



FEMINISTS FOR ANIMAL RIGHTS

\$3.50

Semiannual Publication • Volume IX • Nos. 1-2 • Spring-Summer 1995

IF WOMEN AND NATURE WERE HEARD

By Marti Kheel

(The 25th Anniversary of Earth Day will be marked across the land during the week of April 22nd through 29th, 1995. We can think of no more appropriate way to recognize this event than by reprinting excerpts from a speech given by Marti Kheel, co-founder of FAR, at the Gathering of Women in Celebration of Earth Week, Berkeley, California, on April 19, 1990. This speech was first published in Volume V Nos. 3-4 (Summer-Fall 1990) of the FAR Newsletter, and, while some of the statistics may have changed, the guiding spirit and philosophy of FAR remains. It articulates FAR's ecofeminist position on some of the issues of concern to us and the connecting links between women, animals and nature, especially as objectified and used in patriarchal society. Editor.)

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 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 others. This is the worldview that we have learned: Nature exists to serve the needs of humans, 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 or larger environmental movements. It is a 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 many of us that environmental and ecofeminist activists have failed to address the concerns of nonhuman animals. After all, they often 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 United States, or the 50,000 animals in research laboratories right here at U.C. Berkeley. And how often do you hear from them of the plight of the six billion farm animals who live in confinement 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

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The *FAR Newsletter* represents a plurality of opinions. The articles do not necessarily reflect an official position of the publication or of FAR.

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

Semiannual Publication
Volume IX • Nos. 1-2
Spring-Summer 1995

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EDITORIAL COMMENT

Veganism: A Radical Feminist Choice

It's time for those of us who are vegetarians, but not quite vegans yet, to start making that final effort toward veganism. When we consider the enormous suffering of dairy cows and egg-laying chickens, how can we justify eating the product of this suffering?

A dairy cow spends nearly her entire life pregnant or lactating, and when she's too old for that, she's hit over the head with a sledge hammer, has her throat slit with a machete and is ground up into hamburger. Her calves are taken from her almost immediately after birth—the females to become dairy cows who will repeat the cruel cycle of their mothers' lives and deaths; the males placed into veal crates where their lives are nothing but abysmal suffering until they are killed at about 14 weeks of age.

Egg-laying chickens spend their entire lives in agony. Five to six are placed in a wire cage the size of a folded newspaper inside windowless sheds where the stench of ammonia is overpowering. The floors of the cages are slanted so that the eggs can drop down into a catchment trough. Their claws often grow around the wire caging, further limiting their movement and increasing their suffering. They breathe ammonia-laden stale air their entire lives. Because they are overcrowded and miserable, they peck each other, so their beaks are seared off—without anesthetic—making it difficult for them to eat. They cannot spread their wings and they cannot do what chickens are meant to do—scratch about in the ground and take their beloved dust baths.

It has been said that the chicken is the most exploited female in the world. And few people care because they are perceived as “only chickens who are stupid, anyway.” Chickens feel pain, they suffer, they have needs, they love their young. They make devoted companions and they are not stupid.

These are small birds genetically manipulated to churn out huge numbers of large eggs and are prone to a cruel condition known as Uterine Prolapse—when a small chicken pushes and strains day after

day to expel large eggs, her uterus can push out through the vagina leading to painful infection and slow, tortured death.

What happens to the 200 million male chicks born to the egg industry each year? Along with ‘damaged’ females, they are trashed as soon as they hatch. Upon breaking out of their shells, instead of being sheltered under a mother's wings, these unwanted birds are thrown into trash cans where they slowly suffocate on top of one another. Since these male chicks have not been manipulated genetically to develop excess muscle tissue for profitable meat products, the industry has no use for them. In the end, they are ground up into animal feed and commercial pet food.

What, you may ask, about eggs from “free-range” chickens? So-called “free-range” commercially raised chickens, while not placed in cages, still live in crowded sheds and do not see the light of day, nor can they scratch the ground nor can they take their dust baths. Their beaks are also seared off and the smell of ammonia is still overpowering in the crowded sheds where they are raised. When they are too old to be productive as egg-layers, their fate is the same as the caged chickens. They are killed for their flesh, animal feed, or fertilizer. So their lot is only slightly better than that of the caged hens. Anyway, since when can we trust what an industry, whose sole motivation is profit, say about the “comfort” of their “free range” chickens? (The only true free-range chickens are those raised by some individuals on small farms for their own consumption of eggs and perhaps for sale at their roadside stands. Most of the so-called “free range” eggs we see in markets do not come from these small farms, but from the sheds of factory farms.) For more information regarding chicken/egg factory farms, contact United Poultry Concerns.

We know it is not easy to give up lifelong dietary habits. But if each time we reach for a piece of cheese, or are about to buy yogurt for lunch, or add butter to a favorite recipe, or scramble up some eggs, we would just conjure up the picture of a dairy cow with swollen udders—made

(continued on page 3)

even more so now with the injections of recombinant Bovine Growth Hormone, forcing her to produce up to 25% more milk than before—relieved, not by her babies in a natural act of nurturance, but by a cold machine attached to her nipples; or a miserable chicken in a cramped wire cage or shed, I think it might encourage us to forego what in a more innocent (read ignorant) time we partook of freely and without concern.

Also, we must remember, cows become pregnant as a result of rape. They are artificially inseminated against their wills on what the industry itself calls a 'rape rack.' Men with syringes plunge their arms into the cows' vaginas.

Do we really want to continue satisfying our taste buds for momentary pleasure at the expense of the miserable dairy cow? I wonder if what we think of as a peaceful, pastoral sound, the "mooing" of cows is not really their cries of distress. Let us think about these things before using dairy products. There are so many tasty and healthful substitutes for milk, cheese, eggs, ice cream, puddings, etc., and every day new ones appear on the market.

Let us never forget that the dairy and egg industries rely on the manipulation and exploitation of female reproductive processes. As feminists, can we participate in this control over other female bodies by consuming dairy and eggs? Going vegan is ultimately a feminist act, a radical feminist choice not to participate in industries which exploit other female animals.

Batya Bauman

We wish to thank **Charlotte Eve London** for making FAR a recipient of a benefit performance of "SEEING PELE: GLIMPSES OF A GODDESS," a play written and performed by her in Seattle, Washington, November 1994. We also want to recognize **Claudine Erlandson**, our regional coordinator in Seattle, for her wonderful work and contributions in behalf of FAR.

WE THANK THE FOLLOWING PEOPLE WHOSE GENEROUSITY MADE THIS ISSUE POSSIBLE

Terri Alice • Jenesse Aurandt • Carol Breinig • Holly Cheever
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Productions • Valerie Tibbett • Indigo Vegan • Jacqueline M. West
several anonymous donors • and Joyce Contrucci, in Joyous
Recollection of the Life and Work of Andree Collard

MAGAZINES REFUSE AD EXPOSING SOURCE OF PREMARIN: BOYCOTT CALLED

In response to rejection of an ad intended to inform about the cruelty involved in the manufacturing of the drug Premarin (See "Pharmaceutical Giant Exploits Horses and Menopausal Women," FAR Newsletter Issue Volume VIII Nos. 1 & 2), **Friends of Animals** has called for a national boycott of the following magazines:

Allure, 360 Madison Ave, New York, NY 10017

GoodHousekeeping, 959 8th Ave., New York, NY 10019

Ladies Home Journal, 100 Park Ave, New York, NY 10017

McCall's The New York Times Company, 110 Fifth Ave., New York, NY 10016

New Woman, 215 Lexington Ave., New York, NY 10016

Prevention, 33 East Minor St., Emmaus, PA 18098

Redbook, 959 Eighth Ave., New York, NY 10019

Woman's Day, 1633 Broadway, New York, NY 10019

Woman's World, 270 Sylvan Ave., PO Box 1649, Englewood, NJ 07632

Premarin is produced by collecting urine from pregnant mares who are forced to remain in stalls for more than half the eleven months of their pregnancy. It is truly outrageous that this ad is being refused, and, as a result, important information is being kept from millions of women. This action says volumes about a "free press" in America, and also calls into question the advertising policies of some of the most widely-read print media in our country. Do boycott these magazines and also contact them to tell them why you are boycotting them. Also boycott **Ayerst Organics Products (Canada) and American Home Products/Whitehall Laboratories Products (United States) - makers of Advil, Dristan and Chef Boyardee. Protest to: Robert Essner, President, Wyeth-Ayerst Laboratories, P.O. Box 8299, Philadelphia, PA 19101, 215-971-5823.**

LETTERS



RESPONSES TO OUR CRITIQUE OF 'I'D RATHER GO NAKED THAN WEAR FUR'

Thank you for the brilliant analyses of PETA's "I'd rather go naked than wear fur" campaign in the last issue of the FAR Newsletter. I was annoyed and frustrated by it—annoyed because the ad really bothered me and frustrated because I could not put into words the way I felt about it. The articles by Cathleen and Colleen McGuire, Carol Adams and Batya Bauman have done this for me and I am very grateful to you for that. I also saw a Friends of Animals anti-fur ad which bothered me because it assumes that only women wear fur and not men. The fur coats that are smeared with red paint (or blood?) are obviously women's styles. I believe this is sexist. Men wear fur too, especially hats. Thank you for being such an important voice in animal rights and feminism.

Melanie Kaplan
Boston, MA

I was reading your article about PETA's "I'd rather go naked than wear fur" ads, and it got me thinking about models. Models, not only women, but also men, seem to set guidelines for the average person in society. I feel that it is unfair that models, "exotic dancers," and women who participate in "cat fights," show women, men, and especially kids what they believe women should be treated as—objects. Such things/people as these hurt the women who want to be treated as equals to men.

P.S. I liked PETA's "fur is dead" slogan much better.

Hannah Fisher,
Age 13
Altramount, NY

I completely concur with your views concerning PETA's 'naked women' campaign. As a long-time member of PETA, I voiced my outrage with my seasonal contribution.

Please accept this holiday donation in memory of 'Cuddles,' a wonderful seventeen-year-old cat who lived with Jeanne

Lamping of Tinley Park, IL, and who left for feline heaven on November 22, 1994.

Rita Milcarek
Chicago, IL

I want to let you know that the editorial in the last issue denouncing PETA's choice of ad campaign tactics was thoughtful and important. I couldn't agree more!

Joni Lee Heleotis
Wanamassa, NJ

Your latest Newsletter was excellent, especially the articles on PETA and the "I'd rather go naked..." campaign. I, for one, am boycotting PETA. The pornographic ads created by PETA have hurt us in our efforts to educate the feminist community.

Don Hinkle
Oklahoma City, OK

FEEDING OUR CARNIVOROUS ANIMAL COMPANIONS

I am a new member of FAR and I just received my first copy of your newsletter, which I enjoyed very much. I particularly liked "Direct Action News." I live far away from America but, thanks to your newsletter, I was able to write some letters and hopefully make a difference. And I think Sudie Rakusin's drawings are wonderful!

I have a question which you or other FAR Newsletter readers may be able to answer for me. I am against the meat industry and do not want to support it in any way. But I have two dogs and five cats and they need to eat meat! I live in the country, so my cats live outside and catch their own meat (mice, etc.), but what about the dogs? My one dog was neglected for years and fed mostly white bread, but since I started giving her chicken once a week, she looks and feels much better. I won't eat chicken, but I buy it for her, and I don't feel good about it. How do other animal lovers solve this dilemma?

I think your organization is terrific and I support your work heart and soul!

Florence Wetzel
Sitia Crete, Greece

(ED: We encourage responses which might help Florence and a lot of others who are caught in the dilemma of what to feed carnivorous

companion animals. How do you deal with the problem she raises?)

CRUELTY AT THE HOME DEPOT

As I was shopping at THE HOME DEPOT in Fresno, California, I noticed a glue trap on the floor with a screaming mouse caught on it. I voiced my disapproval at the service desk, grabbed a comment form, and promptly left the store. I was told by a service desk employee that all HOME DEPOT stores use the same method of mouse control. Please ask your members/readers to write to this company and let them know of their disapproval.

Patricia Yelick
Fresno, California

(ED: Please turn to our "Direct Action News" section on p. 15 for further info.)

SEXIST CURMUDGEON

I wish someone at your organization would do a book review of *The Cat and the Curmudgeon* by Cleveland Amory, the noted humorist and animal rights spokesperson. His heart is in the right place regarding animals, but I was saddened by the sexism (under the guise of "humor") I found in this book—over and over again, *ad nauseum!* References to women's brainlessness and simple-mindedness; jokes about a woman friend of his not liking to be patted on the head, etc. I really am appalled by what I read in this book regarding women.

He's lost me as a fan and a reader! Why is it so many people cannot seem to make the mental connection between animal rights and oppression of Blacks, woman, etc?

Collette Marie
Bellingham, WA

I would like to tell you that FAR is doing an incredible job. What you are doing is an essential part of the animal liberation/feminist movement. Also, Lisa Finlay should know that she did a great job at the National Alliance for Animals Conference!

Keith Decker
St. Louis, MO

Please address all Letters to the Editor to FAR, P.O. Box 694, Cathedral Station, New York, NY 10025-0694.

Companion Animal Rescue Effort Update

by Lisa Finlay

Last spring we reported on the Companion Animal Rescue Effort (CARE) program, FAR's innovative foster care program for the companion animals of women who are victims of domestic violence. At that time, there were only a few programs in various stages of development, and only one fully operational. One year later, after conducting workshops at national conferences, and articles in such publications as *Animals' Agenda*, the *AV Magazine*, the *Doris Day Animal League Guardian*, the *Raleigh News and Observer*, and other animal protection as well as feminist publications, we have received inquiries from people in almost 70 cities, many of whom are working on organizing CARE programs. Groups already placing animals in foster care include those in North Carolina, Texas, Ohio, Florida, Alabama and Pennsylvania.

Among the many information requests we've received are inquiries from battered women's shelters, humane societies and other animal shelters, as well as government officials in the fields of child abuse and domestic violence. Because this project incorporates concern for women (and children) and animals, interest and support have come from a wide variety of sources. Those involved in preventing violence against one group usually recognize the connections between that and other types of violence. They also recognize how companion animals "function" in the milieu of domestic violence, and consequently, that these animals have special needs. As one professional wrote: "We have been trying, as an agency opposed to battering of women and children and victims of sexual assault, to find foster homes for many of the animals our clients leave behind. Leaving a pet behind can be a determining factor as to whether a client will seek shelter or not."

For CARE program volunteers, being involved in this project has been a satisfying, if intense, learning experience. The program requires a good deal more than merely seeking appropriate foster homes. In addition to such practicalities as raising funds for everything from veterinary expenses to printing brochures, it requires

involvement with the local battered women's program, learning about the issues of domestic violence, committing to helping in a situation that may be inconvenient at best and potentially dangerous at worst, and preparing for the uncertainties of each foster care situation. Delora Wisemoun, our FAR and CARE coordinator in Austin, Texas, and one of the innovators of the CARE program, estimates that during the last year, of the 20 or so animals she placed in foster care, half of them were left permanently while their human companions "disappeared" or were not in a situation to reclaim them. This has also happened in other areas, though with less frequency.

One of our biggest challenges is in creating new partnerships in the community and helping to spread awareness about these interconnections so that women, children, and their companion animals will benefit. In this effort, we are seeking the involvement not only of people in the battered women's movement, but we're reaching veterinarians, animal protectionists, and battered women themselves. We also want to involve police and animal control workers. With this program, we have the opportunity to train police to look for signs of animal abuse in domestic violence situations, and to train animal control workers to look for signs of domestic violence or child abuse in animal abuse cases. The potential to help create awareness in these areas is great and is only limited by our commitment and creativity.

One of the promising associations we made during the last year was with Joan Weer at Tufts University Center for Animals and Public Policy. She and her daughter Shannon Weer, a counselor for battered women in Pennsylvania, are conducting a study called "Relationships with Companion Animals of Women Who are Receiving Counseling as a Result of Domestic Violence." Through the use of a questionnaire that is being distributed through battered women's shelters and support groups, the study aims to gather data from "[battered women] in regard to their relationships with and attitudes towards family pets to serve as a data base

for further investigations." They'd like to determine whether it is "possible that concern for a pet would actually keep a woman from leaving a violent situation." The first of its kind, the study will contribute to the small, but growing body of information on the relationships between women, children, and animals in domestic violence situations. This is sure to assist in our efforts to work against violence against women, children, and animals.

If you would like more information about this study, or if you're interested in the CARE program and would like to receive "Guidelines for Starting a Program for Animals In Danger of Battering," please write or call the national FAR office at: Feminists for Animal Rights, P.O. Box 16425, Chapel Hill, NC 27516. Phone and Fax: (919) 286-7333.



© Sudie Rakusin

DREAMS AND SHADOWS A Journal

If you have been enjoying Sudie Rakusin's rich and beautiful illustrations which have been appearing in the *FAR Newsletter*, you will want a copy of her journal-keeping book with 50 drawings and ample space to keep your own dreams and shadows. 224 8x11 pages, comes shrink wrapped. Makes a wonderful gift for yourself or others. \$15.00 (special FAR price - \$17.95 elsewhere) plus \$3.00 postage (\$4.00 in Canada and abroad).

Order from FAR, P.O. Box 16425,
Chapel Hill, NC 27516

BOOK REVIEWS

AN UNNATURAL ORDER; Uncovering the Roots of Our Domination of Nature and Each Other. By Jim Mason. New York: Simon and Schuster, 1993, 317 pp. \$24 (cloth).

Reviewed by Selma Miriam

An Unnatural Order is both wide and deep. Jim Mason has studied where humanity is in the world and on the earth today and has looked back in time to pre-history and the dawn of agriculture in an attempt to understand where our notions of dominionism over the earth and its creatures (including other humans), come from. It is a book which is both an historic and philosophic study, told in a Missourian's rambling drawl with sardonic overtones. This makes it almost chatty and easy to read—the ideas accessible to all of us. Since Mason comes from an animal rights perspective with a profeminist overlay and has read widely on environmentalism, his book is of prime importance to FAR readers and should be to others as well. The media silence on this book is a suppression of ideas which we crave.

The book begins with a definition of dominionism. Section headings in the first chapter include: "Genesis, the West's Creation Myth," "The Stewardship Apology," "A Swaggering Updated Dominionism for the Industrial Age," and "Descartes, the Decapitator." The next chapter is called "Before Agriculture: A World Alive and Ensouled." It is followed by "Animals: the Most Moving Things in the World." This chapter treats the work of Paul Shepard and Stephen Kellert and why we are so emotionally moved by other creatures and what we miss without them—that animals are the first inhabitants of our minds. Shepard discusses how children and early humans observed animals to learn things such as patience, courage, selfishness. They are a handle for abstractions. Kellert has shown that surveys on people's attitudes about animals are indicators of their attitudes about nature and the environment in general.

Mason proceeds to detail the beginnings of agriculture and how humans, who were gatherers, began to settle and acquire property and wealth; villages became towns

and the warrior state emerged—as did slavery, genocide, rape and mutilation. Controlling nature, this chapter concludes, is the farmer's livelihood—an obvious fact, yet one which leads to dominionism. Chapter 5 is called "Misothery and the Reduction of Animals and Nature." Misothery is a word Mason coined to define animal hating, a "disensoulment," and he discusses the connections between misothery and pornography. This leads to a chapter called "Misogyny and the Reduction of Women and Female Power," and then to one on "Racism and Colonialism: Dominating Lands and Others."

Finally, Chapter 8 discusses "The Rituals of Dominionism—Then and Now" (the cowboy, the rodeo, hunting, the circus), and how pornography, misothery, and misogyny all fit together to justify patriarchy as we know it. In the last chapter, Mason attempts to think how we can change this and shape a different future: what human spirit is actually about, how to undo the rituals that poison life: animal life, women's lives.

Mason has read widely and most of his book is a distillation of the works of others, interlaced and reinterpreted. He is very clear about his disagreements with, say, Paul Shepard, whom he quotes extensively. Shepard dislikes the "cute" depictions of animals in children's books and believes it hides the fact that some animals kill others. Mason believes that what is actually hidden from children is the mass, industrialized killing of animals by humans that we have disguised and ritualized. Mason credits Elizabeth Fisher's *Women's Creation* with much of the inspiration to begin this work. His bringing together of many little-read and little-studied theorists makes *An Unnatural Order* a readable text on the ethics of how we treat animals and how much this affects all other human behavior. My biggest difficulty with the book is with its conclusion: that once humans ceased being gatherers and became farmers, we developed a religious mythology which justifies cruelty and the exploitation of animals, women, other people, the land—i.e., a belief in the rightness of "dominionism." Part and parcel of this conception is misothery, the hatred of animals and by extrapolation,

humans that we see as other and therefore animal-like: women, first peoples, and men hating their own animal natures, themselves. This discouraging conclusion might be useful to us if we can imagine how to use our knowledge toward a changed future, and it is indeed a challenge to think how to do this.

It is barely imaginable that humans of good will might stem the tide of anti-human technology, that there might be a slim hope humans can learn to understand the real place of other creatures in our lives, that some consciousness can be nurtured on the issues of racism and sexism, but—agriculture? I can't imagine the world giving up agriculture. There are no places for foragers anymore, and there are too many of us to feed, anyway. Mason's indictment of the agricultural mindset is very convincing, but what can we do about it today? I felt similarly reading two other books: Jerry Mander's *In the Absence of the Sacred*, a study of the extent technology is dehumanizing us and keeping us from real experience, real knowledge (but this book takes little or no notice of animal issues or woman hating) and Marilyn French's *The War Against Women*. French's book explores how mankind the world over uses whatever government structures are available, such as the United Nations and other supposedly philanthropic organizations to destroy local women's ability to care for themselves and their families, as well as their influence in the community (and this book ignores the animal/woman intersection and ecological issues). In the same fashion, *An Unnatural Order* delivers a painful message, and produces the agonizing question: *What can we possibly do about all this?*

One thing we can do is to read these books, particularly Mason's book, and think. We can't blame the messenger for bad news. We need as much information as possible about how we got into this mess, and we need a vital exploration on how to get out of it. FAR readers, more than any others, should be able to live our lives differently and try to inspire others to do the same, to try to make our world a safer place for all its creatures. This book is necessary reading.

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(Miriam, previous page)

Selma Miriam is one of three owner-founders of Bloodroot: a feminist restaurant and bookstore with a seasonal vegetarian menu now in its eighteenth year. Bloodroot is vegetarian because of the influence, some twenty years ago, of Jim Mason among others, who convinced them of the intersection of feminism and animal rights.

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THE PERENNIAL POLITICAL PALATE: A Feminist Vegetarian Cookbook. The Bloodroot Collective, Sanguinaria Press, Bridgeport, CT 1994. \$16.95 (PB)

Reviewed by Batya Bauman

I usually send out to other reviewers books we receive for review, but I simply could not part with this elegant new cookbook, and so, I decided to review it myself, good food lover that I am.

Those familiar with Bloodroot, both the restaurant and the two preceding books: *The Political Palate* and *The Second Seasonal Political Palate* already know about the great food served in the restaurant and formulated in the cookbooks.

While not totally vegan, it is 85% vegan and we must be grateful for the brilliance and creativeness of all those fabulous vegan recipes which are included. The book is worth its price for the vegan desserts alone: Almond Creme; Carob Mousse Pie; Cranberry Almond Tofu "Cheese" Pie; Pear Pecan Cake with Cranberry Glaze; all the wonderful vegan sourdough dessert reci-

pes like Sourdough Chocolate Devastation Cake; Mocha Walnut Sourdough Cake; Sourdough Lemon Walnut Cake with Lemon Raspberry Glaze; and on and on. Did I put my dessert before my meal? Well, I'm a dessert freak and got carried away!

From the Shiitake Soup to the Chilled Thai Rice Paper Spring Rolls with Spicy Peanut Sauce; from the Escarole and Lentil Soup to the Phyllo Pastry Mariposa with Gingered Elderberry Gravy; from the Dominican Picadillo with Lime Flavored Rice and Twice Fried Green Plantains to the Vegan Barbecue, the originality and sumptuousness of these recipes are a treat to read as well as to eat. As with the two other books, PPP is divided seasonally, with recipes specifically for Autumn, Winter, Spring and Summer, using those ingredients which are in season at those times. Prefatory material includes the history of the Bloodroot Collective and some of their own feminist thoughts, and, scattered through the book, as in the other two, are quotes from feminist writers. We are disappointed that the bibliography of feminist literature at the end does not include our *FAR Newsletter*.

Get the book if you enjoy cooking elegant and unusual fare and if you have access to many of the somewhat exotic ingredients included in a lot the recipes. If you don't, it's fun to read, anyway. And, by all means, treat yourself to a meal at Bloodroot Restaurant (85 Ferris Street) when you are in the Bridgeport, Connecticut area. The book is available from FAR (see p. 18).

Batya Bauman worked at Bloodroot Restaurant in 1984 and became a vegetarian there and then. She credits the example and support of the Bloodroot women for this major evolution in her life.

The creation of vegetarian rituals that celebrate the grace of eating plants will contribute to destabilizing patriarchal consumption. In place of the ritual of the fatted calf for the return of the prodigal son, the celebration of the return of a daughter would be vegetarian.

Carol Adams from The Sexual Politics of Meat as quoted in The Perennial Political Palate.

FEMINISM, ANIMALS AND SCIENCE: The Naming of the Shrew. By Lynda Birke, Open University Press, Buckingham, Philadelphia, 1994.

Reviewed by Marjorie Cramer

Linda Birke, an ecofeminist scientist with a facility for analytic thinking, has written an important book which explores the meanings of the terms "animal" and "human" in relation to feminist literature and to science. The book is like a fine piece of cloth in which the basic weave pattern is established and then re-embroidered to expose its every facet, as she takes each point of her argument and views it from different angles to clarify.

She says: "My interest as a feminist. . . in exploring and critiquing the biology that I have studied over the years joins forces here with my passionate caring about non-humans and how we treat them. Ultimately what concerns me is the profound lack of respectfulness that our culture has developed towards others—be they other kinds of humans, other kinds of animals, or other parts of "nature."

Dr. Birke points out that many feminists are vegetarian and share their lives with nonhuman animals and yet consider those animals in laboratories as "other," in the very way in which men have viewed women. Part of the problem, she points out, is that animal experimentation poses a potential dilemma for feminists who struggle against being defined by their biology. Since nonhuman animals, in general, and especially those in laboratories, are seen as being defined entirely by *their* biology, women often feel as though they must struggle to establish distance. Dr. Birke argues that there is a middle ground between the concepts of biological determinism and complete emancipation from our bodies.

I found it surprising, however, to read: "... I do not know how many animal kinds we could think of as sentient. Perhaps a nematode worm is not, but a mammal is." Since we have no way of knowing the answer, why is it necessary to perpetuate the concept of "otherness" at all? I am reminded of Dr. Albert Schweitzer, who proposed that we extend our circle of compassion to include *all* living beings, would lift insects out of the way to avoid

(continued on page 8)

(Cramer, continued from page 7)

injuring them while doing construction on his hospital in Lamberene.

Dr. Birke points out, correctly, that science, being reductionistic, chooses not to acknowledge individuality in nonhuman animals, but rather to see "the rat" as though all rats were identical, and that science, in fact, gives animals their names: naming being a powerful process that helps to define and restrict. However, on many occasions, she refers to animals used in laboratories as "laboratory animals": surely a prime example of defining and restricting by naming.

The author observes that science has no room for a sense of awe and wonder at nature: scientific papers are exercises in rhetoric, often written in the passive voice, as though to distance any human agency: science, in fact, is a very poor place to look if one wants to find out what animals are. She writes that animal trainers, caretakers and farmers are much more knowledgeable than scientists about the individuality of animals. This may well be true, but these very people can be great exploiters of animals, seeing them as property (in the very way in which women often have been and are seen by men).

Regarding animal experimentation, Birke says: "... much biological knowledge inevitably depends on information gained from animals. . ." and "many important developments in clinical medicine have been helped by experiments using animals." There are many physicians, scientists, veterinarians and others, including myself, who would strongly disagree with these words. I have yet to see convincing proof that studying nonhuman animals in a highly artificial laboratory environment is the best way to advance scientific knowledge, or that it can be proven to have been responsible for progress. There are too many interspecies differences to assure that information gained from studying one animal species is applicable to another. We have no way of knowing where our state of scientific knowledge would be today had we developed other modalities of acquiring it than the Baconian-Cartesian methodology of animal experimentation. In many cases, animal experiments have been a hindrance to progress, as can be seen in the history of the discovery of insulin, the development of the polio vaccine and establishing the link between

cigarette smoking and lung cancer.

At the end of her book, Dr. Birke does suggest that one of the ways in which feminists must try to change science is to ask why one should vivisect. I sense that she, like myself and many others, is still struggling with the scientific and philosophical aspects of the ways in which animals are viewed and treated by science, and I look forward to reading more by her in the future.

One of the minor themes of the book is a critique of studies of homosexuality using nonhuman animals. The author, a lesbian, brings a great deal of wisdom, clarity and humor to the discussion and distills many of the arguments against vivisection. She points out that, to a scientist observing a caged rat, sexuality concerns mounting, impregnation and reproduction, whereas sexuality in humans (and no doubt in rats in their natural habitat) involves so much more than this. I could not help thinking how clearly this shows that bench scientists are dealing with, at most, half a deck of cards.

Dr. Birke says she does not believe that scientists who vivisect are sadistic. They may not get pleasure from making animals suffer, but I believe that they have become desensitized to suffering: an example of what Don Barnes calls conditioned ethical blindness. Even though scientists may be good, upstanding citizens in many other ways, they should be morally accountable for causing other sentient creatures to suffer, and all animals used in laboratories suffer, whether from the experiment itself, or from being deprived of liberty, social groupings and natural habitat.

This is a courageous book. Dr. Birke makes her living "doing biology," as she puts it. She has to live professionally with the very people she is criticizing—no easy task. She has been honest about her own conflicts and has not over simplified any of her arguments. She argues persuasively and knowledgeably and makes a good case for deconstructing and degenderizing science. This book should be required reading for all feminists so that they can rethink their relationship with nonhuman animals; for scientists so that they can unlock the repressed compassion which is surely there under the surface; and for animal rights activists, all too many of whom just don't get it when it comes to

seeing the link between oppression of women and that of nonhuman animals.

Dr. Marjorie Cramer is a New York City plastic surgeon who once experimented on animals, until her children raised her consciousness about our relationship to and treatment of other animals. Today she is a strong advocate for animals and a member of the Medical Research Modernization Committee as well as a FAR Advisory Board member.



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SUMMER EVENTS FOR WOMEN

June 1 – 4 National Women's Music Festival at Indiana University.
NWMF
P.O. Box 1427
Indianapolis, IN 46206-1427
(317) 927-9355

June 15 – 18 Womongathering.
The Festival of Women's Spirituality. For information, write or call:
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Franklinville, NJ 08322
(609) 694-2037

August 18 – 20 8th Annual Women's Herbal Conference in Peterboro, NH. An exceptional weekend of joyful learning with 20 leading women herbalists.
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A VEGETABLE FRIENDLY REFRIGERATOR

by Cathleen McGuire

When was the last time you bought a refrigerator? I myself don't usually make a habit of shopping for "big ticket" items, but recently I had the opportunity to do so. A friend was in dire need of a new fridge so I offered to help scour the market.

We headed over to the local Sears and wound our way into the gleaming appliance section. At first, all the refrigerators looked alike, but gradually we zeroed in on the major difference among them: the freezer. Most freezers are traditionally located at the top of the fridge, some are parallel to the body like a side door, but a select few are positioned at the bottom. You're probably wondering, what does it matter anyway?

Well, as a vegetarian, I say it matters a lot. If you observe closely, you will notice that the majority of refrigerators situate the vegetable bins way at the bottom. At the top of the hierarchy sits the freezer, the compartment which invariably stocks ample meat supplies and processed, pre-packaged fast food. The freezer's premier placement promotes easy access to those types of products. Needless to say, fresh vegetables are not freezer material. Instead, vegetables are relegated to a sort of enclosed netherworld where the produce is out of sight, out of mind.

We found a model, however, that deserves more attention. It's called the "bottom mount," (i.e., the freezer is at the

bottom). The little baby, though, has the vegetable bins smack dab in the middle, making vegetable accessibility convenient, if not a breeze! No more hunching down, awkwardly opening testy drawers or fumbling for zucchini only to find some rotten carrots hidden down in the bin's back bowels. Of the 25 or so refrigerators on display at Sears, a paltry two or three were bottom mounts. My friend and I wisely limited our selection to these few choices.

Yet, even the bottom mount had a few disconcerting features. Drawers were constructed to hold "MEAT" and "DAIRY PRODUCTS." At home, with the help of a magic marker, these bins became "EAT" and "AIRY PRODUCTS." The "BUTTER" box was likewise mislabeled for those of us who use safflower oil margarine. And what's a vegan supposed to store in all those curved slots designed for eggs?

Clearly, the manufacturers of refrigerators market their product to meat eating, freezer-foods-oriented consumers. The next time you're shopping for a refrigerator, let the store, the refrigerator industry and consumer groups know that you want a vegetable friendly refrigerator!

Cathleen McGuire is a vegetarian whose fridge is plastered with politically correct bumper stickers. Her sister, Colleen, helped with this article, even though she herself has never shopped for a refrigerator.

ANIMAL LIBERATION THROUGH AN ECOFEMINIST LENS

Written and produced
by Marti Kheel

The Feminists for Animal Rights slide show is an exploration of the psychosexual roots of violence against women and all of the natural world. Sometimes referred to as "a visual dissection of the patriarchal mind," the slide show traces the common world view that has produced the twin oppressions of women and animals. Beginning with their conception as ancient goddesses and the embodiment of the divine, the slide show traces the images of women and animals from ancient history through to the modern era of Cartesian science. With the aid of a rich panoply of images from popular culture, mythology, pornography, and art, the FAR slide show illustrates the dual conception of women and animals as wild, demonic beings who must be conquered and subdued, as well as their depiction as inanimate matter that exists to serve man's needs.

Real life images from rodeos, research laboratories, sex shows, and pornographic magazines alternate freely with the images of women and animals in mythology and culture at large. Out of these multiple images, a single theme is discerned—namely, men's age-old attempt to sever their connection to women and nature, and to dominate all of the natural world.

The FAR slide show has been shown throughout the country and abroad, where it has been widely acclaimed. The depth and breadth of its insights, images, and analysis are guaranteed to touch your heart and to help you see the world through a new and different lens.

To arrange for a showing, call or write FAR in New York or Chapel Hill.

"Thank you so much for the slide show—it is the most powerful presentation I have ever seen. I was unable to speak afterwards!"

Rebecca Larmer

TWO IMPORTANT NEW BOOKS SLATED FOR PUBLICATION IN THE FALL OF 1995

BEYOND ANIMAL RIGHTS:

A Feminist Caring Ethic for the Treatment of Animals

Josephine Donovan and Carol Adams, Editors.

Published by Continuum, New York, 1995. \$22.95 (HC).

ANIMALS AND WOMEN: Feminist Theoretical Explorations

An Anthology. Carol Adams, Josephine Donovan
and Suzanne Kappeler, Editors

Published by Duke University Press, Durham, NC, 1995. \$16.95 (PB)

Articles by Diane Antonio, Reginald Abbott, Lynda Birke, Maria Comninou,
Karen Davis, Gary Francione, Marti Kheel, Marian Scholmeijer,
Linda Vance, Virginia Woolf.

Both books will be available from Feminists for Animal Rights. Shipping charges will be waived on all orders received by FAR by August 31, 1995

(Kheel, continued from page 1)

"wild" aspect, or as only "green." However, the environment does not stop at the 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 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 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 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 United States—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 noninvasive 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.

Marti Kheel is the co-founder of Feminists for Animal Rights.

MAD COW DISEASE

Mad Cow Disease has hit North America. This disease, also known as Transmissible Spongiform Encephalopathy, is a progressive nervous system disorder. In sheep it is called "scrapie," in cattle it is called "Bovine Spongiform Encephalopathy" (BSE), and in humans it is referred to as "Creutzfeldt-Jakob Disease" (CJD). The disease is transmitted by eating an infected animal. The disease is resistant to food processing technologies, and survives cooking, pasteurization, sterilization, freezing, drying, chemical treatment, fermentation, and irradiation. At present, there is no known cure.

The disease was first diagnosed in England in 1986, and has spread to France, Germany, Switzerland, Ireland, Denmark, and most recently, Canada. In England, the government initiated a BSE eradication program and predicted that no more than 20,000 animals would contract the disease. To date, more than 100,000 British cattle have been diagnosed with BSE and destroyed. At least two British dairy farmers whose cows had BSE, and who had been drinking milk from their herds, died from CJD, the human counterpart to "Mad Cow Disease." An alarmed public responded, and beef sales in England have dropped over 25 percent.

The BSE epidemic started when scrapie-infected sheep were fed to cattle through rendered products. Dead sheep and other dead farm animals are commonly sent to rendering companies where they are cut up and cooked, and then added to animal feed. While the recent Canadian discovery represents the first confirmed case of BSE in North America, there is evidence to suggest that BSE has existed in the United States for some time. In 1985, several thousand mink at a Wisconsin fur farm died of transmissible mink encephalopathy (TME) which was caused by their diet. The minks' diet was primarily "downer cows"—animals who are too sick or injured to stand.

Research done in the United States on Mad Cow Disease has linked BSE with the use of "downer cows." Unlike in Great Britain, where the infected cattle made sporadic movements, cattle infected with BSE in the United States show signs similar to those seen in "downer" cattle. Scientists are now concerned that the disease currently

referred to by United States meat and dairy industries as "down cow syndrome" could actually be BSE. According to a USDA veterinarian statement, 75% of "downer" cows pass inspection for human consumption.

The human health implications of consuming meat from BSE infected cattle could be staggering, but this impact will not be realized for decades. The incubation time for CJD can extend up to 30 years, and shows symptoms similar to Alzheimer's disease. According to a recent University of Pittsburgh study, "Some of the 4 million people in the U.S. suffering from Alzheimer's may actually be infected with the agent that causes CJD. And that raises this question: Has an unrecognized form of BSE infected U.S. cattle and entered the human food chain?"

Predictably, the USDA is denying any problem. The government, and the meat and dairy industries, will not protect consumers, and is quietly ignoring "Mad Cow Disease." The public needs to demand action and insist that the meat and dairy industries stop feeding downed animals to animals and humans.

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HEART PHOENIX WRITES ABOUT HER SON

I think people want to know if River ran his course or if he was taken from the world prematurely.

River was my firstborn. He introduced me to motherhood and has been the strongest influence on my life. I birthed him at home, suckled him to a chubby 2-year-old, and then held him in love and awe until his safe passage on October 31. It was incredible to watch River grow. From the beginning, he was a soul filled with passion and a sense of service to others.

At a young age, he took on the responsibility of sharing the wonderful gifts that were given him. He diligently taught himself guitar at 4, sang on the streets from Venezuela to Westwood, California, and wrote music and lyrics, seeking to open hearts in a new way.

Many people have been able to experience his openness, gentleness, beauty and vulnerability on the screen. He chose characters who reached inside the souls of the audience, awakening long-forgotten feelings. With River's passing, people the world over have been touched by the loss and once again their deep feelings have surfaced.

The coroner's report states that drugs were the cause of death. His friends, co-workers and the rest of our family know that River was not a regular drug user. He lived at home in Florida with us and was almost never a part of the club scene in Los Angeles.

River had just arrived in Los Angeles from the pristine beauty and quietness of Utah where he was filming for six weeks. We think that the excitement and energy of the Halloween nightclub and party scene were way beyond his usual experience and control. How many other beautiful young souls, who remain anonymous to us, have died by using drugs recreationally?

It is my prayer that River's leaving in this way will focus the attention of the world on how painfully the spirits of his generation are being worn down. They are

growing up with polluted air, toxic earth and food, and undrinkable water. We are destroying our forests, the ozone layer is being depleted, and AIDS and other diseases are epidemic. The world is a very confusing place for most young people and we need to address that.

Drug abuse is a symptom of an unfeeling, materialistic, success-oriented world where the feelings and creativity of young people are not seen as important. Drugs, including alcohol, are used to soften the pain of feeling separated from ourselves, each other, and love. We can't just say "Just Say No"—it's ridiculous—we need to offer our children something they can say "Yes" to.

I have been trying to make sense out of chaos in relation to the world situation for many years, and with River's passing I feel more clear than ever before. I think the answer to our destructive nature, which manifests itself in many forms and our inability to love and care for one another, is based on our disconnection from every natural part of who we are.

The universe and Earth is a magnificent system of oceans, rivers, tributaries and streams; of electrons, atoms, microorganisms, plants and animals; of plankton, moss and trees. And we, the humans, believe we can stand apart from this living system and say we are the masters. We act as if all this was put here for us to use, abuse and profit from. We have separated ourselves from the very essence of life in order to raise ourselves up as the ultimate divine expression on Earth.

River made such a big impression during his life on Earth. He found his voice and found his place. And even River, who had the whole world at his fingertips to listen, felt deep frustration that no one heard. What is it going to take? Chernobyl wasn't enough. Exxon Valdez wasn't enough. A bloody war over oil wasn't enough. If River's passing opens our global hearts, then I say thanks dear, beloved son, for yet another gift to us all.



GAME AGENCIES TARGET WOMEN: Hunting for Revenue

by Anne Muller

The traditional white male hunting population is declining and the Conservation Fund's bottom line is plummeting. More young people are interested in Nintendo than in getting up at the crack of dawn, freezing their butts off in the forest while waiting for a hapless animal to wander by so they can destroy it. Those trends are making game agencies and the weapons industry quiver.

Realizing that their customer base is dwindling, game agencies are aiming their marketing power at women, children, and, to a lesser degree, minorities. Their assumption is that getting women to hunt means getting children to hunt (in their terms, to "appreciate nature") and this ensures the continuation of weapons and hunting license sales. Agencies blame the fact that young people are not hunting on a growing number of single-parent families headed by remiss moms who are not instilling the hunting "ethic" in their children. In the August, 1994 issue of *Wyoming Wildlife*, an article appeared entitled, "Single with Children" by Kathy Etling who says: "If more women and children hunted it would be pretty tough for animal rights cults to enlist any public support against the sport." She goes on to extol the virtues of passing the hunting "tradition" down from grandmother to granddaughter and focuses on a "no-nonsense" conservationist-type] grandma leading her daughter and granddaughter from a "successful" upland bird hunt. The granddaughter is portrayed as cheerily swinging two dead pheasants as she skips along in back of the adults. The problem with that image is that it doesn't represent the typical matriarchal family, and it should have no impact on the bottom line. Nevertheless, the theme keeps popping up.

But the predominantly male game agencies continue to work on ways to improve their income, which is based primarily on the sale of hunting licenses and excise taxes and on weapons and ammunition. Every handgun, semi-automatic, rifle, shotgun, bow and arrow carries a ten to eleven percent excise tax that goes to "wildlife restoration" which means creating more living targets so that weapons have a

continuing market. Furthermore, state game agencies get a pro-rated percentage of the excise tax depending on the number of hunting licenses they sell. States compete with each other to sell the most hunting licenses.

Although it is an overwhelmingly male activity, there is a small number of women who promote hunting. Christine Thomas, Associate Professor of Resource Management at the University of Wisconsin-Stevens Point, created a course in 1991 to recruit women hunters. That course is given around the country and there are claims that the classes are packed. "Sportsmen" have also embarked on a campaign to encourage hunters to befriend young (usually male) children of single moms to take them hunting. And, the National Shooting Sports Foundation (NSSF) is attempting to push hunting programs into 40,000 schools across America this year and reach 100,000 schools by 1996.

Hunter safety manuals are becoming laced with illustrations of women, children and minorities. Dick and Jane-style illustrations show male instructors helping women to learn the ropes.

Hunting magazines devote pages to women who hunt and every issue covers "successful" female hunters who have bagged bigger and better "game" than their male counterparts. This image cannot sit well with most male readers for whom hunting is still considered a man's domain and getting them to open up the good ole boys' club to women won't be an easy sell. Selling hunting to women isn't going to be easy, either. Most women don't want to directly inflict pain on animals, and most women don't want to pal around with the slob who do. But their marketing efforts have just begun. Right now, about 94% of the hunting population is male. The few women who do hunt, or who don't object to hunting, are rising to positions of prominence within game agencies. Mollie Beattie, Director of the U.S. Fish and Wildlife Service and Tanya Metaksa, the second most powerful executive in the National Rifle Association are cases in point.

Although the total numbers of women hunters is relatively low, the trend may be

of concern. If the numbers are correct, there has been an increase in women hunters just within the past three years. In 1991 the estimate was about 2% of the hunting population, it is now up to 6% (some say 9%) national average.

Will we permit the brokers of death and destruction to infiltrate the ranks of women, thus increasing their income, and, more insidiously, legitimizing wildlife killing, as Kathy Etling pointed out? Or, will we send a clear message through all media channels that a powerful backlash is about to nullify the efforts of the weapons industry and game agencies?

Anne Muller is President of the Committee to Abolish Sport Hunting, Inc. (C.A.S.H.). You may contact them for further information about hunting at P.O.B. 44, Tomkins Cove, New York 10986 914-429-8733.

Carol J. Adams

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AN ECOFEMINIST INVITATION FOR DEMOCRACY

Excerpt from a Speech Delivered at the State Capital Building, October 1, 1994

World Day for Farm Animals

by Greta Gaard

Twenty million farm animals die each day. As activists for animal rights, we are here because these animals matter to us: their lives, the brutality involved with their confinement, reproduction, transportation and slaughter. In order to make their lives visible, however, we must step back from a cultural perspective based on denial, and look directly at these facts:

- dairy cows: over 50% are raised in total confinement;
- veal calves: 1.2 million are slaughtered annually;
- pigs: 90% raised in confinement systems
- chickens: 75 billion "broiler" chickens are factory-reared annually; 95% of egg production comes from caged birds in automated factory buildings

As animal rights activists, we understand this incredible suffering inflicted on animals by humans is a manifestation of speciesism. As first defined by Peter Singer in his revolutionary book, *Animal Liberation*, speciesism is not only a preference for our own animal species over all other animal species: speciesism involves a value judgment which authorizes domination. As humans, we participate in speciesism when we believe that our species is better than other animal species, and then use that assumed superiority to justify our domination of all other species.

As a member of the activist organization Feminists for Animal Rights (FAR), I am painfully aware of the similarities between speciesism and sexism. In western industrialized culture, for example, I see these similarities manifested in the ways that the reproduction of females of all species is regularly subjected to oppression, control, and exploitation:

- Female bovines used as dairy cows are kept in a perpetual state of gestation and lactation. When their calves are born, they are allowed to nurse for only a few hours before being separated from their mothers—the milk and the calf become commodities as dairy products and as veal. The natural relationship between mother and infant is made invisible in a capitalist economy.

- Female chickens used as egg layers are confined ten or twelve to a cage the size of a folded newspaper. Unable to move, these chickens' feet can grow around the mesh of their cage floors, often trapping them inches away from their food. Eggs which are allowed to hatch into chicks are sorted; the males are discarded and usually suffocate to death; the females are destined to repeat their mothers' lives of confinement. In these examples and in others, we see the living, feeling animals reduced to machines, as Jim Mason and Peter Singer's book *Animal Machines* so clearly explains. But when it comes to sex and reproduction, this culture oppresses human and non-human females alike.

- Female humans suffer a variety of controls on their reproduction, depending on each woman's race, class, and geographic location. Poor women and women of color in the United States, as well as women in "developing" countries are regularly subjected to coercive and unsafe methods of reproductive intervention: Depo Provera, Norplant, the IUD, and even compulsory sterilization have repeatedly been used to control reproduction in these target groups. In many countries in Africa and Asia, women's sexual pleasure is restricted through clitoridectomy, incision, or infibulation. Conversely, women of privilege, whether by race or by class, are subjected to reproductive technologies intended to increase their reproduction: in vitro fertilization, fertility enhancement hormones, and the ideology of compulsory motherhood itself encourage these women to feel less than complete until they have given birth to the requisite number of offspring.

But speciesism and sexism are linked not only in terms of women's reproduction. What ecofeminists like Karen Warren at Macalester College have called the "logic of domination" – the argument that legitimizes one group oppressing another – operates, like speciesism:

First, this thinking proves that there is a difference between the group in power, and the group in question. Second, this thinking proves that the group in power has unique characteristics (its difference) which makes it superior to the group in

question. Finally, this thinking proves that superiority justifies subordination. Ecofeminists have seen this same logic of domination at work in the oppression of animals (speciesism), the oppression of women (sexism), the oppression of people of color (racism), and the oppression of the natural world. We have found that oppressed groups are often characterized as animals, as females, or as unthinking Nature, and it is this characterization which legitimizes their oppression. Ultimately, the logic of domination is founded on difference, and in western industrialized culture, difference is seen, not as a cause for celebration, but as a problem to be suppressed.

Are human animals so different from non-human animals that we might be justified in confining them, experimenting on them, feeding on them? Are men so different from women that women are justified in receiving lower wages, fewer promotions, and being made the targets of sexual assaults and domestic violence? Are white people so different from people of color that whites are justified in enslaving non-whites, dumping toxic wastes in their area of residence, exporting their environment under the name of "natural resources"? And finally, is human culture so separate from nature that we are justified in our limitless quest for material wealth, even when our desires are satisfied only at the expense of water quality, air pollution, rainforest decimation, and centuries of radioactive waste?

Today, as animal rights activists, we are sending a clear message to this nation's lawmakers: that humans are not so separate from nature, nor are we so different from other animals; that we stand in solidarity with farm animals, with laboratory animals, with animals raised or killed for their skins. We know that the real democracy of any culture can be measured by its treatment of its less privileged classes, and particularly, by its treatment of animals. As animal rights activists, we demand a true democracy for all.

Greta Gaard teaches at the University of Minnesota in Duluth and is a FAR advisory board member.

GLEANINGS



The fur industry, frantic because of continued plummeting sales, are trying to win back the public by "doing good," not with their own money, but with funds raised from the sale of tiny pink ribbons made from overstocked mink fur. For a \$10 contribution to the "Get in the Pink" project, donors receive a **pink mink ribbon** from the Fur Information Council of America (FICA). The money goes to The Susan G. Komen Breast Cancer Foundation to support breast cancer research which "may one day lead to a cure or a prevention for this devastating disease." (Try living a healthier life to help prevent cancer, like becoming a vegan. Try getting the government to clean up our environment—air and water, and to ban the use of pesticides and herbicides. These are the routes to cancer prevention. What we don't need is more research—often at the expense of animal lives—to produce more harmful drugs which enhance the coffers of the pharmaceutical industries.) Nice try, FICA!

"Hayward, Calif. - Those gyrating waitresses at Hot Dog on a Stick here aren't dancing, they are making lemonade. Clad in skimpy red, white, blue and yellow tank tops and red shorts, they crush lemons in 10-gallon jugs, bending their knees each of the 200-odd times they pound the fruit with a malletlike instrument. According to The Wall Street Journal, (sic) lemonade makers earn \$5.50 an hour, and they often become the object of shoppers' curiosity, said waitress Coreen Morse, 17, who has heard people mutter, 'You couldn't pay me anything to wear that outfit.' Must be that gyrating that keeps the juices flowing!"

Nation's Restaurant News

"Hogs & Heifers, the meat-packing district's answer to Gilley's, is holding its first annual 'bra count' next Thursday. The honky-tonk has made a practice of collecting the bras of willing patrons, including **Brooke Shields** and **Daryl Hannah**. For \$5 a pop, customers are invited to guess the number of bras hanging from the deer antlers behind the bar—easily in the hundreds—with all proceeds going to the Breast and Prostate Cancer Research Foundation. Says Dr. Ernest Greenberg, president of the foundation, 'As long as it's a legitimate establishment and they're not involved in organized crime, what can I say—we're grateful.'"

New York Magazine
December 12, 1994

...And from the same issue of *New York Magazine*, the feature article, "Has Paul Newman Finally Grown Up?" describes one of his practical jokes: "When director Robert Altman made the grave error of exploding nine feet of popcorn into Newman's dressing room in the set of *Buffalo Bill and the Indians*, Newman retaliated by stealing Altman's camper and locking 200 live eight-pound chickens in it. They were stuck in there for an entire day in the broiling sun. 'He never got the smell out,' Newman recalls proudly."

The October 17, 1994 issue of *The Scientist*, a scientific publication that promotes animal experimentation, made this observation about animal rights: "...a recent strategy implemented by animal rights groups [sic] to promote their cause whereby they align themselves with women's groups, targeting perceived parallels between the use and treatment of animals in research and the exploitation of women." They got it *almost* right!

Scientists have known for decades that protein, in particular animal protein, speeds up the loss of calcium from the bones. The theory to explain this observation is that animal protein produces an acid condition in the blood. This sets off a series of reactions that help to neutralize the acid. In the process of these reactions, calcium is released from the bone. A study at the Institute of Child Nutrition in Dortmund, Germany, examined this relationship. They found that when subjects switched from a lacto-ovo-vegetarian diet to one that included moderate amounts of animal protein, acid levels went up, so did calcium loss. The effects were even more pronounced on a high-protein diet. For strong bones, avoid meat.

Also, the more protein people eat, the greater the risk of kidney cancer, a highly aggressive form of cancer. It has been increasing about 2 percent per year in the U.S. since 1970. Rates are higher in countries with meat-based diets. Meat-eating also contributes to kidney stones, hypertension and urinary tract infections.

Good Medicine

CALL FOR PAPERS

If you wish to make a presentation on a topic of direct concern to vegans at the 1995 International Vegan Festival (August 6-13, 1995 in San Diego, California) send proposals to Vegetarian Resource Center, P.O. Box 38-1068, Cambridge, MA 02238-1068, 617-625-3790. We particularly encourage FAR members on the West Coast to respond to this call and present the tie-in between veganism and feminism. FAR will help you put together your talk and provide resource material. Contact us if you are interested.

HELP REDUCE FAR'S POSTAL EXPENSES

1. Please send us your 4 digit zip code addenda (It will cost us less to mail the Newsletter if we use it)
2. When writing to us and needing an answer, please include a stamped self-addressed envelope



Our "Letters" section carries a letter from Patricia Yelick in which she complains about glue mouse traps at the HOME DEPOT. Please write to the HOME DEPOT, c/o Consumer Affairs, 2727 Paces Ferry Rd, NW, Atlanta, GA 30339-9855 and tell them you'd rather shop at stores which have more compassion. Also, let your local hardware store know that you do not approve of their selling glue traps. These traps hold a particularly gruesome death for mice.

Thanks to the tireless efforts of **Farm Sanctuary**, the California downed animal bill was signed into law, making California the first state to enact legislation to prevent downed animal cruelties at stockyards and slaughterhouses. Now, onward to get a federal bill passed. Contact your congressperson and senators and ask them to sign on as cosponsors of HR559 and S367. Contact Farm Sanctuary for further information.

Boycott Northwest Passages catalog. They offer a Santa Clause figure with a vest of "northwoods raccoon" fur. You may want to let them know why you are boycotting them: Write to Mr. Bill Williams, President, Northwest Passages, P.O. Box 1548, Medford, OR 97501-0100, or call 1-800-727-7243.



"Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has."

Margaret Mead

Are you getting tired of trying to find a pair of jeans which do not have that small patch of leather in the back? Let's start a protest to the major jeans manufacturers and ask them to start making **vegan jeans**.

Boycott genetically altered tomatoes.

Genetic engineering alters the genetic code of living organisms by combining them with the genes of dissimilar species or by modifying their existing genes. Foods are not changed for better nutrition, but for profit motive. The new Calgene tomato is the first whole food introduced to USA markets created with genetic engineering. Its approval opens the door for many genetically altered foods to come soon, some which will contain animal and human genes. Soon to be ready for the US market: cantaloupe and squash with genes from bacteria and viruses, potatoes with chicken and waxmoth genes, tomatoes with flounder and tobacco genes, corn with firefly genes, and fish and pigs with human genes. The Calgene tomato is just the first of the worst. These items will probably not be labeled as genetically altered unless there is a public outcry for labeling. Let the FDA know that 1) you don't want genetically altered food, and 2) if they insist on putting these foods on the market, you insist on labeling. Write FDA (get address)

David A. Kidd, Pure Food Campaign
Canton, Ohio

Send Proctor & Gamble coupons to **In Defense of Animals**, attention Sandy Barron. IDA plans to present them at P & G Shareholders meetings in Cincinnati, Ohio both this year and next. P & G still tests their products on animals. Please collect as many coupons as you can and tell your friends, too.

You can help FAR and most progressive causes by switching your long distance company to **Working Assets**. In addition, the rates for you are less, especially when you call others who subscribe to this long distance plan (25% discount when two subscribers connect). Moreover, you can 'vote' for your issues in a variety of ways — you are allowed **two free calls a day** to your congress representative or senators to let them know how you feel on issues. For further information, call the FAR office at 919-286-7333. Be sure to call us before subscribing so we can tell you how this will help FAR.

Contact the FAR Editorial Office to find out how you can help us place the FAR Newsletter in your local women's or alternative bookstore or library. Call 212-866-6422.

The age-old question of whether a tomato is a fruit or a vegetable has been solved...



RESOURCES



"101 Reasons Why I'm A Vegetarian" is available for \$1.00 and an SASE from **Viva Veggie Society**. Author of this now-famous distillation of animal rights, environmental and health-oriented reasons, **Pam Teisler-Rice**, is a frequent fixture on the streets of New York City, wearing a sandwich board which reads: "Ask Me Why I'm A Vegetarian." She draws crowds with statements like "Real Men are Vegetarians!" Also available from Viva Veggie is a bi-monthly newsletter, "The Viva Vine," for \$5.00 a year.

According to the National Research Council, at least eighty percent of cancers are caused by identifiable factors that can be controlled. Thirty percent are attributed to tobacco, but an even greater number—thirty-five to sixty percent—are caused by dietary factors. **Cancer Prevention and Survival Fund of the Physicians Committee for Responsible Medicine** offers the latest and best information on cancer prevention and survival, including scientific references for physicians.

A great piece called "Don't Plants Have Feelings Too?" responds effectively to 13 frequently asked questions about food, fiber, farm animals and the ethics of diet. This piece is a *must* for all animal/veg activists who are asked the same predictable questions over and over again from defensive meat eaters. One dollar plus self-addressed stamped #10 envelope (SASE) from **United Poultry Concerns, Inc.**

New York Coalition for Alternatives to Pesticides (NYCAP) publishes a comprehensive, informative quarterly which "dispels the myth of pesticide safety and promotes less toxic, ecologically sound alternatives." Full of news items, legislation and projects in and around New York State and general information for everyone on the danger of pesticides and what can be done about it. Membership/Subscription: \$10-\$25, sliding scale.

A silicone rat developed by the Koken Co of Japan, lets students practice some common procedures on an imitation rat. The silicone rats have windpipes, stomachs, gullets, replaceable tail with tail vein, and mouth that can be opened. Contact **Scientists Center for Animal Welfare**.

Advance

The Green Drummer is a newsletter about the workings of New York State's environmental community. It has articles, calendar of events, networking issues and campaigns and more.

You can receive a **free spay/neuter certificate** if you are age 55 or older, disabled on a fixed income, or receiving public assistance in the New York City area. Contact the **United Federation of Teachers, Humane Education Committee** for information. You are also encouraged to spread the word amongst these populations.

International Association for Women's Accommodation (IAWA), by and for women, offers free overnight accommodation for traveling women based on reciprocity. They publish a directory available to participating women and stress no luxury (i.e., sometimes a small space in a living room for a sleeping bag!). Fee for joining: \$25.00 (U.S.) based on 30 Swiss Francs.

Women's land of 1000 acres in Virginia will host events several times a year. "Secluded riverfront paradise": Camping in fields and forests, workshops, hiking and river games. Contact "Of the Woods," PO Box 758, Farmville, VA 23901.

Friends Vegetarian Society of North America (FVSNA) works to spread vegetarianism to Quakers and to familiarize Vegetarians with Quaker values. Publication: **The Friendly Vegetarian**, a quarterly Newsletter including articles, recipes, letters, book reviews, poetry and drawings. \$10 annually (\$6 low income).

Association of Veterinarians for Animal Rights (AVAR) offers "Canine Consumer Report: A Guide to Hereditary and Congenital Diseases in Purebred Dog," a booklet detailing more than 300 genetically transmitted illnesses which afflict purebred dogs. Send \$1 to AVAR.

The **Animal Legal Defense Fund** offers *pro bono* legal assistance to help prosecute cases of animal cruelty. ALDF also seeks lawyers nationwide who can provide low-cost or free legal assistance to protect animals.

Farm Sanctuary offers internships to work with formerly neglected and abused farm animals at both their New York State and California sanctuaries.

A new feminist periodical, **At The Crossroads**, on Feminism, Spirituality and New Paradigm Science Exploring Earthly and Unearthly Reality. They are exploring ways, as is FAR, to move beyond the "patriarchal, mechanistic and materialistic to a living, loving, life-respecting culture...." with a "multicultural, ecological, woman-affirming, lesbian-affirming perspective." We hope that they will promote a plant-based diet and other issues which are nonexploitative towards animals. If you should decide to subscribe, you may want to encourage them in this direction. Quarterly - \$24 a year.

Are you on-line? If you are, check out the **Feminist for Animal Rights World Wide Web site** at:

<http://www.umanitoba.ca/arrs/far>

As of printing time, the site includes basic information about FAR, the 1994 Newsletters, and an art gallery containing drawings of Sudie Rakusin. We will continue to add FAR literature and other information of interest at the Web site. Many thanks go to Ferrell Wheeler for all the time he put in creating the FAR home page.

Also, the national FAR office can be reached via the internet at:

finla001@mc.duke.edu

Coming soon: an e-mail address for the New York office.

HOW TO CONTACT ORGANIZATIONS CITED IN THIS ISSUE

Advance
c/o Maureen Koplow
476 Warwick Rd
Deptford, NJ 08096

The American Vegan Society
501 Old Harding Highway
Malaga, NJ 08328

Animal Legal Defense Fund
1363 Lincoln Ave
San Rafael, CA 94901
415-459-0885

Animal Matters
Animal Activists of Central Florida
P.O. Box 26
Winter Park, FL 32790
407-657-6222

At The Crossroads
P.O. Box 112
St Paul, AR 72760
501-677-2235

Association of Veterinarians
for Animal Rights
P O B 6269
Vacaville, CA 95696-6269
(707)451-1391

Bloodroot Restaurant
85 Ferris St
Bridgeport, CT
203-576-9168

Cancer Prevention and
Survival Fund - PCRM
5100 Wisconsin Ave, NW
Washington, DC 20016

Farm Sanctuary East
P.O. Box 150
New York, NY 14891-0150
(607) 583-2225
P O B 1065
Orland, CA 95963
(916) 865-4617

Friends Vegetarian Society
P O Box 6956
Louisville, KY 40206-0956

Good Medicine
Physicians Committee for
Responsible Medicine
P.O. Box 6322
Washington, DC 20015

The Green Drummer
c/o Greenworking
19 Marble Ave
Pleasantville, NY 10570
(914) 741-2424

In Defense of Animals
816 W Francisco Blvd
San Rafael, CA 94901
415-453-9984

International Association for
Women's Accommodation (IAWA)
c/o Barbara Amsler
Polygonstr. 5, CH-3014
Bern, Switzerland
Phone: 031/331 54 97
FAX: 30-06601-2

New York Coalition for
Alternatives to Pesticides
P.O. Box 6005
Albany, NY 12206-0005
(518) 426-8246

North American Vegetarian Society
P.O. Box 72
Dolgeville, NY 13329
(518) 568-7970

Scientists Center for Animal Welfare
7833 Walker Dr, Ste 340
Greenbelt, MD 20770
(301) 345-3500

United Federation of Teachers
Humane Education Committee
260 Park Avenue South
New York, NY 10010
(212) 410-3095

United Poultry Concerns, Inc.
P.O. Box 59367
Potomac, MD 20859
(301) 948-2406

The Viva Vegie Society
Prince Street Station
P.O. Box 294
New York, NY 10012
(212) 966-2060



FAR LECTURE BUREAU

Feminists for Animal Rights has started a lecture bureau to serve as a central resource for speakers who make the connections between feminism and animal liberation. We list below some of the women who speak on this general subject and who can be invited to your community under the aegis of FAR. Please inquire from FAR New York (212) 866-6422 regarding fees and other terms.

Carol Adams, Texas
Baty Bauman, New York
Lynda Birke, England
Marlene Feingold, New York
Trisha Lamb Feuerstein, California
Lisa Finlay, North Carolina
Greta Gaard, Minnesota
Marti Kheel, California
Denise Messina, Florida/Georgia
Delora Wisemooon, Texas

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We need financial help to continue publishing this Newsletter. Won't you please help us? It costs between \$2,500 and \$3,500 to print and mail the newsletter and it is becoming more and more difficult for us to meet this financial obligation. Please help to keep this important newsletter in print by becoming a Sponsor.

Contributions of \$1,000 or more will earn you life membership in FAR, a FAR t-shirt, the FAR Bibliography, and a copy of one of Carol Adams' books (see listing on page 18). Contributions of \$500 to \$999 will earn you a FAR t-shirt, the FAR Bibliography and one of Carol Adams' books. Your name will also appear in the next issue as a sponsor of that issue.

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M E R C H A N D I S E

BOOKS

NEW! *Neither Man Nor Beast: Feminism and the Defense of Animals* \$24.95 (HB)
A collection of essays by Carol Adams.

Ecofeminism and the Sacred \$14.95 (PB)
edited by Carol Adams. An anthology.

The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory \$14.95 (PB)
by Carol Adams.

Ecofeminism: Women, Animals, Nature . . . \$19.95(PB)
edited by Greta Gaard. An anthology.

Feminist Theory: The Intellectual Traditions of American Feminism \$14.95 (PB)
by Josephine Donovan. New expanded edition.

Hypatia: A Journal of Feminist Philosophy, special issue on ecological feminism \$12.95 (PB)

Rape of the Wild: Man's Violence Against Animals and the Earth \$8.95 (PB)
by Andrée Collard with Joyce Contrucci. History of the systematic abuses of nature, women, and animals under patriarchy.

Green Paradise Lost \$12.95 (PB)
by Elizabeth Dodson Gray. An introduction to ecofeminist thought.

Reweaving the World: The Emergence of Ecofeminism \$15.00 (PB)
edited by Irene Diamond and Gloria Orenstein. An anthology.

Healing the Wounds: The Promise of Ecofeminism \$14.95 (PB)
edited by Judith Plant. An anthology.

With a Fly's Eye, Whale's Wit, and Woman's Heart \$9.95 (PB)
And a Deer's Ear, Eagle's Song, and Bear's Grace \$9.95 (PB)
both edited by Theresa Corrigan and Stephanie Hoppe. Two anthologies celebrating the relationships between animals and women.

Free the Animals! The Untold Story of the Animal Liberation Front and Its Founder, "Valerie" . . \$13.95 (PB)
by Ingrid Newkirk. The title says it all!

In Pity and In Anger \$9.95 (PB)
by John Vyvyan. Details early anti-vivisection movement centering on two key women activists.

Dreams and Shadows \$15.00 (PB)
by Sudie Rakusin. A personal journal-keeping book.

An Unnatural Order: Uncovering the Roots of Our Domination of Nature and Each Other Special Price \$20.00 (HB)
by Jim Mason.

The Cookbook for People Who Love Animals \$9.95 (PB)
A vegan cookbook with simple recipes by Gentle World.

Diet for a New America: How Your Food Choices Affect Your Health, Happiness, and the Future of Life on Earth \$13.95 (PB)
by John Robbins.

Instead of Chicken, Instead of Turkey: A Poultryless "Poultry" Potpourri \$10.00 (PB)
by Karen Davis. A vegan cookbook.

The Perennial Political Palate \$16.95 (PB)
A feminist vegetarian cookbook. The Bloodroot Collective.

FAR BIBLIOGRAPHY

A bibliography of books and articles related to feminism and animal liberation. (1993 - 94 edition) \$7.50

BUMPER STICKER

"Feminists for Animal Rights" \$1.00

BUTTONS \$1.00 each

- 1) FAR Logo
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- 3) Nonviolence Begins with the Fork
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- 5) Vegetarian Feminist
- 6) Veggi Dyke
- 7) Patriarchy/A Threat to All Life on the Planet
- 8) Proud to be Vegetarian and Gay
- 9) Another Gay for Animal Rights
- 10) Another Eco-Feminist Lesbian Vegetarian
- 11) Leather/No Skin Off YOUR Back
- 12) Meat Eating/Hazardous to Your Health and to the Planet
- 13) Feminism and Meat Eating/A Contradiction in Terms!
- 14) Animal Research is a Human Disease in Need of a Cure
- 15) Stop the War Against Women, Animals and Nature
- 16) Lesbians for Animal Liberation
- 17) Subvert the dominant paradigm: Be A Vegan!

T-SHIRTS: 100% cotton (please indicate 1st and 2nd color choice) Colors: navy, grape, white, natural, black, violet (sizes M, L, XL, XXL) \$16.00
Style A -- FAR Logo on front with Alice Walker quote on back: "The animals of the world exist for their own reasons. They were not made for humans any more than black people were made for whites or women for men."

Back Issues of FAR NEWSLETTER Available for \$3.50 each (Canada and other countries - \$5.00)

Articles in the *FAR Newsletter* do not, for the most part, become outdated. Those few that do become outdated because of new information can serve as important historical information. Following are issues of the *Newsletter* that are available. Each is \$3.50 unless otherwise indicated. (Postage is included within the United States. For Canada add \$1.00, for foreign delivery add \$2.00 for each issue requested.)

Volume VIII, Nos. 3-4 (Fall-Winter 1994-95) PETA and a Pornographic Culture: A Feminist Analysis of "I'd rather go naked than wear fur;" "Hunting the Hunters: Women Hunt Saboteurs;" "Mothering, Caring, and Animal Liberation;" "The Politics of Snails;" "Will the GATT Threaten Animals?" plus book review, poetry, direct action, resources, and more.

Volume VIII, Nos. 1-2 (Spring-Summer 1994) "Pharmaceutical Giant Exploits Horses and Menopausal Women;" "Sheltering the Companion Animals of Battered Women;" "EcoVisions Unites, Ignites Sisterhood of Ecofeminism;" Editorial: "Re-

form, Abolition, or a New Feminist Analysis?" "An Ecofeminist Statement delivered at the Summit for the Animals;" Book Review: "Cooking, Eating, Thinking: Transformative Philosophies of Food;" "A New Life for Tara;" and more.

Volume VII, Nos. 3-4 (Fall-Winter, 1993-94) Special issue on books on ecofeminism: reviews of five books; "Rodeo Women" (Editorial); "Epitaph for a Greyhound;" "Feminist Trafficking in Animals;" "A Feminist Perspective on Cosmetic Testing;" "So, What Do You Eat and What Do You Do (in Bed)?" "Patriarchy Exposed: The Fistulated Cow;" and lots more.

Volume VII, Nos. 1-2 (Spring Summer 1993) "We're Treated Like Animals: Women in the Poultry Industry;" Carol Adams comments on Marilyn French's book: *The War Against Women*; "Ten Years Ago," speech by Sally Gearhart on World Day for Laboratory Animals 1981 in San Francisco; Book Review: *Autobiography*

of a Revolutionary: Essays on Animal and Human Rights, by Roberta Kalechofsky, and lots more.

Volume VI, Nos. 3-4 (Fall-Winter 1991-92) "AIDS & Animal Research: False Hope, Wasted Lives;" "The Silencing of Women and Animals" (the Anita Hill-Clarence Thomas hearings); "Feminists in the Making: Women Activists in the Animal Rights Movement;" "Snake Oppression;" "Women, Food, and the Vegetarian Connection;" and more.

Volume VI, Nos. 1-2 (Spring-Summer 1991) "Pornography and Hunting;" "Statement of Opposition to the [Gulf] War;" "Abortion Rights and Animal Rights;" "Of Wimps, Wars, and Biocide;" "Shame on the Furriers;" and a lot more.

Volume V, Nos. 1-2 "What's in a Word;" "Finding a Niche for Animals within the Greens;" "Hunting Rabbits, Squirrels, and Little Girls."

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

