To Life: Earth Day 1990

The ANIMALS' AGENDA

THE INTERNATIONAL MAGAZINE OF ANIMAL RIGHTS AND ECOLOGY • APRIL 1990

Do Animals Think?

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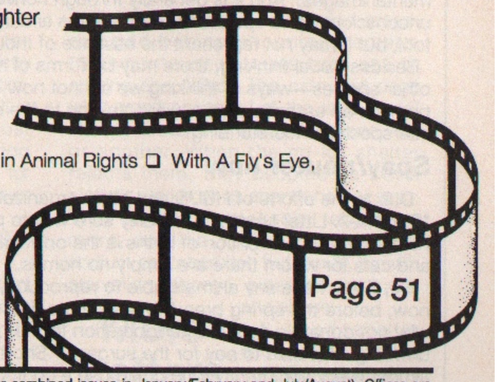
The ANIMALS' AGENDA

APRIL 1990 VOLUME X NO. 3

Page 15

Page 24



Page 51

COVER: Illustration by Kevin Conklin

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The Question of Consciousness

Do animals think? This is the question raised by April's cover story, but it's not one many animal rights advocates are likely to be pondering. That animals are conscious, thinking beings is taken as fact by most people who have spent any time at all with them. Indeed, the presence of some reasoning intelligence would appear to presuppose the development of a relationship between human and nonhuman.

How animals think remains an intriguing mystery to us all, however. There are those scientists and linguists who hold that thinking is made possible by language as developed by humans, and that would, of course, exclude animals from any complex cognitive processes. One might ask, though, how language could have developed in humans or protohumans if they were not already capable of thought. It is impossible to know when humans or humanoids first began using language, but there was a time when our ancestors' basic consciousness did not rely on words.

In their 1975 book, *Seeing With The Mind's Eye*, Dr. Mike Samuels and Nancy Samuels describe how primitive humans related to their world through visualization, or mental images. The authors relate how the development of language altered human consciousness: "Words came to function as labels, allowing man to detach himself from his experience and analyze it, as well as causing man to separate himself from nature." With the development of language, we gained immeasurably in terms of culture, but perhaps lost in terms of experience.

The Samuels go so far as to assign to language responsibility for the fall from "grace" mythologized in virtually every religious tradition. At first, "Words functioned to evoke particular images..." But soon, "Words became tools which enabled a person to rapidly categorize objects as either recognizable or unknown, threatening or not threatening, useful or irrelevant. This function of the word became, in time, of greater importance than the sensation-sharing function. Communication was now directed to oneself, and perception became a matter of identifying objects in terms of labels."

In other words, language is a mixed bag. While it has allowed us to advance intellectually and technologically, it may have diminished the intensity of our perceptions. Words may limit reality by restricting our experiences, sensations, and thoughts to those that can be identified verbally. Thus animals, who do not think linguistically, may actually experience life more fully through visual thinking, which relies on the use of mental pictures rather than words as symbols.

It is interesting to note that, throughout the ages, the path by which many people have attempted to rebalance their psyches or expand their consciousness has involved regaining the ability to examine and reflect upon ideas and experiences through the use of mental images. And it is generally through nonverbal imagery that the subconscious or unconscious mind speaks to us in dreams and intuitive insights. Language is a valuable tool, but it may not represent the essence of thought.

Besides visual thinking, there may be forms of mental experience that have evolved in other species—ways of thinking we cannot now imagine. Allowing that this may be so is perhaps an essential step toward "talking to the animals," or, at least, an improved interspecies understanding.

Spay/neuter now

Due to the efforts of HSUS and other organizations, April seems to be shaping up as "Prevent-A-Litter Month." The only sure way to prevent those litters is by spaying and neutering, and prevention of births is the only way to avoid euthanizing millions of dogs and cats for whom there are simply no homes.

So, if you have any animals able to reproduce, please have them spayed or neutered now, before the spring breeding season begins. If all your companion animals are fixed, why not donate a spay/neuter operation to the "pet" of some acquaintance who may be unwilling or unable to pay for the surgery? Short of that, there are humane societies in almost every community who could use a contribution made for that purpose.

Reduction of the dog and cat population is not the responsibility of animal shelters alone, it's a problem that must be dealt with realistically by the entire animal rights movement—as a priority issue. Pet overpopulation is an topic that could easily be tied in to community Earth Day observances, through the angles of citizen responsibility, urban renewal/beautification, waste disposal, and health.

—The Editor

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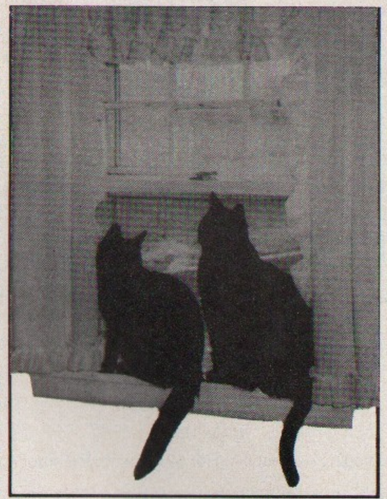
The ANIMALS' AGENDA is published by the Animal Rights Network, Inc., a non-profit charitable organization incorporated in Connecticut. We offer a broad range of materials and information about animals and environmental issues, and provide a forum for discussion of problems and ideas. We try to reach people at all levels of consciousness and commitment to inspire a deep regard for, and greater activism on behalf of, animals and nature.

Euthanasia: Inescapable for Now

When I first read Ed Duvin's *animalines* essay, "In the Name of Mercy," shortly before seeing it reviewed in The ANIMALS' AGENDA (*Animal Intelligencer*, Jan./Feb. 1990), I was apprehensive about many of its possible effects. David Patrice Greanville's column bears out one of my concerns: that some animal protectionists will perceive "In the Name of Mercy" as offering a bold new plan for animal shelter reform, when, in fact, it offers nothing of the kind.

The means to attain our goals—including a reordering of priorities where needed to ensure far-reaching, strong education programs—are not all within the immediate grasp of every shelter and animal control facility, contrary to what Duvin implies. And euthanasia will not be eradicated by inciting the wrath of animal protectionists against shelters that perform it.

There are certain chilling realities that many humanitarians resist confronting, and which are not taken into account in Duvin's assessment. For example, until we reach the excellence of standards and other lofty goals we are battling for against daunting odds, the unwanted animals who die at the hands of well-trained, conscientious people—who not only respect but care deeply about them—are fortunate indeed compared to those abandoned to fates incalculably worse than death.



Furthermore, some of the people who are the most adamantly opposed to euthanasia often inadvertently create situations that increase the numbers of unwanted animals and hence the volume of animals who will be euthanized or abandoned. For example, shelters intent upon avoiding the need to perform euthanasia may have permissive adoption policies and may not require sterilization. Many offspring from the animals they place ultimately become abandoned or surrendered to shelters that do perform euthanasia.

—Samantha Mullen
New York State Humane Assn.
P.O. Box 284
New Paltz, NY 12561

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Thanks also to our 1990 **Sustainers**. For information on becoming a *Benefactor, Patron, Sponsor, or Sustainer,* please see page 57 of this issue.

It is the necessity for killing millions of cats and dogs in shelters annually that is obscene—not the killing. Too many animal rights people are not making the distinction, and some who have are now reluctant to say so aloud with animal rights mental confusion rampant on the subject.

Until numbers of animals born comes into line with homes available, where should these animals go? With valid points made as to what must be done and by whom, D.P. Greanville carefully avoids this bottom-line question.

Many fates are more painful by far than the needle, including lifetime caging or abandonment and slow, cruel death. Euthanasia is not only completely unavoidable at present, it is the kindest, most genuinely caring thing we can do for an unwanted cat or dog.

Reduce the births, America.

—J.Stuart McLean
Millerton, NY

The Jan./Feb. *Animal Intelligencer* on animal sheltering practices serves as vital introspection on an oft neglected topic. If shelters would stop rationalizing their executions long enough to recognize the viciousness of the killing cycle, they might find value in seeking creative alternatives to the bulk processing of companion animals. Mr. Duvin's characterization of the sheltering industry as a slumbering giant is right on the mark, as is his constructive criticism of industry standards. As a former shelter worker and officer of our state's animal protection federation, I enthusiastically encourage the development of different visions that focus on the animals' best interests as part of a healthy dialectic.

I have no doubt, however, that many organizations will find the truth hard to swallow and seek to deflect instead of embrace these valuable insights. I only ask that such agencies consider whether their best efforts are expended protecting themselves or their nonhuman constituency.

—Clint Curley
Willamina, OR

They're dropped in wooded areas, dumped behind shopping centers, thrown into city streets from sea to shining sea. Who? The cats and dogs who aren't accepted at the local no-kill shelter. Unwanted, they will go one way or another. When the no-kill shelter rejects them, they become part of a statistic we know as abandoned or stray. They suffer unspeakably, reproduce more, and die. Not quickly, as with sodium pentabarbitol, but slowly, as with starvation, disease, bitter temperatures, and abuse.

More Letters on Page 4

A good shelter accepts the old, the ugly, the infirm—any animal with no place to go. Though these shelters do not boast "no kill," to millions of cats and

Continued on page 4

LETTERS

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 really "humane" societies and shelters of this land.

—R.M. Troiano
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 gutsy, 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 theorize.

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 could and should live out their lives somewhere.

If we are going to be honest, we need to start answering some questions: If not euthanasia, then what instead? What is the quality of surplus animals' lives? How many are we talking about? Is it realistic to say, "Find each a good home"? The truth is that it will be many years before we reach a time when the "pet float" is the same number as available homes. In the interim we had better come to grips with death as a fact of life, and stop damning the people who are forced to deal with it.

—Garry Simpson
Vergennes, VT

In response to "Holocaust at the Animal Shelter," we would like to share with your 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 dedicated, caring, and concerned people who have struggled against indifference and enormous barriers to make a difference for animals in their communities. We find it unacceptable to lump all 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 serve the animals and the people of their communities to the best of their ability with whatever resources they have.

More Letters Page 7

JUNE 10, 1990 WASHINGTON, D.C.

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and

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ASPCA-Education
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New York, NY 10128
(212) 876-7700

MARCH FOR THE ANIMALS
Coordinated by the National Alliance for Animal Legislation and its Educational Fund
P.O. Box 2978 Washington, D.C. 20013-2978 (703) 684-0688

LETTERS

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 welfarists." 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 of their wards as 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 purebred—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 castoffs. How easy it is to point a finger at the animal shelter staff and to place blame on them for not having solved the pet overpopulation problem. This is like blaming a person picketing a fur store for allowing leghold traps to still be in use. There is nothing simplistic about the symptoms or the solutions to pet overpopulation. The problem is not seven million euthanized animals: it is one dog or one cat for whom there is not a loving home. Pet overpopulation occurs one litter at a time. It is caused by the buyer who believes what pet shops and kennel owners tell him or her. It is caused by people who cannot or will not understand that the litter they have just found homes for, or not, is compounding the problem. It is caused by the breeder who thinks it is not only a right, but "good for the animal population" to add "high quality" animals to it. And yet, even though education is a priority, confronting these people with the facts does not instantly bring a change in their

Continued on Page 10

MEDICINE

The Nazi Experiments

Nazi Germany is synonymous with unspeakable cruelty. Some who argue for animal experimentation have tried to say that Nazis were antivivisectionists, 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 detailed in *The Lancet* of January 6, 1934, in 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 then in England and currently in this country. Under it, animal experiments flourished. The German law's 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 which was "not essential" was to be avoided.

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

3) Anesthesia was required for painful experiments unless it would interfere with the experiment; if anesthesia was omitted, only one severely 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) Animal experiments for teaching purposes were to be performed only if nonanimal methods were deemed insufficient.

7) Records of the procedures were to be kept.

Even these modest provisions had a loophole big enough to drive a tank through. All the above regulations could be suspended if the experiments were intended for "determining the ends of justice, or for the inoculations and venesections of living animals for the purpose of determining disease in man or animals, or for obtaining or testing serums 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. Sigmund Rascher, a second lieutenant in the SS, received permission from Heinrich Himmler to do potentially 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.

Dr. August Hirt, professor of anatomy at the Reich University of Strassburg, conducted mustard gas experiments, first on animals, then on humans, in the Natzweiler concentration camp.

IN LAY TERMS

By Neal D. Barnard, M. D.

Himmler arranged funding for Carl Clauberg to conduct animal experiments to find a way to cause sterility. Clauberg found that Formalin could damage the reproductive anatomy sufficiently in animals. These experiments were the prelude to hundreds, if not thousands, of human sterilizations conducted by Clauberg at Auschwitz.

Experiments by a Dr. Madaus using extracts of the plant *caladium Seguinum* to cause sterility in rats, rabbits, and dogs led Adolf Pokorny to recommend to Himmler that analagous experiments be done in human prisoners. On August 24, 1941, the Deputy Governor at Niederdonau also wrote to Himmler favoring this line of experimentation: "At the present stage this whole question is still a matter of theory, though the basic principles have been established in animal experiments and their applicabiity to man is extremely probable. The vistas 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..."

He advised secrecy: "We fully realize that such investigations would have to be treated as matters of state of the greatest secrecy and potential danger, since enemy propaganda might use a knowledge of such research to do us great damage in the eyes of the world."

In reading this caveat, one is reminded of the American Medical Association's Action Plan (June, 1989) for gaining public support for animal experimentation. Ironically, one of the provisions of the AMA plan is to portray critics of animal experiments as anti-science and 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. One would like to pretend that the Nazi era was a circumscribed and aberrant period of history in which aggression beamed down from the sky in the mid 1930s and vanished into the heavens in 1945. But it is not so. The Japanese also used the concentration camp system to conduct hideous human experiments during World War II. And in the U.S., in the Tuskeegee program, black men were allowed to die of syphillis in experiments which stopped only rather recently.

The horrors perpetrated by the Nazis did not stem from a failure to recognize the enormous cruelty of their actions. They knew what they were doing. The problem was the absence of any compassionate 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. ❑

Dr. Barnard is president of the Physicians Committee for Responsible Medicine, P.O. Box 6322, Washington, DC 20015; 202-686-2210.

LETTERS

Continued from page 7

actions. 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 the work of decades—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 fixtures, 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, almost universally 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 expense. It is true that we must do more education, but is it 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 ani-mals? These are the real-life 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 his or her local shelter, from the inside or from the outside. We hope that your readers won't take the easy way out and just sit 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 80231

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 42516
Washington, DC 20015

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 "bunker mentality"—often misstating both the positions and intent of their critics.

No rational person questions the present need for euthanasia, and it's unconscionable 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 applaud 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 Greanville 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 non sequitur illustrates the beleaguered syndrome that permeates shelter policies, as they are so overwhelmed treating the symptoms of overpopulation that they fail to effectively attack the fundamental causal factors of ignorance and indifference—thereby creating a self-fulfilling prophesy of killing being the only

Continued on page 52

NETWORK

Edited By Merritt Clifton

Offerings

Bunny Huggers' Gazette lists things to do, at P.O. Box 601,

Temple, TX 76503-0601. ❖ A bibliography of *Audiovisual Materials Concerning The Care, Use, Behaviour And General Biology of Animals* is $15 U.S., c/o William Threlfall, Memorial Univ. of Newfoundland, St. John's, Newfoundland A1B 3X9, Canada. ❖ Bullfrog Films has issued *In Defense of Animals: A Portrait of Peter Singer*. Inquire at 1-800-543-FROG. ❖ Get animal rights info in French from AHIMSA, Sainte-Rita, Cte Riviere-du-Loup, Quebec G0L 4G0, Canada.❖ Pet Owners With Aids now has a newsletter: P.O. Box 1116, Madison Square Garden, New York, NY 10159. ❖ *Vegetarian Times* #144 includes a national restaurant guide. Send $2.95 to P.O. Box 446, Mt. Morris, IL 61054-9894. ❖ An updated handbook on the Freedom of Information Act is $4.50 from the Church of Scientology, 1404 N. Catalina, Los Angeles, CA 90027. ❖ The updated *Shopping For A Better World* guide is $4.95 from

Natural Heritage Foundation, P.O. Box 656, Big Bear Lake, CA 92315. ❖ The Bristol Humane Society offers draft letters to legislators, for stamped, self-addressed envelope: P.O. Box 1264, Bristol, VA 24203.

Help Wanted

The Texas Animal Protection Society needs volunteers. Write P.O. Box 48464, Ft. Worth, TX 76148. ❖ Students for Environmental and Animal Conservation seek addresses for a quarterly *Listing of Environmental and Animal Groups*. Write Lori Mozina, 1182 Lakeview Drive, Latrobe, PA 15650. ❖ Readers have asked The ANIMALS' AGENDA to recommend facilities who look after the animals of deceased persons under the terms of bequests. Suggestions?

Coming Events

The 20th annual Earth Day is April 22. Earth Day 1990 and the Coalition for Environmentally Responsible Economies ask corporations to ratify "The Valdez Principles", 10 guidelines for ecological conduct. First to comply was Aveda, an ANIMALS' AGENDA advertiser. The principles are available from P.O. Box AA, Stanford University, CA 94309. ❖ Objecting to corporate involvement in Earth Day, 24 Green groups want to "shut down Wall Street" by non-violent protest on April 23. Get details at 201-846-5934 or 617-629-9782. ❖ World Laboratory Animal Liberation Week is April 23-29. For info, call In Defense of Animals, 415-924-4454. The Maryland Forum for Animals will march on Johns Hopkins April 23; for details, call 301-536-0643. ❖ Virginia's 4th Animal rights Symposium is April 7 in Norfolk. Call 804-464-5284. ❖ This year's Red Acre Farm Hearing Dog Center open house will be from 1:00-5:00 p.m. on May 6. Red Acre, of Stow, Mass., trains dogs rescued from shelters. ❖ The Humane Education Committee and United Federation of Teachers are co-hosting a May 19 confab on companion animal issues in the classroom. Call 212-410-3095. ❖ The Natl. Assn. for Humane and Environmental Education is hosting free humane ed workshops every Saturday through April 28 in Corpus Christi, Texas. Call 512-854-3142. ❖ The Student Committee for Animal Welfare's second annual animal rights conference is April 28 in Arlington Heights, IL; call 815-758-8144. ❖ The Vegetarian Resource Group beach gathering will be Aug. 16-19; write P.O. Box 1463, Baltimore, MD 21203. ❖ Earthwatch offers 32 two-week wildlife study trips in coming months. Inquire at 680 Mt. Auburn St., Box 403, Watertown, MA 02272. ❖ The 5th Intl. Vegan Festival will be July 21-28 at Hengelo, The Netherlands. Inquire c/o Dutch Vegan Society, Postbus 1087, 6801 BB Arnhem, The Netherlands.

Birth Control

Mark Earth Day with a spay/neuter project! 47 million dogs and cats are born in the U.S. each year. Half will be euthanized for lack of homes—10 to 20 million in shelters, the rest by cruel do-it-yourself means. ❖ The Houstor Humane Society on Feb. 17 opened the first full-time, low-cost spay/neuter clinic in the Gulf region. ❖ HSUS has named April "Prevent-A-Litter Month." ❖ AHA hosts a workshop on pet overpopulation in Orlando, April 24-25, in conjunction with the Natl. Animal Control Assn. meeting slated for April 26-28. Call 303-695-0811. May 6-12 is AHA's 75th Be Kind To Animals Week.

Representatives in protest of S.371, a bill that would open eight million acres of National Forest to commercial use, strip new wilderness areas in Idaho of water rights, and slow down wilderness preservation.

❖ Protest use of golden eagles in tests of sheep collars laden with Compound 1080, a coyote poison, to Dr. Russell Reidinger, USDA-APHIS, Denver Wildlife Research Center, Bldg. 16, P.O. Box 25266, DFC, Denver, CO 80225-0266. ❖ Tell the Hyatt Regency hotel chain you object to complimentary shampoos and lotions containing mink oil: 5616

People

Primatologist Jane Goodall has joined the faculty at USC. ❖ Betty Dore has done a wall-sized mural on endangered species at Pasadena City College. ❖ New York Zoo vet Emil Dolensek, who opposed wild captures, died Feb. 6.

Letters

Protest Ralston Purina sponsorship of the American Kennel Club's "Nite Coon Hound Award" by boycotting company products, and inform Pat Farrell, Public Relations Director, Ralston Purina, Checkerboard Square, St. Louis, MO 63164; 314-982-1000. ❖ Write your Senators and N. Western, Chicago, IL 60659-9920. ❖ Join the Animal Peace chain letter against cockfighting in Louisiana: P.O. Box 4430, New Orleans, LA 70178. ❖ Protest cat-blinding experiments by pschology prof Walter Salinger at the Univ. of North Carolina, c/o Chancellor William Moran, UNC-Greensboro, 303 Mossman Bldg., Greensboro, NC 27412. The North Carolina Network for Animals says Salinger's students also "perform major surgery on animals, even though they lack basic surgical skills." ❖ The Buffalo Zoo is holding 22 spider monkeys seized at Kennedy Airport, N.Y., by U.S. Fish and Wildlife a year ago. Primarily Primates is rehabilitating spider monkeys for return to the wild in Belize. Urge that the Kennedy monkeys be added

NOTES

to the program, by writing Jerry Aquilina, Curator, Buffalo Zoo, Buffalo, NY 14214, and Gene Hester, U.S. Fish & Wildlife Service, One Gateway Center, Suite 700, Newton Corner, MA 02158. ❖ Ask your Senators and Representatives to withhold funds for a high-security toxicity test lab to be built at the Univ. of Georgia, pending an impact study. For details, write No Harme, P.O. Box 6693, Athens, GA 30604. ❖ Oppose a zoo proposed for Albany, New York, to Mayor Thomas Whalen, City Hall, Albany, NY 12207. ❖ Safeway chairman Peter Magowan tells those who

protest live fish and lobsters in stores and the sale of veal that "we are neither qualified nor entitled to dictate to our customers what products they should or should not purchase." Remind him the choice of what to sell is his, at 4th and Jackson Streets, Oakland, CA 94660.

Lawsuits

PETA has filed a $3 million libel suit against the *Washingtonian* and writer Katie McCabe for alleging chairperson Alex Pacheco staged a photo of a monkey in a restraint chair, and that the group hasn't reported $1.2 million of income. ❖ Primarily Primates and FoA have charged Cary Chevalier of the Arizona Dept. of Game and Fish with illegally obtaining rare kinkajous. Chevalier puts them into steel drums and heats them up to see what happens. Most die. ❖ Former FoA staffer Alice Herrington heads a group suing president Priscilla Feral and staff, alleging criminal misconduct. The plaintiffs contend Feral improperly succeeded Herrington in 1987 and that FoA actions since are therefore illegal. Although another former staffer, Jim Mason, served the suit Feb. 2, the plaintiffs had not produced a bill of particulars by our deadline. ❖ In a campaign begun when waitress Kate Kunze wrote to The ANIMALS' AGENDA on behalf of a wrestling bear named Ginger, FoA has won a permanent injunction against bear-wrestling in Tennessee. Unfortunately Ginger died recently. FoA's anti-bear-wrestling push will continue to be called "Operation Ginger." ❖ The Animal Legal Defense Fund and the Fund for Animals have sued to overturn a Massachusetts requirement that four of the seven members of the state Fisheries and Wildlife Board "represent the hunting, fishing and trapping interests," excluding 96 percent of state residents.❖ The Fund has begun legal action against the author of a widely circulated letter attacking Billy Saxon, manager of the Fund's Black Beauty Ranch sanctuary. ❖ Max Zeller Furs Inc. has filed a $10 million defamation suit against Concerned Citizens for Animals, for naming the Zeller store on signs during a Fur Free Friday demo. CCA president Leona Doyle says the group will fight the suit all the way, but fears a major spay/neuter campaign—CCA's main activity—will be disrupted. Help the defense at P.O. Box 80073, Springfield, MA 01138. ❖ PCRM has asked the Dept. of Health and Human Services to probe allegedly invasive terminal research being done on the last of the Silver Spring monkeys by the Natl. Institutes of Health. The monkeys were seized in a 1981 police raid on a lab in Silver Spring, Maryland, and have been in NIH custody ever since.

Victories

Maine education commissioner Eve Bither has urged all state schools to let students opt out of dissection labs. The Maine legislature passed a bill to that effect last year, but withdrew it when the governor threatened a veto. ❖ Red Rock Animal Rights, of Sedonia, Ariz., got two local restaurants to stop serving veal. ❖ The New Jersey Animal Rights Alliance got Mercer County to cancel a proposed three-day deer hunt. ❖ Disneyland shut a game restaurant and fur salon under pressure from the Vegetarian Society ❖ Gap Kids dropped the pro-hunting t-shirt line protested in the December 1989 *Network Notes*.❖ A dozen students persuaded Aurora, Colorado to cut tuna from school lunches in protest of dolphin killings by fishermen.

Prizes

The New England Anti-Vivisection Society offers arts scholarships in literary, visual, and audio-visual categories to students from 6th grade through college. Inquire at 333 Washington St., Suite 850, Boston, MA 02108-5100. ❖ April 27 is deadline for the Helping Hands for Pets banner contest for school children. The banners should address pet overpopulation. Get entry info from 415-883-4621. ❖ June 1 is deadline for American Veterinarian Medical Assn. humane award nominations. Write or call AVMA, 930 N. Meacham Rd., Schaumburg, IL 60196-1074; 708-605-8070. ❖ Among the Fund for Animals' 1989 Genesis Award winners were *Gorillas In The Mist*, Best Feature Film; *The Bear*, Best Foreign Film; *Born Free*, Film Classic award; *Peaceable Kingdom*, Best TV Family Series; and *Frog Girl*, Best TV Children's Special.

Rue McClanahan presents a Genisis Award to General Hospital.

Accepting the award are the producer, Wes Kenney and the series star Kristina Malandro.

Minority Hiring

Charging that national environmental groups are isolated from those hardest hit by pollution, nine noted civil rights leaders have demanded that major groups hire more minorities. Named were Friends of the Earth, National Wildlife Federation, Wilderness Society, Sierra Club, Environmental Defense Fund, Natl. Parks and Conservation Assn., Natl. Audubon Society, and Isaak Walton League. Most belong to the ten-member Environmental Consortium for Minority Outreach, formed in May, 1989 to increase minority hiring. While women are better represented, minorities are also scarce in the upper echelons of animal protection groups.

New Groups

The Global Cetacean Coalition wants the Intl. Whaling Commission to stand by the 1988 global whaling moratorium. Join GCC c/o HSUS, 2100 L St. NW, Washington, DC 20037. ❖ The Reptile Defense Fund issues a monthly newsletter, *Striking back*, from 5025 Tulane Drive, Baton Rouge, LA 70808. ❖ The Western North Carolina Animal Rights Coalition has formed at P.O. Box 5010, Suite 150, Asheville, NC 28813. ❖ Mobilization for Animals Pennsylvania has become Animal Allies. ❖ The Animal Rights Foundation of Florida is located at P.O. Box 841154, Pembroke Pines, FL 33084. At ARFF urging, Hollywood, Florida has banned animal displays in city parks. ❖ The University of Maryland Animal Rights Club may be reached c/o Karen Davis, 301-454-2511. ❖ The Network for Ohio Animal Action is forming a Stark County branch; call 216-321-6222. ❖ Valley Animal Rights Advocates has organized at P.O. Box 592, Florence, MA 01060. ❖ EarthSave (P.O. Box 949, Felton, CA 95018-0949) in its first year distributed 80,000 brochures on the realities of meat-eating. ❑

Please send items for *Network Notes* to Merritt Clifton, ANIMALS' AGENDA news editor, P.O. Box 129, Richford, VT 05476. Deadline is 60 days in advance of eachissue.

TO LIFE!

BY MERRITT CLIFTON

Twenty years ago it seemed so simple: we would hold an Earth Day, alert our fellow humans to environmental destruction, and thereby turn our industry and creativity toward building (to paraphrase George Bush) a gentler and kinder society.

Underestimating the size of the problem, if not the strength of the status quo, we hoped the job would be done by now. Though the environmental movement was young, though the term "animal rights" hadn't yet been coined, the agenda was clear. Over 100 years of cultural criticism had already defined both the problems and the possible solutions. Vance Packard had indicted the throwaway mentality and planned obsolescence; Ralph Nader had documented corporate indifference to public well-being; Rachel Carson had awakened us to *Silent Spring*; Paul Erlich had warned us of *The Population Bomb*; Gandhi and E.F. Schumacher had pioneered the notion that "Small is beautiful," that poverty and pollution could only be beaten by giving up the notion that big is better. Many of us were already familiar with problems the public wouldn't discover for years: toxic waste, nuclear waste, acid rain, even global warming. Recognizing the long-term implications of increasing consumer demand and decreasing global stocks of raw materials and fossil energy, we typically commenced our work by founding recycling centers. Many are now models for the present recycling boom, stoked—as self-interest meets ecological interest at the crisis point—by public recognition that we've run out of dump space.

Specific concern for animals probably didn't become part of the program until circa 1974, when Cleveland Amory's *Man Kind?* hit the bestseller lists, but already we understood the importance of saving whales and wolves; of incorporating habitat for other species into our ecosystems; of becoming macrobiotic vegetarians, to diminish our impact upon other creatures and depleted topsoil.

Between the first Earth Day in 1970 and the tenth a decade later, some three million of us left the urban surroundings of our youth and ventured out into the countryside to reclaim the harmonious relationship we imagined our ancestors had once enjoyed with the land. Charles Reich celebrated this mass exodus in *The Greening Of America*. Popular magazines appeared to serve us —*Mother Earth News, Harrowsmith, Country Living*. The 1970s were the first decade of the 20th century in which more Americans left cities to live in the country than the other way around. While raw statistics indicate the 1980s arrested the momentum, a closer look reveals that rapidly increasing population in rural areas near cities caused demographers to reclassify them as "urban" or "suburban," even when development preserved wildlife habitat and actually expanded the number of small-scale farms.

There are now far more than three million people involved in interlocking life-affirming counter-cultural causes, including children with special emphasis, because it is their world we work toward. Back in the city, there seems to be a wide-spread illusion (perhaps rooted in guilt and jealousy) that counter-cultural movements generally and back-to-the-earthers in specific have somehow failed and disappeared. It is true that most communal experiments have broken up, as family units (not necessarily traditional or heterosexual) have proved most enduring in the industrialized social infrastructure; that many broke, tired, bitter homesteaders have given up, burned out, and sold out to yuppies who seek only beautiful surroundings, giving little thought to ecosystems.

It is equally true that thousands of other experiments have succeeded—and infiltrated yuppie consciousness. Indeed many of today's affluent newcomers to the countryside are at least as knowledgable about ecosystems as we were 20 years ago, even if less obsessed with changing the universe; are equally concerned about water and air quality, equally ready to share habitat with animals, and are no less dedicated to creating a life-affirmative society, whether or not they feel the same need to build their solar houses with their own two hands and grow all their own food in their own organic gardens.

Far from displacing back-to-the-earthers, yuppies with their computer-linked home workplaces and fuel-efficient new cars are proving and underscoring our longtime contentions that life-affirmative living need not be uncomfortable, and that high technology and heightened consciousness can coexist. While yuppie affluence has brought an orgy of ecologically destructive spending in some fashionable big cities, in rural areas within visiting distance it has helped finance a revitalization of the counterculture, bringing fundraising and organizational expertise to movements and groups who have already spent two decades or more developing appropriate knowhow.

Ecofeminism, renewable energy, recycling, holistic health, living education, organic agriculture, and information networking, in particular, already offer well-articulated, well-developed

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alternatives to the way industrialized society goes about such basic tasks as parenting, teaching, healing, transportation, growing food, keeping warm, disposing of waste, and managing division of labor. Though urban animal defenders typically know little of such movements, each helps construct a world where animals too enjoy the basic rights to life, liberty, and pursuit of happiness outlined by Thomas Jefferson, himself a counterculturalist insofar as he understood what changes could be possible.

An uncomfortable slaveholder who finally freed his slaves in his will, Jefferson spent most of his life trying to transplant the consensus decision-making he had observed among the North American Indians into the Judeo-Christian, hierarchical social framework. He simultaneously tried to encourage small-holder agriculture as basis for the North American economy, in counterpoint to the Industrial Revolution that had already begun reinstituting the medieval lord-and-serf relationship between bosses and workers. Jefferson viewed egalitarian government and a sound economic relationship to the land as the indispensable foundations of a successful civilization. He recognized, as archaeologists have since convincingly confirmed, that agriculture not only builds civilizations, but also can erode and destroy them.

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. The National Research Council in late 1989 recommended that encouraging organic agriculture over chemical-intensive methods should become U.S. policy, to protect soil, water, and public health. Thus would end the long war with nature documented most memorably by Carson and Fund for Animals representative Lewis Regenstein, whose 1980 work *America The Poisoned* updated the body count.

Noting the environmental and economic costs of factory farming, *Farm Journal* columnist (and former editor) Gene Logsdon recently credited the animal rights movement with putting a timely brake on trends doing farmers themselves significant damage. "If the animal rightists have their way," he predicted, "the livestock industry will return to smaller, family-sized farms... Far from harming animal husbandry, the animal rightists might prevent it from committing suicide."

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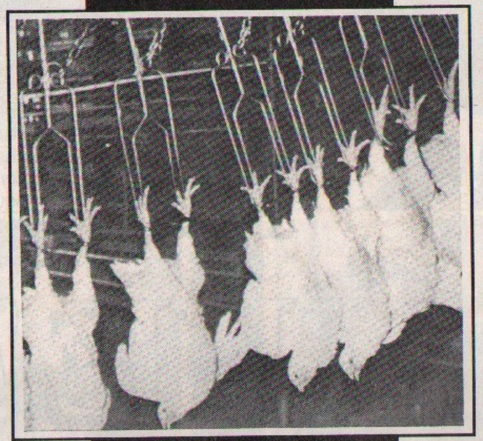

consequences of having veered away from the Jeffersonian model, toward factory farming.

Logsdon elaborated in a longer piece for *Whole Earth Review*. "Megafarms will continue to be an important part of the food production business," he allowed, "but I don't think the future belongs to them at all... The real action is going to occur in comparatively small-scale food production systems now sprouting up everywhere." The feedgrain industry grew up as adjunct to factory farming, but only weeks later Hubbard Milling executive K.W. Purser echoed Logsdon in the trade journal *Feedstuffs*, 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 ecological 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 1978. 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 unequivocally traced 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. Certainly such farms furnish clear evidence that the attitudes promoted by the animal rights and environmental movements are translating into dollars at the cash register, driving a transformation of the farm economy that Logsdon, for one, sees as "a momentous historic event."

Reviving the Jeffersonian approach to agriculture promises benefits to democracy and social justice, as well as to livestock and conscientious, health-aware consumers. *Food First* author Frances Moore Lappe 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 family farmers fighting for their livelihoods as heralds of the future—the vanguard of the movement working for greater democratization of economic life." Gaining greater responsibility for workplace decision-making would bring the average worker significantly greater opportunity to implement pro-animal and pro-environment values that opinion polls show are already widely held. Enjoying more meaningful work lives, workers would also enjoy more self-esteem, becoming less inclined to seek the illusion of status through conspicuous consumption and subjugating other beings.

Jeffersonian agriculture further seems more appropriate to the Third World—as Schumacher pointed out circa 1960—than the large-scale development projects that have devastated rainforests, flooded fertile valleys to produce power from huge dams that soon choked with silt, and often haven't worked anyway because they conflicted with traditional decentralized ways of living. "By gathering wild fruits and rubber, plus a number of other materials [such as medicinal herbs] that are small in volume while high in value," Amazonians "can make an acre of forest generate six times as much cash income as logging," reports Norman Myers of *International Wildlife*. The liana, an oil-rich vine common to the Amazon, can be cultivated in an otherwise untouched natural forest and "produce as much oil per year as the most productive oil-seed plantations anywhere, and do it year after year." Myers cites similar examples from Africa and the Philippines, concluding, "Now the bankers (who promoted failed mega-projects) are becoming ecologically literate, and development experts accept the new groundrule. Sustainable development is here to stay... Precisely because they do not lend themselves to 'top down' development, sustainable projects put a premium on collaboration with local people," making easier the tasks of protecting both ecosystems vital to the health of the planet and habitat essential

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Over the past five years Farren has observed animal rights activists taking the lead in espousing, and teaching "the whole range of positive tactics used on behalf of non-violent change."

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to wildlife.

Leaders in other countercultural movements are also often well aware of the animal rights movement, reckoning the cause as an ally. Editing *Peacework* for the American Friends Service Committee since 1973, Pat Farren sees animal rights as the leading edge of activism today—and sees a close relationship between the animal rights movement and his own work for peace and nuclear disarmament. "We have common values," he begins, "coming out of our perception of the sacredness of life. Whether it's human life or animal life, it's sacred. In addition, both the peace movement and animal rights movement are targets of greedy economic interests, who are willing to sacrifice life to short-term profit." Over the past five years Farren has observed animal rights activists taking the lead in espousing, practicing, and teaching "the whole range of positive tactics used on behalf of non-violent change: sit-ins, marches, vigils, demonstrations, petitions," enabling people to "make beliefs visible." ("From where I sit," he adds, "The ANIMALS' AGENDA has been the real leader in this whole phenomenon.")

Rose Audette, editor of *Environmental Action*, sees the animal rights movement "creating an agenda where broad social change is suddenly possible because the public is excited by the concept of animal rights." This is the first time, in Audette'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.

"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."

The humane movement, from which animal rights activism emerged, began during the Industrial Revolution as parallel movements on behalf of both 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 disrespect implicit in the system" to the disrespect shown to animals in the contemporary mass-slaughter meatpacking industry. "At its worst," he continues, "mass public education as it has developed today cranks out people who have lost the ability to think and feel for themselves. We get willing consumers who have been trained to passively and uncritically follow in step with a society whose values and direction are in many respects insane."

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.

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 60,000 families who choose to teach their approximately 200,000 children at home each year, encouraged by Growing Without Schooling, an organization founded in 1978 by the late educational critic John Holt. An ascetic ethical vegetarian, who grew his own potatoes in compost made from street detritus, Holt remained acutely aware to his death in 1985 that mass public education and factory farming are both modeled on the Industrial Revolution mechanistic mode of perception. He attempted reform first, 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 schools as well as home educators. Members choose the alternatives for a variety of reasons: religious, philosophical, practical, and purely personal. The group doesn't pretend home education or alternative schools are the answer for more than a small percentage of children, but hopes the consistently higher scores achieved in standardized tests by alternative-educated children—many of them failures in public school—shall inspire public school systems to take a more flexible, child-oriented approach to teaching.

Susannah Shaffer succeeded Holt as editor of the *Growing Without Schooling* newsletter, and has given a great deal more thought to the "the parallel issues of paternalism, protectionism, and so on. We only stop killing elephants when *we* decide to; we only stop hitting 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 needs an advocate in the other group."

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 property) come up in both movements. I guess there are parallels in our fears of both movements, too," Shaffer adds, noting that the educational establishment has reacted to home schoolers much as the biomedical research lobby has to antivivisectionists. Like antivivisectionists, home schoolers are often accused of being "anti-progress" and "anti-science," even though many home schooling parents are scientists, and such leading scientists as physicist Albert Einstein and naturalist Gerald Durrell were home-educated. Shaffer believes the underlying issue in each case is fear the dominating hierarchy will 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 the differences 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. 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."

In a recent speech to the Western Political Science Association, California ecofeminist philosopher and acupressurist healer Marti Kheel traced the origins of most contemporary struggles for social change back to patriarchy, as articulated by Aristotle and the other Greco-Roman and Judeo-Christian thinkers who developed the organizational principles of modern 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

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"relegated to an inferior realm...Animal liberation and environmental ethics therefore spring from a common source. Both are reactions against the willful aggression perpetrated upon the natural world," alternately depicted as either passive and weak (a field to be plowed) or wild, unpredictable, and dangerous (a continent or animal to be tamed). "Animal liberationists concentrate much of their energies on the plight of those animals reduced to the status of inert matter or machines, i.e. animals in laboratories and factory farms. Environmental ethicists, by contrast, devote their primary concern to protecting those parts of nature that are still 'wild.' But behind both philosophies lies the common notion that the aggressive behavior currently directed against nature must be curbed."

At the opposite end of the continent, in Onchiota, New York, Mohawk elder, teacher, and historian Ray Fadden likewise indicts Aristotelian philosophy in his daily lectures at the Six Nations Indian Museum. For 37 years Fadden, his son John, and others of their tribe and family have maintained the museum and nearby feeding stations for bears, raccoons, and other forms of wildlife they consider brothers and sisters. Their avowed purpose, long before either the American Indian movement, animal rights movement, or environmental movement emerged, was to demonstrate both the harmful consequences of a modern, technological society that lacks empathy with nature, and the positive alternatives. Like the Native/ Animal Brotherhood, recently formed in Ontario, the Faddens disapprove of sport hunting, factory farming, and commercial trapping. They encourage any way of life that treads gently on the earth. With the wisdom of age, Ray Fadden avoids condemning technology outright. "Technology has brought us many wonderful innovations," he emphasizes, while adding that use of these innovations must be guided by an ethic of care and compassion or, as the native American ancients prophesied, innovation shall destroy us. For the Fadden family, the movement toward a kinder, gentler society has always been but a single movement; they see the fragmentation into separate movements with sometimes conflicting agendas as symptomatic of what Ray Fadden calls "the Aristotelian sickness."

But the movement toward a kinder, gentler society does require thinkers trained in the scientific specialties. This is 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 less effective than minutely informed testimony from the physicists 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 enumerated above, termed "hard energy paths" by efficiency expert Amory Lovins—whose opus, *Soft Energy Paths*, outlines renewable alternatives and points out ways of "doing more with less" through improving energy delivery systems. Most leading safe energy proponents have heard, and delivered, extensive testimony about how high voltage lines disrupt bird migrations, oil spills wipe out whole ecosystems, radiation leaks affect wildlife and livestock for decades. Nonetheless, observes New York activist Charles Komanoff, of Komanoff 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."

Komanoff 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 become vegetarians and ride bicycles to save the earth," Komanoff believes discussion of lifestyle changes is in order. "To make safe energy more acceptable to the public," Komanoff 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 some 85 percent of the American public are willing to make some lifestyle changes to benefit the environment.

Komanoff thinks safe energy advocates might also be leery of alliance with animal rights to protect hard-won scientific and political credibility. He likens attitudes toward animal rights to those he hears as a "grassroots bicycling activist." In the Netherlands, with an extensive infrastructure of bicycle paths, bicycling accounts for 20 to 50 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

Continued on page 57

"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.

Postcard from a Cruelty Free Society:

THE FARM

When compromise threatens your dream of living without exploiting animals, it's tempting to imagine seceding from modern society. Find a place in the country, your inner voice calls, live among like-minded folks surrounded by your dogs and cats and horses. Raise vegetarian children who can imagine a planet where humans live 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 late 1960's rock and roll and cosmic consciousness scenes chased such a vision across the country and ended up on 1750 acres of Southern Tennessee hills. They called their new society the Farm. It's still there.

This 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 flirting with awareness of animal issues but still clinging to slogans like "people can't live like that," or "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 lead 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 houses on a search for 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 the people of the community built across their land. He showed me hollows surrounded by black-jack oak trees where everyone slept in olive drab army surplus tents or converted schoolbuses during the commune's early years. They tried many living experiments, like half burying one bus on a hillside to make a home 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.

Yet 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 his own private cult, 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 within the community without pay. Just knowing their lives weren't dependent on factory farms and polluting industries was success enough.

Other successes followed. By the mid 1970s the Farm could feed itself. Soybeans were still a staple food and each household took turns doing the bean watch: tending pots of beans that boiled all night. But necessity had fostered variety and invention. The Farm earned a patent for a tofu press. At the Farm's soy dairy, beans were ground to make soymilk. Ice Bean, the nation's first soy ice cream, was also perfected there.

But the Farm's early successes masked decisions that nearly destroyed the community in the early 1980s. "It was commercial agriculture that killed us. If we had just done the level of farming that we'd done from 1972 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 stretched across several hills beside the road. Once a community orchard, now the trees are maintained as a business venture by the Farm's solitary full-time farmer. "We almost lost all this," Bates said.

The community tried to build a vegetarian agribusiness with crop and equipment loans, and instead accumulated an $800,000 farm debt. By 1983 the debt was over $1,000,000. The Farm had always favored relaxed management experiments. "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 when the governing council decided that each adult would be required to pay a monthly rent (about $115) into the community coffers. By 1985 the population had shrunk from the 1980 peak of 1400 to about 280, as the people who had held nonpaying jobs within the Farm were 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 "righteous calling": helping 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. We were 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 abusers 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 helped save thousands of acres of wetlands the Army Corps of Engineers wanted to drain. Bates wrote in the Natural Rights Center's newsletter that his clients in that case included "500,000 ducks, 50 species of fish and millions of trees." He defined the Center's mission as "raising the voices of those yet to be born, and those with four legs, and wings, and fins, and roots in the ground."

To that end Bates has spent the last year writing a book about the greenhouse effect called *Climate in Crisis* to be published by The Book Publishing Company (that's its full name), one of the Farm's oldest cottage industries. After nearly collapsing during the Farm's financial crisis, the company has enjoyed steady growth since the early 1980s with its vegetarian cookbooks, which have been perennial money makers and are sold by The ANIMALS' AGENDA's book service.

Other Farm-published books range from *No Immediate Danger*, Dr. Rosalie Bertell's authoritative expose of the threat from the nuclear power/nuclear weapons industry's routine radioactive releases, to *Spirit of the White Bison* by Beatrice Culleton. The latter is a novella told from the point of view of a rare white buffalo who witnesses the 19th century mass murder of her species. "Would the men with the weapons always, always in the future make changes for the worse? Did they not care about their future?" Culleton's heroine asks.

The Book Publishing Company is one way the Farm spreads its philosophy. Cynthia Bates is in charge of another. She described 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 bacteria cultures used to ferment soybeans into the versatile cakes. In fact, most of her competitors are former Farm residents who learned their craft there.

Cynthia married Albert Bates in 1974, and they 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 meant 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."

Compassion for animals, living on the land rather than using it up, 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 seamless with 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 ruining of our planet is going to stop. The United States is 200 years old; that's piddly 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 insists meat-eating and environmental destruction fill 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.

—William K. Burke

ANIMAL THINKING

By Phil Maggitti

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-cleaning session. Thus did Mullen learn that the enterprising Spock was hoarding paper bags beneath a platform and was cashing 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 sly, mendacious male then helped himself to a free rhizome lunch.

A piping plover with a nest full of eggs hidden among sand dunes watched as a member of a research team walked along the beach between the dunes and the sea. As the researcher approached, the plover ran toward her. The bird began to peep shrilly, flutter her wings, and fan her tail. Turning abruptly, the plover staggered down the beach away from the dunes in a painstaking imitation of a bird with a broken wing, stopping every so often to cast a cunning eye over her shoulder and monitor the researcher's position.

Had any of these behaviors been exhibited by a young child, psychologists would consider them manifestations of the child's developing intelligence; but 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 plover—like the dog who waxes euphoric at the sight of a leash or the cat who zooms toward the kitchen like a heat seeking missile at the sound of a can 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.

Although writers from Plutarch 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 possess self-consciousness—or even feelings of any sort—was declared so much foolishness by the "father" of modern philosophy, Rene Descartes, in his *Discourse on the Method* in 1637. From then until the publication of Darwin's *On the Origin of Species* in 1859, animals were considered "beast machines": dumb, hidebound creatures of habit and heredity who reacted to their surroundings but never reflected on them, much less on themselves.

On the Origin of Species, which sold out the day it was published, has often been called the book that shook the world. It certainly rattled the cages of the scientific establishment, 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 Daisie and Michael Radner, the authors of *Animal Consciousness* (Prometheus Books, 1989), 19th-century scientists were "more than willing to attribute consciousness to animals [because scientists] needed animal mind to fit human mind into the evolutionary framework."

Nevertheless, these investigators were still inclined to put Descartes before their horse sense, and "they ultimately failed to gain [for] mind a rightful place in the causal network of biological processes. This opened the door to behaviorism," which closed the door, around 1920, on any suggestions that animals (and people, too, according to many behaviorists) are mentally capable of anything more sophisticated than reacting to external stimuli. Hence, the following questions were not considered admissible to scientific consideration again until the last two decades:

Do human beings alone—among all the earth's inhabitants— possess the capacities for thought and self-consciousness?

If so, what is the proof for these unique, human capabilities? And wherein lies their source?

If not, what evidence is there that other creatures can think? And if they can think, may we infer that they also possess selfconsciousness?

That these questions are being asked does not guarantee unanimity about their answers. To begin, there is disagreement about definitions.

To the question, "What is thinking?", there are probably as many answers as there are thinkers. We will simply dodge the issue by saying that if you have to ask, you'll never know the answer. But consciousness is another matter, one not so cavalierly dismissed. Is consciousness the ability to make a true-false judgement? Or is it merely simple sensitivity? While the true-false criterion is too strict and exclusive, the sensitivity test is too inclusive. Other answers range between the definition of consciousness as organized sensory perception (a passive process) and the notion that consciousness involves *organizing* sensory perception, an active operation.

Whatever the definition, most scientists still contend, as the Radners point out, that consciousness, at least, "is privately unassailable and publicly inaccessible," and, therefore, scientifically useless. Some researchers willing to grant the existence of mental experiences (or "representations" or "thoughts") in animals insist that it's inherently impossible for humans to know what those experiences are. Few investigators argue that animals think and possess self-consciousness and that it will some day be possible to demonstrate these contentions.

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 thought have been neglected in this century "primarily because behavioral scientists convinced themselves that there was no way to distinguish automatic and unthinking responses from behavior involving conscious choice on the animal's part."

Furthermore, says Griffin, this self-imposed, methodological restriction hardened into a singular intransigence. "Many comparative psychologists seem almost literally petrified 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 side of any hypothesis—link arms on the subject of animal thought. If scientists are petrified at the notion, lay people react to it the way folks who have been saying nasty things in front of a deaf person would react if they suddenly learned that the deaf person could hear. That Apes-R-Us business about humans being the genetic first cousins of other species was hard enough to swallow. But this animal-thought stuff? No way! We are the crown of creation, aren't we?

"One would think that the doctrine of human uniqueness would have been finally laid to rest in the post-Darwinian era," say the Radners, "but such is not the case." In *The Descent of Man* (1874) Darwin relates that he once collected aphorisms supporting the belief that humanity is defined by attributes without precedent in the biological world. To wit: Only human beings conceptualize and perform abstractions; only humans make and use tools; only humans have a sense of humor, practice deceit, are able to count, can communicate about things not in the here and now, are aware of their own existence, contemplate their own death, and so on. These aphorisms are "almost worthless," Darwin concluded after gathering more than 20 of them, because "their wide difference and number prove the difficulty, if not the impossibility, of the attempt" to prove human uniqueness.

Humans, nonetheless, persist in the attempt, in large part, one suspects, from the same motivation that causes an established ethnic group to resent the group most recently arrived in the neighborhood. Witness the treatment of Asian shopkeepers in some cities. But just as prejudice should have no place in human affairs, speciesism should wield no influence in discussions of animal thought and self-awareness.

"The time is long overdue," the Radners declare, "for abandoning the anthropocentric approach to philosophy."

Griffin concurs, arguing that it is ridiculous to deny the existence of mental experiences simply because they are difficult to study. What's more, he points out, "impressive

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The Nature of Altruism

By Joan Dunayer

Each time the man answers incorrectly, experimental subjects were told, give him an electric shock. Refusal to comply with instructions carried no penalty. Still, the majority of subjects pressed switches signaling increasingly powerful shocks, even after the man had started to plead and scream. In these famous experiments by Stanley Milgram, the electric shocks were fake. But in experiments by Jules Masserman, Stanley Wechkin, and William Terris, they were genuine. Rhesus monkeys learned to pull two chains for food. Then one of the chains was linked to a shock generator. Now, in addition to releasing food, this chain would inflict an electric shock on another monkey, visible in an adjoining cage. To get adequate food, a monkey needed to pull both chains. Unlike Milgram's subjects, the monkeys were forced to choose between equally grave alternatives: shock another monkey or go hungry. Most monkeys went hungry. Two, apparently unwilling to risk giving even a single shock, stopped pulling either chain and went completely without food—one for five days, the other for twelve.

In light of such evidence, the claim that humans possess altruism but other animals do not robs "altruism" of all meaning. Compassion and self-sacrifice are far from unique to humans. Nonhuman animals demonstrate altruism towards members of their own and other species, towards close kin, unrelated familiars, and total strangers.

Altruism towards kin is especially common. If a predator nears her nest, a ringed plover feigns a broken wing. Drawing the predator away from her chicks, the bird increases her own chances of becoming the prey. Similarly, ground squirrels sound alarm calls to warn relatives of a predator's approach, even though calling attracts attention to themselves. In a field study, Paul Sherman found that squirrels who call are more likely to die. Sea otters, too, give warning cries. When threatened by hunters, they delay their own dive to safety until they've alerted the family group.

As witnessed by a *New York Times* reporter, harp seals' efforts to safeguard their kin from hunters can be equally altruistic: after her pup had been clubbed, "a mother seal threw herself protectively across the body." Three hunters closed in on her, but she "stood fast." When a fourth approached, waving a club, she turned to confront him. Two others then snatched her pup away, for skinning. Whales take comparable risks out of devotion to their young. If a baby whale is harpooned and towed, the entire pod follows, even to the shore. Like whales, elephants live in close family units. So strong are elephant allegiances that attempts to lift wounded relatives to their feet persist even in a barrage of machine-gun fire.

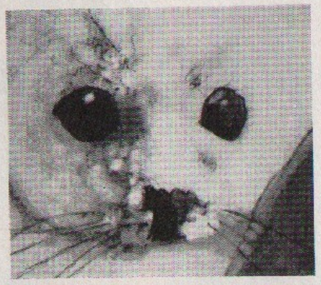
Sociobiologists regard such protection of close kin as genetically selfish,

Continued on next page

Continued from previous page

progress in ethology and psychology" render investigations of animal thought and consciousness less daunting than they once seemed.

Current progress in the study of animal cognition began in the late '60s when two chimps named Washoe and Sarah were taught to communicate with their handlers: Washoe by learning 150 hand gestures in simplified American Sign Language; Sarah by placing metal-backed plastic chips on a magnetic board. If Sarah wanted an apple from a trainer whose "name" was a red square, she had to select a blue triangle (the word for "apple") and a red square from a collection of chips and then place the red square above the blue triangle on the magnetic board.



By the mid-'70s, the accomplishments of Washoe and Sarah and other chimps were cause for great expectations, but the best of times seemed likely to become the worst of times as critics—some of them involved with chimp language projects themselves—began to mutter discouraging words about these experiments. For all the chimps' facility with symbols, researchers could produce no evidence that chimps knew the difference between "Sarah eat banana" and "Banana eat Sarah." Therefore, said one critic, chimps are not talking, they're simply "running on" with their hands until they get what they want.

Obviously, chimps had learned to associate signs with objects and to manipulate the signs correctly in order to obtain rewards, but researchers had not shown that this skill involved anything more exotic than a conditioned response. Chimps might have learned that slapping the blue triangle and the red square onto a magnetic board in a certain pattern would get them an apple, but did they perceive the blue triangle as the representation of an ideal apple?

As it turned out, they did. And just in time. By the early '80s interest in chimp language research and funds for additional studies were growing scarce.

The heroes who saved the day—and the grant extensions—were two chimps named Sherman and Austin, who were part of a joint project between the Yerkes Regional Primate Research Center of Emory University and the University of Georgia. After learning to pair certain forms with certain objects, Sherman and Austin were introduced to tasks they would not be able to do without understanding that symbols have meanings. In one exercise one of the chimps sat in an empty room in front of a screen that occasionally flashed the sign for an object. After seeing the sign, the chimp had to beat feet into a separate room containing objects and pictures, and retrieve the item that corresponded to the projection he had just seen. Not only did the chimp bring back the correct object, but he came back empty-handed if the object that had been flashed on the screen was not in stock in the storage room. (Another example of association and recall occurred one evening two years ago in the Saudi Arabian desert, where a troop of monkeys recognized a car that had run over one of their members earlier in the day. When the car approached, the monkeys climbed all over it, smashing its windows with their fists.)

The notion that humans are the only beings capable of deceit, which can be found among the we're-number-one aphorisms that Darwin had collected, has also been disproved; for animals, too, are "practiced in the arts of deception." In addition to the baboon we met earlier who coveted his neighbor's rhizomes, many another creature has realized that honesty is a virtue, not a policy.

In a face-off between two male chimpanzees in the Arnhem Zoo, one of the contestants, whose back was to his adver-

Continued from previous page

because in saving offspring or siblings an animal preserves his or her own genes. But humans are no exception to this. We, too, share genes with parents, siblings, and children. The instinct to protect relatives—especially offspring—is as natural in humans as in other animals.

Kinship by no means marks the boundary of nonhuman altruism, however. Experimenters J. Danguir and S. Nicolaidis reported in 1975 that rats who had tasted a salty solution showed "protection" of those who had not. Rats with experience of the offensive liquid pushed other rats away to prevent them from drinking it. Kinship doesn't appear to have been a factor.

In another study, researchers George Rice and Priscilla Gainer termed rats' behavior "altruistic." For some rats, pressing a bar lowered a plastic block; for others, it lowered a harnessed rat who squealed and wriggled until reaching the ground. No rat received any reward for bar-pressing. Results indicated that rats sought to reduce another rat's distress: "often when a suspended animal had been quiet and then squeaked, the experimental rat promptly pressed the bar." Those rats who saw a suspended animal pressed the bar, on average, more than five times as frequently as those who saw only a block. Again, any influence of close relatedness seems unlikely: the experiment involved dozens of rats.

Altruism towards non-kin is not restricted to mammals, either. In 1985, a South African publication reported an example in fish. Each day a red Oranda would aid another goldfish, a black Moor tank-mate. Whenever food was sprinkled at the water's surface, the red Oranda would carry the smaller black Moor to the top of the tank. Deformed, unable to swim to the food, the black Moor would otherwise have starved.

Nonhuman animals also nurture each other directly. Vampire bats, for example, regurgitate blood meals to roost-mates who are in danger of starvation. Sociobiologist Gerald Wilkinson has observed this food-sharing between both kin and non-kin.

Even when starving, nonhuman animals may defer to another's hunger. Veterinarian Michael Fox has witnessed such altruism: "In a small village in India, I once saw a male dog tenderly licking the sores on the face of a sick female dog and snapping at the flies around her to keep them away. When I gave the pair some bread, because they were obviously starving, the male let his companion have her fill first."

Finally, nonhuman animals may risk serious injury to aid non-kin. Dolphin groups fluctuate in their membership, so a school is almost certain to include unrelated animals. Yet, an entire dolphin school will often remain in danger rather than abandon a member in need. When one bottlenose dolphin was injured by a dynamite blast, no member of the school fled. Instead, two school members held the hurt dolphin at the surface to enable him or her to breathe, while all others stayed nearby. Only when the injured dolphin had sufficiently recovered, the *Journal of Mammalogy* reported, did the whole school speed away.

An ever-growing number of sociobiologists acknowledge that nonhumans perform altruistic acts toward non-kin. How do they explain this?

Continued on page 47

Continued from page 28

sary, suddenly bared his teeth in fear. He quickly put his hand over his mouth, pressing his lips closed. When the nervous grin reappeared a second and a third time, he clamped his hand over his mouth again until he succeeded in wiping the grin off his face. Only then did he turn to confront his challenger.

Perhaps even more impressive than the use of deceit is the use of tools. Invertebrates as well as vertebrates provide fascinating examples of this ability. The reduviid bug, who feeds on termites that live in trees, cloaks itself in pieces of the termites' nesting material before it goes out to dinner. Thus cleverly disguised, the bug sidles up to a hole in a termite nest, leans inside, snatches its prey, and retreats. After sucking the termite dry, the bug returns to the takeout window and dangles the carcass inside it. Since termites are compulsively neat and frugal, they can be counted on to grab hold of their dead comrade in order to dispose of him properly. When they do, the bug withdraws the cadaver slowly and is soon feasting on live termite. Now if that doesn't require some thought!

Not so fast, writes Michael Hansell, a lecturer in zoology at the University of Glasgow. "Appealing as this story is, it is easy to imagine that such tool-using behavior evolved from a simple [non-purposeful] alteration in the sequence of hunting." Suppose that a greedy reduviid bug had returned to the termite nest while he was still picking the carcass of his first victim. "Because of the response of the termites, this new behavioral variant is more successful than hunting without the tool."

In this and other instances, the disagreement between behaviorist and cognitive ethologist begins to sound like the tastes-great-less-filling beer commercials that used to be seen on TV. What Hansell doesn't explain, however, is where the reduviid bug got the idea for the termite disguise in the first place, though one might imagine a behaviorist suggesting that on one hunting expedition the bug, accidentally shielded by a scrap of nesting material, was rewarded with more termite approaches than it was when it barged right up to the nest hole yelling, "I'll have two termites to go."

Behaviorism does not command the dominant response from the scientific community it once did. "Fifty years of strict adherence to behaviorist methods have proved that behaviorism is just as limited, scientifically, as the anthropomorphism it replaced," wrote philosophy professor Robert C. Solomon eight years ago in *Psychology Today*.

Yet although "it has become respectable for scientists to speak of information processing, perception, cognition, and even thinking by non-human animals," says Griffin, "in many quarters animal consciousness remains taboo."

But should it? Doesn't the ability to think—or the existence of "mental representations"—imply consciousness? Psychologist Richard Latto thinks not. "The idea that consciousness always accompanies thinking," he writes, "is no longer considered valid by anyone except a few philosophers." The relevant question is: "Which behaviors are accompanied by awareness (or consciousness) and which are not?"

He also suggests that if scientists seem petrified 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 discusses—and dismisses—"four main groups of techniques currently available with which to attempt the study of animal consciousness": the direct approach, eavesdropping, the identification of overt characteristics, and the study of physiological and anatomical correlates between species.

"In humans," says Latto, "it is possible to perform psychophysical procedures on awareness simply by asking questions (the direct approach)," even though this process "relies on someone else's introspection to make inferences about consciousness." But no such possibility of shared labels with animals exists. Hence, "direct investigation of animal consciousness is simply not possible.

"Getting a rat to press a lever when a light comes on or a chimpanzee to make a particular hand signal when it smells smoke may tell us something about these animals' cognitive processing of sensory information, but it tells us nothing about their conscious experiences of the light or the smoke unless we assume, as we do with other people, that the rat and the chimpanzee exactly share our experiences, which is unlikely on *a priori* grounds and in any case begs the question we are trying to answer."

The indirect approach to studying animal consciousness, which Latto refers to as eavesdropping, is based on the theory that "the interception and accurate interpretation of communicated messages can tell us at least part of what the communicator is thinking or feeling." This too, says Latto, begs the question by assuming that an animal's signals are representations of its awareness. Furthermore, this belief cannot be transformed into a testable hypothesis, for "there is no way of disproving the hypothesis that the burglar alarm is aware of the burglar."

Arguing for the existence of animal consciousness from the identification of overt characteristics such as the use of tools, deceit, mutual aid, etc. is also open to the charge of circularity, says Latto. "The hypothesis on offer is that certain, definable characteristics of behavior necessarily imply consciousness. Again, this is untestable.

"What Griffin is really saying is that because in our own, necessarily human, experience certain kinds of behavior are associated with certain kinds of conscious experiences, other organisms (and we really have to include machines here, too) displaying these behaviors must also be having the same conscious experiences. (It has to be the same experiences because as soon as we admit the possibility that they are having different experiences, we also admit the possibility that they are having no experiences at all.) And, the argument goes, we know they are having these experiences because they display the defining behavior. The proposition therefore has no operational validity."

The fourth way of studying animal consciousness is through the identification of physiological and anatomical correlates, i.e., the isolation of a physiological function or an anatomical structure that correlates perfectly with consciousness in humans, and the subsequent identification of that same structure or function in another species, which might then be offered as proof that the correlating species also possesses consciousness. So far, "it is only certain

Continued on page 46

Personal Politics

By John Robbins

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 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 ultra-careful not to push her views on anyone—so much so, in fact, that she sometimes feels she does the causes she believes in a disservice by not being more vocal.

Arguments and adversarial techniques never work with friends. But empathy does.

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 put 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 would not 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 a 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 topsoil erosion, and I see the arteries of my fellow human being hardening and closing. Seeing all this unnecessary suffering, I feel grief, 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 facing squarely the price we pay for our meat addiction, 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," also called the "Feel, Felt, Found Rule." This is a handy little trick that involves saying: "I know how you *feel*, because I *felt* that way myself. But then I *found* that..." The idea is to short-circuit any kind of polarization. Arguments and adversarial techniques never work with friends. But empathy does.

Don't get cornered 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 real victories in this struggle occur when our hearts are joined in shared understanding of our common truth. ❑

John Robbins is president of the EarthSave Foundation, P.O. Box 949, Felton, CA 95018-0949.

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 agriculturation . . .

CHINA—

Huge Reserve Set Aside for Tibet Wildlife

BY DAVID P. GREANVILLE

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. 29 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 herdsman, the region is mostly uninhabited by humans, but it teems with animal life, including gazelles, antelopes, brown bears, wild sheep, snow leopards, yaks, asses, lynxes, and wolves. A land 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 agriculturation and urban and infrastructural development that continues 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 also 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 Virunga volcanoes of east-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.

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 gains 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, herdsmen 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 communi-cations equipment, transport vehicles, and educational materials.

MAIN SOURCES: The New York Times, WCI, The ANIMALS' AGENDA correspondents.

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 turning this country into a largely "desertified" nation where all dense forest cover has practically disappeared. That, at least, is the conclusion of the United Nations' Food and Agriculture Organization (FAO), which points out that despite more than $3.3 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

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applying standard "low intensity conflict" doctrines to the civil war in that country. El Salvador is judged by both the local military and its Pentagon advisors as a textbook case of a popular insurgency rooted militarily—as it was in Vietnam—in "sanctuaries" lodged deeply in the countryside—but one that, given the logistical proximity to the U.S., is "winnable." The solution is to create "free fire zones" where anything that moves is considered to be fair target, thereby contributing to the flight of peasants to "protected hamlets" where they can be kept under the watchful eye of government soldiers. So far, the so-called "strategic hamlet" option has not paid off anywhere in Central America.

But the heavy and indiscriminate bombing (the Salvadoran air force is utilizing high-concussion bombs to collapse the elaborate tunnels used by rebels as shelters against attacks), plus the liberal use of defoliants to blow away the jungle cover and the poisoning of soils and waters is rapidly rendering the land unsuitable for human and animal survival. Many animal species indigenous to the war zone are now rarely seen as their habitats have become permanently disrupted by continuous military operations, and dust bowls and denuded hillsides have replaced what once were lush valleys.

The causes of the war can be traced to the grossly unequal distribution of wealth and land ownership in El Salvador. Less than 2 percent of the population controls more than 60 percent of the land, while the poorest 20 percent own no land at all and receive only 2 percent of the national income. The situation is fairly typical for Latin America and most of the Third World, but in El Salvador this wealth inequality is further aggravated by a relatively high population density.

U.S. funding for the civil war plays a large role in this ecological disaster. According to the Arms Control and Foreign Policy Caucus of the U.S. Congress, 75 percent of the more than $1 million the U.S. pumps into the Salvadoran economy every day is intimately connected to the war effort. Inevitably, this military spending dwarfs the $1.5 million earmarked annually for environmental and natural resource management. In 1988 the U.S. spent almost two hundred times as much on waging war in El Salvador as it did to protect and restore the environment.

Against this backdrop, critics also point out that even the small sums allocated for "development assistance" are having deleterious effects, as U.S. international loans encourage export agribusiness at the expense of food production for domestic consumption. As a Salvadoran environmentalist noted, "the U.S. Agency for International Development (USAID) only finances large projects by the wealthy landowners. They don't finance the poor, and they only finance export projects. If someone is going to produce food for consumption here in the country, then USAID is not going to finance that project." In fact, as is the case throughout Latin America, the few small-farmer projects supported by USAID are also oriented toward export crops such as melons, and rely on pesticide-intensive methods.

In recognition of the fact that the war in El Salvador cannot be settled by military means, and that current U.S. policy is an aggravating factor, a number of prominent environmentalist groups such as Greenpeace, the Environmental Policy Institute, Friends of the Earth, the Rainforest Action Network, and the Environmental Project on Central America (EPOCA), 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 may create the political and financial space to redirect funds toward environmental restor-ation, land redistribution, voluntary family programs to curb population growth, and a variety of social programs designed to bring a measure of peace and sanity to a badly traumatized region.

MAIN SOURCES: Bill Hall (EPOCA), Greenpeace, The ANIMALS' AGENDA correspondents.

BRAZIL—

What's Really Killing the Rain Forests?

Just about everybody you ask these days is against the "burning of the Amazonian rain forests." The public, especially in the First World, has been informed that as much as one-fifth of all the carbon released into the atmosphere (which contributes heavily to the so-called greenhouse effect), stems from such operations; and that a vast, highly fragile ecosystem that took millions of years to evolve is now being rapidly wiped out by "pasture development" operations designed to accommodate a burgeoning cattle ranching industry. This is all correct, and yet few people understand the real causes of this phenomenon. What exactly drives some Brazilians—rich and poor—to commit what is widely perceived as an ecological crime with vast global implications?

The causes for this behavior are complex, including the inevitable excesses of a business regime operating practically unchecked, but at the core there's also a set of governmental policies calculated to cope with the volatility of a society in which the national wealth is profoundly ill-distributed, and where vast sectors of the population, especially in the rural areas and urban shantytowns, have been rendered superfluous or economically "marginalized."

When the military took power in 1964, the country was in the throes of widespread labor and peasant unrest, and an urban guerrilla insurgency had begun to challenge the government in several important centers. The Brazilian establishment was well aware that the gradual mechanization of the countryside was creating "structural unemployment" among the peasant masses, and that they, in turn, often opted for migration to the cities in search of a better life.

But this constant stream of newcomers only aggravated the social and political problems already undermining the political stability of the big cities—notably crime and unemployment—and further fueled the popular drift toward leftist solutions. In this context, the generals and their oligarchic supporters soon chose Amazonia not only as a major instrument to transform the Brazilian economy into Latin America's "powerhouse," but also as a political "escape valve," a distant region where disaffected Brazilians could be dumped and turned into incipient property owners.

In this sense, therefore, Brazil's case is different and unique. The expansion of ranching in Amazonia, in contrast to other tropical regions such as Central America, did not come about primarily as a result of world market demand for fast-food hamburgers, World Bank loans, or other factors—although all of these did have a hand in what ensued. Rather, it reflected the acute political necessities of a nation deeply shaken by economic inequality, and an unusual economic climate that triggered and has maintained a fierce speculative boom in land.

Brasilia's technocrats fired the first shot. Encouraged by the buoyant international beef market of the 1960s, the Superintendency for Amazonian Development (SUDAM) decided that by expanding long-term lending and providing juicy incentives, the nation's business elite could be persuaded to turn Amazonia into the site of a new cattle industry which, eventually, could also finance other extractive operations, such as mining and light industry. To this end, SUDAM soon unveiled an ambitious program of road development and tax incentives that included huge capital grants (SUDAM ranches received up to 75 percent of ranch development costs, totalling more than $500 million to date); tax holidays (up to 100 percent of a corporation's tax bill was forgiven if the monies were invested in the region); and subsidized credits. The latter proved particularly irresistible. While inflation was leaping ahead at well over 50 percent, credits were being handed out at 8 and 12 percent, often with a long grace period. And, of course, the government began to hand out generous land concessions free or at nominal cost.

In this context, cattle grazing soon became a vehicle for capturing generous public credits and incentives, as, without them, cattle production rarely made economic sense. The development of pastures is expensive, the pastures themselves are often not sustainable, and the final animal product may not cover investment costs. In fact, for many ranchers, the value of cattle sold has been usually less than half the cost of production. Where are the compensations?

The main answer lies in the rising value of Amazon land, which increased at more than 100 percent per year throughout the 1960s and 1970s. According to custom and law, cattle claim what is under their feet. A recognized land claim allows the holder to assert royalty rights on subsurface minerals that are technically owned by the Brazilian state. In consequence, areas near gold strikes frequently undergo frantic clearing. On smaller ranches, timber is also used to help defray pasture development costs. And, as everyone knows, land not in "effective use" runs a higher risk of expropriation.

Cattle is also perceived as providing other substantial benefits. Milk and calves are a constant income supplement, and when agricultural disaster strikes, which occurs often in the Amazon region, the beasts can be quickly converted to cash. Furthermore, in inflation-ridden nations such as Brazil, investing in animals is a way to protect assets. Quite often, borrowed money whose value is plummeting can be turned into an animal whose value keeps pace or exceeds inflation. Lastly, since cleared areas are worth at least one-third more than forest, peasants can join the game of speculation by deforesting a tract and later seeking compensation from the state or a large landowner.

All of the above, then, may explain why tens of thousands of colonists and other small producers are today—along mega ranches —heavily involved in the growth of livestock operations and deforestation. Currently there are more than 50,000 livestock operations in Amazonia at all scales of production, and Rondonia state alone, which exhibits the most frenzied pace of "development," has also seen the most lethal pattern of deforestation. From 1970 to 1988, Rondonia's herds have grown by more than 3,000 percent.

Is there any hope for the forests? Some observers argue that the environmental impact of ranching could be substantially mitigated with better pasture and livestock practices. Unfortunately, such objectives, including good management, are secondary to the Amazonian "ranchers" since what really drives the cattle industry at this point—and the deforestation process that accompanies it—is not production but the highly profitable financial machinations associated with it. Furthermore, as the national economy goes into a tailspin, the "Amazon card" is viewed by many at the top as a way of assuring continued profits, especially for the large and powerful business community. It is perhaps for this reason that the recent victory of Fernando Collor de Melo, the scion of one of Brazil's richest families, and a prominent businessman, has been received with deep reservations among the environmental community. For short of a drastic redistribution of the national income, a curbing of inflation that will not punish the poorest sectors, and an entirely new attitude toward the Amazon region—none of which are likely to come from a Collor administration— Brazil's rain forests will go on burning.

MAIN SOURCES: Susanna B. Hecht (NACLA), The New York Times, and The ANIMALS' AGENDA correspondents.

▼ International Briefs ▼

By Merritt Clifton

Ducks Unlimited, begun to save waterfowl habitat for hunting, plans to build a new Canadian head office in Oak Hammock Marsh, Manitoba—one of Canada's best duck swamps. The plan is opposed by 13 environmental groups.

The Peruvian Ministry of Agriculture is a major link in the illegal trade of endangered species, CITES vice chairman Felipe Benevides charged in a recent issue of *Caretas*, Peru's leading news weekly. In 1986 exports (the most recent stats available) included 2,777 live iguanas, 32,865 peccary skins, and 2,852 caiman skins.

David Jones of the London paper *Today* recently penetrated animal smuggling rings run by Dutch dealers Wim Janssens, Jerry Danner, Peter Kooi, and Jan van Gulik. Jones was told a panda would cost $1.5 million, a killer whale $600,000, and a mountain gorilla $200,000. He was offered $20,000 to help smuggle parrots. The day Jones' story ran, 1,000 of a cargo of 10,000 exotic birds died on a KLM (Dutch) flight from Tanzania to Miami via Amsterdam and London.

Two of four orcas captured off Iceland last fall have been flown to an aquarium in Nice, France. CITES bans such trade; Iceland doesn't belong, but France does.

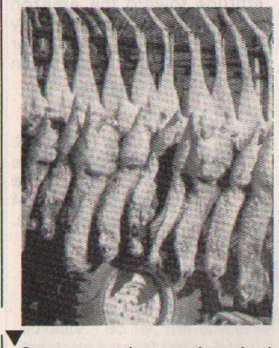
A black panther on the loose has excited Rome. Pursuers captured a black bear eating from a garbage can, but have only videotaped the panther, suspected of sheep killings. Both were probably among an

More Briefs next page

International Briefs

Continued from previous page

estimated 500 unregistered exotic pets in the city.



Greenpeace has again asked the U.S. to restore a ban on kangaroo skin imports.

Indian Prime Minister V.P. Singh has given up his trademark fur hats for hats of synthetic fur.

Tanzanian police have unearthed 1,909 elephant tusks buried near the coast by smugglers.

No more than 40 to 60 gray whales and perhaps as few as 12 of the usual 2,000 calved this winter in the Gulf of California (Mexico). The nesting cormorant population on Vancouver Island dropped 70 percent, while steelhead runs fell or vanished from British Columbia to Oregon. Many researchers suspect a common link to last year's Exxon *Valdez* oil spill.

Over 14,000 birds were killed in a January oil spill off Newfoundland.

The amount of sulfur from marine organisms trapped in Greenland ice strata is sharply down since 1900, suggesting a decline in some phytoplankton species, says University of Miami researcher Eric Saltzman.

The USSR has reduced meat production because it has run out of feed grain.

Fires caused by global warming will drastically change wildlife habitat, scientists warn. Over 150 brushfires raged across eastern Australia in January during a record heat wave, while a February fire burned a third of Brazil's Poco das Antas Bio-logical Reserve, home of the last 225 wild golden tamarins.

Agriculture Canada has issued a 1,600-page book on the flies of North America.

Anne Doncaster of the Intl. Wildlife Coalition asks Canadians to send her reports of trouble with hunters and illegal hunting at P.O. Box 461, Port Credit Station, Mississauga, Ontario L5G 4M1, for possible use in a forthcoming book.

ANIMA, a Quebec City group opposing violence to animals, is protesting the police shootings of two wolves who escaped from cages at the city zoo last Nov. 14.

Saskatchewan judge Brosi Nutting gave a man who killed a puppy before his two young step-daughters the maximum six months in jail, regretting it wasn't longer.

The British Agriculture Ministry has confirmed American studies showing microwave cooking fails to kill salmonella in meat products from half to a third of the time.

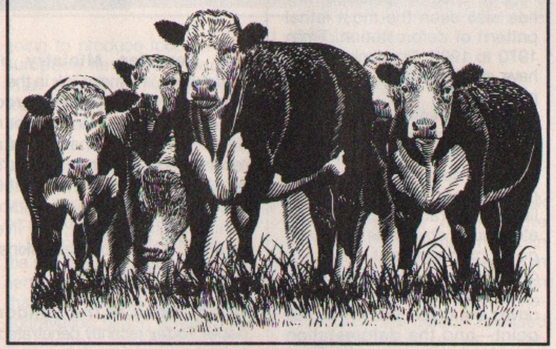
Visitors are welcome at St. Tiggywinkle's Hedgehog Hospital, #1 Pemberton Close, Aylesbury, Bucks. HP21 7NY, England.

Lhasa, Tibet has built housing for 400 of the city's 10,000 stray dogs; Buddhism bars euthanasia. Lhasa, with 100,000 people, has a dog population of 50,000.

Canada today lists 183 endangered species, up from 26 in 1979. Wolverines are now officially endangered east of Hudson Bay, eight years after the last sighting. Western trappers still pelt about 1,000 a year.

Pope John Paul recently stated that while animals may not have souls, "God has also breathed his breath upon them."

Egyptian tycoon Hasan Ahmedein made $5 million last year selling 135 tons of live frogs to France, Switzerland, Italy, and Spain. Entering a market thinned when Bangladesh banned frog exports, Ahmedein pays his hunters as much per day as the average Egyptian makes in a month.



British beef has been barred from 18 nations, including the U.S., because of a bovine spongiform encephalopathy outbreak.

Japan may import fossil mammoth tusks from the USSR to replace elephant ivory in traditional craftswork. Since CITES banned the ivory trade, the price of mammoth tusks has doubled to $700-$800 per kilo. Taheta, an Alaskan native corporation, is offering the Japanese walrus tusk ivory, made into finished products.

Of British Columbia's 79 salmon farms, 24 went broke in 1989, as Norwegian farms flooded the market with a record 140,000 tons.

To save the species, Canada has cut the cod quota from 235,000 tons last year to 197,000 in 1990.

British researchers have found big mammals shrink while small mammals get bigger when populations are isolated on islands. Bones of quarter-sized elephants and hippos have been found on Malta; red deer shrank to half-sized within 6000 years after the Isle of Jersey broke off from France.

Britain has exempted Hong Kong from the CITES ban on ivory sales until July, to let dealers sell the 670 tons they have stockpiled.

Japanese interests have bought $100 million worth of U.S. cattle ranches, looking to the end of beef import quotas in 1991.

Seventy percent of Bolivian jungle species are near extinction, a government report warns. Of 2,000 rare black alligators found in 1987, all but 250 were poached by August, 1989. A German conservation group is flying the survivors to the Beni Biological Reserve—but *Earth Island Journal* reports a debt-for-nature swap supposed to protect the 2.6 million acres around the reserve hasn't been honored by timber merchants.

Only 1,000 of the 6,500 dogs who used to patrol the Berlin Wall turn out to have actually been attack-trained. East Germany kept those. West Germany's Animal Protection Society took and adopted out 2,500.

A New Brunswick man out to shoot rats accidently killed himself Jan. 11.

Work is halted on Saskatchewan's Rafferty-Alameda dam across the Souris River, pending a study of impact on wildlife.

Development threatens the woods used by Care and Rehabilitation of Injured Birds at Otterburn Park, Quebec—the only such center in Quebec, and one of under 10 in Canada.

A unique colony of fresh water seals at Lac des Loups Marins, Quebec, could be wiped out by Hydro Quebec plans to dam the Great Whale River as part of the James Bay II energy project. The flow into Lac des Loups would drop 25 percent. James Bay II also menaces caribou habitat and 30 migratory bird species. National Audubon Society experts have called the region "a northern equivalent to Brazil's rainforest."

Indonesia sends destructive wild elephants to Way Kambas, a domestication school.

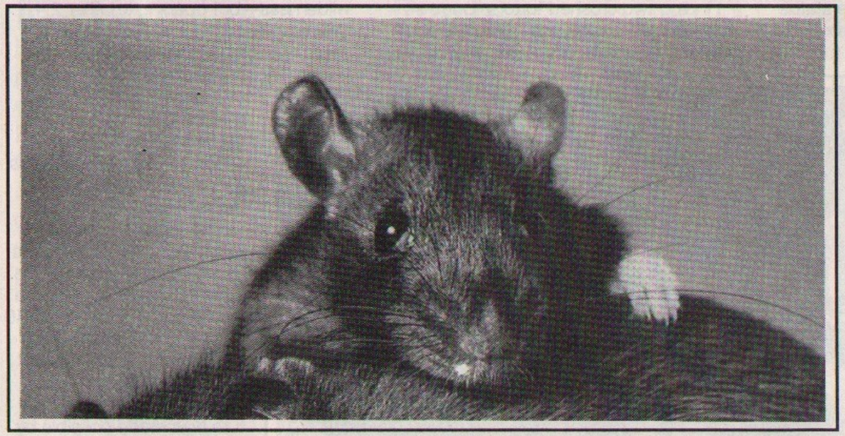
Canadian author David Day records in his new book *The Eco Wars* (Key Porter) that former Ugandan dictator Idi Amin fed his enemies to rare Nile crocodiles, and that Univ. of Wisconsin researcher Harry Harlow admittedly hated the monkeys he tortured for 10 years in pain experiments.

"There isn't an animal in Quebec that would attack unless it was defending itself," game warden trainer Yvon Pierre Gagnon testified January 25 at the inquest into the killing of warden Luc Guindon by an alleged poacher, who said he carried a crossbow in self-defense against wildlife.

France has one dog per three families, and one cat per four. Only 83 percent of Parisians leash their dogs now, down from 89 percent in 1986. Dogbites, nationwide, are up to 500,000 a year. 60,000 victims a year need hospitalization and plastic surgery.

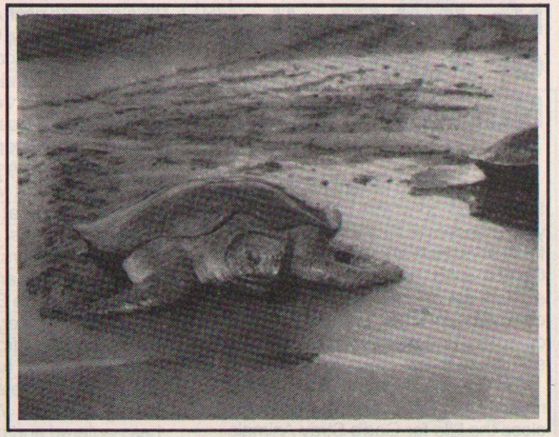
The Susan Lee Campbell Institute, honoring a Massachusetts veterinarian killed when a Korean airliner was shot down by the USSR in 1986, has arranged the first debt-for-nature swap in Poland. Funds donated by Banker's Trust will help cleanse the Utrata River.

Hoping to save spawning runs, the Atlantic Salmon Conservation Trust of Scotland has purchased $2.5 million worth of netting rights from commercial fishermen since 1985.



Protest projected development of Pinnacle Mountain, home of bears and rare raptors, to Wayne Enright, mayor of Frelighsburg, Quebec J0J 1C0, Canada. Overlooking Vermont, the peak is sacred to the Abenaki tribe, who have pledged to defend it.

Cambodian restaurant fare commonly includes turtle eggs and snakes kept alive in cages with their mouths sewn shut, to avoid upsetting squeamish customers.



A U.S.-Soviet study group recommends preserving the Seward and Chukotskiy peninsulas, flanking the Bering Strait, as an international heritage park.

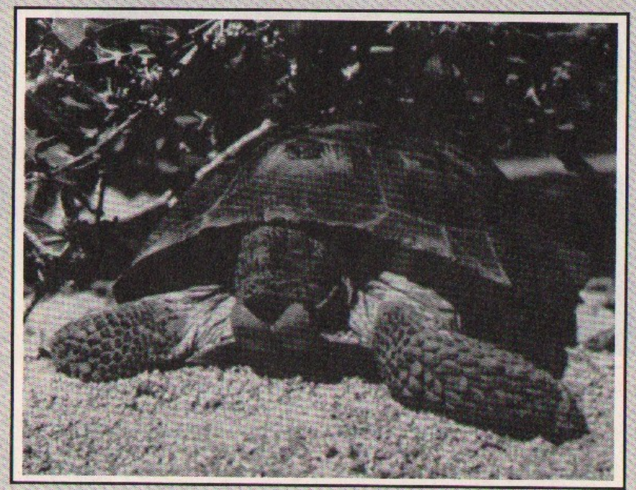
Members of Lifeforce took off with the device in which geek Rick Gibson planned to crush a live rat Jan. 6 outside the Vancouver Public Library. As a crowd menaced Gibson, Lifeforce also purchased the rat in question from a local pet shop.

International Groups: *Animal Networking* welcomes contact: P.O. Box 1552, Honeydew, 2040 South Africa. ❖ The USSR Society for the Protection of Animals seeks donations of literature c/o T. Pavlova, 22 Chaykovsky St., Moscow MGS V00P, USSR. ❖ The Canadian Farm Animal Care Trust works to reform slaughter and transport methods, at 1091 Gorham St., Newmarket, Ontario L3Y 7V1, Canada. ❖ EURONICHE, a humane education group, seeks info exchanges c/o Bryony Close, Lankforst 30-13, 6538 JE, Nijmegen, The Netherlands.
❖ Poland's first animal rights conference will be April 21 in Warsaw. For info call Rudolf Jaworik, 48-22-400435. Literature donations are welcome any time c/o Jaworik: nl. Noakowskiego #3, Warsaw, Poland.
❖ Contact the anti-vivisection group Akhet-Aton c/o Via Calvert, 42/E - 40129, Bologna, Italy ❑

Tortoises Take Cover

No animal ever got a wilder 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 a dirt bikers' camp at Chuckawalla Bench—91,000 acres of prime tortoise habitat, with an estimated 279 per square mile.



Undeterred, 1,100 bikers stormed through tortoise country two weeks later in the 135-mile Barstow to Las Vegas trail race. While Earth Firstlers allegedly littered the route with four-pronged spikes and moved markers, the Wilderness Society and Sierra Club continued legal opposition. From the first running, in 1967, 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, Arizona, and cut 70 miles from the 105-mile route of a third race, the Parker 400. Future Barstow to Las Vegas races were indefinitely suspended.

Tortoises got a costly break December 6, when President Bush signed a bill protecting 733,400 acres of Nevada wilderness—but opening another 2.4 million acres to "multiple use," mainly cattle and sheep grazing.

Despite bombs, bikers, and ranchers, 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 Guy Hodge said "The venture was made possible by Nixalite 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."

—*M.C.*

No-Kill Shelters Or Public Nuisances?

Distinguishing private no-kill shelters from animal collectors and even backyard 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 Stray Animals shelter, for creating a nuisance and violating zoning. About 100 of an estimated 1,600 animals on site were adopted out as volunteers moved others to a new site near Andalusia, Alabama. Cherokee County, Georgia meanwhile shut down American Pet and P&L Enterprises of Marietta, a puppy mill, charging owners Jeffrey and Monica Leicht with 47 cruelty counts. State papers ran the stories side by side.

Rattled by the Animals Farm Home shelter and Janet Vandenbergh breeding kennel scandals at Ellenville 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 Elmsford Animal Shelter, of Westchester, to cut the number of resident animals from over 400 to under 200. Middletown has moved to evict Sara Whelan's Pets Alive shelter, also for zoning violations. Whelan, 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, Whelan says she lacks funds to appeal.

Zoning also threatens the Peaceable Kingdom exotic wildlife sanctuary at New 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 atrocities keep surfacing. In Chico, California, retired humane officer Lois Pantel and local activists Lesa and Bill Donnelly assembled evidence enabling the Butte County sheriff's office to rescue 50 dogs from self-described groomer Marge Cordell, who faces cruelty charges after 10 years of complaints by neighbors. The same week the Missouri Humane Society took 38 dogs, 23 horses, 33 chickens, three calves, three ducks, three geese, a cat, and a goat from collector Donna Bosher, eight months after seizing four horses and filing misdemeanor charges.

—*M.C.*

Newsline on page 38

Horse Slaughter Up

Horsemeat demand is down in Europe the only big market, (see *Dateline International*, Dec. 1989), but a record 370,000 U.S. horses were killed for meat in 1988—299,210 in American plants, the rest after shipment to Canada. The 1989 final tally is expected to be higher, and both far exceed the old peak of 330,000, set in 1977.

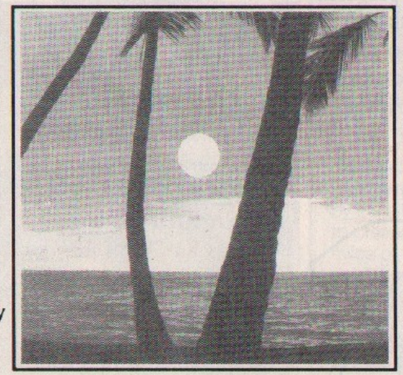
Only five years ago U.S. horse slaughters totaled just 134,000. U.S. horses sold for meat usually went to packers in Quebec and Ontario. Sale of U.S. horses to Canadian slaughterhouses has doubled since 1986, but American slaughterhouses are also muscling into the business: 11 take horses now, against four then.

Back in 1977 meat horses were often mustangs culled from public lands by the BLM. Today the typical victim is a saddle horse whose owner got tired of boarding her; an unsuccessful racer; 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 artificial insemination and embryo transplants have glutted the market for quality thoroughbreds.

—M.C.

Losing The Green From

Roadbuilding to serve a geothermal energy complex imperils Wao Kele O Puna, the last big tropical rainforest in the U.S., on the slopes of Hawaii's Kilauea volcano. Sacred to natives, Wao Kele 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 halted 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 choice after conservation, much cleaner than fossil fuels or a nuclear reactor. But, said Pulitzer Prize-winning poet W.S. Merwin in the winter 1990 *Earth Island Journa*l, geothermal wells haven't lived up to billing. "The toxic gases and waste waters," from a small well near Pahoa, have "destroyed all vegetation for some distance around...The fumes were so bad that the operation had to be closed down in 1989 and residents evacuated."

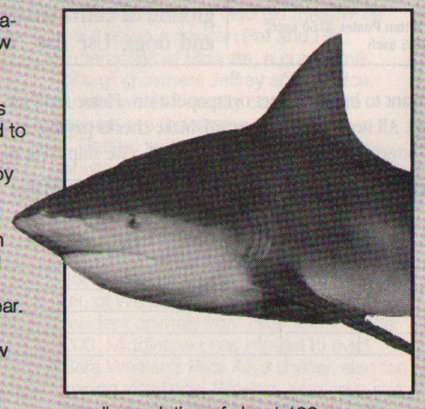
Even with mainland support, saving Hawaiian wildlife is tough, as shown by the National Audubon Society's 12-year effort to save the palila, an endangered native songbird. The palila is threatened by feral sheep and goats, who escaped from farms during the 1930s. Explains Audubon policy advisor Jim Pissot, "Their browsing caused the tree line to recede," causing "a 95 percent reduction in the palila's range." The sheep population was augmented between 1962 and 1967 when the state

Sharks To Get Protection?

As sharks go the way of land predators, hunted toward extinction for a few pricy body parts, the Natl. Marine Fisheries Service is moving to cut the commercial shark catch in U.S. waters from 20,000 metric tons to 5,800, and to keep amateurs from killing more than one shark a day. Comments are due by April 2; the limits could take effect on June 4.

For the past decade the shark catch has been double the NMFS estimated maximum sustainable yield of 25,000 metric tons (or 100,000 sharks) per year. Because sharks "take many years to reach maturity, and produce only a few young 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 off 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



small population of about 100 young lemons at Big Pine Key. By the summer of 1989 the study had to be terminated because we could only find seven."

Until recently, an estimated 89 percent of the US shark take was accidental, and was dumped. But as demand from the Orient sent fin prices to $44 per kilo, "finners" began catching sharks on purpose, cutting their fins off, and returning them to the ocean, alive but maimed, so that the unsalable body meat won't count against landing quotas. To stop finning, the NMFS also wants to require that fins be landed in proportion to carcasses.

Though the catch limit and anti-finning rule may slow the slaughter, sharks will still be imperiled by Japanese and Korean vessels. The London *Times* charged last summer that Japanese and Koreans were killing as many as 40,000 sharks a year in protected waters around the Galapagos, part of Ecuador. The Venezuelan Environment Ministry and the environmental group Fundatropicos added that the Koreans and even some native Venezuelans were harpooning as many as 7,000 dolphins a year to use as shark bait. The Venezuelan Agriculture Ministry, responsible for marketing ocean resources, denied the accusations.

—M.C

Blue Hawaii

introduced a mouflon bloodline to make them more popular targets for visiting big game hunters. Trying to get the sheep out, the National Audubon Society sued the Hawaii Dept. of Land and Natural Resources in 1979. The state responded with a policy of "liberalized public hunting." As sheep and hunters proliferated but the palila kept declining, Audubon sued again in 1986. "The court noted that trying to balance the interests of the palila and the sheep hunters was contrary to the Endangered Species Act," Pissot states. "Rulings in both cases were affirmed by the U.S. 9th Circuit Court of Appeals."

Since 1986, state-hired snipers have killed sheep from helicopters in an effort Lowell Hicks of Animal Rights Hawaii calls "perpetual motion," achieving "no decrease in the amount of sheep" but causing many to die painful, lingering deaths. The choppers and gunfire also disturb the palila. An alternative would be fencing off the palila habitat. But so far, says Hicks, "fencing efforts have been marginal."

Hicks says the state has also managed feral pigs for the benefit of hunters. Pig-hunting with dogs is increasingly popular, and dogs as well as pigs are often torn to pieces. "These pigs have tusks and don't want to be taken," Hicks notes. Hawaii has yet to vigorously pursue pig sterilization, which might be done with projectile agents. Meanwhile, killing pigs makes room for more in the ecosystem, and pig litters usually number six to a dozen.

Although Hawaii Board of Land and Natural Resources head William Paty says "Our animal welfare laws are among the strongest in the nation," Hicks charges some 250,000 Hawaiians are active in illegal cockfighting. The Hawaii Gamecock Assn. has for 18 years blocked proposed bans on possession of gamecocks, spurs, and related gear.

Hicks was encouraged recently when a bill was introduced to expedite the four-month quarantine on imported dogs and cats —until it turned out to be pushed by greyhound racers.

(The Rainforest Action Network is at 301 Broadway, Suite A, San Francisco, CA 94133. Contact Animal Rights Hawaii at P.O. Box 10516, Hilo, HA 96721.)

—M.C.

Furriers On The Defensive

As expected, a proposed ban on fur sales lost 65 percent to 35 percent in Aspen, Colorado on Feb. 13. The issue for most voters was apparently not fur but the expected cost of defending the ban against fur industry lawsuits. Seventy-five percent of those polled by local media disapproved of wearing fur. Considering Aspen a test case, the fur industry spent at least $27,000 to fight the ban, according to election documents, or $8 per voter—and that didn't include materials and labor supplied by the Fur Information Council of America, said Dutch Anti-Fur Committee observer Jan Vander Lee. Ban proponents received no funds from national groups.

Lee said the loss was "a victory because it brought so much national publicity to the fur issue."

While Aspen deliberated, the European Economic Community weighed restrictions on trapped fur imports—and took testimony from Paul Hollingsworth of the Native/Animal Brotherhood, who explained that Canadian native peoples are impoverished by government land grabs and unfair policies, not the decline of the fur trade. Commercial trapping, Hollingsworth pointed out, was introduced by the white man; 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 each November 24, Trans-Species Unlimited held a funeral march for the animal victims on March 24, outside the Chicago head office of Evans Furs. 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 the Fred the Furrier stores and Bloomingdale's fur concession. Fur Vault lost $2.3 million in the last quarter of 1989 alone; only the firm's Andrew Marc leather division showed strong profits. The deal indicated furriers see themselves fighting for a dwindling existing market, rather than reaching new customers. Jindo is the largest integrated fur firm in the world, controlling production from mink ranch to showroom.

As Scandinavian mink breeders planned to cut production by 30 percent, mink pelt prices fell 35 percent at the January Seattle auction, one of the industry's largest. Vendors sold barely a third of their stock at the January Hudson's Bay auction in Toronto. British furriers meanwhile reported sales have fallen from $160 million in 1984 to $94 million in 1987 and under $25 million in 1989. Harrods of London shut its fur salon.

Protests went on into the spring. Feb. 3, a drive-by sniper shot antifur protester Randy Shields in the chest with a pellet gun outside a Springfield, Ohio chinchilla-raising seminar. The shot drew blood, but Shields escaped serious injury. Ohio legislators are weighing S.B. 317, a bill banning "interference with commerce in animal products" and "conspiracy to commit interference with commerce in animal products," including "placing any writing, object, or substance on, in, or in proximity to, any article or merchandise that is held for sale...to discourage the purchase of animal fur or hide." Canadians Against

Continued on next page

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Fur picketed in 16 cities Feb. 10. They were met at several sites by busloads of hostile trappers, who, said CAF organizer Tony Smith, scarcely projected a fashionable image. Animal Rights Hawaii called a boycott of *Wheel of Fortune* advertisers in protest of furs promoted on the show. The Network for Ohio Animal Action on Valentine's Day gave a wooden heart to the president of Higbee's, a fur-retailing department store. Irreverence, a clothier in Traverse City, Michigan, set up an anti-fur window display. In New Mexico, Sangre de Cristo Animal Protection Inc. shocked malls with a portable "Do-It-Yourself Fur Salon." Reminders of animal suffering brought out the insensitivity in some fur buyers. In Minneapolis, an unidentified fur-wearing woman slapped Becky Sandstedt of the Animal Rights Coalition "hard enough to leave the imprint of her hand on my cheek," Sandstedt said.

New York mayor David Dinkins' wife Joyce wore a $5,300 fur coat to his inauguration, taking flak not only from anti-fur activists but also from offended anti-poverty workers. In December the newspaper *Our Town*, of New York's upper east side, marked 20 years of refusing fur ads. A month later, four of eight New York radio stations refused to sell air time to the American Fur Industry Inc. for an attack on anti-fur protesters.

Furs are so far out of style that stars of the TV soap operas *General Hospital* and *One Life To Live* boycott them, both on and off the set. Rock stars Don Henley and Sting upbraided guests who wore furs to a Rainforest Foundation fundraiser in Beverly Hills. "The purpose of the evening was to educate people about the environment and how everything is connected," Henley noted. A West Hollywood nightclub, The Speakeasy, barred fur-wearing patrons.

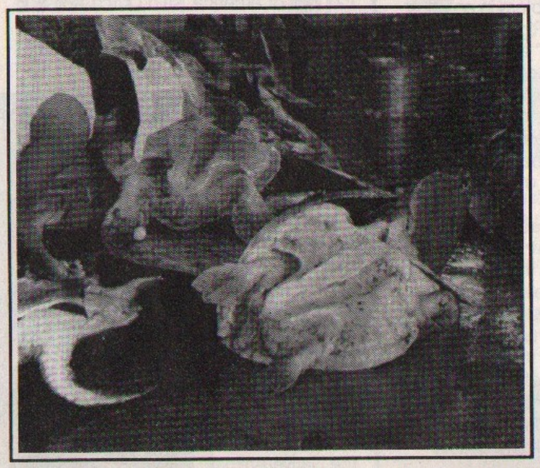
Land's End announced "December 1989 was the last appearance of fur in our catalog." But some firms are slow to get the message. Return your CitiBank card to protest Citibank catalog fur promotions. And boycott the American Cancer Society—which also supports much animal-based research—for teaming with Bloomingdale's in a fur trade-in/tax-writeoff promo. Other groups fight debilitating diseases, including cancer, without supporting cruelty.

—M.C.

Mexican Sea Turtle Slaughter

Members of Earth Island Institute, Earth First!, and local animal rights groups picketed the Mexican consulate in San Francisco on Feb. 6 to protest the annual slaughter of some 75,000 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 Augustinillo slaughterhouse, where they are shot in the head and hacked into useable parts:



skin, meat, and shell (for fertilizer and chicken feed). More turtles are killed at sea for their skin only. The carcasses are thrown overboard.

Most of the skins are sold to Japan for use in making purses and shoes. Japan is among the few developed nations that still buy and sell sea turtle products, prohibited by CITES.

"The killing of olive ridley turtles is the largest killing of an endangered species occurring anywhere in the world," said Donna Bernardi of Earth Island Institute.

Pressure on the Mexican government to end the killing is mounting. The Mexican environmental organization Group of 100 published a five-part expose on the decline of sea turtles in *La Jornada*, a major Mexico City newspaper, Jan. 23-27. Virtually all Mexican environmental groups have signed a letter demanding that the massacre be stopped, while Earth Island Institute is organizing international opposition.

"Just four months into this season, the slaughterhouse has killed over 35,000 of these gentle giants, and has exceeded the legal quota by over 15,000 turtles," stated Group of 100 president Homero Aridjis. "We have provided the government with the names of officials, corporations, and individuals involved in this illegal slaughter, and demand that action be taken to end the corruption and protect these endangered species from extinction."

Of 12 major nesting beaches for olive ridley turtles, four were in Mexico. Due to massive exploitation of both adult turtles and eggs, three of the nesting beaches have been deserted. The one remaining beach, Escobilla, is site of the present slaughter. Since almost all the turtles killed are reproducing females, the Escobilla population could also collapse imminently.

At the San Francisco protest, Mexican Counsel General Enrique Loaeza announced Mexico has agreed to join CITES. Loaeza also said Mexico would reduce its yearly allowable kill quota of 23,000 sea turtles to zero by 1992. But Aridjis said the announcements meant nothing: "The killing is worse every year. By 1992 there will be no turtles left to protect."

Letters of protest may be sent to President Carlos Salinas de Gortari, Palaceo Nacional, Mexico, DF 06066; Secretary of Fisheries Maria de los Angeles Moreno, Av. Alvaro Obregon, No. 269, Mexico, DF 06700; and Patricio Chirinos Calero, Secretaria de Desarollo Urbano y Ecologia, Av. Constituyentes No. 947, Edificio B Planta Alta, Col. Belen de las Flores, DF 01110 Mexico. Copies of Earth Island's protest petition to President Salinas are available from 300 Broadway, Suite 28, San Francisco, CA 94133; 415-788-3666.

—Todd Steiner

The Woodchuck

BY N. GLENN PERRETT

"How much wood would a woodchuck chuck if a woodchuck could chuck wood?" This old tongue-teaser 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 amiable 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 dugout earth of their burrows can also create problems for farm machinery. However, if a woodchuck is removed from the premises, another one will likely move into the vacant territory within a short period of time.

Instead of continually trying to rid a property of woodchucks, it makes more sense to learn to tolerate them. Farmers can remove the mounds of earth from around the entrance of woodchuck burrows so it will not interfere with machinery. Better still, they can mark the areas where the burrows are and stay away from these locations. Woodchucks do not take up much space.

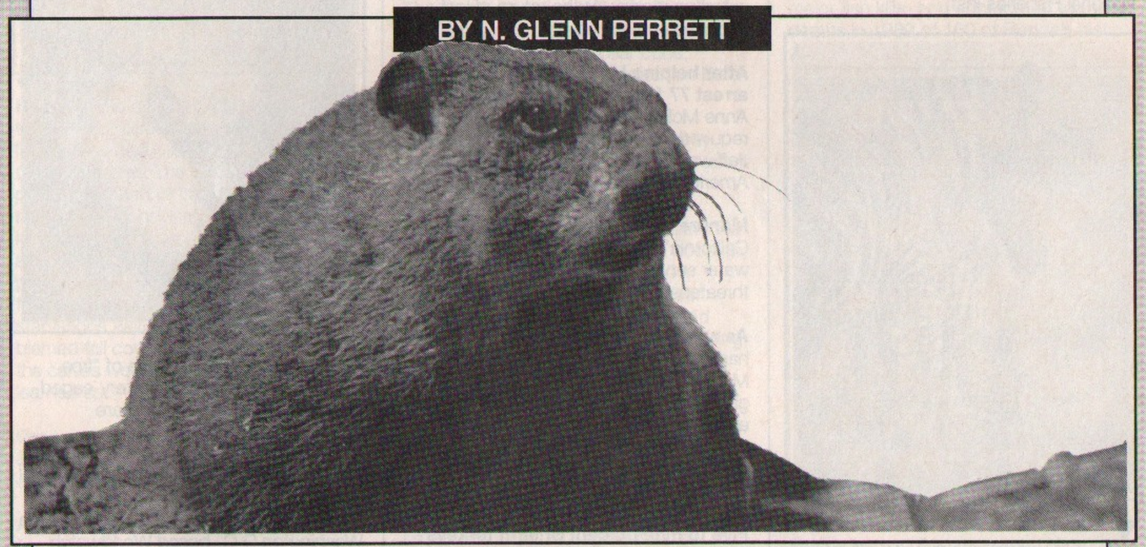
People have to realize that some damage to crops will be created by wildlife. However, erecting a simple barrier around vegetable gardens will keep most woodchucks out. An alternative is to grow enough vegetables for both people and woodchucks. Another common enemy of the woodchuck are hunters, who use woodchucks for shooting practice. These animals are not only numerous but slow moving, which makes them an easy target.

The red fox is one of the woodchuck's natural predators, and many are also killed by domestic dogs. If attacked, woodchucks first try to reach the safe confines of their burrow; but if confronted or cornered, woodchucks can provide plenty of fight. Their strong, sharp incisors can inflict severe wounds. So, in the best interests of both woodchucks and dogs, people should ensure that their pets do not hunt these likable animals.

Since woodchuck burrows can be hazardous to horses, many horse owners also despise the woodchuck. Again, the best solution is to try and tolerate the woodchuck. Riding trails and paddocks should be kept burrow free, or burrows should be made inaccessible to horses. Building a safe structure that permits the woodchuck to enter his burrow but prevents horses from stepping in the holes would be a compromise benefiting everyone.

Although woodchucks are often considered "nuisance" animals, their existence benefits the ecosystem. Woodchuck burrows, enlarged by other animals, provide refuge and homes for a variety of other mammals including cottontail rabbits, opossums, raccoons, skunks, and foxes. Woodchucks are also beneficial to the soil. Inside the burrow, woodchucks have a special excrement chamber separate from the nesting chamber. This particular chamber provides useful fertilizer for the earth. Through their digging, woodchucks loosen and aerate the soil. This lets in moisture and organic matter while bringing up subsoil for transformation into topsoil. According to John O. Whitaker Jr., in *The Audubon Society Field Guide to North American Mammals*, "in New York State they [woodchucks] turn over 1,600,000 tons of soil each year."

Far from being a "nuisance," the woodchuck is a useful animal who fits nicely into the overall scheme of things. ❐



NEWS SHORTS

EDITED BY MERRITT CLIFTON

Contraceptive feed has cut pigeon numbers at Balboa Park, Los Angeles from 4,500 to 850 since 1987.

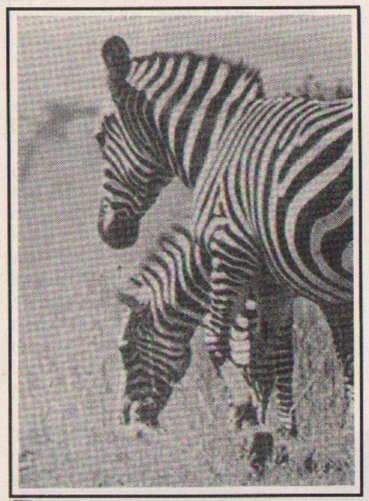
Public institutions bought 400 percent more pork last year.

West Meat Co. of Rock Island, Ill. was fined $95,000 for selling adulterated beef and pork to hospitals, schools, and prisons.

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

Santeria sacrifice has spread to Philadelphia, where numerous animal skulls and one of a human have been found in public places. Such findings also marked the rise of Santeria, 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 1982, says the National Fisheries Inst.



Among the entres at New York's New Deal restaurant are fried zebra testicles. New York now has 133 game restaurants, up from 13 in 1986. Game dealer D'Artagnan of New Jersey says sales are up to $7 million, from $500,000 in '86. U.S. ranch venison sales are up from 2.5 to 15 tons; 6,000 tons are bought from New Zealand. Alligator meat sales are up from 60 tons in 1980 to 525 tons last year.

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—but catfish yields are up from 23,000 tons to 150,000 since 1980.

Patients who get animal visitors have lower blood pressure, more appetite, and respond better to therapy, says Columbia Hospital of Milwaukee. Prison officials at Riker's Island, N.Y., credit animal visits with helping cut the suicide rate there by 85 percent in five years.

Chris Hill of Miami spent seven months and her own funds helping the FBI nab William Brewer of Chicago and Melinda Pullins of Atlanta, charged with extorting money for the return of lost dogs they never had.

After helping U.S. Fish and Wildlife arrest 77 falcon poachers, Jeff and Anne McPartlin got daily death threats, required 24-hour police protection, and Jeff was banned for life from the North American Falconers Association.

Manure from the 300,000 milk cows in California's Chino basin has fouled the water serving 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 ecosystem probably accounts for at least 100."

U.S. horseracing 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 lesions from lying on the ground, and finally die, says the trade journal *Animal Agriculture*. U.S. per capita turkey consumption is up from 6.1 pounds in 1960 to 17.9 pounds today.

"Concern for the environment will cause great changes in the poultry industry," admits 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 made to lay more eggs, sooner, on less feed. As over the past 15 years, retail egg sales will fall as fastfood 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.

U.S. fast food chicken consumption fell ten percent in 1989. The biggest chain, Kentucky Fried Chicken, expected an 11 percent loss of income.

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

Civilization must achieve an ecological economy by 2030 or crash, warns the 1990 *State of the World Report* from the Washington D.C.-based Worldwatch Institute.

Wardens say 95 percent of the 106,000 striped bass Connecticut anglers caught in 1989 were undersized.

A 400,000-gallon oil spill off Huntington Beach, Calif. in Feb. killed at least 66 endangered brown pelicans; the fine could be $5,000 each. Added Calif. Dept. of Fish and Game biologist Melanie Mayer, "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."

Heavy snow caused Alaskan moose to travel on railroad tracks last winter. By Feb., trains had killed 360 moose, 10 times the norm. The Alaska Railroad ran pilot cars ahead of trains to warn the moose and considered bringing back locomotive cowcatchers. Trimming brush away from the roadbed and perhaps putting up $3.5 million worth of electric fence had to wait for spring. Calf starvations were also up. Many Alaskans blamed fall cow moose hunting; though the calves were weaned, they hadn't learned survival skills.

Orange County, Calif. is spending $135,000 studying how to keep mule deer off freeways.

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 Cantalupo for allegedly running a private cat shelter on public premises, spending $14,000 of HUD funds to buy cat food.

Fighting erosion, the Santa Catalina Island Conservancy recently shot 2,000 feral goats, cutting the island herd to 500. The Fund for Animals took 3,300 goats off San Clemente 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 clear tindery brush from steep hillsides, while Laguna Beach seeks 800 for the same purpose.

Also fighting erosion, the U.S. Forest Service has accidentally seeded 6,000 acres of Hell's Canyon, Oregon with yellow star thistle, lethal to deer, cows, and horses.

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

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

Dodging 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 Dept. of Fish and Game it oversees gives 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 cancelled bear and mountain lion hunts, and San Diego County suspended antlerless deer hunting. Added state wildlife official Terry Mansfield, "There is a well-established animal rights segment of the public that has to be reckoned with. We have to recognize their point of view and allow their input into the system."

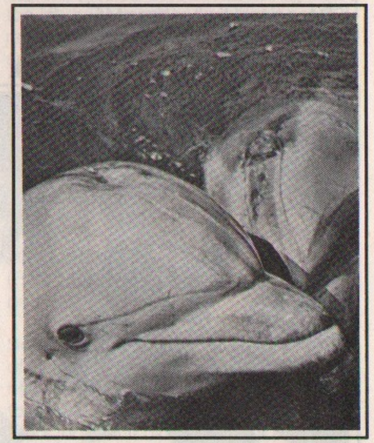
The USDA has upped the grazing fee on midwestern public lands to $2.86 per head per month—about the price of two hay bales. South Dakota State Univ. says every grazing cow adds $54 *per lifetime* to the local economy, a very low yield for the input.

White House chief of staff John Sununu weakened a federal wetlands protection treaty Feb. 6 to help Alaskan oil drillers.

FDA chemist Joseph Settepani told the House Feb. 6 that the agency has stalled testing to find antibiotics in milk. Fired for delaying approval of bovine growth hormone, veterinarian Richard Burroughs said the FDA is 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 232 freezing 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



1,200 manatees. (Boats killed 51.) Florida had 10,000 manatees circa 1960. Another 41 manatees died in the first nine days of 1990. 24 bottlenose dolphins died of cold near Matagorda, Tex., further calling into question Navy plans to use bottlenoses as sentries in chilly Puget Sound (see *Animal Newsline*, April 1989.)

Disney World paid $95,000, triple the maximum fine, to settle 16 cruelty

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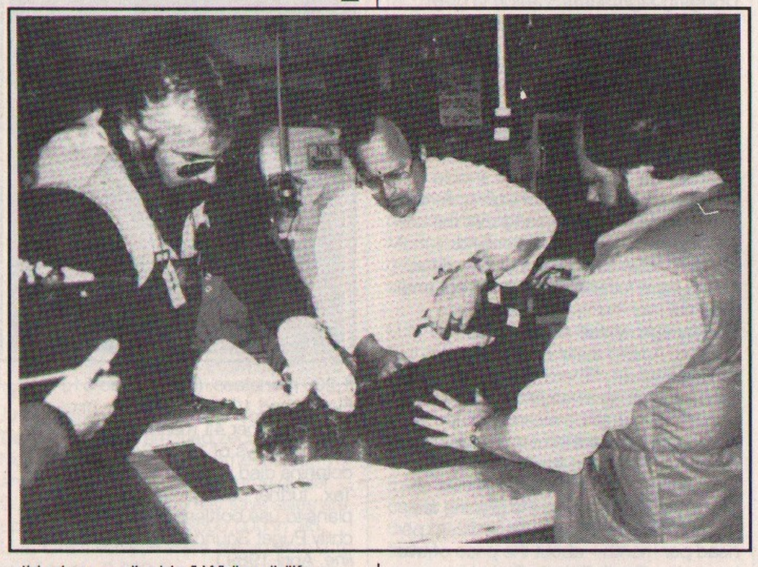
charges without trial for last summer's massacre of protected hawks, vultures, and ibises.

Blue-billed ducks are fighting the Great Lakes zebra mussel influx. A flock at Pelee Point on western Lake Erie is up from 20 to 13,000 in the three years since the mussels came. (See *News Shorts*, March 1990.)

To assess impact of the Exxon *Valdez* oil spill, U.S. Fish and Wildlife wants to capture as many as 650 of the estimated 1,700 sea otters left in the area (800 were killed); tag and take a tooth from each; and implant transmitters in up to 275, including 150 nursing young. The work began last fall, without a hearing. The Nat'l. Society for Animal Protection has sued, claiming violations of the Marine Mammal Protection Act. The Alaska Dept. of Fish and Game proposed to feed crude oil to captive black bears, deer, birds, mink, and river otters, duplicating Canadian research. The plans were cut back and put on hold pending resolution of the lawsuit, after USDA regional timber boss M.E. Chelstad advised, "It does not appear that the above 'research' is needed, ethical, or applicable." While wildlife officials tried to torment more animals, the personal care products maker Redken Laboratories of Canoga Park, Calif. won an Alaska governor's citation for developing an oil-removing shampoo that saved 80 otters during the *Valdez* crisis and will be available to help more animals in future spills.



Ired when saboteurs spoiled his goose hunt, Alabama legislator Jack Biddle pushed a hunter harassment bill through the statehouse Health Committee, rather than the Agriculture, Forestry and Natural Resources Committee, to avoid changing his golf date.

Juneau, Alaska tried to keep bears out of trash by putting peanut butter laced with a nausea-producing chemical into the cans. The bears quit eating peanut butter. Then Juneau set a $100 fine for open trash cans. After shooting 16 nuisance bears in 1987, the city shot only one in 1989.

The 4th Circuit Court of Appeals has upheld the 10-year sentence given a New Orleans man who shot a dog for fun.

Three felony counts were filed against a Los Angeles mailman who shot a dog he alleged had bitten him months before.

A malamute and a boxer broke into the Dickerson Park Zoo at Springfield, Mo., killing six wallabies, two African antelopes, and a cavy. Two baby wallabies were orphaned and a kangaroo was injured.

Spalding now makes a quality non-leather softball. For purchase info, call 1-800-642-5004 (in Massachusetts, 413-536-1200).

The Rocky Mountain Arsenal near Denver, whose chemical weapons plant may be the most polluted site in the U.S., also shelters the nation's largest flock (200) of ferruginous hawks. Eagles in the area won't eat roadkilled deer, perhaps because the deer eat tainted brush.

Delaware North Inc. can build a greyhound track at St. Albans, Vermont, a local court has ruled. Opposing suits had stalled the scheme since 1984.

Alabama, HSUS, and U.S. Fish and Wildlife agents recently seized 330 jackrabbits en route to be live bait in greyhound training. A Florida jury shocked the state with a "not guilty" verdict on cruelty charges against four men videotaped in the act of using a live rabbit lure to train greyhounds, while at Imperial Kennels of Oak Park, Fl., 75 greyhounds were euthanized after police found them near starvation.

Claiming the state's 1,500 feral mute swans are "belligerant, ferocious," and responsible for declines in heavily hunted ducks and geese, the Connecticut Dept. of Environmental Protection wants to shake eggs to cut the population to 440. Ornithologist Roger Tory Peterson calls the state claim "hallucinations."

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.

Minnesota health officials say cheese is an overlooked major source of salmonella.

The Nature Conservancy has acquired 321,703 acres in New Mexico, including "more separate species and subspecies of mammals than in any existing national wildlife refuge or park in the continental U.S.," says director Bill Waldman.

Humane Society of Southern Nevada papers show under one percent of the budget went to animals, 1983-1985, reports Janie Greenspun of the Las Vegas *Sun*. Society President Dart Anthony has spent $40,000 since 1985 leasing land from the BLM for an animal hospital, pet cemetery, and another of his projects, the U.S. Wild Horse and Burro Foundation, without putting up a single building.

The Carson-Barnes and Kelly-Miller circuses "shave" their elephants' backs with a propane torch so showgirls won't snag their stockings.

The Will Rogers World Airport at Oklahoma City had 35 resident deer shot after a jet hit one. Then eight resident coyotes raided nearby henhouses. A federal trapper killed the coyotes, upsetting Airport Trust chairman Ken Townsend, who called his traps inhumane.

Samuel Jordan of Hempstead, N.Y. was badly mauled when he tried to stop three men from setting a pair of pit bulls and an akita on a chained doberman.

Overfished Atlantic bluefin tuna are down 70 percent since 1970. Fishermen now seek Gulf of Mexico yellowfin, catching 8,650 tons last year, up from 13.5 tons in 1981.

Right-wing rocker Ted Nugent's *World Bowhunters* magazine debuted by blasting PETA, pledging to keep readers posted on "the liberals' sneaky, deceitful maneuvers."

Former Michigan Humane Society bookkeeper Denise Hopkins faces trial for allegedly embezzling $56,000. MHS discovered a deficit of up to $1 million last summer, but has managed to avoid cutting animal care services, according to new director Gary Tiscornia, by reducing salaries and benefits and eliminating seven jobs.

The N.Y. Dept. of Environmental Conservation has refused to renew veterinarian John Wilson's wildlife rehab license, because Wilson treated and released a coyote someone else had rescued from a state agent's trap, thinking he was a dog. The rescuer was fined $100. Wilson is fighting criminal charges.

The American Emu Assn. of Harper, Tex., promotes raising ostrich-like emus

for the five quarts of oil that can be extracted from their corpses.

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, 597 have died, including all three highly endangered cheetahs; tribes of bushbaby monkeys who massacred each other; and axis deer and lemurs too inbred to survive. An inquest panel recommends firing the zoo vet and all senior keepers.

The San Francisco, San Diego, and Oklahoma City zoos quit selling surplus animals to dealers Jim Fouts of Kansas and Earl Tatum of Arkansas after *Sixty Minutes* revealed they were often resold to hunting ranches. Detroit Zoo director Steve Graham didn't sell four surplus oryx to dealers; he just had them shot. (See "Chucking Zoo Animals Overboard," March 1988.)

Someone broke into the office of Univ. of Pennsylvania researcher Adrian Morrison Jan. 14. An anonymous caller told media it was an Animal Liberation Front job, but it didn't fit the ALF pattern. PETA accuses Morrison of spending "hundreds of thousands of tax dollars" killing cats in vision experiments, and authoring as many as 319 letters last year attacking the animal rights movement. Under pressure from Morrison, U. Penn recently gutted a course on "Animal Welfare and Human Intervention", taught by Zoe Weil.

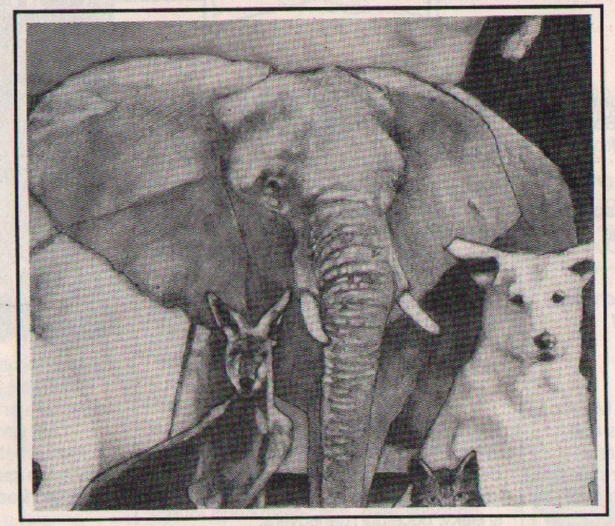
Please send items for *News Shorts* to Merritt Clifton, News editor, P.O. Box 129, Richford, Vermont 05476.

Animal Thinking

Continued from page 29

electrophysiological events for which relations with consciousness have been at all convincingly claimed," says Latto, who gives as an example "the blocking of the alpha rhythm in the 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. The second objection to arguments based on correlation, as every first-year student in statistics learns, is that correlation does not imply causality.



"The only thing we can say about the relationship between [mental representations and consciousness]," Latto concludes, "is that having a mental representation is a necessary condition for conscious awareness," but that having such representations are "certainly not a sufficient condition for mental awareness."

If you are thinking that Griffin's arguments have been reduced to the texture of an imitation, no-animal-products-involved Swiss cheese, take heart. The most often repeated conclusion at the Dahlem Conference on Animal Mind in 1982—a conference which, according to Solomon, welcomed back the old idea of empathy into scientific psychology—was this: "The traditional question of whether or not a creature is conscious has to be rejected in favor of a broader question about gradations of levels of consciousness."

This same argument was made with charming persuasiveness in *New Scientist* three years ago by Donald Gould. "It is highly improbable that brains anatomically and physiologically so much more similar than dissimilar to our own don't generate a broadly comparable pattern of consciousness. No appreciation of poetry, perhaps. Not much feel for the works of the impressionists, maybe. Little in the way of mathematical skills, I dare swear. Small thought for the prospects of eternal salvation or damnation, I'll warrant. But no fear, no pleasure, no frustration, no anticipation of habitual delights or apprehension of unpleasant happenings or disappointments? Rubbish!"

And that, as Baretta used to say, is the name of that tune. Or it would be, but for one unfortunate rider that's been attached to the animal-consciousness debate since Descartes started this particular argument more than 350 years ago: the notion that the existence or the nonexistence of animal thought or self-consciousness determines our treatment of the nonhuman creatures with whom we share the earth.

It ain't necessarily so. Or as Jeremy Bentham said, "The question is not, Can they reason? nor Can they talk? but, Can they suffer?"

The answer is yes, and the implications are clear, whether the dolphin, the baboon, and the plover act consciously or not. And if anybody asks for additional proof that there is no connection between an animal's ability to think and his right to pursue his interests without interference, consider these curious facts: Jere Levy, a University of Chicago neurophysiologist quoted by Robert C. Solomon, has observed that "much medical research on animals assumes the continuity of consciousness from one species to another."

Furthermore, Griffin, who champions the existence of animal consciousness, is neither a vegetarian nor an animal-rights enthusiast. Obviously he does not believe that the existence of conscious thought in a cow has any claim on his behavior or on the cow's suitability for broiling. And Latto, who argues that the existence of animal consciousness cannot be demonstrated scientifically, argues also for an anthropomorphic approach "when we make moral judgments about animals and the use of animals as pets or in farming or in animal experimentation.

"In terms of the moral dilemma about our use of animals," he notes, "this presumption of anthropomorphism is a very safe one in the sense that although it will result in errors, these errors will be false positives, i.e., identifying suffering when it is not there, and never false negatives, i.e., overlooking suffering that is there. This is so, provided we make the further assumption that we, human beings, possess conscious awareness to a greater extent than any other animal. And the truth of this assumption is also unverifiable." ❑

The Nature of Altruism

Continued from page 28

Providing assistance now, they say, increases an animal's chances of receiving assistance later. Where a likelihood of reciprocation exists, an act may be altruistic in the short term but personally advantageous in the long term. Behavior that appears to be unselfish may, in the overall scheme of things, actually be selfish.

Once again, however, the same applies to humans. Most people more readily assist friends than strangers. And most expect some reciprocation.

Even so, reciprocity doesn't suffice as an explanation for nonhuman altruism toward non-kin. The reason is that such altruism sometimes occurs in situations with little likelihood of reciprocation. In a University of Wisconsin field study by Millicent Ficken, nearly all chickadees who discovered a rich food source immediately called to inform their flock. Ficken ruled out kinship as the basis for the altruism, "since chickadee flocks are not composed of close kin." She also ruled out reciprocity, since flock membership is unstable.

Similarly, researchers at the Wisconsin Regional Primate Research Center were at a loss to explain another example of altruism. During disputes within a captive troop of rhesus monkeys, one female rhesus consistently intervened in behalf of the weaker party, who was never a relative. So the researchers dismissed kinship as a possible explanation. They dismissed reciprocity as well. Assisting the weak against the strong only jeopardizes an altruist's likelihood of receiving strong support in any future time of need.

In addition to assisting kin and non-kin of their own species, nonhuman animals show altruism toward members of other species. Hundreds of stories tell of dogs saving humans and other animals from drowning, from fire, from assault, from trains and cars. In 1973 a Saint Bernard entered a blazing house to pull a young child to safety, then reentered to rescue a second child. The dog was treated for smoke inhalation and burns. In another incident, a spitz returned to a smoke-filled apartment after his feline companion failed to emerge. The cat escaped only when the dog forced her to cross the apartment's hot floor by nipping at her heels.

In a 1977 *Denver Post* story, as in many other accounts, the altruist was a cat. When a man entered a bookstore, pulled a knife on the woman behind the counter, and demanded money, the store cat sprang into action. Leaping onto the counter, hissing and arching her back as if ready to attack, she confronted the would-be robber. He fled.

Dogs and cats aren't the only nonhumans who show altruism toward companions of other species. In 1984 a piglet was swimming in a lake with a human friend when the friend's 11-year-old son, mentally impaired and unable to swim, waded in. Reaching deep water, the boy lost his footing and started to flail. The piglet, nearer than the mother to the drowning boy, immediately swam

rapidly toward him. After the boy grabbed her leash, the piglet pulled him to shore.

Nonhuman animals also aid total strangers of other species. One night a Belgian sheepdog barked until her human companion came out of his house. She then led him to a ditch where the victim of a hit-and-run accident lay bleeding and unconscious. Given emergency care, the man recovered. Until the accident, he and the dog had never met.

Stories of dolphins guiding sailors to safety or protecting swimmers from sharks abound. When, in 1971, a yacht explosion threw a South African woman into the Indian Ocean, three dolphins came to her aid. While one kept her afloat, two others circled, apparently to ward off sharks. Eventually the group reached a sea marker, the woman climbed onto it, and—only then—the dolphins left. Rescuers who found the woman there calculated that the dolphins had protected her across more than 200 miles of ocean.

Dogs and dolphins aren't unique in assisting strangers of other species. A German photographer documented an instance of a hippopotamus attempting to save an impala. When a crocodile latched onto one of the impala's hind legs and started to drag the small antelope into the river, the hippo charged. Releasing the impala, the crocodile retreated. After nudging the impala up onto the river bank, the hippo watched over the dying animal.

Reptiles, too, seem capable of altruism. Cleveland Amory, in his book *Animail,* recounts an example of altruistic behavior in a giant sea turtle. After a shipwreck off Manila, a sea turtle carried a woman at the surface for two full days until they encountered a rescue boat. As soon as the woman had boarded, the turtle circled twice and then dove out of sight.

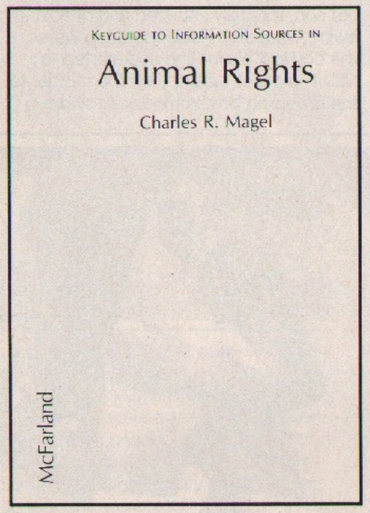
Many people claim that any altruism displayed by nonhuman animals — whether or not there is kinship, whether or not there is a chance of reciprocation—is merely instinct. But it isn't instinct for a dog to enter a burning building. It isn't instinct for a store cat, accustomed to people coming and going, to suddenly adopt a fiercely protective stance. And it certainly isn't instinct for a sea turtle, who feeds underwater, to stay at the surface for two full days. Nonhuman altruism extends beyond instinct or reciprocity, and beyond species boundaries. How far does human altruism extend?

In the rhesus monkey experiments, researchers robbed animals of their freedom, deprived them of food, and subjected them to electric shocks. The dynamite blast that injured the dolphin was set off by a vessel capturing dolphins for an aquarium. The sheepdog who saved the victim of a hit-and-run accident was herself hit by a car several months later and was left to die. Knowing that whales will follow their harpooned young to shore, whalers regularly tow a whale calf as a lure, then butcher the entire family. The same researchers who labeled rats' behavior "altruistic" wrote that each suspended rat "typically squealed and wriggled satisfactorily while suspended, and if it did not, it was prodded with a sharp pencil until it exhibited signs of discomfort."

Clearly, altruism is fundamentally animal in nature rather than exclusively—or even primarily—human. The real question, then, is not whether other animals possess altruism, but the extent to which humans do. ❑

Referencing the Movement

Keyguide to Information Sources in Animal Rights
By Charles R. Magel; McFarland and Company (Box 611, Jefferson, NC 28640; 919-246-4460), 1989; 267 pages, $39.95 ($41.95 postpaid from 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 animals' rights which makes his 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, educators, philosophers, physicians, attorneys, public officials, theologians, historians, writers, students and others will find it useful not only as a resource guide but as a conceptual guide to animal rights issues.

—Bernard Unti

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

☞ SHORT TAKES

The Complete Guide to Authentic Vegetarian Cookery.
By John and Charray Bryant. (Wild Thyme Press, P.O. Box 985-A, Pocasset, MA 02559, 508/563-5704; 1989; $39.95 postpaid.)

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 are included, mainly ovo-lacto, though many specify vegan alternatives.

North Atlantic Shorebirds.
By Richard J. Chandler. (Facts on File, 460 Park Ave. South, New York, NY 10016, 212/683-2244; 1989; $19.95, 208 pages, hardcover.)

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

Bird Watch: A Young Person's Introduction to Birding.
By Mary MacPherson; illustrations by Virginia Douglas. (Summerhill Press, Toronto, Ont. M4T 1A2, Canada; 1988; $9.95, 136 pages, softcover.)

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

Cat Tales: Classic Stories from Favorite Writers.
With photographs by Robin Upward; introduction by Cleveland Amory. (Viking, 40 West 23 St., New York, NY 10010; 1989; $12.95, 90 pages, hardcover.)

The capricious spirit of the cat is captured in photographs and famous stories in this enchanting book, including classics such as "Puss in Boots" and "The Cheshire Cat."

Chicken & Egg: Who Pays the Price?
By Clare Druce; introduction by Richard Adams. (Green Print, The Merlin Press, 10 Malden Rd., London NW5 3HR, U.K.; 1989; £3.99, 102 pages, softcover.)

This book lays out the particulars of the chicken industry in England, explaining the cruelties involved in egg and broiler production and how British law relates to these practices. Also addressed are the health problems arising from intensive confinement systems and the drugs administered to chickens.

—Jennifer Kupinse

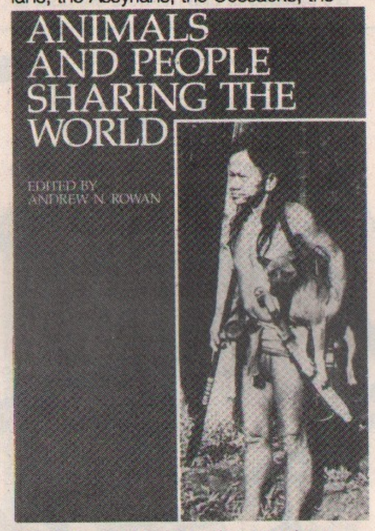
Interrelationships

Animals and People Sharing theWorld
Edited by Andrew N. Rowan; University Press of New England, 1989; 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 warmer, more personal manifesto. But, as editor Andrew Rowan points out, they all "examine, explicitly or implicitly, the symbolic role of animals in modern life."

Several of the essays deal dispassionately with domesticated 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 those few people of "privileged status in terms of money and rank" had pets—that is, animals who were kept "simply because they were affectionate or ornamental." Ritvo also notes that the rise of pet-keeping coincided with the rise of animal protection societies and other more general concern for animals in society; and she further asserts (on shakier ground) that our emergent love of pets illustrates to our minds a "satisfactory resolution of the struggle between nature and civilization."

James A. Serpell, in his "Pet-Keeping in Non-Western Societies: Some Popular Misconceptions," notes that, to the surprise of traditional anthropologists who have assumed that pet-keeping was a trivial and wasteful "mere by-product of Western affluence," 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 qualities of societies whose "distinguishing characteristic was the centrality of the horse"—those "bold, fearless, aggressive, often proud and defiant" groups such as the Mongols, the Scythians, the Assyrians, the Cossacks, the



Gauchos, and the American cowboys. She then looks at the ways in which horses have been perceived as symbols by our society.

The two most ambitious essays in the book attempt a scientific survey of society's attitudes towards animals. "Attitudes Toward Animals: Origins and Diversity" by Harold A. Herzog, Jr. and Gordon M. Burghardt tries to cover too much ground in too little space, but offers some useful insights when it moves into illustrative cases that show how personal experiences affect our differing attitudes towards animals. Herzog and Burghardt report vividly on research they have conducted with college students who had to work in slaughterhouses, with members of the southern Appalachian cockfighting culture, and with the portrayal of animals in popular publications such as supermarket tabloids. At the end of the article they suggest fruitfully that a valuable new topic of scientific scrutiny might well be the "subjective reports of conscious experience" with, or phenomenological responses to, animals.

"Human-Animal Interactions: A Review of American Attitudes to Wild and Domestic Animals in the Twentieth Century" by Stephen R. Kellert is so ambitious as to be exhaustive. Filled with charts, graphs, lists, and scales, it is an elaborate survey identifying nine categories of attitudes towards animals (such as naturalistic, ecologistic, moralistic, utilitarian, etc.) and matches them up with various age and cultural groups. The results often confirm what common sense already knows, but there are some valuable surprises. We hardly need scales and graphs, for instance, to learn that trappers, hunters, and farmers have the most "dominionistic" attitudes towards animals, but we may be startled to find that only 54 percent of all who were surveyed "knew that veal does not come from lamb" or that children six to ten years old are the "most exploitative, unfeeling, and uninformed of all children in their attitudes towards animals" (a correlation between cruelty and ignorance which tells us much about whom to educate, and why).

Quite a different perspective can be seen in Marianna R. Burt's article, "The Animal as Alter Ego: Cruelty, Altruism, and the Work of Art." Burt explains the way in which animals have been used as "doubles" or as a "second self" by artists and writers as a means of depicting their human subjects.

Another very thoughtful—and at times even lyrical—essay is "Health and Caring For Living Things," by Aaron Honori Katcher and Alan M. Beck. The authors point out that during the past two centuries our increasingly crowded and industrialized society has managed to deprive itself of nurturing contact with and care of living things other than children—excluding, most especially, animals and plants. They argue strongly that such a "radical deprivation of nurturing contact" will have unpredictable and negative "cognitive, emotional, and physiological consequences" in each of us. It is actually healthier, they show us,

Continued on next page

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to love plants and animals. And most importantly, "...it is now necessary to make a direct connection between our need to care for other living beings and the need to protect our fragile environment..."

The urgent implications of such a thought are brought home in a darker way by Harriet Ritvo at the end of her essay on modern pet-keeping: "We have now entered a new transitional period in our relations to the natural world, when we exercise power to an extent undreamed of at the beginning of the nineteenth century; most animals, not just those we have chosen to domesticate, depend upon us for their very existence."

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

—Allan Cate

Allan Cate teaches English at the University of Maryland.

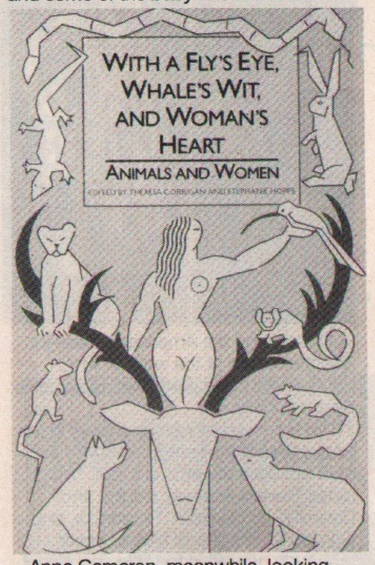
Females and the Species

With a Fly's Eye, Whale's Wit, and Woman's Heart: Animals and Women
Edited by Theresa Corrigan and Stephanie T. Hoppe; Cleis Press, 1989; 234 pages, $9.95, softcover.

The editors describe the contents of this anthology as "'stories' in a wide sense, the sense 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 "Landcrab II": *...you're no one's metaphor, you have your own paths and rituals...* to the earthily assertive plain-speaking of Jean Bilyeu, the "Cat Lady" interviewed by Stephanie Hoppe 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 shitflies 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, by god. It wasn't them smartass men.*

And like many anthologies, there's something to offend or irritate almost every purist, no matter what brand of purity he or she espouses. For example, there are three different approaches to the subject of animals as pets. zana, after developing a relationship with a rabbit owned by some neighbors, says to the rabbit: *i am sorry i called you 'my baby,' that i wanted to pick you up because you are small and soft, to cradle you and play toys with you. now i have come to respect your age and pain; you are of unknown kinds of wisdom, an adult and not a baby except in the fact that there is some of the crone and some of the baby in each of us.*



Anne Cameron, meanwhile, looking into the eyes of the dog she adopted after the death of the wonderful (and wonderfully described) Cinderella Dober-Mutt, stresses 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 "drab" and "purposeless" 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 justification for the editors' decision to limit the theme to relationships between women and animals. In the two theoretical pieces at the end of the book (by Carol J. Adams and Sally Roesch 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 that 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 say—especially outside 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 of "stories"—in Corrigan and Hoppe's broader definition—about *men* and animals.

—Jane Meyerding

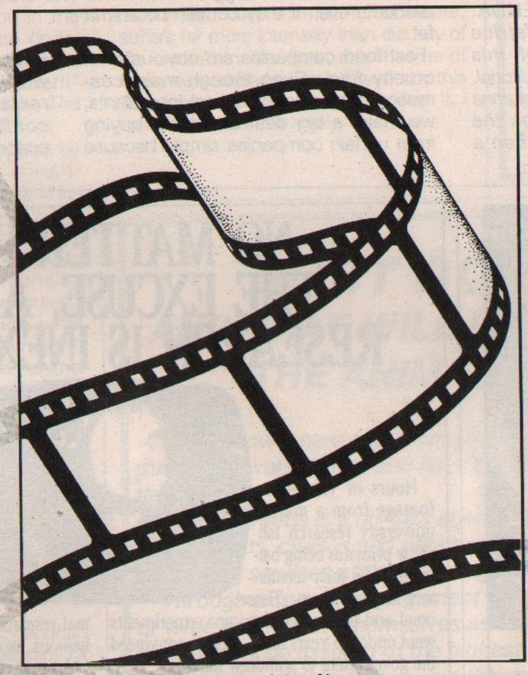
Lights, Camera, Activism!

One letter, one leaflet, one conversation at a time, we've caught the attention of the media and animal rights has become the liberation movement of the '90s. A valuable way to keep up the momentum is for us not only to interest professional media people in what our groups are doing, but to actually become the media. We do that with letters to editors, with guest editorials, and, of course, with The ANIMALS' AGENDA, but another way to win in the numbers game of public attention is to take to the airwaves with our own television programs.

Public access TV is the town meeting of our era, and animal rights groups can use it to interest people who might otherwise never give a thought to these issues. In Austin, Ann Koros and Don Plym of Animal Rights Kinship produce a weekly program, *ARK Forum*, which celebrated its first anniversary last month. with the help of some eight other ARK members, Koros and Plym have produced shows dealing with the work of the International Primate Protection League and Earth First!, on fur, vivisection, cat care, positive dog training, and pet overpopulation—a tie-in with the group's low cost spay/neuter program. For these, members of the crew and other animal rights proponents give 5-minute presentations of their views, and effective visual footage of animals is edited in, providing a realism unique to television and films.

Says Koros, "People call after a show and say, 'I never realized what was going on. How can I help?' That can happen when you talk to churches and schools and civic groups, too, but you reach maybe 50 people. With this, you get so many more." She doesn't know exactly how many viewers *ARK Forum* has on any given Tuesday night, but 120,000 families in the Austin area have cable TV and the show is often recommended in "Best Bets on the Tube" in the Austin *American Statesman*. In addition, "Lots of people with cable flip channels. When they see animals, they watch."

Being able to show scenes of animals, both in their beauty and in their anguish, gives *ARK Forum* a potential for audience attraction that few talk-only shows can match. Once a segment has aired, the tape becomes available for presentation to classes and organizations. Being part of a public access channel also allows for the easy taping of Public Service Announcements, both to plug the program and to educate the community on a variety of issues.



But isn't it complicated? Are these folks in Texas technological whizkids who cut their teeth on video tape? Not at all: none of them had done anything with television other than watch it before they set out to learn the skills.

Training for the ARK contingent came from classes taught through Austin Community Television. In cities with smaller public access organizations, the necessary classes in studio basics, lighting, editing, camera, and so forth are usually given at community colleges.

Once you know how to produce a show, there may be a substantial wait for sought-after air time, but since public access means precisely that, your turn will come. "It's a First Amendment concept," Koros explains. "This is an electronic soapbox: anyone can get up and say what they think. It doesn't require any money or power. That makes it a wonderful outlet for minority views—and for animal rights which is getting to be more of a majority view all the time."

The ARK crew has found that people in the business have been generous with their knowledge and supportive of newcomers. In public access, almost everyone is an amateur, so there is little elitism to contend with. On the other hand, anyone working in this area has to accept that all sort of opinions can be voiced on what might seem to be one's own channel. As a case in point, one evening when *ARK Forum* was being taped, a show promoting hunting was filming in another part of the studio.

Whatever TV may have done for the hunters, it's been excellent for Animal Rights Kinship. "The show has put ARK and ARK's spay/neuter program into the mainstream," says Koros. "People talk about the show everywhere, whether they agree with it or not. It's certainly been one of the most productive things our group has even done." Although this sounds like an act that ought to go on the road, Koros has no ambitions of becoming the Oprah of animal rights on nationwide TV. "The major networks broadcast general programming, but community cable channels can present specialized programming to locally targeted audiences. In that way, public access facilitates community communications. Our show is powerful *because* it's local." ❑

ARK Forum airs every Tuesday night at 10 p.m. on channel 10, ACTV, Austin.

Continued from page 10

option to prevent further suffering. Overpopulation will only give way when community education efforts are intense and unrelenting, as with fur, to graphically reflect 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 lectures 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 mercy," expediently 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 abide loving our friends to death?

Editor's Note: *Many readers incorrectly assumed that the January/February Animal Intelligencer column reflected the views of* The ANIMALS' AGENDA. *Though the author, David Patrice Greanville, is on the staff of this magazine, his column is not an editorial.* Animal Intelligencer, *like similar columns in other publications, expresses the opinion of the writer, and it's often a controversial one. Greanville's Jan./Feb. column also happened to endorse the views of animalines creator Ed Duvin, to whom Greanville relinquished the space that would normally have been provided to him to answer his critics.*

Fast-Food Fiasco

I was flabbergasted 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 sources of vegan food.

Burger King's french fries are made with animal fat, and the buns of those "veggie whoppers" contain "animal and/or vegetable shortening," for those who like to play vegetarian roulette. A Taco Bell I visited told me they could not even provide me with a meatless taco. In addition, most bread products used by these outfits contain eggs, 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 deleterious to the environment—not only through purveying products of animal agriculture, but by generating a massive amount of 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 cans and such—it requires that we have a natural *attitude*. The 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
Austin, TX

Editor's Note: *Apart from all your other worthy observations about fast-food restaurants, there seems to be little conformity to company policies concerning the use of lard in frying or the presence of animal fats in bread. This being the case, let the buyer beware. Always ask about animal ingredients before ordering.*

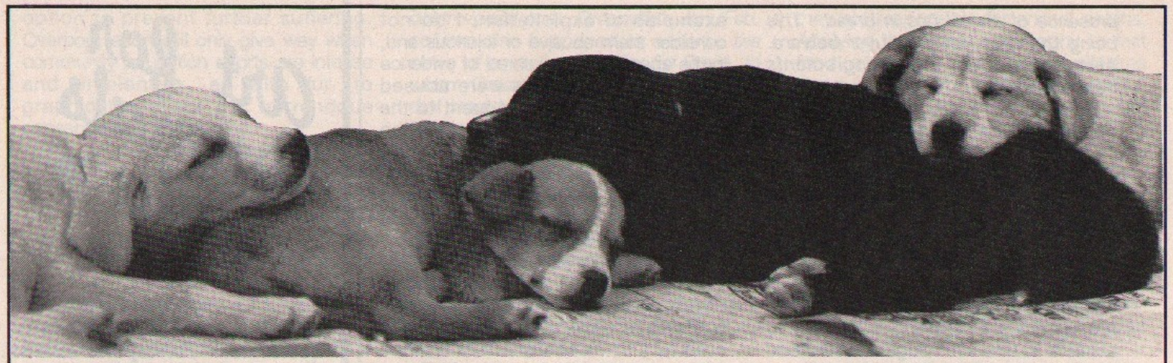
Found *The Bear* Unacceptable

The movie *The Bear* (see *Reviews*, Dec. 1989) begins with the proviso that "All injuries to animals depicted in this film are simulated." The reviewer of the film in the December issue hopes "that no animals were harmed in the making of this movie." These comments infuriate me. There are numerous injuries to animals in this film: dogs are muzzled and tethered; Youk is tethered and teased with a plate of canned milk; horses are saddled and ridden; and as the reviewer admitted, the bears eat real fish. While I am not suggesting that bears 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 puma, 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 word.

A question of tactics is also raised 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 these 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 animal domination if supporters of animals expect to be taken seriously. *The Bear* may indeed raise public consciousness on the bear question, but at what price?

—William Shanahan
Austin, TX

Sean O'Gara replies: Whenever considering any situation that involves human/nonhuman interaction, one needs to make a decision between adopting one of two very distinct attitudes: either the rights view (abolitionist), or the utilitarian (practical). In reviewing *The Bear*, I found it impossible to condemn the film due to its use of nonvolunteer animal actors or due to situations, cited by Mr. Shanahan, such as dogs held at tether, Youk being teased with a bowl of milk, or horses saddled and ridden. While these are examples of exploitation, I do not consider them abusive or injurious and, in the absence of any shred of evidence that the animal actors were abused before, during, or subsequent to the making of the movie, I felt that the potential benefits of *The Bear* to help persuade the public against hunting were far more serious considerations. I don't approve of animal exploitation, but this is not a roadside zoo or a circus or a commercial advertisement, and I believe this is a meaningful distinction. There is a difference between grudging acceptance of exploitation and condoning cruelty, just as there is a difference between *The Bear* and the Moscow Circus, for example. It's regrettable that animals were exploited in the making of *The Bear*, but I hold to my opinion that this film could prove instrumental in swaying already moving public opinion even more strongly against sport hunting. It is also a fact that, in reality, a hunted bear, with a pack of dogs and human hunters at his or her heels, suffers far more intensely than did any of the animals in *The Bear*, and if some of these hunted bears can be saved by this film, then I not only cannot condemn it, I must recommend it highly. ❑



THE PROBLEM: **AN OVERPOPULATION OF DOGS AND CATS**

Every day in the United States approximately 70,000 puppies and kittens are born. These animals are brought by the boxful on a daily basis to animal shelters across the country--about 12 million per year. There are simply not enough good homes for them.

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Animal Experimenters Are Dominating Television Air Time

Viewers need to see and hear different perspectives

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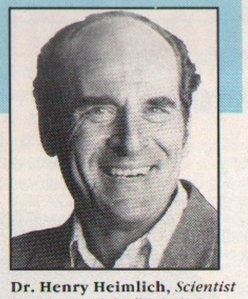
It is time the public learned that there are alternatives

Dr. Neal Barnard, *Chairman Physicians Committee for Responsible Medicine*

Dr. John McDougall, *Author The McDougall Plan*



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To Life

Continued from page 20

could dramatically reduce smog, traffic congestion, and gasoline consumption —but safe energy advocates like Lovins back away, Komanoff observes, "because some still view this as a frivolous 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 Neal Barnard of the Physicians Committee for Responsible Medicine explains, "Tests on animals to determine whether chemicals are potential 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 not endorse an end to all animal testing, but 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 Farren, "from over 25 years of activism, that all of our movements must nod in the direction of common purpose."

Toward that end, a pre-conference symposium at the 1989 annual conference of the Humane Society of the U.S. discussed "Humane Sustainable Agriculture." The same week the Land Institute, in Salina, Kansas, hosted a major symposium on "The Marriage of Ecology and Agriculture." In Massachusetts the ecofeminist 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 be "defining a life-affirming ethic and attempting to describe what society will be like when life-affirming values triumph over cruelty," according to Kim Stallwood of PETA, who solicits suggestions c/o P.O. Box 42516, 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 died with the shootings at Kent and Jackson State universities 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 wisdom accumulated by earlier countercultural movements, dating back to the communal Transcendentalists and others who fled 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 Luddites, who simply wanted to arrest progress, but instead ecological observers hopeful that the symbiotic principles of nature can be extended into practical economics, 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 best 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, Walthill, NE 68067; **Center for Science In The Public Interest**, P.O. Box 928, College Park, MD 20740; **The Context Institute**, P.O. Box 11470, Bainbridge Island, WA 98110; **Earth Day 1990**, P.O. Box AA, Stanford University, CA 94309; **EarthSave Foundation**, 315 Quail Terrace, Ben Lomond, CA 95005; **Environmental Action**, 1525 New Hampshire NW, Washington, DC 20036; **Growing Without Schooling**, 2269 Massachusetts Ave., Cambridge, MA 02140; **International Alliance for Sustainable Agriculture**, 1701 University Ave. SE, Room 202, Minneapolis, MN 55414; **Komanoff Energy Associates**, 270 Lafayette, Room 400, New York, NY 10012; **The Land Institute**, Salina, KS 67402: **Southwest Research & Information Center**, P.O. Box 4524, Albuquerque, NM 87106; **Worldwatch Institute**, 1776 Massachusetts Ave. NW, Washington DC 20036.

An invaluable index to progress toward developing the ideas and ethics of a life-affirming society, 1947-1988, was *MANAS*, a biweekly journal edited by the late Henry Geiger, back sets of which are still available from P.O. Box 32112, El Sereno Station, Los Angeles, CA 90032. *MANAS* is also available in most large academic libraries.

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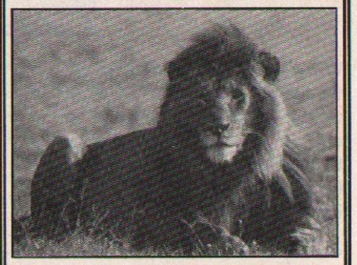

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