fibers, such as cotton (treated with toxic chemicals and insecticides and long associated with the exploitation of oppressed peoples) are not as innocuous as they appear. Bare feet are, of course, the ideal solution. Yet we live in a world of asphalt roads, cool temperatures, and jobs where closed shoes, if not three-piece suits, are the rule. Until some future time when bare feet will be a viable option, we offer these suggestions for those who choose to adopt a vegan lifestyle with the ultimate goal of helping our non-human co-inhabitants.

Life Stride Sources

Farrah's Shoes, 4470 Mission Street,
San Francisco
Sample Shoe Shop, 202 Clement Street,
San Francisco
Walter May Shoes, 5527 Geary Boulevard,
San Francisco
Shoes by Steffie, 102 Town and Country
Village, Palo Alto

In addition they may be mail-ordered from the Brown Shoe Company, P.O. Box 354, St. Louis, MO 63166.

For athletic shoes: Your best bet is a specialty store geared toward serious runners. The sales people at this type of store are more familiar with the products they carry than the staff at discount or factory outlet stores.

Product Names

Reebok canvas shoes--Active-Lites
Liz Claiborne's-----Captains
L.A. Gear Metallics--Mylar Workouts
Nike walkers-----EXW

Stores

Emporium

Carries Life Stride, Hush Puppies, Liz Claiborne and Trumps
Ross Dress for Less

Carries cotton L.A. Gears Naturalizer Shoe Shops

Carries their own line of fashion shoes and sandals, many are entirely synthetic, but check the labels

Paris Shoes (2915 College Avenue, Oakland, 845-4054)

Carries mylar L.A. Gears and Kangaroos
Shoes for You (162 West Portal Avenue, San Francisco, 681-7463)

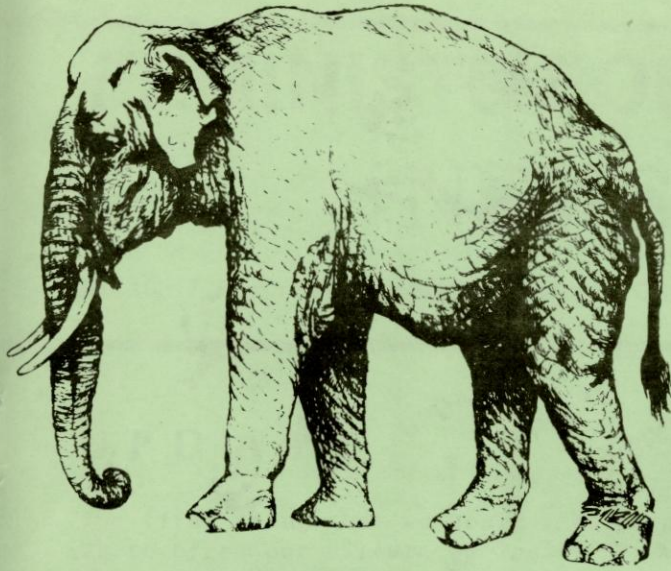
Carries Life Strides, L.A. Gears, and Kangaroos. The sales people are very helpful and will special order items for you.

Macy's

Carries L.A. Gear's cotton shoes and Reebok Active-Lites

ON ATTACHMENT OR THE SWEET SORROW OF PARTING

Do you own things that you no longer use or wear but can not bear to give away? Often we become attached to clothing or other possessions for sentimental reasons and cling to them with mixed feelings; our fondness for the item contrasts with the awareness that it was produced at the expense of another being's suffering. FAR invites you to participate in a group ritual to return some of these lost items to the earth, tentatively scheduled for the spring of 1988. We plan to bury our formerly owned leather, silk, pearls, etc., as well as symbolic articles (perhaps a spatula or pan once used to cook flesh foods?) in an effort to sort through some of our feelings and restore the souls of these lost creatures to the earth. All women are welcome to participate. If you have any suggestions or questions please contact Shelley.



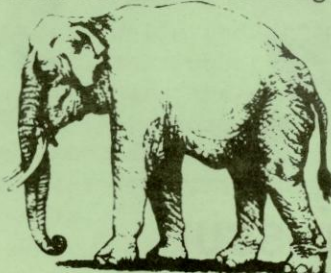
UPDATE

con't from pg. 2
and feminist literature in general.

On another front, Marti Kheel of F.A.R. was interviewed on KALX radio for a short program on feminism and animal rights.

F.A.R. was also represented at two major conferences. One conference was the West Coast Conference on Ecofeminism held in Los Angeles on March 26-28, 1987 (see article below for more details).

Most recently F.A.R. was represented on an Animal Rights panel at the first national gathering of the Green Movement held in Amherst, Massachusetts, on July 2-7, 1987. One of the encouraging outcomes of the conference was the formation of an Animal Rights Caucus. The Caucus is currently preparing an Animal Rights platform for the Green Movement. A major highlight of the conference was meeting three members of the Japanese Green party and learning about their important work. We were excited to learn that animal issues are central to their platform, which calls for, among other things, total abolition of vivisection and the adoption of a vegan diet. Last year ten of their members ran for the nationwide election of the House of Council and received 180,000 votes! We have been corresponding with their organization and hope with their help to contact some women in the feminist movement as well. Our next issue will contain more news about their organization as well as the Green Movement at large.



And there are victories: a letter sent to Cat Fancy Magazine in protest of an ad for "real mink toys" drew a reply from the editor which stated the ad was "indeed inappropriate" and was being withdrawn.

There is a definite place for letters of thanks, encouragement and gratitude. Even in the mire of endangerment to most of the animals on this planet, there are good deeds brought about by us humans. Responding positively to industries, legislators, publications, organizations and individuals when we learn of their positive efforts for animals can have a cumulative force. Thank-you letters are welcomed and effective; positives almost always produce more positives. It also is very gratifying to see one's correspondence reprinted in letters-to-the-editor and often it is the thank-you or letter of commendation which makes its way to print in journals and newspapers. To my delight, my letter of thanks to Yoga Journal for its extensive article about the Animal Liberation Movement in their January 1987 issue emerged in the magazine's "Letters" section six months later.

I would like to encourage you to express yourself with letter writing. Sincere, concise, thoughtful writing which expresses your concerns, opinions, outrages, hopes and/or gratitude can be very effective in making change. The next time you hear or read something that makes you think, "I ought to write them about that," pick up your pencil and start. You will be surprised at just how easy it is to express yourself and how good you will feel that you are doing something for the sake of the animals. It has been said that every letter written represents about 500 individuals with similar feelings. I like to remember the adage "The pen is mightier than the sword." We have power; more than we might imagine.

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HEALTH ALERT

Speaking of our companion animals' health care needs, be sure that your cat does not sit on top of (or near) a television set, especially if it is turned on. A number of cats have received enough radiation from televisions to lose all of their fur on their undersides. Finally, be sure to keep television cords and cable wires coiled tightly safely away from kitty's venturesome paws.



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