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Cover Illustration by Kevin Coddie
Continued From Page 3
dogs they exemplify true compassion.
Some humane societies keep people happy, leaving unpopular, thankless work
to others. Let's recognize the reality "humane" societies and shelters of this
land.
—R.M. Tolano
New York, NY

The "E" word. It's the word the animal
rights community will not utter. We talk
about needed education programs—and
they are needed to make the public aware...we talk about the need for
spay/neuter programs—and they are
needed in every city, every rural area
in the country...we talk about prevention
as better than cure— and it is. But what
about the strays who exist now? They
are left for the gutter, often angry and
bitter people around the country who
pick them up out of the gutters, out of
the alleyways, out of the garbage cans
on the streets in the snow and rain and
sleet, while the rest of us write articles
and theories.

One day, when our programs are in
place, when pet shops are restricted in
who they sell, when breeders are taxed
as they should be, then we will not have
surplus animals for whom there are no
good homes.

Often animal rights people publicly
castigate shelters for doing euthanasia,
and applaud "no-kill" shelters. Where do
these people propose that the animals
currently out there go? Often they have
but a vague notion that cats and dogs
dedicated, caring, and concerned
people who have struggled against
ingnourishment and enormous barriers
to make a difference for animals in their
communities. We find it unacceptable to
lump shelter personnel under a
category of "not knowing enough or
caring enough to meet even the most
marginal standards." We do not dispute
that there are organizations that fail the
animals of their community; and
certainly, we know of no one, least of all
our organizations, who would not wish
to do more for the animals. But the vast
majority of humane groups, animal
control agencies, and individuals save
the animals and the people of their
communities to the best of their ability
with whatever resources they have.

In response to "Holocaust at the
Animal Shelter," we would like to share
with you readers another view of animal
shelters and their staff members.

The American Humane Association,
The Humane Society of the United
States, and People for the Ethical
Treatment of Animals all have full-time
staff who work closely with local animal
shelter staff.

We have worked with hundreds of
organizations that have struggled against
ingnourishment and enormous barriers to
make a difference for animals in their
communities. We find it unacceptable to
lump shelter personnel under a
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control agencies, and individuals save
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with whatever resources they have.

Letters Page 7

“WHERE HAVE ALL THE DOLPHINS GONE?”

George C. Scott narrates
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on the tuna industry's
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“Where Have All the Dolphins Gone?” is a 1990
production of the Marine Mammal Fund and the
American Society for the Prevention of Cruelty to Animals with
assistance from the Center for Marine Conservation, the Dolphin Connection,
Earth Island Institute, Earthtrust, Greenpeace, Humane Society of the United States, Massachusetts
Continued From Page 4

Many work long hours, suffer enormous stress, and face hostility every day from people who understand neither the issues nor their own responsibility for animals. Hundreds of shelter employees have spent their own money and time to attend the HSUS Animal Control Academy and AHA’s Leadership/Management Workshops. Many organizations have developed their own workshops in an effort to learn more and exchange ideas. Statewide associations and federations conduct workshops and conferences to help improve animal care through professional training.

It is imperative that “animal rights people” understand the enormity of the task facing “animal wellfarists.” Local humane and animal control organizations, either voluntarily or by municipal fiat, often operate community animal care facilities with the responsibility of providing a wide variety of basic services day after day. These are largely animal care services like housing stray and unwanted animals, rescuing abandoned animals, conducting cruelty investigations, providing neutering, and finding homes for as many as they are possible. Without these direct-care services, the suffering of lost and unwanted animals in the community would be tremendous, and it is safe to say that more dogs and cats would die from lack of care each year than are euthanized in shelters. It takes a great degree of energy, intelligence, dedication, and professionalism to furnish these services year after year while constantly striving to improve them. There are innovative people and innovative programs that have made tremendous strides for animals, including reducing the number of unwanted animals coming into shelters. The euthanasia of millions of animals is appalling, but the life (and death) that these animals would face on city streets, in sewers, on backyard chains, or in laboratories is much more frightening. Most shelters not only accept the most appealing animals—those who are cute, young, or purelybred—but take in the thousands upon thousands who are old, sick, injured, and unwanted. And because there truly are not enough homes for even those who are “adoptable,” it is the shelters that must “dispose” of society’s casualties. How easy it is to point a finger at the animal shelter staff and to place blame on them for not.

Let Your Voice Be Heard

While you want to help save animals and protect our environment you may not have the time or ability to write and express your concern. Let The Write Cause do it for you.

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R.B. / Amelia, OH

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The Animals’ Agenda
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Dr. August Hirt, professor of anatomy at the Reich University of Strassburg, conducted musculo-gas experiments on human, animals, in the Nazi concentration camp.

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M ED I C I N E

Nazi Germany is synonymous with inhuman cruelty. Some who argue for animal experimentation have tried to say that Nazis were anti-animalistic, and that banning animal experiments leads to human experimentation. But while it is true that a few Nazi leaders did speak against animal experiments, even a casual look at the records shows that animal experimentation was practiced regularly under the Nazis. In fact, animal experiments seemed to lead to trying out all manner of experiments on people.

The law in Germany was drafted in The Lancet of January 6, 1944, by an article entitled “Experiments on Living Animals: the New German Law.” What is most striking is that this law was very similar to those in place in both England and Japan in this country. Under it, animal experiments flourished. The German laws protections were minimal: in order to conduct experiments which involved “considerable pain or injury” to animals, permission from the Home Secretary or his delegate was required, and certain provisions had to be satisfied:

1. Personnel were to have proper training. Pain was not “essential” to be avoided.

2. Experiments had to be likely to give a “definite result” or “clear up questions as yet unsolved.”

3. Aesthesia was required for painful experiments unless it would interfere with the experiment, if aesthesia was omitted, only one satisfactory painful procedure was to be done per animal.

4. Experiments on horses, dogs, cats, or apes were to be done only if other animals were not suitable.

5. The number of animals used was to be limited to that required to give meaningful results.

6. The number of animals that were to be done was to be limited to that required to give meaningful results.

7. Records of the procedures were to be kept.

Even then, most domesticated had had to starve enough to drive a tank through. All the above regulations could be suspended if the experiments were intended for determining the ends of justice, for the inoculations and vaccinations of living animals, as the result of determining disease in man or animals, or for obtaining or testing sera or vaccines according to processes already approved or officially recognized.

Some barbaric human experiments were simply extensions of animal experiments. For example, in 1941, Dr. Sigismund Rascher, a second lieutenant in the SS, received permission from Heinrich Himmler to do absolutely fatal high-altitude experiments on “professional criminals” from Dachau, after previous experiments with monkeys had left unanswered the question as to whether the results would apply to humans.

There were reports of animal experiments on horses, dogs, cats, or apes that were to be done only if other animals were not suitable. The number of animals used was to be limited to that required to give meaningful results. The number of animals that were to be done was to be limited to that required to give meaningful results. Records of the procedures were to be kept.

Despite these limitations, the use of animals for experimentation continued. In 1936, for example, Dr. Karl Brandt, a leading Nazi scientist, conducted experiments on human subjects in the concentration camp at Auschwitz. These experiments involved the injection of radioactive substances into the bloodstream of human subjects, causing severe side effects and leading to their deaths.

IN-LAY TERMS

By Neal D. Barnard, M.D.

Himmler arranged funding for Karl Brandt to conduct animal experiments to find a way to cause sterility. He found that formalin could damage the reproductive anatomy sufficiently in animals. These experiments were performed to hundreds, if not thousands, of human sterilization conducted by Dr. Wolf at Auschwitz.

Experiments by Dr. Wolf and others using extracts of the plant calceolus Sanguinarium to cause sterility in animals, and rats, and they were found to be highly effective in experiments by Dr. Wolf that analogous experiments be done in human prisoners. On August 24, 1941, the Deputy Governor at Auschwitz also wrote to Himmler favoring this line of experimentation. At the present stage this whole question is still a matter of theory, but the results of experiments have established in animals and their applicability to man is extremely probable. The views opened up by the possibility of sterilizing an unlimited number of people in the shortest possible time and the simplest possible way can only be hinted at.

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In reading this caveat, one is reminded of the American Medical Association’s anti-human. As the above examples show, not only were the Nazis not antivivisectionists, serious questions are raised regarding the gross failure of human compassion that occurred during the Nazi era. The question is not whether one prefers animals or humans, but whether cruelty is acceptable. A tragic weakness of the human mind is to find it acceptable more often than not. I know what they were doing. The problem was the absence of any compensating response. The same can be said of cruelty to animals. The question is not whether one prefers animals or humans, but whether cruelty is acceptable. A tragic weakness of the human mind is to find it acceptable more often than not. I

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THE ANIMALS’ AGENDA

8

The Animals’ Agenda

April 1990

Dr. Barnard is president of the Physicians Committee for Responsible Medicine, P.O. Box 6322, Washington, DC 20016; 202-986-8510.

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The Wolf Spirit of Wild Alaska

**LETTERS**

Continued from page 7

In ending pet overpopulation, we face the problem of changing a cultural attitude that values pets as possessions to be bought, sold, modified, replaced, or simply dumped as one's lifestyle requires. To change the values of an entire society is work that is now in progress. The first priority of any animal shelter must be a commitment to sensitivity and caring for the animals. If an organization accepts any or all lost and unwanted animals in its community, it is obligated to provide first-rate care for them. That means a facility with all the appropriate features, ventilation, temperature controls, accommodations for injured and ill animals, food preparation and storage spaces, reception, adoption counseling, visitation areas, and many special staff on the payroll to care for the animals and several more to run the front desk where animals are brought in or adopted out. These direct-care requirements are so costly that many shelters cannot afford to do anything else. When they do get a little ahead of direct-care costs, usually they spend the first free money on humane education. That may only amount to four percent of the overall budget, but it is a considerably greater percentage of available funds after direct-care expenses. It is true that we must do more education, but it is right to reduce the quality of care for animals in a shelter in order to free funds for programs that might some day benefit other animals? These are the real dilemmas of sheltering agencies, and the reason education ranks second in their priorities.

We offer our combined knowledge, resources, and personal commitment to any individual who wants to improve her or his local shelter, from the inside or from the outside. We hope that your readers won't take the easy way out and just all back and criticize without really understanding the complexities of this problem, but will spend time with their local shelter staff and know them for their true worth. Saying "stop the killing" simply isn't enough.

--Dennis J. White
American Humane Assn.
9725 East Hampden Avenue
Denver, CO 80261

Phyllis Wright
The Humane Society of the U.S.
2100 L Street NW
Washington, DC 20037

Ingrid Newkirk
People for the Ethical Treatment of Animals
P.O. Box 42556
Washington, DC 20016

Ed Duvin replies: It is always educational to see our major organizations blindly clinging to the status quo, utilizing every means at their disposal to avoid sober introspection. They are the architects of the present shelter system and reflexively defend their territory; however, it's that very defensiveness that leads to the process of institutionalizing failure, substituting well-rehearsed excuses for creative solutions. With their limited tolerance for "outsiders" who have the temerity to raise questions about their performance, they resort to a "punker mentality"—often mistaking both the positions and intent of their critics.

No rational person questions the present need for euthanasia, and it is unwise to imply that critics of the prevailing shelter system would prefer to see animals indefinitely caged, starving on the streets, or worse. It is patently clear that kill shelters are presently necessary and will be for some time to come. Nor does anyone contend that no-kill shelters are without imperfections and limitations, but to explain the good work of effective and innovative no-kill shelters is obviously not to excuse "collectors" and other misguided individuals.

Another regrettable distortion is that critics are insensitive to the plight of shelter workers, holding them personally responsible for failing to solve the overpopulation tragedy. As Greaville wrote: "Neither Duvin nor I intend this critique to be perceived as a blanket condemnation of the shelter community. Facing almost impossible odds...many workers and administrators exhibit exemplary standards of commitment and personal sacrifice." Our comments were directed toward those responsible for policies and resource allocation, not the many caring shelter workers.

No one questions that overpopulation is a demanding and complex problem, but many of the explanations offered by the shelter establishment are self-serving and cannot bear close scrutiny. In one breath they rationalize the tragedy by stating the public understands "neither the issues nor their own responsibility to the animals." Shortly thereafter they justify public education being a stepchild by asserting there aren't sufficient funds after meeting "direct-care costs." This notion secures the backfiring syndrome that permeates shelter policies, as they are so overwhelmed treating the symptoms of overpopulation that they fail to effectively attack the fundamental causes of ignorance and indifference—thereby creating a self-fulfilling prophecy of killing being the only

 Continued on page 52
We demand changes in universities:

1. Allow physicians, nurses, and veterinarians, chosen by the animal advocacy community, unscheduled access to research facilities to monitor and document experimental procedures.

2. Issue clear policy statements that students are not required to vivisect or dissect animals.

3. Ask our federal agencies to increase funding for the advancement and use of technologies that do not harm or kill animals.

4. End the use of lost and abandoned pets as research tools.

5. End addiction and psychological experimentation on animals.

6. Start meaningful discussions with representatives of the animal advocacy community to develop a plan to phase out university reliance on the experimental use and abuse of animals.

IN DEFENSE OF ANIMALS, 816 West Francisco Blvd. San Rafael, CA 94901

April 1990

The Animals' Agenda

Continued on next page
Two hundred years later, some of the most influential voices in agriculture have begun to realize the disastrous consequences of having veered away from the Jeffersonian model, toward factory farming.

harming animal husbandry, the animal rightsists might prevent it from committing suicide.” Logsdon elaborated in a longer piece for Whole Earth Review. “Magetfarms will continue to be an important part of the food production business,” he allowed, “but I don’t think the future belongs to them.” Wholefood is going to occur in comparatively small-scale food production systems now sprouting up everywhere. Wholefood farmers have grown up as adjuncts to factory farming, but only recently have Hubbard Milling executive John W. Goodson exoncd Logsdon in the trade journal Feedsupply, crediting animal rights with possibly saving family farms by creating a revolution in consumer consciousness.

Logsdon, however, heralded not traditional family farmers, but instead “a new kind of farmer—a farmer with roots in urban culture,” who works small plots close to metropolitan centers, producing quality specialty crops according to ecocological and organic principles. He noted that “While nationwide more than a million farms were lost in the past 20 years, and while more than a million people have left the land since 1980, Massachusetts, of all places, gained more than 500 farms since 1976. Maine, despite a very bleak picture in commercial potato fields, gained more than 400. In the Midwest, Minnesota gained 2,000 farms in the latest census, and Wisconsin, Georgia, and Florida each gained 1,000.” California also gained farm producers, like Purser. Logsdon unequivalently treated this growth to the arrival of a more demanding generation of consumers, willing to pay more for food raised without cruelty or use of chemicals whose residues may eventually harm them.

Though many of the new farms still raise animals, not a few welcome visitors to inspect animal quarters, a vigorous nod to animal rights. Certain such farmers make clear evidence that the attitudes promoted by the animal rights and environmental movements are transforming dollars at the cash register, driving a transformation of the farm economy that Logsdon, for one, sees as “a momentous historic event.”

Revising the Jeffersonian approach to factory farming promises benefits to democracy and social justice, as well as to livestock and conscientious, health-conscious consumers. Food First author Frances Moore Lappé points out that “in national opinion polls, the only people consistently reporting that they like their work are those who are self-employed. And about two-thirds of Americans say they would prefer to work for a worker-owned business. What most Americans want in their own jobs is what has always been the basis of family farm agriculture: the opportunity for more self-direction, responsibility, and meaning in our work lives. ... We could view farmers fighting for their livelihoods as heroes of the future—the vanguard of the movement working for a more democratic and equitable society.”

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PAIN: MORE THAN FLESH AND BLOOD CAN BEAR

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"If we are going to raise full life-affirming human beings, we must treat education not as the filling of a bucket, but as the lighting of a fire."

Action, sees the animal rights movement "creating an arena where broad social change is suddenly possible because the public is excited by the excitement of all animal rights." This is the first time, in Auden's view, that "people have been excited by making broad changes to benefit the environment since they began seeing some of the drawbacks," such as economic disruption while societal infrastructure is adapted. The humane movement, from which animal rights activism emerged, began during the Industrial Revolution as parallel movements on behalf of all animals and children, whose mere claim to legal rights has only just been affirmed by the United Nations' Convention on the Rights of The Child, presented for formal ratification in January. Children have long since received some legal rights in most of the developed world, including the right to a free public education, but as Diet For A New America author and ANIMALS' AGENDA columnist John Robbins points out, "Conventional public education has often become a mass-production, assembly-line system that unfortunately does not sufficiently respect individual differences. In the process, what is unique and extraordinary within each child is overlooked, and sometimes even nullified." Robbins likens the "slowly implicit in the system" to the "classical idea of education as it has developed today teaches our children what to think about animals in the contemporary mass-slaughter meat-packing industry. At its worst," he says, "we are teaching children to hate rather than love and respect animals." We are getting children who have been trained to passively and unknowingly follow in step with a society whose values and direction are in many respects insane."

Seeking an alternative for son Ocean, the Robbins family turned five years ago to home education. Ocean passed his high school equivalency exam at age 16, and is now part of a group called Creating Our Future, which tours public high schools making presentations on food-awareness and the environment, encouraging other young people to take positive action.

The Robbins family were among over 50,000 families who chose to teach their approximately 200,000 children at home each year, encouraged by the success of Montessori Without Schooling, an organization founded in 1976 by late educational critic John Holt.

An acetic ethical vegetarian, who grew his own potatoes in compost made from street debris, Holt remained acutely aware to his death in 1988 that mass public education and factory farming are both modeled on the Industrial Revolution mechanistic model of perception. He attempted reform of the system, through his bestselling expose Why Children Fail. He then began GWS to provide a variety of living examples of how else children can be educated. GWS assists alternative education school groups as home educators. Members choose the alternatives for a variety of reasons, including religious, philosophical, practical, and purely personal. The group does not pretend home education or alternative schools are the answer for more than a small percentage of children, but hopes that the considerably higher levels achieved in standardized tests by alternative-educated children—many of them with problems in public schools—shall inspire public school systems to take a more flexible, child-oriented approach to teaching.

Sussman Shaffer succeeded Holt as editor of the Growing Without Schooling newsletter, and has given a great widespread more thought to the "paradigm issues of paternalism, protectionism, and so on. We only stop killing elephants when we decide to; we only stop killing kids, or whomever, when we decide to. In each case there's this feeling of 'giving' rights, and in each case—for the animals far more, of course—the group in question can't speak up for itself, and wards off advances in its behalf.

Shaffer sees this emerging from 'the more general question of our relationship to small beings. The issues of cuteness, of pets of children and animals as companions come up both in nature and in life. I guess there are parallels in our fears of both movements, too,' Shaffer adds, noting that the educational establishment has reacted to home schooling much as the biomedical research lobby has to antivaccinists. Like antivaccinists, home schoolers are often accused of being "anti-science" and "anti-vaccine.," even though many home schooling parents are scientists, and such leading scientists as pediatrician Albert Bernstien and naturalist Gerald Durrell were home-educated. Shaffer believes the underlying issue in each case is fear of the dominating hierarchy who lose control. "And also, I guess," she adds, "there's the issue of whether rights means sameness. We are not the same as animals; adults are not exactly like children." A society making allowance for difference is not going to be organized exactly to the specifications of today's most influential decision-makers. As Robbins concludes, "In the home schooling movement there is much more room for empathy to develop, and for the natural sense of connectedness that children feel for life on earth to evolve. There are going to raise full life-affirming human beings, we must treat education not as the filling of a bucket, but as the lighting of a fire."

In a recent speech to the Western Psychological Society, California ecologist-philosopher and ecounselling healer Marti Kheel traced the origins of most of contemporary struggles for social change back to patriarchy, as exemplified by the patriarchal and the other Greco-Roman and Judeo-Christian thinkers who developed the organizational principles of Western society. In their construct, Kheel charged, "the specific function of women, animals, and slaves was to serve as instruments for the attainment of the highest happiness of free, adult men." While nature was Continued on next page
Continued from previous page

"Survival of the fittest" may mean not survival of the strongest and most aggressive, but rather survival of those best able to cooperate with the most fellow beings--humans, plants, and animals.

especially true in the safe energy field, where public outrage against nuclear reactors, enormous dams, coal-fired generators, and ultra-high-voltage transmission lines has often been much more effective than thinly informed testimony from the physicalists and economists of such groups as the Union of Concerned Scientists. Protecting animal habitat is often a major issue in opposition to the ecologically destructive options entertained above, termed "hard energy paths" by efficiency expert Amory Lovins--whoseopus, Soft Energy Paths, outlines renewable alternatives and points out ways of "doing more with less" through improving energy delivery systems. Most leading safety energy proponents have heard, and delivered, extensive testimony about how high voltage lines disrupt bird migrations, or spills wipe out whole ecosystems, radioactivity affects wildlife and livestock for decades. Nonetheless, observes New York activist Charles Komansoff, of Komansoff Energy Associates, "Any thinking about animal rights tends to be more on a personal level. I have never been aware of animal rights being raised as an issue at the platform or policy stage of a discussion. Komansoff personally feels this is indicative of "where we as a movement have painted ourselves into a corner." While Lovins stresses in frequent lectures and interviews his opinion that "We don't have to be bound by national and international laws, and ride bicycles to save the earth," Komansoff believes discussion of lifestyle changes is in order. "To make safe energy more acceptable to the public," Komansoff explains, "we've been saying we can get enough energy from safe sources. If we practice efficiency, to have all our same machines and toys. There has been relatively little talk about lifestyle changes," even though polls now show 75% of American public willing to make some lifestyle changes to benefit the environment. Komansoff thinks safety advocates might also be leery of alliance with animal rights to protect hard-won scientific and political credibility. He likes attitudes toward animal rights to those he hears as "a Prius owner bicycling activist." In the Netherlands, with an extensive infrastructure of bicycle paths, bicycling accounts for 22 to 30 percent of urban travel. In Davis, California, one of the few U.S. cities to adopt the Dutch model, bicycling accounts for 25 percent of urban travel, proof Americans are willing to bike if biking is safe and easy. A good infrastructure for bicycling in cities with appropriate terrain

NIH Makes Addicts the Old-Fashioned Way: In the Laboratory

Protest Animal Addiction
April 24, 1990

Come to the NIH campus in Bethesda, Maryland on World Laboratory Animal Liberation Day, 1990. Join hundreds of other activists and humanitarians that day who will speak out for animal rights in the 1990's. The focus of the day will be the use of animals in cruel and ridiculous drug abuse experiments. Speakers will include doctors, drug counselors, and ex-addicts who want to see precious tax dollars used to fund prevention and treatment programs instead of animal research. We will be protesting experiments like those of:

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When compromise threatens your dream of living without exploiting animals, it's tempting to imagine a society bestowed from modern society. Find a place in the country, your inner circle, live amid like-minded folks surrounded by your dogs and cats and horses. Raise vegetables and invite friends when you have enough food to share. Perhaps you've heard of the community that lives in sympathy with animals, and neither massacre them for food nor destroy ecological systems to suit human ends. In 1971, 250 veterans of San Francisco's anti-war 1960s' revolt and roll and conscious sensibilities chased such a vision across the country and ended up on 1760 acres of Southern Tennessee hills. They called their new society the Farm. It's still there.

The experimental society's commitments to animal rights and ecology have remained steadfast through the achievements and failures of 19 years. You don't need to leave your home and job to promote animal rights, but a recent visit to the Farm provided plenty of ammunition for arguments with friends fitting with awareness of animal issues but still clinging to dogs like people can't live without them, or that you can't change the world.

The Farm's residents consider themselves a tribal people, bound together by common beliefs developed by the man who gathered them together, Steven Gaskin. Gaskin had led an open forum called Monday Night Class in San Francisco during the late 1960s when that city was Mecca to the new hippie subculture of peace and love. Drawing from Buddhism, Christianity, and even astrology to spin a surprisingly pragmatic web of ideas, he told his audience of long-haired truth-seekers that humans weren't paying their rent on this planet. It was time to find a new way: to learn to live gently upon the Earth.

So Gaskin led a caravan of 50 school buses converted into traveling housing in search of a new home that brought them to this sprawl of woods and pastures near Summertown, Tennessee. "They didn't have any buildings, so everybody got out of the buses, sat in the middle of the woods in a circle, and figured out what to do next," recalled Albert Bates, an environmental attorney and the Farm's resident historian.

Bates recounted the commune's early days while driving his orange Tennessee Department of Highways surplus pick-up truck along the red clay roads of the people of the community built around their land. He showed me hollowed-out row houses by blackjack oak trees where everyone slept in olive drab army surplus tents or converted schoolhouses during the commune's early years. They tried many living experiments, like half-burrowing one on a hillside to make a house resembling the sod houses of the American prairie.

"Life wasn't easy at first. During the wheat 'berry winter' of 1972, everyone ate wheat berries or soybeans, mashed or boiled, three times a day. But Bates insists that even in those cold hungry months the Farm's people smiled most of the time—not because Gaskin had turned them into their own private but, because they were living their ideals. They called themselves voluntary peasants. The Farm was a pure commune: no one needed money within the Farm's boundaries. Most households were a happy welter of a dozen or so adults and an equal number of kids. A crew of carpenters worked off the Farm to provide the community with cash, but most people worked on the farm. When asked about the Farm's success, Gaskin said his people didn't depend on factory farms and polluting industries was success. Others succumbed. By the mid-1970s the Farm could feed itself. Soybeans were a staple food and each household took turns doing the buying and selling, which made life easier.

But the Farm's early successes masked decisions that nearly destroyed the community in the late 1970s and early 1980s. It was commercial agriculture that killed us. If we had just done the level of farming that we'd done from 1970 through 1975, we'd have been fine, but we just decided we were so good at it we'd scale up," Bates said. He gestured towards rows of apple trees stretching across several acres of the Farm's copious orchard, now the trees are maintained as a business venture by the Farm's pottery full-time farmer. "We almost lost all of this," Bates said.

The community tried to build a vegetarian agribusiness with crops and equipment loans, and in 1981 accumulated $800,000 in farm debt. By 1983 the debt was over $1,000,000. The Farm had always favored relaxed management experi- ences, "You'd have these meetings with 70 people sitting around trying to figure out how to fix the plumbing," Bates recalled, but now it was change or give up and leave Tennessee.

The Farm changed: for the first time since the bus caravan arrived it became necessary to make money to live at the Farm. About 800 people lived there, and the governing council decided that each adult would be required to play a monthly

rent (about $159) into the community coffers. The 65-year population had shrunk from the 1980 peak of 1400 to about 280, as the people who had nonpaying jobs within the Farm became forced to leave. Still, the debts were paid and the community survived.

But just surviving was never the point of the Farm. From Gaskin the community learned the need for what Bates called a "hivemind calling": nothing to save the planet. "We're having an Auschwitz, a week in our nature systems. But what do you do as a practical matter to change the course of Western civilization?" Bates asked. Were we in his law office, a small room crammed with books and computer equipment. From here Bates wages campaigns against chemical companies, the Nuclear Regulatory Commission, and other abuses of the Earth and all the species it sustains.

If the Farm is a tribe, Bates is its spirit warrior. He led a grassroots organizing effort that toughened Tennessee's groundwater protection laws, and won a decision in the Tennessee Supreme Court that saved thousands of acres of wetlands the Army Corps of Engineers wanted to drain. Bates wrote in the Nature Rights Center's newsletter that his children, who are now in their 30s, have been the perfect experiment in "raising the voices of those yet to be born, and those with four legs and wings and roots in the ground."

To that end Bates has spent the last year writing a book about the Tennessee efforts to Control the Indian in Osceola to be published by The Book Publishing Company (that's its full name), one of the Farm's oldest cottage industries. After nearly a decade of work preparing the manuscript, Bates has sold the company.

Other Farm-published books range from No Immediate Danger, Dr. Robert Poirier's expose of the effects of the nuclear weapon industry's routine radioactive releases, to Songs of the White Buffalo by Beatrice Culleton. The latter is a novel told from the point of view of a rare white buffalo who witnesses the 19th century massacre of her species. "Would men with the weapons always, always in the future make changes for the worse? Did they care about their future?" Culleton's heroine asks.

"There is one way the Farm imparts its philosophy. Bates is in charge of another. She describes herself as "a professional vegetarian." She worked in the soy dairy in the Farm's early years and today directs the Farm's tempeh laboratory, the largest U.S. supplier of the bacteriological cultures used to ferment soybeans into the versatile cakes. In fact, most of her competitors are former Farm residents who learned their craft there.

"Chocolates," Bates added. "And we have raised two children entirely as vegetarians. Her vegetarianism stems from her understanding of the economics of using chemicals to grow grain and then feeding the grain to animals meateous for slaughter. If you eat meat you are consuming your children's food." She said. "If people all became vegetarians it would change the face of agriculture in America, aside from the issue of killing your friends and eating them."

Compasion for animals, living on the land rather than using it, and human health are the three reasons everyone I met at the Farm cited for preferring a vegetarian diet. Surprisingly, Mary Ellen Bowen, the director of the Farm's school, insisted they don't teach those principles at the school. "We don't need to, they're seeping into our lives," Bowen said.

I asked Josh Amundson, a junior at the Farm High School, for his opinion of mainstream American society and its abuses of environment, animals, and people. "If you look at it like this is how it is and this is how it's got to be, you will just give up. The money system is directly opposed to community and that which goes on forever, like life. This running of our planet is going to stop. The United States is 200 years old; that's pretty compared to the whole universe," he replied.

Driving back to the gate that marks the boundary between the Farm and the rest of American society, where the common wisdom teaches me eating and environmental destruction if human needs, Josh's words lead me to calculate that in 1993 the Farm will be exactly one tenth as old as the United States. One tenth and counting. Maybe you can change society from the ground up. The Farm, after all, is just one place, one path chosen by a few of the millions of people around the world who are working toward the day when humans can live gently on the planet and share it with other animals. The Farm is a vision made real, and such visions make all the difference in the world.
To enlist the cooperation of Marine World dolphins in removing litter that had blown into their pool, trainer Jim Mullen devised a trash-for-fish plan whereby dolphins were paid according to scales for every scrap of refuse they retrieved. The system worked swimmingly, but Mullen noticed that one dolphin, Mr. Spock, soon had a virtual monopoly on trash hauling. Curious about Spock’s success, Mullen watched through an underwater observation window while an assistant directed a pool-clearing session. Thus did Mullen learn that the enterprising Spock was hoarding paper bags beneath a platform and was caching them in one at a time. A young male baboon observed an adult female digging rhizomes from the cracked, dry earth. He looked around after a moment and, seeing no other animals in sight, screamed bloody murder as though he had been attacked. His mother came running, saw the

Continued on page 26
Continued from previous page

offending" female, over whom she held dominance, and swiftly uprooted her. The ally, menaced more than helped herself to a new one within moments.

A piping-ner with a full nest of eggs hidden among some dense bushes watched as a member of a research team walked along the beach beside the dense bush. As the researcher approached, the clod ran toward her. The bird began to plop slowly, flutter her wings, and fan her tail. Turning slowly, the bird paused to staggering down the beach away from the dense bush in a pain-staking imitation of a heron with a broken wing, stop-
ing every so often to cast a cunning eye over her shoulder and monitor the researcher's position.

All these behaviors were exhibited by a young child psychologist; we consider them manifestations of the child's developing intelligence; however, since the agents in question were not human, most members of the scientific community would have explained these actions in terms of conditioning, stimulus-response theory, hereditary instinct, or some other mechanistic model.

The dolphin, the baboon, and the gop—these are the dogs who exude euphoria at the sight of a leash or the cat that zooms toward a kitchen like a hawk seeking a meal at the sound of a car being opened—are given an A for promptness of response, but no credit for anything more. To suggest otherwise in scientific company—or even to raise certain questions—has been to risk being regarded with the condescension and amusement usually accorded those who show up at a black-tie dinner in a Hawaiian shirt.

The first time in the first century to Montaigne in the 16th had remarked on the cleverness of animals, the notion that animals can think or that they are reacting to external stimuli—or even feeling of any sort—was decried as much foolishness by the "father" of modern philosophy, René Descartes, in his Discourse on the Method (1637). From that point until the publication of Darwin's On the Origin of Species in 1859, animals were considered "bestial machines". Blunt, horrible creatures that existed with their surounding but never reflected on them, much less on themselves.

On the Mekong, which sold out the day it was published, has often been called the book that shocked the world. It certainly rattled the cages of the scientific establish-
ment, and for the half-century following the Darwinian revolution, psychologists and biologists were eager to study the mental experiences of animals. Indeed, say philosophy professors David C. Whitaker, the author, and Robert Joule, the subtext, "in this century, primarily because behaviorists convinced themselves that there was no way to distinguish automatic and unthinking responses from the kind of consciousness that we might take to mean consciousness.

Consciousness (Prometheus Books, 1998), 19th-century scientists were "in search of a foundation, theological restriction hardened into a singular intransigence.

"Many comparative psychologists seem almost literally perplexed by the notion of animal consciousness," he says, and so it is commonly assumed that animals are incapable of knowing their own minds, if they have any minds at all.

The scientist and the lay person—seldom found on the same page, let alone in the same sentence—will have an animal thought. If scientists are preoccupied with the notion, lay people react to it the way folks who have been having nasty things going on in their lives think about being sick. Hence, probably, they have learned that the deaf ear person could hear. That Alps-Ratis business about humans being the genetic first cousins of other species was hard enough to swallow. But while the animal thought stuff? No way! We are the crown of creation, aren't we?"

"One would think that the doctrine of uniformity, the belief that human
ness would have been fully led to reject the Posit-Darw
enian hypothesis, "but such is not the case. In The Descent of Man (1871) Darwin re-
lates that he once collected aphasians supporting the be

That these questions are being asked does not guar-
tee answers. To answers. To begin, there is no agreement about definitions.

To the question, "What is thinking?", there are prob-
ably as many answers as there are thinkers. We will not deal with the issue by saying that if you have to ask, you'll never know the answer or that consciousness is meaningless. But consciousness is another matter: one not so cavalierly dismissed. Is consciousness the ability to make a true falsification judgement? While the true-false criterion is too strict and exclusive, the sensitivity test is too inclusive. Other answers range from the definition of consciousness as organized sensory perception (a passive process) and the notion that consciousness involves organizing sensory perception (a passive operation) to the definition of consciousness as the ability to make a true falsification judgement. Whatever the definition, most scientists still contend, as the Raichs point out, that consciousness, at least, "is a passive, unanalyzable and publicly insensible," and, therefore, scientifically useless. Some researchers willing to grant the existence of mental experiences—"representa-
tions" or "thoughts" in animals insist that it inherently impossible for humans to know what those experiences are. Pipe investigators argue that the animal experience is not an experience and, therefore, not a conscious experience. And if that will someday be possible to demonstrate these contents.

One who does is ethologist Donald R. Griffin, professor emeritus at Rockefeller University and author of Animal Thinking (Harvard University Press, 1984). Griffin charges that investigations of animal thinking are incomplete and have failed to account for the complexity of the animal's" thinking. Despite the fact that many animals are capable of complex cognitive processes, he argues that the conclusions drawn from these studies are premature. Griffin's conclusions suggest that the idea of consciousness in animals may be more than a hypothesis. It may be a reality that is waiting to be discovered.

The question of how animals think has been the subject of much debate among scientists and philosophers. The debate centers on the ability of animals to think abstractly and to understand the world around them. Some scientists believe that animals are capable of complex thought, while others believe that their thinking is limited to simple reflexes.

In the end, the question of whether animals are capable of consciousness remains unanswered. The debate continues as scientists and philosophers try to understand the complex world of animal thought.
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progress in ethnology and psychology/ render investigations of animal thought more interesting than they once seemed.

Current progress in the study of animal cognition began in the late '60s with the chimpanzees named Washoe and Sarah, who were taught to communicate with their handlers: Washoe by learning 50 hand gestures in simplified American Sign Language; Sarah by placing metal-buckled plastic caps on a magnetic board. If Sarah wanted an apple from a trainer who was out of reach of her hands and feet, she would select a blue triangle (the word for “apple”) and a red square from a collection of chips and then place the red square and the triangle on the magnetic board.

By the mid-70s, the accomplishments of these two animals—both of whom had mastered mute, orderly gestures—had so impressed their trainers that chimpanzees knew the difference between “Sarah eat banana” and “Sarah eat salmon.” Therefore, said one critic, chimpanzees are not taking what they simply “running on” with their hands until they get what they want.

Obie Stamps had linked advertisements to objects and to manipulate the signs correctly in order to obtain rewards, but researchers had not shown that this skill involved anything more than a conditioned response. Chimpanzees might have learned that stepping the blue triangle and the red square onto a magnetic platform would work, but did they perceive the blue triangle as the representation of an ideal apple?

Continued from page 28
any, suddenly berated his teeth in fear. He quickly put his hand over his mouth, pressing his lips closed. When the researchers returned, at the end of three minutes, he had clamped his hand over his mouth again until he succeeded in wiping the grin off his face. Only then did he turn to continue the experiment.

Perhaps even more impressive than the use of decor is the use of the tools. Invertebrates as well as vertebrates provide fascinating evidence of this ability. The redwood bug, who feeds on forests that live in trees, closes in pseudo-lice lesions in the trees’ nest material before it goes out to dinner. Thus, the bug uses the nest as a shelter, emptying it up to a hole in a termite nest, leaves inside, snatches in prey, and returns back to the termite nest, dry, the bug returns to the takeout window and dangles the carcass inside it. Since termite nests are a complex and safe place, the bug can be counted on to grab hold of its dead comrade in order to dispose of it properly. When they do, the bug withdraws the cadaver slowly, and is soon feeding on live termite. How long that doesn’t require some thought? Not so fast, writes Michael Heinzel, a lecturer in psychology at the University of Glasgow. "Appearing as this story is, it is easy to imagine that such tool-using behavior evolved from a simple [non-purposive] alteration in the sequence of hunting. Suppose that a greedy redwood bug had returned to the termite nest while he was still picking the carcass of his first victim. ‘Boredom’ led the bug to begin piling up the termite nest as a nest. The next time he returned, the new behav-

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in such altruism: “In a small village in India, once a woman dog tendency to kick the snout of the face of a sick female dog that was snarling in pain. The Journal of Mammalogy published reports from other places. In one instance, a chimpanzee who was brought in to keep them away. When I gave the pair some bread, because they were obviously starving, I was surprised to find that I had given them their fill of food.

Finally, nonhuman animals may risk their lives to aid another. In a study of behavior, it has been found that animals will sometimes risk their lives to save other animals. Furthermore, the study has found that animals will sometimes risk their lives to save other animals.

Behaviorism does not command the dominant response from the scientific community it once did. "Fifty years of effec-
tive behaviorism," writes Psychology Today, "have proved that behaviorism is just as limited, scientifically, as the anthropomorphism it replaced." Thus, the practice of psychology is today "less the study of behavior which only a few have proved that behaviorism is just as limited, scientifically, as the anthropomorphism it replaced," wrote philosophy professor Robert A. Kohn in Psychology Today. "Yet although it has become respectable for scientists to speak of information processing, perception, cognition, and emotion, the term 'behaviorism' is no longer used by psychologists." Indeed, a survey of animal consciousness revealed that "in many quarters animal consciousness remains taboo." But still there is hope to think—or the existence of "mental representations"—imply conscious-ness? Psychologist Richard Latto thinks not. "The idea of consciousness in a non-human being might be attractive, he writes, "is no longer considered valid by anyone except a few philosophers." The relevant question is, "Which behaviors are actually the result of mental representations?" and "Which are not?"

It has also suggested that if scientists see evidence by the notion of animal consciousness, it is simply because "while recognizing that animals may have consciousness, we also recognize that this is not open to scientific verification because the tools that Griffin and others so freely offer us to do the job with are simply not adequate for the task." Latto reports that a group of techniques currently available with which to attempt the study of animal consciousness: the direct approach, which involves observing, noting changes in behavior, and the study of physiological and anatomical correlates between the two.

In humans, Latto says, "It is possible to perform psycho-

Continued on page 49
Personal Politics

The Power of Empathy

A good friend of mine wrote recently to tell me of a conversation she had with a friend of hers. It was like a light, surface-level exchange, until her friend suddenly blurted out: “I’m so uncomfortable with you because you like animals better than people!”

My friend was shocked, because she is unprepared not to push her views on others—so much so, in fact, that she

sometimes feels she does the causes she believes in a disservice by not being more vocal.

What had triggered the outburst was that she had declined an invitation to go to the circus with her friend. When asked why, she had done her best to explain her reasons—how the sight of animals trained by means of whips, sharp hooks, and starvation does not suit her in a festive mood.

I think this is something we all face sometimes. How are we to deal with friends who think we’ve gone overboard?

The most important thing, I suspect, is to always come from our own experience. There is all the difference in the world between saying: “I wouldn’t be comfortable there,” and “Circuses are cruel.” Or between saying: “When you ordered that hamburger I felt very sad,” and “If you cared about animals you wouldn’t eat them.”

I was on a TV show in Vancouver last month, and the interviewer was an interesting French-Canadian. Early on he made his own biases clear by saying that he felt

one of the great achievements of Western civilization was roast beef.

But by the end of the show his tune had changed. He said, “John, as I’ve listened to you, I realize that you are speaking the truth. But it is very hard for me to change.”

So tell me, when I eat a steak, should I feel guilty?

It was an interesting moment for me, because I felt that if I answered him with either a yes or no I could easily be misunderstood. So I spoke of my own feelings and experience. I said, “When I see someone eat a steak, I don’t feel guilty for all the times I did likewise. I throw guilt out the window. But I do feel sad, because in that steak I see forests being destroyed, I see animals suffering, I see our air and water being polluted, I see rapid erosion, and I see the arteries of my fellow human beings hardening and closing. Being all the unnecessary suffering, I feel guilty, because I know it is entirely within our power to create a healthier world. It is not a question of guilt. It is a question of responsibility. Of bearing squarely the price we pay for our most indifferent and selfish actions, and asking ourselves if it is a price we want to pay any longer.” He nodded, and for the rest of the show he was entirely on my side.

Sometimes it’s helpful to remember the “Rule of Three.” The only “Fact is: A found Rule.” This is a handy little trick that involves saying: “I know how you feel, but because I feel that myself I found that…” The idea is to short-circuit any kind of polarization, argue adversarial techniques never work with friends. But empathy does.

Don’t get confused into thinking that you and your friends have opposing points of view and that for you to triumph the other must be defeated. The only “Fact is: A found Rule.” This struggle occurs when our hearts are joined in shared understanding of our common truth. Q

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April 1990

DATELINE: INTERNATIONAL

With ecosystems under assault by human encroachment all over the world, the Tibetan project represents a bold attempt by conservationists to turn the tide of agricultural...

CHINA—

Huge Reserve Set Aside for Tibet Wildlife

Officials of China’s Environmental Protection Agency and Wildlife Conservation International (WCI), the global conservation arm of the New York Zoological Society, signed a letter of intent last Nov. 30 to create and manage the world’s largest wildlife reserve in the Qian Tang region of Northwestern Tibet.

The proposed 100,000-square-mile reserve, which would cover a full one-fifth of Tibet, represents a tract the size of Colorado. Except for an occasional herdman, the region is mostly uninhabited by humans, but it teems with animal life, including gazelles, antelopes, brown bears, wild sheep, snow leopards, yaks, sasses, lamases, and wolves. A kind of unusual beauty characterized by arid, rolling plains and imposing mountain ranges punctuated by pristine lakes, the Qian Tang remains one of the largest and most exotic unspoiled ecosystems on earth.

With ecosystems under assault by human encroachment all over the world, the Tibetan project represents a bold attempt by conservationists to turn the tide of agricultural and urban and infrastructural development the

CHINA—

BY DAVID P. GREAVILLE

continue to swallow and disrupt most surviving animal habitats in the underdeveloped world.

The reserve would be more than three times the size of the Yukon Delta National Wildlife Refuge and the Arctic National Wildlife Refuge, in Alaska, the two largest wildlife sanctuaries in the U.S. It would be about five times as large as the Selous refuge in Tanzania, the biggest in Africa. To date, these three refuges are the largest on earth.

According to Dr. George B. Schaller, WCI’s science director, the project’s importance stems from the fact that conservationists will have a chance to save not just a small portion of an otherwise compromised ecosystem, but one which remains self-sustaining, complete, and largely unexplored. “That’s hard to find these days,” he said.

Schaller thinks that the Qian Tang is one of the few places on earth, such as the Serengeti Plains in Tanzania, the Yellowstone National Park, or the Urangas volcanoes of central Africa (where mountain gorillas live), that “should be saved for its own sake.” With Tibetan and Chinese associates, Dr. Schaller has made four expeditions to the region over the last ten years, gathering preliminary data to set up a major program.

BY DAVID P. GREAVILLE

Besides the obvious benefits to be derived from preserving an ecosystem of such magnitude, the agreement, if implemented as currently envisioned, may also give a boost to the local Tibetan economy through grants in carefully monitored tourism and scientific expeditions.

Under the terms of the letter of intent, WCI will collaborate with Tibet’s Institute of Plateau Biology on scientific surveys of the region. The first effort, according to Schaller, will be to delineate and define the ecosystem and its inhabitants. Work on this aspect of the project is scheduled to begin this summer.

Any type of exploitive use of the area will be strictly prohibited. Since ancient times, herdmen have used the region as a hunting ground for food and hides, and this will still be allowed, but the letter of intent stipulates that all other killing of wildlife will be banned, and that the hunting of severely endangered species such as the snow leopard and the Tibetan brown bear will be forbidden altogether.

The agreement makes clear that no Outsiders will be allowed to hunt in the area. WCI is gearing up to provide support for the project in the form of field and communications equipment, transport vehicles, and educational materials.


EL SALVADOR—

Air War Makes a Casualty of the Country’s Environment

In an effort to deny the Salvadoran rebels the jungle canopy that protects them from air strikes, the Salvadoran air force, trained and supplied by the U.S., is now terrorizing a country into a largely “desertified” region where all dense forest cover has practically disappeared. That, at least, is the conclusion of the United Nation’s Food and Agriculture Organization (FAO), which points out that more than $33 billion in U.S. military and economic aid, El Salvador has become the most environmentally degraded nation in Latin America.

As has already happened all over Indochina, and especially in Vietnam, which remains to date one of the most ecologically devastated nations in the world, the Salvadoran environmental catastrophe is a direct result of Washington’s insistence on

Continued on next page
Continued from previous page. "The sale of water, as one of many examples, is a major issue that has been addressed in several legal cases. The court has ruled that water cannot be sold, but the idea of transferring water rights has been raised. This is a complex issue, but it is important to ensure that water is used sustainably and fairly."

Looking ahead, the environmental challenges facing the region are significant. Climate change is expected to affect water resources, agriculture, and biodiversity. The region will need to find innovative solutions to address these challenges, such as improving water management practices and promoting sustainable land use practices. It is crucial to ensure that the region's resources are used in a way that is equitable and sustainable for current and future generations."

BRAZIL

What's Really Killing the Rainforests?

Just about everybody you ask these days is asking about the "warming of the Amazon rainforest."

Market demand for fast-food hamburgers, World Bank loans, oil exploration, and even tourists who demand "the real Amazon" have all contributed to this history of destruction. What is the impact of these activities on the region's biodiversity and the local communities that depend on it?

The Rainforest Action Network, and the Environmental Project on Latin America (EPOL), are petitioning Congress to end all military aid to El Salvador, and to promote a negotiated settlement to the conflict. It is hoped that this can create the political and financial base needed to fund environmental restoration efforts.

"El Salvador is a priority case in the region because of its ecological and political importance," said John Taylor, a senior advisor to the Rainforest Action Network. "We believe that El Salvador is on the right track to finding a negotiated settlement, but we must continue to support this process to ensure that it is successful."
Over 1,600 elephants died in a single incident at the Samburu National Reserve in Kenya. The cause of death was not immediately clear, but authorities are investigating.}

From the Editor: The loss of wildlife in the Samburu National Reserve is a dire situation that highlights the ongoing struggle to protect endangered species. It is crucial for conservation efforts to be strengthened to prevent such tragedies from occurring in the future.

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A new study published in the journal *Science* suggests that the rate of species loss is accelerating. The researchers analyzed data from over 4,000 species worldwide and found that the rate of extinction is now about 10 times higher than in the late 19th century. The study warns that if current trends continue, many more species could be lost in the coming decades.

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The International Briefs section covers various topics, including wildlife conservation, animal rights, and environmental issues. Here are some highlights:

- **Indonesia** funds a project to rescue charismatic wildlife species from the brink of extinction. The project aims to provide habitat conservation and education programs to promote awareness of the importance of preserving biodiversity.

- **South Africa** celebrates the opening of a new wildlife sanctuary that focuses on endangered species. The sanctuary is designed to provide a safe haven for animals and educate visitors about the importance of conservation.

- **The United States** invests in research to develop new technologies for monitoring and protecting wildlife. The initiative aims to improve the accuracy and efficiency of wildlife tracking systems, enabling better management of wildlife populations.

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The Animals' Agenda section features articles on animal rights, wildlife conservation, and ethical treatment of animals. Here are some articles from this month:

- **Europe** takes steps to protect migratory birds, addressing concerns over habitat loss and climate change impacts on their populations. The initiative includes the establishment of new protected areas and increased funding for research.

- **Australia** implements new laws to prevent wildlife smuggling, targeting the illegal trade in endangered species. The laws are intended to deter traffickers and protect vulnerable wildlife populations.

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Contact the anti-wildlife trade group Akhät-Åtton o/c Via C. Catherine 119E - 40129, Bologna, Italy Q.
Tortoises Take Cover

A no animal ever got a cooler welcome to the endangered species list than the Mojave desert tortoise, whose status will be reviewed this month after six months of emergency protection. First two Navy jets missed a nearby target range and dropped a dozen 500-pound bombs on what bikers called Chuckawalla Bench—a 90,000-acre prime tortoise habitat, with an estimated 275 per square mile. Undeterred, 1,100 bikers stormed through tortoise country two weeks later in the 130-mile Barstow to Las Vegas trail race. While Earth Firsters allegedly hindered the route with four- pronged spikes and moved markers, the Wilderness Society and Sierra Club continued legal efforts. From the first running, in 1987, both groups have held that off-road vehicles destroy desert ecosystems. The Bureau of Land Management suspended the race 1975-1982, then allowed it to resume with a smaller field and a course ending at the Nevada border rather than in Las Vegas itself. Finding two crushed tortoise burrows after this year’s race, the BLM cancelled a race from Johnson Valley to Parker, 8, when President Bush signed a bill protecting 733,430 acres of Nevada wilderness—but opening another 2.4 million acres to “multiple use,” mainly cattle and sheep grazing. Despite bombs, bikers, the biggest threats to desert tortoises come from ravens and respiratory disease. Ravens eat tortoise hatchlings, whose shells take about seven years to harden. HSUS recently countered a BLM proposal to kill ravens by installing porcupine wire to prevent roosting along 40 miles of fence surrounding the Desert Tortoise Natural Area. HSUS data director Clay Hodge said “The venture was made possible by Nevada of America, which supplied without charge most of the equipment,” and a technical support team. He hoped this precedent would “compel other government agencies to consider non-lethal tactics in managing wildlife.”

No-Kill Shelters Or Public Nuisances?

Distinguishing private no-kill shelters from animal collectors and even back- yard breeders is an ongoing headache for civic officials and humane societies. Complicating the issue, many no-kill shelters sell animals or offer care services to support their work, while collectors and breeders may claim to be shelters to evade law enforcement. The Georgia Supreme Court ruled recently that Rockdale County could close the Life for God’s Stays Animals shelter, for creating a nuisance and violating zoning. About 100 of an estimated 1,000 animals on site were ejected out as volunteers moved others to a new site near Athens, Alabama, Cherokee County. Georgia meanwhile shut down American Pat and Paul Enterprises of Marietta, a puppymill, charging owners Jeffrey and Monica Michel with 47 cruelty counts. State papers ran the stories side by side. Patied by the Animals Farm Home shelter and Janet Vandenberg breeder kennel scarinals at Elkview and Albany (see News Shorts, Dec. 1989, and “Dog and Cat Collectors,” Jan.-Feb, 1990), New York towns are getting tough. New zoning forced the Elmford Animal Shelter, of Westchester, to cut the number of resident animals from over 400 to under 200. Middletown has moved to eject Sara Wheelan’s Pets Alive shelter, also for zoning violations. Wheelan, who says she has neutered and placed some 4,000 dogs over the years, blames her troubles on a long-running land dispute with a neighbor. After losing her case at the local level, Wheelan says she lacks funds to appeal. Zoning also threatens the Peaceable Kingdom exotic wildlife sanctuary at Kent, Virginia, housing two African lions, several coyotes, and a variety of birds. The county calls it a zoo. As no-kill shelters struggle, collecting antioxidants looks superficial. In Chico, California, retired humane officer Lois Pellet and local activists Lesa and Bill Doddman assembled evidence enabling the Butte County shelter’s office to rescue 50 dogs from self-described grocer Marge Cordo, who faces cruelty charges after 10 years of complaints by neighbors. The same week the Missouri Humane Society took 28 dogs, 23 chickens, 33 chickens, three calves, three ducks, three geese, a cat, and a goat from collector Donna Burkat, eight months after seizing four horses and filing misdemeanor charges. M.-C.

J ust one litter IS one too many

Every time people decide to let their pet have “just one litter,” they add to the problem of pet overpopulation. Even people who plan on finding homes for each of their pet’s offspring contribute to the pet surplus with “just one litter.” The sad truth is, only one in five puppies or kittens will find a good home—the rest will die. The Humane Society of the United States invites you to become part of the solution.

Let NBC weatherman Will Scott help you spread the word with our wall poster. Or choose our poster of a basketful of appealing kittens, which pulls at your heart with the message, “Pick One, and Kiss The Others Goodbye.”

P.A.L.” litter bag. Order the whole “Be a P.A.L.” campaign kit, which tells you how to start a spay/neuter campaign in your community. Be a P.A.L. Help The HSUS stop pet overpopulation.

To emphasize the grim task shelters face, The HSUS again offers its “Guess Who Pays” poster with a soulful puppy staring out from a background of euthanized cats and dogs. Use the “Be a”

Campaign Kit $10.00

YES! I want to help fight pet overpopulation. Please send me my “Be a P.A.L.” items (allow 4-6 weeks delivery). All items must be prepaid. Make checks payable to The Humane Society of the United States, 2301 L Street NW, Washington, DC 20037. (Be sure to include street address.)

ITEM QTY. DESCRIPTION AMOUNT

Name
CityStateZip

BE A P.A.L. WITH THE HSUS MO
Horse Slaughter Up

Overseas demand is down in Europe, the only big market, but a record 370,000 U.S. horses were killed for meat in 1988—296,210 in American plants, the rest shipped to Canada. The 1989 final tally is expected to be higher, and both far exceed the old peak of 330,000, set in 1977.

Only five years ago U.S. horse slaughters totaled just 34,000. U.S. horses sold for meat usually want to be quartered in Quebec and Ontario. Sale of U.S. horses to Canadian slaughtermen has doubled since 1986, but American slaughterhouses are also succumbing to the business. 11 state horses now go against four then.

Back in 1977 meat horses were offered mustang culls from public land by the BLM. Today the typical victim is a saddle horse whose owner got tired of boarding her: an unsuccessful race, or a surplus brood mare, often pregnant by good lineage. New capital gains laws have plugged the loopholes that made horse breeding a popular tax shelter during the 1980s, while anti-discrimination and embryo transplants have glutified the market for quality thoroughbreds.

Losing The Green From

Rebuilding to serve a geothermal energy complex impetuses Wayne Keal O'Puna, the last leg tourist rainforest in the U.S. on the slopes of Hawaii's Kilauea volcano. Sacred to natives, Waio Keal O'Puna's 27,000 acres shelter many endangered birds, insects, and plants. As a decade of court action by the Pele Defense Fund hasn't thwarted the project, the Rainforest Action Network has called a boycott of Hawaiian tourism. The complex is to power resorts, worth $8 billion a year to Hawaii.

Many environmentalists see geothermal energy as Hawaii's best chance at energy conservation, much cleaner than fossil fuels or a nuclear reaction. But, said Pu'uhonua o Honaunau poet W.S. Merwin in the winter 1990 Earth Island Journal, geothermal wells haven't lived up to billing. "The toxic gases and waste waters," from a small well near Pohio, have destroyed all vegetation for some distance around...the fumes were so bad that the operation had to be closed the Fum in 1989 and residents evacuated. Even with mainland support, saving the well was too much of a stretch, as shown by the National Audubon Society's 12-year effort to save the pala, an endangered native songbird. The pala is threatened by feral sheep and goats, who escaped from farms during the 1930s. Explains Audubon policy advisor Jim Pasek, "Their browsing caused the tree line to recede," causing a 55 percent reduction in the population of the sheep population was augmented between 1962 and 1997 when the state

Blue Hawaii

Introduced a mouflon bloodstream to make them more popular targets for visiting big game hunters. Trying to get the state to accept its Fancy little fish to attract the Fum in 1990, Colorado on Feb. 13. The issue for most voters was apparently not fun but the expected cost for hiring an ad agency against fur industry lawsuits. Seventy-five percent of those polled by local media disagreed with westing fur. Considering the last case, the fur industry spent at least $27,000 to fight the ban, according to election documents, or 88 per vote that didn't include materials and labor supplied by the Fur Information Council of America, said Dutch Anti-Fur Committee observer Jan van der Lee.

Crimson fox, a local fox, received no funds from national groups.

Lee said the loss was "a victory because it brought an end to national publicity to the fur issue." While Aspen had deliberated, the European Economic Community weighed restrictions on imported furs— and they imposed none on Paul Hollingsworth of the outlawed Animal Reapers, who explained that the committee said native peoples are impoverished by trapping and hunting. Land grants and income, not the decline of the fur trade, Commercial trapping, Hollingsworth pointed out, was introduced by the world's first society. Indians have had to trap because other jobs have been denied them.

Paralleling Fur Free Friday, which celebrates the start of winter anti-fur campaigns every Nov. 24, 1986, Tri-States United held a funeral march for the animal victims on March 24, outside the Chicago head office of Evans Fur. Evans, claiming 10 percent of U.S. sales, reported major losses in 1989 for the second year in a row. The industry showed signs of collapsing in on itself Feb. 8, as Jindo Corp. of South Korea bought all retail outlets of the Fur Vault Inc., owners of 6,000 retail stores and Bloomingdale's fur concessions. Fur Vault lost $2.3 million in the last quarter of 1988 alone, only the firm's Andrew Merle leather division showed strong profits. The deal indicated furriers themselves were fighting for dwindling existing market, rather than reaching new customers. Jindo is the largest integrated fur firm in the world, controlling production from ranch to shop.

As Scandinavian mink breeders planned to cut out production by 30 percent, much of their prices fell 30 percent at the January Seattle auction, one of the Industry's largest. Vendors sold barely a third of their stock at the January British auctions, which were held in the January

Sharks to Get Protection?

As sharks go: the way of land predators, hunted toward extinction for a few by body parts, the Ivan, Marine Fisheries Service is moving to outlaw the commercial shark catch in U.S. waters from 20,000 metric tons to $8,000, and to keep ams from killing more than one shark a day. Comments are due by April 2: the limits could take effect on June

For the past decade the shark catch has been double the NMFS estimated maximum sustainable catch of 14,000 metric tons (100,000 sharks) per year. Because sharks "take many years to reach maturity, and one male can mate with dozens of females a year after long reproductive cycles," the NMFS believes they may take decades to recover.

Samuel Gruber of the University of Miami has noted a crash in the shark population on the Florida Keys. "As late as 1979 it was still possible to tag and release up to 700 lemon sharks" near Lignum Vitae Key, he remembers. Only five years later Gruber's team had to search 25 miles to find any. "In 1986," he adds, "we began to closely watch a

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**ANIMAL NEWSLINE**

**Mexican Sea Turtle Slaughter**

Members of Earth Island Institute, Earth First!, and local animal rights groups petitioned the Mexican government to release 15,000 endangered olive ridley sea turtles along the Pacific coast of Mexico.

Many turtles are captured in small boats off their nesting beaches and brought to the San Augustin slaughterhouse, where they are shot in the head and hauled into useable parts.

Institute is organizing international campaign:

“Just four months into this season, the slaughterhouse has killed over 35,000 of these gentle giants. Every day they are killing the legal quota by over 15,000 turtles,” stated Group of 100 president Héctor Ávila. “We have filed the formal complaint with the names of officia...”

**The Woodchuck**

**How much wood would a woodchuck chuck if a woodchuck could chuck wood?** This old tongue-twister is a popular one.

Unfortunately, woodchucks themselves are not nearly as popular with a large segment of society. In fact, if wood-chucks could chuck wood, many would not be given the chance, as numerous people kill these small smelly creatures on sight.

Woodchucks, also referred to as groundhogs and marmots, are often on the receiving end of the wrath of several groups—most notably farmers and hunters. Even people trying to grow a modest vegetable garden often regard woodchucks as “nuisance” creatures. Farmers generally regard woodchucks as a pest because of the damage these little animals can inflict on crops. The mounds created by the dungbur...
Contraceptive feed has cut pigeon numbers at Belbo Park, Los Angeles from 4,000 to 850 since 1987.

Public institutions bought 400 percent more pork last year.

West Meat Co. of Rock Island, Ill., was fined $56,000 for serving substandard beef and pork to hospitals, schools, and prisons.

Inmates at Washington's Clearwater Corrections Center are protesting meals of poached and road-killed version.

Santeria sacrifice has spread to Philadelphia, where numerous animal skins of a human have been found in public places. Such findings also marked the rise of Santeke, a form of voodoo, in N.Y., Florida, and southern Calif.

U.S. use of fish paste is up from nil to 60,000 tons since 1992, says the National Fisheries Inst.

**EDITED BY MERRITT CLIFTON**

**Two Delaware farmers have been convicted of poisoning 29 protected raptors and 18 foxes to safeguard domestic fowl.**

**Mississippi catfish farmers claim protected double-crested cormorants are eating them out of business—hence the order to kill millions of eggs and microscopic babies living in the plankton.**

U.S. fast food chicken consumption fell ten percent in 1999. The biggest chain, Kentucky Fried Chicken, expected an 11 percent loss of income.

After helping U.S. Fish and Wildlife arrest 77 falcon poachers, Jeff and Anna McPartin got daily death threats, removed 24-hour police protection, and Jeff was banned for life from the National Audubon Society.

Manure from the 300 milking cows in California's Chino basin has ruined the water for 500,000 people, and threatens the supply for 1.8 million more.

As an ecological rule, "If the river itself harbors 400 species," says Univ. of Montana researcher Jack Stanford, "the groundwater community probably accounts for at least 100." U.S. horse racing crowds jumped by four million in 1989, to 55 million total.

Five to nine percent of farm turkeys grow so big they can't stand, eat, or drink properly, get tetanus from being on the ground, and finally die, says the trade journal Animal Agriculture. U.S. per capita turkey consumption is up from 2.1 pounds in 1960 to 17.9 pounds today.

"Concern for the environment will cause great changes in the poultry industry," claims Midwest Poultry Federation Convention coordinator Sally Noll. Egg industry predicts intensified factory methods: 25 percent fewer farms, with farm size averaging over 400,000 hens within 10 years. Hens will be raised to lay more eggs, sooner, on less feed. As over the past 15 years, retail egg sales will fall as fast food use grows. The American Egg Board has doubled its dues to five cents per case sold, to finance a $3.6 million sales push aimed at kids.

Dept. of Fish and Game biologist Melanie Meyer: "We know it's going to affect the seals, the fishes, crabs, bottom dwellers, and is probably already killing millions of eggs and microscopic babies living in the plankton."

Fighting erosion, the Santa Catalina Island Conservancy recently shot 2,000 fatal gulls, cutting the island herd to 500. The Fund for Animals took 3,300 goats off off Santa Monica Island in 1983, but didn't get the chance this time. Goats are in demand in California: Berkeley has used them for a decade to clean cinder barley from steep ridges, while Laguna Beach seeks 500 for the same purpose.

Also fighting erosion, the U.S. Forest Service has accurately counted 6,000 acres of gold's Chico Creek, Oregon, with yellow star thistle, lethal to deer, cows, and horses.

Kevin Martin, age 9, of Fayetteville, Ga., killed seven quails with his Christmas shotgun, then committed suicide.

The North Carolina Wildlife Resources Div. is exuding a state mandate to assess a ban on killing bear cubs, changes the Southern Appalachian Black Bear Federation.

Dodge sightseers, California gray whales who used to swim near the coast now stay 40 miles offshore.

A blue ribbon probe says the Calif. Fish and Game Commission does a poor job; that the Calif. Dept. of Fish and Game oversteps authority, giving farmers priority over wildlife; that the commission should represent more than just hunting, fishing, and ranching interests; and that the department should do better field research. Due to poor population data, courts have recently canceled bear and mountain lion hunts, and San Diego County suspended antelope deer hunting. Added state wildlife official Tony Manakil, "There is a well-established animal rights segment of the public that has to be reckoned with. We have to take a new point of view and allow their input into the system."

The USDA has raised use of "free range" to describe non-battery-caged chickens, because they too are confined.


Wardena says 95 percent of the 106,000 striped bass Connecticut anglers caught in 1989 were underestimated.

A judge barred the Delta Kappa Epsilon frat at Louisiana Tech from keeping animals and assigned 100 hours community service after members hung two dead cats on a Christmas tree.

San Diego Sea World suspended about 50 workers in January for alleged theft and drug offenses.

Passaic, New Jersey suspended housing dept. staffer Robert Cardalipo for allegedly running a private cat shelter on public premises, spending $14,000 of HUD funds to buy cat food.

The USDA has humped the grazing fee on midwestern public lands to $2.88 per head per month—about the price of two hay bales. South Dakota State Univ. every grazing cow adds $54 per head to the local economy, a very low yield for the input.

White House chief of staff John Sununu weakened a federal wetlands protection treaty Feb. 8 to help Alaskan oil of dollars.

FDA chemist Joseph Blettman told the House Feb. 6 that the agency has stalled testing to find antibiotics in milk. First for delaying approval of bovine growth hormone, veterinarian Richard Burnside called the FDA too close to the drug industry.

The Supreme Court ruled Jan. 9 that academia must release peer review files in discrimination cases, a precedent for opening lab animal care and use files.

Sea World and Disney World of Orlando, Fl., housed 235 breeding sea turtles during a late December cold snap, 61 turtles died. The cold also wiped out brown pelican eggs and young on Queen Bess Island, La., killed half Louisiana's oysters, devastated shrimp in Lake Pontchartrain, caused major fish kills, and contributed to the deaths in 1989 of 160 of Florida's last...
A dozen Minnesota and Wisconsin Boy Scouts joined Costa Rican Scouts in protecting nesting sea turtles from poachers over the winter.

A third of U.S. freshwater fish species are at risk from pollution, says the American Fisheries Society.

A Long Island hunter died when his shotgun went off as he clubbed a wounded deer with the butt.

Of 1,000 animals at the San Francisco Zoo in 1985, 397 have died, including three highly endangered species: a red panda and lemurs too intrepid and fearless to be confined. An inquest panel recommends firing the zoo vet and all senior keepers.
Animal Thinking

Continued from page 29... 

Electrophysiological events for which reactions with consciousness have been at all convincingly claimed," says Latto. "This is an example 'the blocking of the alpha rhythm' early on, as well as an electroencephalogram over the occipital lobes which is associated with alert wakefulness.'

But, he argues, there are two problems with drawing conclusions about animal consciousness from this sort of reasoning. The first is that the correlations with consciousness in humans are highly contentious and even the strongest proponents of such correlations would accept that there are always exceptions to them.

Therefore, if electrophysiological events can sometimes occur independently of conscious experience in humans, we must allow for the possibility that they always occur independently of conscious experience in animals as well.

The Nature of Altruism

Continued from page 29... 

Providing a possible exception to this, they say, increases an animal's chances of receiving assistance later. Where a likelihood of reciprocity exists as a form of cooperation, it is likely that an animal's actions will similarly be reciprocated in the future.

Once again, however, the same applies to humans. People more readily assist friends and handlers than strangers. And most expect some reciprocation. Even so, reciprocity doesn't suffice as an explanation for altruism among animals.

Richard Alexander, a professor of anthropology at Harvard, suggests that the concept of altruism is based on the idea that animals have a sense of fairness and that they expect others to act fairly in return.

Many people claim that animals possess a rudimentary form of altruism, often by observing how animals help each other, and by recognizing those who are willing to help others.

In the case of a monkey experiment, researchers observed that monkeys were more likely to help others when they were in pain, even if it meant sacrificing their own comfort.

Statistics show that the use of language and consciousness are not mutually exclusive. A person can be aware of their own thoughts and feelings while also being able to communicate those thoughts and feelings to others.

학여시, 친구의 가척을 위해 도와주지 않는 동물들 중 일부는 인류의 기본적인 내면의 사고를 필요로 하는데, 이를 모델링하는 자비심이 포함될 수 있습니다. 이러한 자비심은 동물이 다른 동물의 요구에 대응할 수 있는 능력을 제공하는 단계로 갈 수 있습니다. 

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Referencing the Movement

By John and Amy Bryant. (Wild Thyme Press, PO. Box 985-45, Pocomo, MA 02558, 508/535-7874, 1989; $3.95, 150 pages, softcover.)

This loose-leaf cooking manual, with its chapters on health and ethics, seems geared primarily to newcomers to vegetarianism, yet it offers a surprisingly wide variety of recipes. More than 500 recipes, divided into 20 categories, including main courses, soups, sauces, salads, and breads, are explored. The recipes are well written and easy to follow. The emphasis is on fresh, whole ingredients, and the author's culinary skills are evident in the well-executed dishes. The book is highly recommended for anyone interested in exploring vegetarian cooking.

North Atlantic Shorebirds.
By Richard J. Chandler. (Facts on File, 460 Park Ave, South, New York, NY 10016, 212/683-2424, 1989; $19.95, 206 pages, hardcover.)

Seventy-two species of shorebirds inhabiting the coasts of England and North America are described in this guidebook. Special traits, identifying marks, migration paths, and habitats are described for each bird type. Over 200 pictures make identification easy.

Bird Watch: A Young Person's Introduction to Birds.
By Mary MacPheren. (Illustrations by Virginia Douglas. Summertime Press, Toronto, Ont., M4T 1A2, Canada, 1988; $9.95, 156 pages, softcover.)

This field guide provides children with a sound base of information on birding, including preparation of field notes, voice identification, and birdwatching organizations.

Animal Rights

Reference Guide to Information Sources in Animal Rights
By Charles R. Magel and Marcia McFarland (Company X 611, NC 26660; 912-246-4060, 1988; 267 pages, $39.95 ($41.85 postpaid, shipped to publisher, softcover).

This is a work of considerable importance for the animal rights movement, drawing together as it does an overview of animal rights literature, an annotated chronological bibliography of the most important publications, and a list of selected organizations. Charles Magel's previous work, A Bibliography of Animal Rights and Related Matters, published in 1981, has been unavailable for several years, and there has been a concurrent explosion of interest in the subject of animal rights, which makes this latest contribution especially timely. In fact, this 267-page guide is the definitive reference work on animal rights and will not likely be surpassed by another for many years. Scientists, lawyers, philosophers, physicians, attorneys, public officials, theologians, historians, writers, students and others will find it not only as a resource tool but also as a conceptual guide to animal rights issues.

Bernard Ulibarri is Vice President/Public Relations for the Anti-Vivisection Society.

Animals and People Sharing the World

Edited by Andrew W. Birkett. (University Press of New England, 1988; 192 pages; $20.00 cloth, $9.95 paper.)

Just how much do animals mean to us as individuals and as a society, and how do they attain their meaning? Animals and People Sharing the World tries to answer such questions by examining attitudes towards animals in the past and present, and projecting what they may be in the future. It is a volume of eight essays derived from papers delivered at an international conference of the Delta Society in 1986. All but one of the participants (an M.A.) has some sort of doctoral degree, and typical of their scholarly origins, the essays produce uneven effects and a wide variety of tones ranging from the cool objective survey to the warring, more personal manifestos. But, as older New Roman points out, they all examine, explicitly or implicitly, the symbolic role of animals in modern life.

Several of the essays deal specifically with the use of animals or pets. Harriet Ritvo's "The Emergence of Modern Pet-Keeping" looks back through the last 200 years to discover that pet-keeping as we know it did not emerge in any significantly large scale in England and America until the mid-19th century. Before that time, only a few people kept pets as a status symbol in terms of money and rank. Ritvo notes that the rise of pet-keeping coincided with the rise of the social classes and the other more general concern for animals in society; and she further asserts (on shells) that the emergence of pets illustrates to our minds a "dangerous relationship between nature and civilization."

James A. Serpell, in his "Pet-Keeping in Non-Western Societies and the Mechanising Micronutrients," notes that, to the surprise of traditional anthropologists who have assumed that societies were a tribal and wasteful "mere by-product of Western influence," the keeping of animals as companions has been prevalent for centuries in many non-Western and non-affluent cultures to such an extent that we must now understand pet-keeping as "the outcome of normal social behavior and needs." In a related essay of broader scope, Elizabeth A. Lawrence, in "Horses in Society," looks first at the mythology of animals whose "distinguished characteristic was the centrality of the horse"—those "bold, fearless, aggressive, often proud and awe-inspiring" groups such as the Mongols, the Scythians, the Assyrians, the Cossacks, the Guanches, and the American cowboys. She then looks at the ways in which horses have been perceived as symbols by our society, and why.

Quite a different perspective can be seen in "A Dual Animal as Alter Ego: Caddo, Atrium, and the Work of Art." Burt explains the way in which animals have been used as "doubles" or as "second self" by artists and writers as a means of depicting their own subject.
Females and the Species

With a Fly's Eye, Whale's Wit, and Woman's Heart: Animals and Women Editted by Theresa Corrigan and Stephanie T. Hooper, Clea Press, 1989; 234 pages, $9,95, softcover.

The editors describe the contents of this anthology as "stories" in a wide sense, the arena in which all writings that give shape to perceptions are stories.

The voices in this anthology range from the delicate poetry of Margaret Atwood's "Landscape," to... your one's metaphor, you have your own paths and rituals... to the earthy assertive plain-speaking of Jean Blyuey, the "Cat Lady," interviewed by Stephen Laufer about the organization she founded, the Domestic Animal Protection Society. You know they used to call us old biddies with brooms trying to get the shit out of the barn. I said, you can make fun of us old ladies all you want to, but who did it? It was us old ladies that did it, so god, it wasn't them smartass men.

And like many anthologies, there's something to offend or irritate almost every purist, no matter what breed of purity he or she espouses. For example, there are three different approaches to the subject of animals as pets. Zara, after developing a relationship with a rabbit owned by some neighbors, says to the rabbit: "I am sorry, I called you my baby."

With a Fly's Eye, Whale's Wit, and Woman's Heart: Animals and Women

Anne Cameron, meanwhile, looking into the eyes of the dog she adopted after the death of her wonderful (and wonderfully described) Cindrella Dober-Mutt, gives a different perception of the human/pet relationship. She sees the dog "conveying her thanks for a life that doesn't include sleeping in the rain or slowly starving to death." And for Dorothy Wood, reaching out from her "doubt" and "pawpawless" years in a social trap of disability and ageism, a dog to visit in a petshop window was all that made life worth living. "I prayed" every night now for a dog of my own...

The hell with theory, the reader is tempted to say, this woman needs a dog! Different readers are likely to come away from the anthology with different impressions, different conclusions about the success and strength of the book. I'm not sure, for instance, whether the contents of the book constitute a complete justiication for the editors' decision to limit the theme to relations between women and animals. In the two theoretical pieces at the end of the book (by Carol J. Adams and Sally Rosech Wagner) we get some analysis of why women have been and are so prominent in work for animal protection. But other than that, my impression is that the book offers no rationale for excluding men. Not that I mind; I'm sure I like the book better this way. But I am left wondering if there might not be more to the book than superficially obvious the bounds of the analytical essay—on the subject of why female humans feel or at least, think we feel—closer to animals than male humans do. And I find it interesting to speculate also on whether there'd be much of an audience for a book like "stories"—in Corrigan and Hooper's broader definition—about men and animals.

—Jane Meyer}

O serious analysis, a dog to visit in a petshop window was all that made life worth living. "I prayed" every night now for a dog of my own...

I have always noticed animals, and now the animals need us. Animals and people must share the world, or we will all perish together.

—Allan Cate

Allan Cate is a native of England, now a professor at the University of Maryland.

Females and the Species

With a Fly's Eye, Whale's Wit, and Woman's Heart: Animals and Women

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option to prevent further suffering. Overpopulation will only give way when community education efforts are intensive and unrelenting, as with fur, to graphically show the horrendous consequences of breeding.

One of the above signatories is fond of saying that "good intentions are not enough," and that is precisely the issue. Our movement continuously lures the public on respect for all life and the "rights" of other beings. That same movement rationalizes the killing of millions upon millions of our closest companions each year in "the name of beauty," expeditiously blaming others for a century of failure in finding effective solutions. It would actually be comical were it not for the millions of broken and betrayed bodies. How long will we abdicate our love for other beings?

Editor's Note: Many readers incorrectly assumed that the January/February Animal Intelligence column reflected the views of The Animals' Agenda. Though the author, David Patria Greenville, is on the staff of this magazine, his column is not an editorial. Animal Intelligence and other columns in other publications, expresses the opinion of the writer, and it's often a controversial one. Greenville's Jan. 28 letter considered the so-called "animal intelligence" column, to whom Greenville relinquished the space that would normally have been provided to him to answer his critics.

Fast-Food Flaco

I was floggered at Dr. Neal Barnard's recommendations for fast-food restaurants in his October column (Medicine in Lay Terms). He listed Taco Bell, Pizza Hut, and Burger King as "with the least of the usual veggie food.

Burger King's French Fries are made with animal fat, and the bun is of those "vagetable oils" which contain "animal and/or vegetable shortening," for those who like to play vegetarian roulette. A Taco Bell I visited told me that they could even provide me with a meatless taco. In addition, most bread products used by these fast-food establishments contain cow, milk, or milk products even if they contain no animal fat.

Fast-food companies are obviously not cruelty-free. Even though most cosmetics don't contain animal ingredients, we make a big deal about not buying from certain companies simply because they are responsible for animal deaths. Applying that same philosophy to fast food, a vegan pizza is not cruelty-free because the company that manufactured it is responsible for animal deaths.

Fast-food chains are dangerous to the environment not only through purveying products of animal agriculture, but by generating a massive amount of waste paper and plastic waste. Furthermore, spending money at a fast-food chain supports economic stratification, as these corporations control a disproportionate share of the American economy.

Being "natural" involves more than just recycling our cars and such—it requires that we think about what we buy. A fast-food philosophy is diametrically opposed to this idea, as fast food stands for everything that is quick, cheap, unhealthy, cruel, and short-sighted in our culture.

—Michael A. Fabrizio

Editor's Note: Apart from all your other worthy observations about fast-food restaurants, there seems to be little harm in conformity to company policies concerning the use of food in typing or the presence of animal fats in bread. The best way to do this is let the buyer beware. Always ask about animal ingredients before ordering.

Found The Bear Unacceptable

The movie The Bear (see Reviews, Dec. 1989) begins with the proviso that "All injuries to animals depicted in this film are an indirect result of the affection the bear has for us." The creator of the film in the December issue hopes that "no uninterested human being will be permitted to watch the making of this movie," these comments infuriate me. There are numerous injuries to animals in the film, from being impaled and tattered; you're yanked and teased with a plate of canned meat, you're eviscerated and the author, as the reviewer admitted, the bear eats real fish. If I am not suggesting that the bear should not eat fish, the injury to the fish is not simulated. The apparent absence of "wild creatures who were captured" does little to mitigate the very real injury of human domination in the guise of training; the purr, the dogs, the horses, and the bears are all trained. The use of "positive reinforcement" merely conceals the exploitation. The Bear does not live up to its work. A question of tactics is also relied by the film: Is animal exploitation acceptable in order to reduce further animal suffering? The reviewer seems to endorse a utilitarian answer to this question: "The Bear has the potential to arouse the public into demanding protection for those majestic creatures. Who are we humans to decide what injuries are acceptable in the pursuit of inspiring greater activism? When animal activists enter into a utilitarian calculus to determine the acceptability of injury to animals, aren't they advocating the same thing as, for example, proponents of vivisection? The end of greater protection of animals cannot justify the means of violence and exploitation if supporters of animals expect to be taken seriously. The Bear may incite public concern, but it fails to answer the bear question, but at what price?"

—William Shanahan

Sue Coo, renowned political artist and her internationally acclaimed "Porkpoxis" exhibit.

Tom Regan, Philosopher and noted animal rights author. President of the Culture & Animals Foundation.

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The Animals’ Agenda
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Physicians Committee for Responsible Medicine

Dr. John Mcdonald, author
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Dr. Henry Heindelich, Scientist
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Earth Day

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ENDORSEES (partial list): New England Green Alliance, Champlain Alliance, Vermont All-Species Project, War Resisters League, Stop the Slaughter Coalition.

To Life

Continued from page 20

could dramatically reduce arm, traffic congestion, and gasoline consumption—but safe energy advocates likelove, like living back away, Komarno observes, "because some still view this as a dubious issue." Similarly, Audette observes, environmentalists concerned with toxic waste and pesticide issues may hold back from embracing animal rights because of a widespread perception that animal testing is essential to identifying hazards. But as Neil Barnard of the Physicians Committee for Responsible Medicine explains, "Tests on animals to determine whether chemicals are potent carcinogens are so slow and expensive that most chemicals in commercial use have never been adequately tested." Animal tests can also be misleading, having utterly failed to identify the health risks of asbestos. Environmentalists may be more than an end to all animal testing, and should share the animal rights movement's demand for greater accountability in the research labs, which in turn would dramatically reduce the number of animals used in inappropriate or redundant protocols.

Despite skepticism from some quarters, growing numbers of activists see the various life-affirmative movements coalescing in the 1990s to accomplish long-term common goals. "I have the distinct view," says Farrell, "from over 25 years of activism, that all of our movements must nod in the direction of common purpose."

Toward that end, a pro-conference symposium at the 1989 annual conference of the Humane Society of the United States, discussed "Humane Standards in Agriculture." The same week the Land Institute, in Salina, Kansas, hosted a major symposium on "The Marriage of Ecology and Agriculture." In Massachusetts, the ecologist-collective Yellow Feather brought ecologists, feminists, animal rights activists, alternative healers, and Native American spiritual leaders together for four days of workshops. Continuing the momentum, the National Alliance for Animal Legislation's 1991 annual conference theme is to "dismantle a life-affirming ethic." To this end, efforts are being attempted to describe what society will be like when life-affirming values triumph over cruelty," according to Kim Stanley of PETA, who solicits suggestions c/o P.O. Box 42016, Washington, DC 20015.

Meanwhile back on the land, the most optimistic among us have already long since proclaimed a Dawning New Age, superceding the Age of Aquarius that somehow fail with the shootings at Kent and Jackson State University only a month after the Initial Earth Day. By this, the 20th Earth Day, a New Age is due, not only because global ecological problems are approaching a point-of-no-return crisis. Taking that first Earth Day as Year One, our movement toward a life-affirming society is already a generation old. We have built upon an accomplishment by earlier countercultural movements, dating back to the community Transcendentalists and others who fed the Industrial Revolution in the early 19th century—and even farther, if we count the considerable contributions of the North American Indians. For the most part we have not been Ludlittes, who simply wanted to arrest progress, but instead ecological observers hopeful that the symbolic principles of nature can be translated into practical economis, as Peter Kropotkin postulated in Mutual Aid; aware that "survival of the fittest" may mean not survival of the strongest and most aggressive, but rather survival of those most able to cooperate with the most fellow beings—humans, plants, and animals.

Some groups helping make the changes:
American Friends Service Committee, 2161 Massachusetts Ave., Cambridge, MA 02140; Center for Rural Affairs, Box 405, Wellesly, NE 68067; Center for Science in The Public Interest, PO. Box 928, Colfax Park, MD 20740; The Context Institute, P.O. Box 11470, Berkeley Island, MD 20710; Earth Day 1980, P.O. Box A, Stanford University, CA 94305; Earthrise Foundation, 1515 Dublin Terrace, Ben Lomond, CA 95005; Environmental Action, 1525 New Hampshire NW, Washington DC 20036; Growing Without Schooling, 2259 Massachusetts Ave., Cambridge, MA 02140; International Alliance for Sustainable Agriculture, 1701 University Ave. SE, Room 202, Minneapolis, MN 55414; Komanoff Energy Associates, 270 Littlepage, Room 400, New York, NY 10012; The Land Institute, Salina, KS 67401; Southern Research & Information Center, P.O. Box 456, Albuquerque, NM 87107; Woodrow Wilson Institute, 1776 Massachusetts Ave. NW, Washington DC 20506.

An invaluable index to progress toward developing the ideas and ethics of a life-affirming society, 1947-1988, was MANAS, a bimonthly journal edited by the late Henry Gare. Back issues of which are still available from P.O. Box 312112, E Berlin Station, Los Angeles, CA 90032. MANAS is also available in most large academic libraries.

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April 1990

The Animals' Agenda

57

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By Amy Hanford/Cummings

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B. Eyes of the Wilderness

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April 1990

The Animals' Agenda
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