JOESKIN



Lomakatsi is a Hopi word which means "the good life" or "life in balance"— harmony among humans, animals and the rest of nature. It is the opposite of **koyaanisqatsi** — "life out of balance." We've chosen **Lomakatsi** for the name of this publication because it suggests a world re-vitalized, a world re-enchanted and re-stored with meaning. A world where all forms of life co-exist. The word is especially appropriate because it is derived from the language of a People with a history of balanced living with the earth. The traditional society of the Hopi is oriented entirely toward group solidarity. Most of the tasks of the society, from planting crops to the preparation of food, are done cooperatively. In contrast to white cultures, the Hopi infuse a community spirit in children at an early age. Hopi ceremonies are structured to provide a participatory setting for humans, and people are seen as playing a complementary role in nature's cycles, facilitating the workings of the natural order. Of the Hopis, it has been observed:

> Every aspect of nature, plants and rocks and animals, colors and cardinal directions and numbers and sex distinctions, the dead and living, all have a cooperative share in the maintenance of the universal order. Eventually, the effort of each individual, human or not, goes into this huge whole. And here too, it is every aspect of a person which counts. The entire being of the Hopi individual affects the balance of nature; and as each individual develops his inner potential, so he enhances his participation, so does the entire universe become invigorated.

It is in this spirit, which we begin **Lomakatsi**.

Through the magazine, we hope to provide a forum for discussing issues, ideas, and actions that are relevant to bringing life back into balance. One issue which is of particular importance in this regard is animal liberation because of the degree to which the domination of nonhumans has become ingrained and institutionalized in contemporary society. We are interested in addressing animal liberation as a political and social issue as well as an ethical one. Moreover, we want to help individuals to act directly and cooperatively, believing that the form and way ideas are advanced is as important as the fact that they are advanced. Animals, of course, are just one group of beings who inhabit the earth, and we are interested in communicating and networking with people working in all areas who have the goal of returning a balance to the nature of things.

Lomakatsi depends upon the articles, thoughts, artwork, poetry and actions of many people, so send us your contributions. Fact sheets, direct action reports and information, and material which is insightful but which has not been widely distributed are especially welcome. Please help us to distribute **Lomakatsi** by bringing it to your local bookstores, co-ops, political groups, schools, etc. If you need more copies, write to us. Feel free to copy and distribute the entire magazine or any part of it — e.g. fact sheets. Also, pass on the names and addresses of people who you think would be interested in reading the magazine.

If you like **Lomakatsi**, let us know so that we can put you on a list to receive forthcoming issues. If you don't like the magazine, let us know why. We're open to suggestions and criticisms. A subscription form is located on the inside of the back cover.

Mail all correspondence to: **Lomakatsi**
Box 1315, 1900 M St., NW
Washington, DC 20036

Animal Enslavement: Are there any insights from earlier Abolitionists?

Animals are often compared with slaves, and animal liberation is frequently spoken of as being analogous to abolitionism. There is, it seems, a certain truth to this comparison. The ALF is an underground railroad for animals in a certain sense, and speciesism is linked philosophically with racism. There are also many parallels between the domination humans have exercised over animals and black people. Throughout the eighteenth century, American writers tended to associate Africans with apes, and many of them saw blacks as evolutionary links between anthropoid apes and humans. Winthrop D. Jordon, author of The White Man's Burden, a classic study on the historical origins of racism in the United States, has noted that "a few commentators went so far as to suggest that Negroes had sprung from the generation of ape-kind or that apes were themselves the offspring of Negroes and some unknown African Beast." Historically, the comparison of Africans with animals has seemed to indicate a fear of the nonrational or sexual elements in many whites. Racism based upon hatred of, or cruelty toward, animals has enabled people to believe that "the beast" in humans was under control, thereby anesthetizing certain positive emotions and engendering more destructive ones in those who are prejudiced. Jordon points out that:

> ... humans violated animals by making them their slaves. In taking them in and feeding them, humans first made friends with animals and then killed them. To do so, they had to kill some sensitivity in themselves. When they began manipulating the reproduction of animals, they were even more personally involved in practices which led to cruelty, guilt and subsequent numbness.

The arguments for using blacks as slaves and animals as research tools, food, and fur can also appear strikingly similar. Apologists for slavery argued that the institution was economically necessary and very beneficial for blacks, and many people now defend hunting, zoos and factory farms on the grounds that they are necessary to the well-being of humans and compatible with the interests of animals. A common claim is that while modern farm conditions may not be ideal, they are far better than conditions for animals in the wild. Interestingly, defenders of slavery made statements to the same effect. A Harvard student, for example, wrote:

> On the whole, ... it is evident beyond all controversy that the removal of the Africans, from the state of brutality, wretchedness and misery, in which they are at home so deeply involved, to this land of light, humanity and Christian knowledge, is to them so great a blessing...

Animals are used directly like slaves in many circumstances. Chimpanzees have been forced to work in a Texas furniture factory on an assembly line making foam-rubber sofas, and Simians have been made to work as golf caddies, tractor drivers, farm hands and goat herders. Domesticated animals, too, are perhaps just slaves of a different species. As John Bryant asks in Fettered Kingdoms:

> What else is an animal with a leather collar around its neck to which is fastened a metal chain? What else but a slave is a creature which is told when to sit, when to eat, when to stay, where to sleep, and where to walk? What else but a slave is a creature which is picked up, put down, subjected to surgery, vaccinated, and which in all departments has its entire life governed according to the whims of its 'Master'?

Given, then, that there is a certain kind of analogy which can be drawn between the treatment of blacks and animals, the question arises, "Are there any lessons or insights which can be gleaned from the movement to free blacks from slavery that are applicable to the contemporary movement to liberate animals?" In other words, can history teach us anything about abolitionism? Below are some aspects of the earlier abolitionist movement. They seem to suggest that there are some insights which can be gained by looking backward, but everyone should draw their own conclusions.

1. Abolitionism was **not** a centrally organized movement. The largest effective units were state societies, not national ones. After 1840, most of the real activity occurred at the more localized levels.

Comment: People working for animal liberation should be wary of those organizations and individuals attempting to control actions on a national or even state level. Organizations which develop huge memberships (i.e. mailing lists), establish many smaller chapters, and have access to large amounts of money are particularly suspect. They can create the illusion of activity rather than activity itself through media manipulation, mass mobilizations, and direct mail campaigns. They often become victims of their own bureaucracies and images. And, too frequently, they inhibit individual and local activity by consuming resources, power and information rather than empowering others to take action.

2. There was no "Leader" of the movement at large. William Lloyd Garrison, commonly thought of as such an individual, was not even accepted as its leader in New England. The American Anti-Slavery Society, which he captured and controlled from 1840, existed chiefly in name. "Probably not one in a hundred of even the New England abolitionists ever accepted the special views which the Garrisonian organization adopted after 1843," concluded Jesse Macy in The Anti-slavery Crusade. The question, in fact, has been raised by some historians whether he did the movement more harm than good, especially after 1840.

Comment: "Leaders" need followers, and the refusal to be a slave (of any sort) is the only action which really changes the world.

3. The abolitionists were unable to agitate or discuss the subject of slavery in the south. They were usually closed off from direct observation of activities on plantations and farms and did not come in contact with those defending the institution very frequently. They had very little access to the minds of slaves as well.

Comment: Slaughterhouses and laboratories are becoming less and less accessible to outsiders. A strong need exists to document with photos, films, and well-researched information what occurs inside these facilities. Public assess must be obtained and maintained. This documentation and information must then be distributed to individuals and groups who will make use of the material.

4. The abolitionists did not always have a clear conception of how slaves were to be freed, nor how an illiterate and dependent people were to become free and self-sufficient in a hostile environment. Southern pro-slavery apologists seized upon these weaknesses and used them to defend the institution.

Comment: It's vital to discuss critically how animal liberation can occur. Is it less a matter of freeing individual animals than creating a social environment where animals will not be systematically destroyed? What amount of energy, time and money should be spent fighting the exploitative institutions? establishing alternatives? getting our own politics in order? How are domesticated and companion animals to be liberated, and how can we put an end to euthanizing in shelters?

5. The abolitionist movement was originally based upon a high degree of urgency and moral frenzy. Its philosophy, in fact, was equivalent to a secular theology. "The conviction that SLAVERY IS A SIN is the Gibraltar of our cause," argued New England abolitionist, Wendell Phillips. Theodore Weld, a leader in the Western flank of the movement, echoed the sentiment:

> In discussing the subject of slavery, I have always presented it as pre-eminently a moral question, arresting the conscience of the nation ... As a question of politics and national economy, I have passed it with scarce a look or a word, believing that the business of the abolitionists is with the heart of the nation, rather than with its purse strings.

After 1840, though, the abolitionists increasingly began to view and to attack the institution of slavery as a political issue. Strategies dictated by moral intransigence, however defensible in logic, did not appear to be as effective as those based upon an understanding of social, political and economic realities. The crusaders discovered the abolition of slavery must be linked with other, more material issues to reach its full strength. Political opposition, in its varied forms, eventually became stronger and stronger as a threat to slavery. And the rhetoric of the abolitionists reflected this fact. Phillips, for example, put forth a new view that "slavery comes to an end by the laws of trade." In the end, it was economic change, the civil war, the efforts of the Free-Soil and Republican parties, and Lincoln's involvement that helped to overthrow the institution. These factors had ethical promptings to be sure, but they went beyond such underpinnings to embrace

political and social considerations of a large dimension.

Comment: To this point, animal liberation has been advanced by placing it in the context of ethics. As activists and agitators, we have spoken in terms of *extending* ethical treatment to nonhumans via *existing* philosophical and institutional structures. Inroads have been made by appealing to the sensibilities of concerned people and by emphasizing the similarities between animals and humans. Many people have come to understand and empathize with the plight of animals by recognizing at an intuitive level analogous kinds of prejudices inflicted upon women, blacks, homosexuals, and jews. As abolitionists did in a similar way, it might bode well for animal advocates to shift some of the focus from animal liberation as an ethical issue to animal liberation as a political issue — i.e. by challenging and discussing the sources of domination in contemporary society as they affect animals: commercialization, hierarchy, capitalism, commodification processes, the education system, consumerism, the alliances between Business, Medicine, and Government, the media, technocratic science and so on.

6. Many abolitionists were misled by the success of the anti-slavery crusade in England. Slavery was abolished in the British Empire by law in 1833. The system of postponed emancipation provided in the law, however, proved to be inferior to immediate liberation, which was implemented in Antigua.

Comment: We should, perhaps, be cautious in attempting to apply the approaches, tactics and forms of organization developed and used abroad to the U.S. The U.S. has a different legal system, social history, and type of population. There also seems to be a greater willingness on the part of Europeans to accept violence and property destruction as aspects of political change.

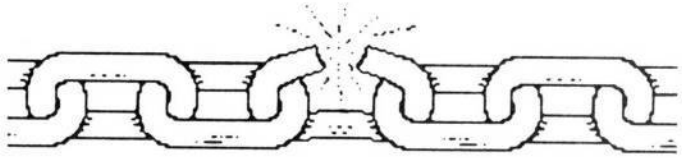
7. A primary barrier to emancipation was the fact that slaves were viewed as property. State laws allowed slaves to be bought, sold and traded as such, and the conditions under which "owners" kept, worked and exploited blacks were entirely legal.

Comment: The treatment of animals as property, commodities, objects, and resources by the law and courts must obviously be challenged. As with slavery, a great deal of progress can be made at the state and local levels in abolishing exploitive laws relating to pound seizure, hunting and trapping, roadside zoos, and so on. It is also important to establish a precedent for allowing humans to have standing to represent or sue in behalf of animals.

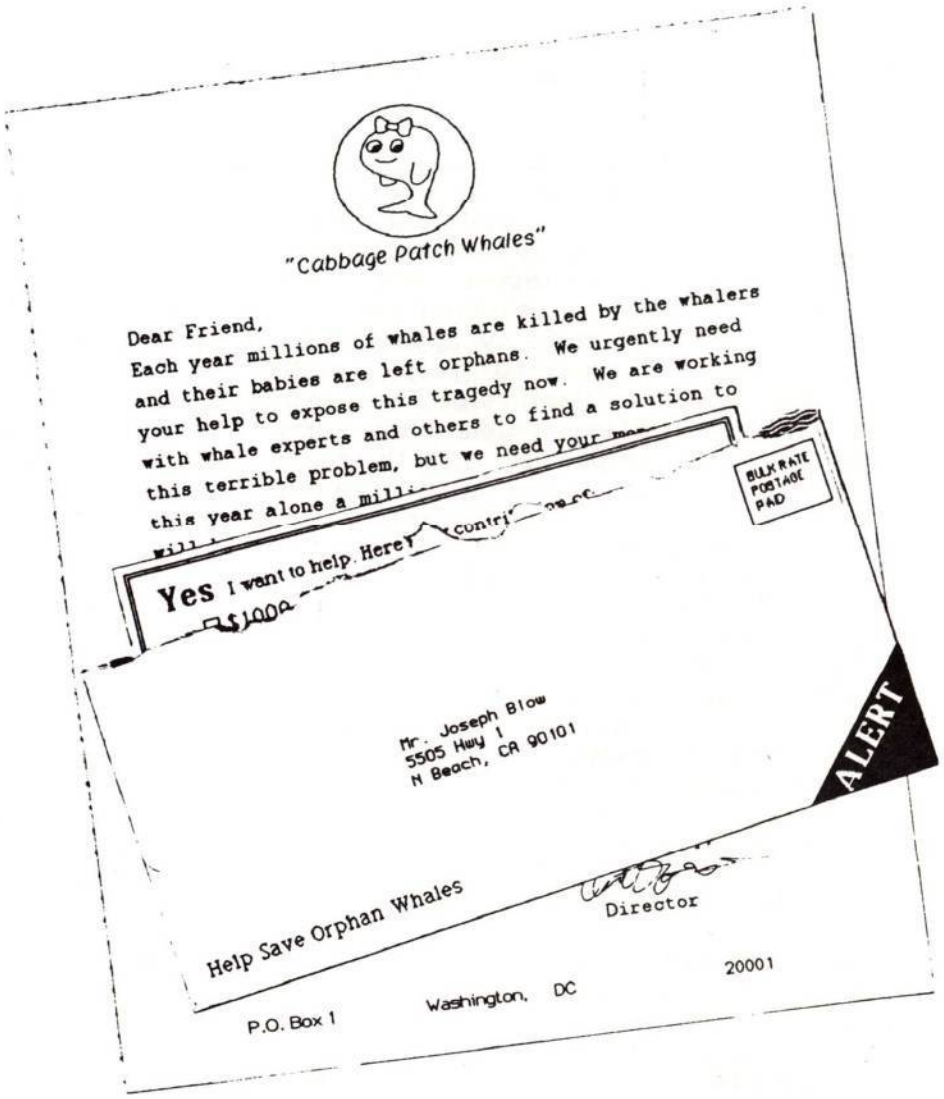
8. After blacks were emancipated, racism shifted to more social and more subtle forms: discrimination in housing, employment and educational practices and opportunities.

Comment: Most animals, of course, have not been freed, but of those whom people speak of having an "adequate" level of well-being, it may be said that much domination still exists. Companion animals are the clearest case. As with abolitionism, the danger lies in the pressures to succumb to short-term reform measures rather than insisting on real — i.e. radical — changes. In many ways, reform (humanized inhumanity) reinforces domination by cleaning it up, making it more attractive and thus less susceptible to challenge by those who work for a total restructuring of attitudes and institutions. With animals we see this in attempts to treat the conditions rather than to attack the sources of enslavement. Some organizations even make money off it. Farm Animals Concerns Trust (FACT), an "animal welfare" group, made $300,000 in 1985, in large part by creating markets for "humanely raised" veal calves. Ecology's enemy is environmentalism; revolution's is reform; could it be that animal liberation's enemy is animal welfare? Perhaps we should keep a remark by Raoul Vaneigem in mind. "Every time slaves try to make their slavery more bearable," he said, "they are striking a blow for their masters."

Analogies always break down at some point. The one between animals and slaves collapses in at least this regard: in consumer society, **animals are less than slaves**. They are paradigmatic non-persons. Correspondingly, it will require a great deal more energy, action and creativity to free them than it did to free blacks. Onward, then, with the task at hand.



Look familiar?



Some call it "junk mail," professional fund raisers call it a "direct mail appeal" and many of us have recently been inundated by them. How did these people get your name? What do they want from you? If it's money, how will they spend it? Don't look at the envelope for answers. It's designed to get your interest by raising questions you think will be answered inside. You usually end up wondering why foreigners are trying to eat your pets, or why the forest service wants to kill more of this or that kind of animal or why would anyone put deodorant in a rabbit's eye, and if these questions are of interest to you, you'll tear open the envelope. Inside you will typically find a short letter and/or pamphlet (complete with gory pictures) dramatizing the problem and a reply card asking for your support and a donation. O.K. let's say you agree with their cause but have never heard of the group before, what should you do? Well, think twice before sending them any money. All too often these direct mailers' idea of public education is to do more direct mail and your money will simply be used to make money not solve the problem. Don't be afraid to ask for more information before making a donation. Try sending back the card pledging your support but no money and a brief note asking for details about the group. Find out who is in charge of the group and how the group is run. Also, find out exactly what this money will be spent on and how they have spent money in the past. Perhaps most importantly, ask what has the group actually accomplished. Ask about past as well as current projects, what are they really doing besides raising money. If the group is legitimate, they should be more than happy to answer your queries. It's probably best, though, not to rely solely on the group for this information. You can look in movement magazines for articles about the group and talk to friends who may have heard something good or bad about them. Direct mail is one method for spreading the word about an issue and a way for groups to raise money. Unfortunately, the practice has become abused. Before you send money, you might consider whether your resources and time could be better spent locally and think about what you can do directly for animals.

So, how did they get your name anyway? Well, the best source of names is from another direct mailer with similar appeals. They build up lists of peoples' names to trade or sell. Other good sources are magazine subscriptions, credit card companies, and those manufacturer's warranty cards that you fill out and send back. Some credit card companies and magazine publishers will honor requests that your name and address not be distributed. They generally sell your name to subscription clearing houses and other merchandisers, so you're better off without that kind of mail anyway. The less "junk mail" you have to sift through the more likely you are not to miss something you're really interested in. Very often though, there's nothing you can do to stop these people from distributing your name, but sometimes there is a way to keep track of who's dealing your name. When you sign up for a magazine or answer any piece of direct mail make up a phoney first name which will remind you of the organization. For example, if you are making a donation to "Cabbage Patch Whales" and your name is Joe Blow, send it in the name of Cabby Blow. Now whenever you get mail addressed to Cabby Blow you'll know where they got your name.



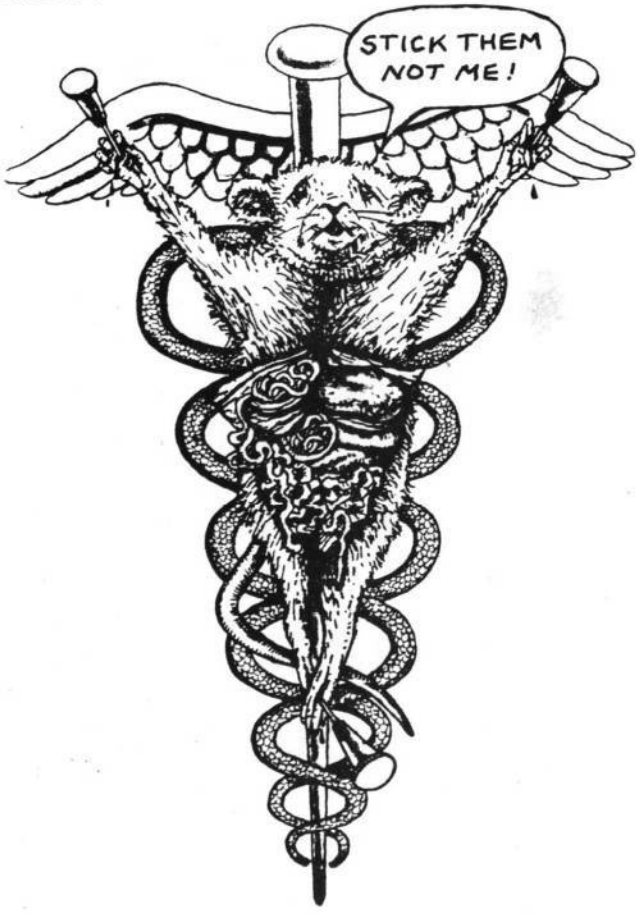
Stick It !

Stickers can be used everywhere to convey a message long after you have left the scene. The messages on the back of this page can be xeroxed on 8 1/2" X 11" Avery sticker paper at most photocopy shops, cut to size and used right away.

Some of these stickers simply point out a fact that has been disguised by commercialism. Take along a bunch to the supermarket and apply them to packages of meat, dairy items, and household products containing animal ingredients or which are a result of animal pain and death. Doing so educates customers and makes the managers, owners, and butchers think about what they are doing and what shoppers want. Employees will often open up the packages when they spot them to see if the product has been tampered with. That action seems pretty funny when you think about it though, because all you've really done is properly identified the main ingredient in the product or explained how it was produced. It's equivalent to putting a label on a box of spaghetti which says: "This product contains noodles."

Other stickers are a bit more mischievous. The "McDonalds" and "Burger King" stickers can be put in the bathrooms, on the tables, or right under the "drive-up" window, where customers can see it but employees can't. The "Kick-Me" stickers can be placed on the backs of people garbed in corpse coats by brushing against them gently, particularly during heavy foot-traffic times. The "Donation" stickers can be applied to the literature and containers of many "charity" organizations soliciting for money. These items can usually be found in local stores and restaurants, and on the check-out counters of many supermarkets. Organizations using contributions to promote vivisection and research on animals include: American Cancer Society, March of Dimes, American Heart Association and Muscular Dystrophy Association, to name a few.

Stickers are easy to make and to use. If you have any new messages, pass them along and we'll do the same. You may also want to contact the following groups for additional sticker ideas: (1) CEASE, P.O. Box 27, Cambridge, MA 02238; (2) Committee for Animal Rights Advertising, P.O. Box 284, Highland, NY 12528; (3) SACA, P.O. Box 15588, Washington, D.C. 20003.



ANIMALS
AREN'T MEANT TO BE
HANDBAGS, HAMBURGERS,
OR RESEARCH TOOLS.

THEY ARE INDIVIDUALS WITH LIVES OF THEIR OWN.

WARNING:
This package contains
DEAD ANIMALS

THERE IS NOTHING QUITE SO POWERFUL AS AN IDEA WHOSE TIME HAS COME.

ANIMAL LIBERATION

WARNING:
BURGER KING'S FOOD CAUSES CANCER.

KICK ME
I'M WEARING
FUR

YOUR DONATION WILL BE USED TO TORTURE ANIMALS IN USELESS EXPERIMENTS

ANIMALS SUFFERED TO MAKE THIS PRODUCT.

WARNING:
McDONALD'S FOOD CAUSES CANCER.

FUR COATS SUCK

DLN - An Animal Activist Information Network

The DLN Network is not just another organization. It's a network of activists from all over who help each other to become more effective in animal liberation work. All types of actions and all levels of involvement can move us closer to our goals, as long as the common philosophy that respects the value of individual animal life — regardless of its "usefulness" in human terms — is an underlying ideal in our efforts. The network exists to pass on knowledge of what worked and what didn't work for each of us, to exchange any sort of information that can help other activists who are doing similar things. The DLN Network wishes to link up with individuals, organizations or networks with common interests and goals for the purpose of exchanging practical information and ideas.

The network is NOT set up as with a corporate organization structure. There are no leaders and no hierarchy. The purpose is to help spark a real sharing of ideas and resources, to encourage people to trust their own creativity and their own set of priorities, while keeping the larger goals of animal liberation and human freedom as the vision we're all working toward. The purpose of the network is to free people from the feeling that their own action and involvement must in some way be "authorized" by someone else, by some "leader" or by some "big group." The network is a support for individuals, not an entity that individuals are asked to support.

The DLN Network does not have "memberships" and the only time that money is exchanged is when you are helping to cover xeroxing and postage costs of requested materials. DLN has no paid staff and does not produce expensive promotional literature such as brochures or flyers. Practical "how-to" information sheets and kits are needed for virtually every aspect of animal rights work. If you can develop an information sheet or kit or if you just have a useful suggestion or idea — send it to DLN.

DLN will assist in circulating photos, films and videos, slides, records, books, anything where the primary focus is education and not the promotion of an organization. If you have clippings of actions, campaigns, demos, etc., please send them to DLN at:

DLN NETWORK, 3421 M. STREET, NW, SUITE 1329, WASHINGTON, DC 20007

Note: An Animal Liberation Front (ALF) Handbook (ideas/how-tos) is available through the network by writing to the DLN mailbox. If you can include a small amount of cash — $2 or $3 or so to cover the costs of xeroxing, it would be very appreciated. All orders will be confidential and we encourage you when ordering direct action material to use an alias.

Other independent information sources:

Frontline News - Canada
ALF - Support Group
P.O. Box 915
Station F
Toronto, Ontario M4Y 2N9 Canada

Earth First!
P.O. Box 5871
Tucson, AZ 85703

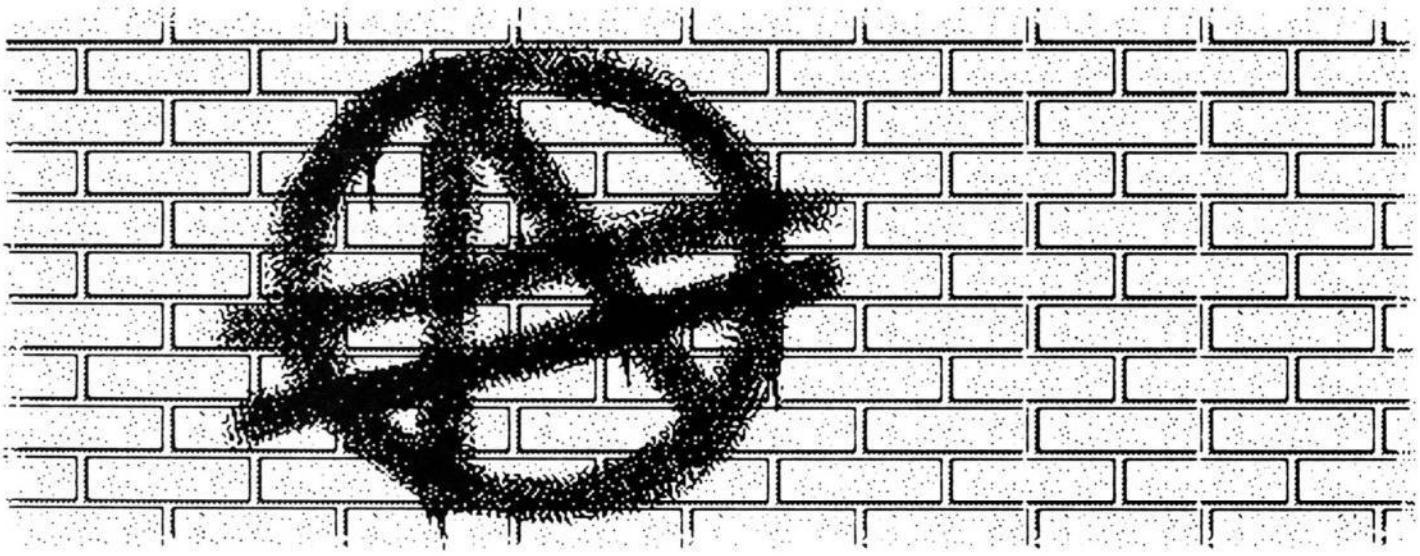
EcoMedia - Toronto
P.O. Box 915
Station F
Toronto, Ontario M4Y 2N9 Canada

Human-Animal Liberation Front
P.O. Box 1990
Cathedral Station
New York, New York 10025

Animal Liberation Front
BCM Box 1160
London, England WC1N 3XX

Animal Liberation and Anarchism - part one

> One might ask why the animal rights movement has such an appeal ... It is rare, for example, to find anywhere else women in twin set and pearls marching alongside punks and anarchists ...
>
> – Marxism Today



Undoubtedly, there are as many myths and misconceptions about anarchism as there are about animal liberation. Black capes, chaos and bombs frequently come to mind. With animals, it's often such crazy images as bears toting rifles through the woods, lions patrolling the streets at night and Orwellian pigs overthrowing farmers. Combine the two ideas in the public mind and suddenly Gary Larson's world of "The Far Side" appears much closer.

Both perceptions, of course, are patently false. In fact, in a number of fundamental, if unacknowledged, ways animal liberationists share much in common with the vision of anarchists: a basic opposition to hierarchy and domination, a commitment to both liberty and equality, a belief in the merits of decentralization, a radical conception of harmony with nature, and an approach to social change through direct action. On the whole, however, those working for animal liberation have been slow to recognize and explore

the roots, scope and implications of their sentiments. Animal activists, it seems, could learn a great deal from the body of ideas and actions associated with anarchism and the animal liberation movement would, in turn, profit from such an understanding.

Overview of Anarchism

Anarchism has experienced a variety of developments, been advanced in many different ways, and expressed a multitude of ideas about humans and their forms of social and economic organization. Included in this history are: the European and Latin American class-based struggles through anarchist collectivism and anarcho-communism; the individualist anarchism of Benjamin Tucker and Thoreau; the federated anarcho-syndicalist laborers of the Industrial Workers of the World; the peasant communards of the Ukraine in the Russian Revolution; the artisan and small-scale farmer anarchs of Western Europe; the disciples of Tolstoy and Landauer who have built communities around the world; the anarcho-pacifists and anarcho-communitarians of Britain and North America; the creative street practitioners and theoreticians of the 1960's (Provos, Diggers and Situationists); social anarchists who have offered a refurbished view of ethics and means; the hippie, heal-the-earth anarchists of the Rainbow Nation; the new Autonomists of the European labor movement; and the Krakers and "enrages" of Amsterdam and Zurich known for their squatting. Much of the New Left, the current counter-culture (punks), the free school, anti-draft and anti-nuke movements, even "libertarian Marxism" and eco-feminism are, at core, anarchist as well.

Historically, anarchist thought and action can be divided into three traditions: Individualism, Mutual Aid practice, and Collectivism. The "organized" or collectivist anarchists of the left — those who share the most with animal liberationists — might further be viewed in terms of their focus or concern: (1) revolutionary anarchists devoted to class-struggle politics and work-place democracy; (2) anarcho-feminsts, centering on the vital anarchist concern of sexism; (3) eco-anarchists who emphasize the domination humans exercise over nature and the need for small-scale, alternative technologies; (4) evolutionary anarchists who usually stress the value of alternative manners of living, non-violent philosophy and communalism. These divisions, though, are rough and approximate because the focuses often overlap and because many individuals view matters from more than one perspective.

Anarchism is not an ideology but rather a sequence of natural responses growing out of a commonly-held ethic. The main principle upon which it is based is the conviction that the individual is capable of total freedom and possesses, at least potentially, the skills necessary to achieve that freedom. The keys to anarchist practice can be found in a strong faith in egalitarianism, the small or human-scale organization, mutual aid to fellow humans, and the open possibilities for cooperation on all levels of society.

Hierarchy and Domination

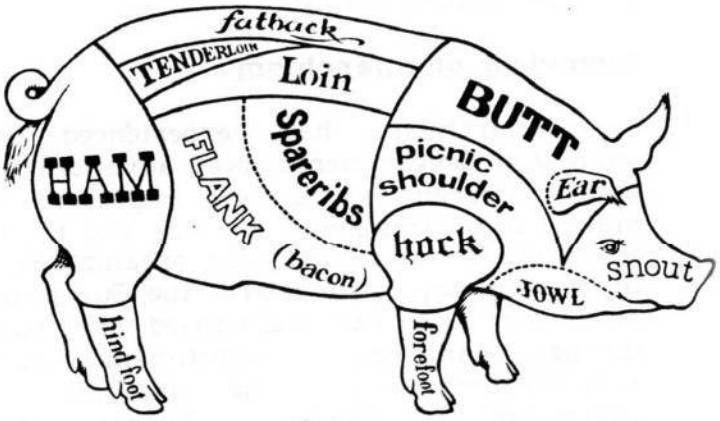
Anarchists oppose all forms of coercive hierarchy and subjugation, just as animal liberationists oppose the specific, more narrow form of speciesism. Most anarchists, though, see the control humans exercise over animals and nature as being rooted primarily in the domination humans exercise over members of their own species, finding expression in the domination of men over women, whites over minorities, heterosexuals over gays, the city over the country, the intellect over the senses, and the old over the young. The now systematic mistreatment and destruction of animals for food, fur and profit did not appear ex nihilo. Rather, it emerged as part of, and concomitantly with, other forms of hierarchy and domination. These forms have tended to reinforce each other with time and to become entrenched in society through the processes of acculturation, socialization, and what Paul Goodman has termed "compulsory miseducation."

The domestication of animals, for example, appears to have provided a model for the subjugation of blacks and a training ground for discriminating against other minorities, particularly women. As early animal-keeping societies evolved, many of them began to view women as another kind of livestock to be used or controlled for utilitarian ends. Aviva Cantor argues that three basic strategies operate in this regard: the club, the yoke, and the leash.

> The club strategy is to kill animals for gain, sadistic pleasure and the 'affirmation of manhood.' It is domination through brute force. The yoke strategy is to domesticate animals to carry burdens and pull vehicles; supply eggs, wool, and milk; and provide flesh and skins. It is domination through enslavement. The leash strategy is to tame animals to provide the psychic benefits of direct rule of masters over pet. It is domination through deceit.

These strategies have then been employed against women in a variety of ways, such as profit-motivated pornography. A photograph entitled "Beaver Hunters" in Hustler magazine, for example, shows a naked woman tied to the hood of a jeep while two men dressed as hunters sit inside with rifles. The text beneath the picture reads: "Western sportsmen report beaver hunting was particularly good ... during the past season. These two hunters ... told Hustler that they stuffed and mounted their trophy as soon as they got her home."

Cruelty to animals is also bound — either directly or indirectly — with violence against humans (especially women) in the case histories of individual criminals. Albert DeSalvo, the self-confessed "Boston Strangler" who killed thirteen women between 1962 and 1963 and was sentenced to life imprisonment on unrelated charges of armed robbery, assault, and sex offenses against four women had, in his youth, trapped dogs and cats in crates and then shot arrows through the boxes. Similarly, Edmund Emil Kemper III, who was convicted in 1973 on eight counts of first-degree murder for killing eight women, including his mother, revealed at his trial that he had a history of abusing cats and dogs.



Likewise, hierarchy, authority and power established first in human relationships and institutions have imperialistically colonized and colored Nature — the Fourth World — to shape detrimentally our interactions with animals. As industrialism advanced, the instruments of production, systems of domination and social control, and dictates of economic consumption were perfected and then turned ruthlessly upon animals as part of the larger Faustian attempt to subjugate the Other. Animals were depicted as part of a mechanistic universe conceived in rational, manipulatable terms by philosophers, scientists and clergy. "Doubtless when the swallows come in Spring, they operate like clocks," conjectured Descartes. "The actions of honey bees are of the same nature, and the discipline of cranes in flight, and of apes fighting ..." Animals have become machines for production, tools for research, and objects for consumption. The metaphors of the age have been extended to nature and they have proceeded to desacralize all they come in contact with. In the hand of hierarchy, the Midas Touch has worked in reverse — gold has turned to rust. Like machines, animals have been reduced to parts, weights, shapes and tastes. Just as there is a loaf of bread, there is a leg of lamb or

a wing of chicken. Few consider the life of the individual animal or the process involved in killing him or her. "The breeding sow should be thought of, and treated as, a valuable piece of machinery whose function is to pump out baby pigs like a sausage machine," remarks L.J. Taylor, export development manager of the Wall's Meat Company.

Most people have been conditioned by a hierarchy of social consumption to be blind to the very images they devour in increasing amounts. And that is precisely what they are — images. Images wrapped, packaged, weighed, and displayed for consumption. Images that rely on the lie of Necessity: meat for strength, milk for health, and animal tests for safety. Images that feed the need for self-image: fur for status, cosmetics for beauty, and hunting rifles for machismo. Images that cloak death inside an artificial life jacket: the latest appeal of the retail furriers, an industry founded on the death of 30 million animals each year, is a campaign built on the slogan, "Fur is for Life."

The Lie buries itself deeper into authentic life as the power to consume images creates the <u>image</u> that one is consuming <u>power</u>. The furriers now urge women to purchase their own minks, sables and foxes as a sign that they can "make it" in patriarchal society. One store's advertisement features a picture of a successful businesswoman wrapped in dead animals. The caption below reads: "It's cold at the top. You're surviving the climb. There is a fur store whose values will appeal to you — whether it's natural coyote for Central Park, or spectacular silver crystal fox for opening night." This illusion — that one is consuming power by consuming images of power — is the *materia prima* for hierarchical and authoritarian society because it *re-presents* personal fictions as legitimate social and political facts. (In this sense, fascism truly is in <u>*fashion*</u>.)

The career of the individual vivisector is often based on such an illusion. He or she kneels at the alter of Science and Medicine for ten of more years of blind sacrifice (college, medical school, internships), patiently waiting to be ordained into the world of "healers", "miracle workers" and "seekers of truth." In the vivisector's mind, the "sacrifice" of animals is simply part of a greater Sacrifice demanded by the gods of science and medicine: a self-sacrifice. It is a willingness to barter actual life — one's own as well as animals — for a fictive future life for oneself and other humans. An eternal life through the "selfless" pursuit of "cures" and rewarded by society in the form of grants, honors and prizes. From the viewpoint of vivisection, the Nobel prize and a cure for a disease (any will do) represent the apotheosis of this monasticism. Sacrifice has been vindicated because it has been elevated to a spiritual level.



A life of sacrifice built on inert images, however, is merely a sacrifice of life, the life of survival. It is a life characterized by necessity rather than freedom. It is a life where political diseases are democratized. We are given equal access to the maladies: industrial-ism, capitalism, socialism, liberalism, and

christianity. In this democracy of disease and death, the baton of survival has simply passed from the politicians and priests to the physicians and psychiatrists — preservers *par excellence*. As Phillip Rieff has observed, "the hospital is succeeding the church and the parliament as the archetypal institution of Western culture."

Sacrifice and survival, then, offer us up a choice poisoned from the beginning by the economics of either-or. Either animals or humans must die, a monkey or your child. Like the forces of the market, Power bargains it's consumers and spectators down to a Hobson's choice, a point where the choice is merely the illusion of a choice. In the end, one gets to pick between casual death and half-a-life, sacrifice and survival. "Good consumers," like good bureaucrats and good Germans of past, though, must sacrifice in order to survive. As a student taking a course on animal experimentation, Freud himself fell victim to this specious dichotomy, asserting that if he must choose between "mutilating animals or tormenting human beings" as a profession, he preferred "the former alternative."



"I CONSUME; THEREFORE, I AM."

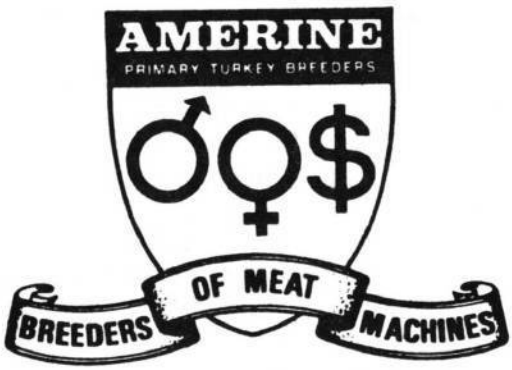
The image of power, and hence Power itself, is strengthened by maintaining control over the images. It is no wonder, then, that the media and advertisers exercise so much influence in systems of domination. Power is merely the image of power, a fiction convinced that it is real and driven toward realizing itself in what Debord has called "the society of the spectacle." Fur as a status symbol becomes fur as a sadist symbol, an image of power. The pain inflicted upon animals, however, is without a reverse side (pleasure) because the domination has been debased to a power over "things" — animals as tools, machines, objects — rather than over beings. As Raoul Vaneigem points out:

> the dubious pleasure derived from dominating and crushing people is tending to disappear. It was capitalism that instigated a need to exploit people without getting any erotic gratification out of it. No sadism, none of the negative joy to be had from the infliction of pain, not even a *perverted* humanity: the reign of things brought to perfection. When they gave up the principle of hedonism the masters gave up mastery itself.

Perhaps the clearest instance of human destructiveness leading to animal pain and death is evident in the activity of war. Apparently not content with fighting "evils" abroad, the militarists and their mandarins are waging a quiet domestic battle against nonhumans in U.S. laboratories. Every year, nearly half a million animals are killed to prepare humans for an even greater slaughtering within our species. [See "The War on Animals: Military Uses of Nonhumans" in this issue.] "The Enemy", having been depicted for so long as an animal in Power's propaganda (jews as vermin, blacks as apes, opponents as "brutes" and "beasts", etc.), has finally become the animals themselves. *Homo hostilis* has infused his domination with a military

sense of order and symmetry: the enemy is an animal and the animal is an enemy.

With the advent of genetic engineering , we are likely to witness the final desacralization of life: the reduction of animals (and people) to mere pieces of information. Just as fire technology allowed humans to solder, forge, melt, and heat objects for particular ends, genetic engineering will enable us to stitch, splice, edit, program and delete living beings.



Instead of depicting animals in mechanistic metaphors, scientists (and eventually all of society) will speak about animals in information terminology — cybernetic feedback loops, self-organizing programs, and so on. Already, this has begun to happen. At a meeting of the National Institutes of Health Genetic Engineering Committee in 1985, scientists were describing the horse as a temporary encasement for the genetic information housed in the animal because at one point in history no horses existed and, in their view, at some future point, horses will not exist. They saw the horse as a set of programs or instructions that operates through negative feedback to maintain homeostasis. This reductionistic view of animals has since been picked up by the biotechnology industry and factory farmers who have begun to *create* oversized Superchickens and Supermice. "Cows don't need legs anymore," says a representative of Alfa Laval.

Again, an anarchist critique shows that hierarchy and authority (both actual and perceived) lay the foundation for nearly all forms of domination. The examples mentioned above should show not just that "animal liberation is human liberation" but that animal liberation cannot be realized without freeing humans simultaneously from sexism, wage-slavery, the seductions of consumption, militarism, non-liberating technologies, and a view of life as sacrifice and survival. Animal liberation as an atomized, single-issue campaign is bound to fail. How can we expect humans to respect animals if they don't value people or, more importantly, their own lives? How can we expect animal liberation to occur when so much of the "movement" and so many animal organizations are structured hierarchically and controlled by a few individuals. The "managerial radicals", it seems, have simply replaced fast food with their own tasteless brand of domination: fast politics.

Hierarchy is a term that has been eschewed by most people working for social and political change (including animal activists). In large part, this is because the ideologues who line up to denounce "oppression" are themselves hierarchical oppressors of one sort or another, maintaining authority over workers, their children, "the movement", or the public by controlling information, resources, money or access to the media. Of course, this hierarchy is always rationalized through the lies of necessity and sacrifice and justified in terms of "the greater good", "the revolution", "the life hereafter", or anything else abstract and high-sounding. How long will noxious actions be rationalized under the latest obsequious banner: "for the animals?"

Ecology, the progenitor of animal liberation, teaches that there is little natural hierarchy among animals. In nature, there are no real "kings of the beasts" or jungle. The great apes, our closest evolutionary cousins, have nearly eliminated all notions of hierarchy. Gibbons have no apparent system of ranking at all, and orangutans exhibit little of what could be termed dominance and submission relations. Dominance, in fact, is a laboratory concept. It means that when food is placed before two animals, one of them will tend to defer to the other. Once the term was accepted however, it has been used in laboratories

to "prove" and thus legitimize all kinds of beliefs and prejudices: that males dominate females, elders dominate youngers, largers dominate smallers, and so on. These conclusions, though, colored by human projection , are frequently untrue. Mice, for example, do not fit the simplistic human labels developed in the laboratory about their sexual behavior. "The female wild mouse is about as passive as Mae West," notes Elizabeth Fisher. "She marks her burrow with her own brand of perfume — her urine — a sign which says, in effect, 'Hey fellows, come up and see me. I want you.'"

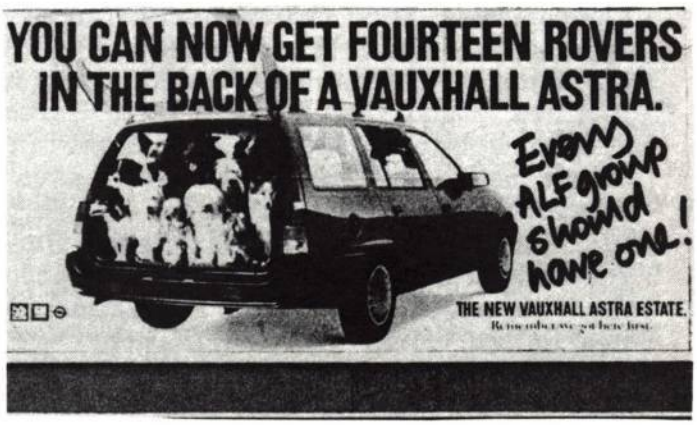
"The notion of animal hierarchies has a checkered history," observes Allison Jolly. "Schjelderup-Ebbe, who discovered the pecking order of hens, enlarged his findings to a Teutonic theory of despotism in the universe. For instance, water eroding a stone was 'dominant' ..." Projection, like power, thus works reflexively, striving to realize itself in the objective world. Hierarchy is perceived as existing in nature and then projected onto human relationships and institutions, allowing for domination within our own species. Similarly, the social hierarchy and domination which exists in fact among humans is projected wrongly upon nature, thereby making the subjugation and objectification of animals a much easier task.

Direct Action

Anarchists were the first proponents and have been some of the most successful practitioners of direct action, what they have at times referred to as "propaganda by deed." Direct action, as Bookchin, a pioneer in the field of social ecology and eco-anarchism, points out:

> is the means whereby each individual awakens to the hidden powers within herself and himself, whereby individuals take control of society directly, without 'representatives' who tend to usurp not only power but the very personality of a passive, spectatorial 'electorate' who live in the shadows of an 'elect.'
>
> Direct action, in short, is not a 'tactic' that can be adopted or discarded in terms of its 'effectiveness' or 'popularity'; it is a moral principle, an ideal, indeed, a sensibility. It should imbue every aspect of our lives and behavior and outlook.

Direct action does not necessarily entail illegal activity, but it does involve action which strikes at the roots of a problem, action which is not mediated or circumscribed by undue concerns about public perceptions and consequences. As Bookchin notes, it is more of a sensibility than a strategy. Direct action reverses the perspective of hierarchy and power *immediately* by revealing the nature of the illusion upon which power rests. Direct action may involve the alteration of a commercial billboard through the technique of *detournement,* the occupation of a government building, or the removal of surveying stakes in a wooded land about to be cleared for industry. In all cases, however, it is an act of liberation, one which affirms life and resists those willing to renounce the spirit upon which life rests. Sometimes just the likelihood or threat of an action to be taken directly against an oppressive individual or institution forces capitulation and a reversal of perspective. In 1895, during a failing strike by French railway workers, a trade unionist stood up and suggested a way to advance the struggle: "It takes two sous' of a certain substance used in the right way to immobilize a locomotive." A little bit of ingenuity enabled the workers to turn the tables on the government.



The recent advances made toward the abolition of animal exploitation have been due in large part to a rediscovery of the tradition of direct action initiated by anarchists and carried on by anti-authoritarians of all kinds. The origin of the Animal Liberation Front can be traced back to 1973 when a number of individuals from the Hunt Saboteurs Association felt it was necessary to breach the law and to act directly in order to stop bloodsports. They began to vandalize hunt vehicles and eventually formed an organization called the Band of Mercy, deriving their name from a nineteenth-century direct action youth group of the Royal SPCA which damaged the guns of hunters. Eventually, the Band of Mercy extended its sphere of concerns from bloodsports to all animal domination, sabotaging breeding centers and setting fires at the construction site of an animal research facility. In 1974, two individuals associated with the ALF were arrested and then jailed for three years on criminal charges after a laboratory raid. These incidents generated much political attention and increased the size of the Band of Mercy so that in June, 1976, the group became the Animal Liberation Front.

Since that time, the ALF has acted directly against laboratories, furriers, and the food industry in Europe, Canada, the U.S. and South Africa, rescuing thousands of animals, damaging millions of dollars worth of property, and restoring the animal liberation movement with new energy. In England, direct action has helped to turn animal liberation into a public issue, one which is discussed like other political subjects by the population. A public opinion poll conducted in August, 1983 by NOP Market Research found that 33% of the people in England approve of animal activists breaking into laboratories and removing animals used for experimentation, while a more recent poll by an animal liberatin group in Bristol put the figure at 50%.

By acting directly, the crew of the Sea Shepherd — a ship under the guidance of Paul Watson — has also been able to advance animal liberation in a new way. The Sea Shepherd has damaged or immobilized numerous whaling ships, thereby saving thousands of whales, sprayed hundreds of seal pups with dye to make their fur useless to commerical trappers, and raised enough awareness of and opposition to sealing and whaling to stop many hunts. Watson's own assessment of his activities embodies a verbal *detourement*, a reversal of Power's ability to use politically-charged words to maintain power. "Our group is not radical," he says. "The real radicals are the people who are killing off the whales and destroying the oceans. We're a conservation organization — we're the ultimate conservatives."

-Dave Macauley

(final part of article in next issue)



Meet The World's Newest Terrorist.

"This man spray paints fur garments and slashes them with razors. He throws bags of human waste through store windows. He steals animals used for vital medical research.

He calls himself an "animal rights activist." But his actions are those of a terrorist. Someone who will strike out at innocent people. Anytime. Without warning.

America's fur industry believes terrorism of any kind cannot be allowed to exist in America. And we're pushing for tougher legislation to make sure.

If you're against terrorism, write us today. We'll make sure your opinion is heard."

DON'T TOLERATE TERRORISM IN AMERICA

FUR IS FOR LIFE

ANIMAL LIBERATIONISTS ARRESTED

On January 19, 1987, 5 animal activists were arrested after police discovered animal liberation slogans on several Toronto food outlets. A spokesperson for the Toronto Metro Police said the police "observed three people wearing balaclavas leave a car and go behind a Kentucky Fried Chicken outlet" (owned by Scott Restaurant Inc. which has 80% of the chicken business in Canada). The three women were accused of spraying "**Meat is Murder**" on the wall. Two men waiting in a car were also apprehended.

Jacquie, Linda, and Gail were charged with mischief under $1,000, mischief over $1,000, possession of burglar tools, breaking and entering with intent, and, believe it or not, wearing balaclavas in winter. Charges against David and Kenn included possession of explosives with intent to damage property, possession of stolen property, possession of buglars' tools, possession of dangerous weapons, breaking and entering, and four counts of mischief over $1,000. A bit much for alleged spray painting!

POLICE INSANE

In this case, police (with their incredible wit) jumped to the conclusion that they had actually caught the ALF. The Toronto Five are being implicated in many ALF-related activities in Canada including a recent raid at the University of Toronto Dentistry Lab, and attacks at several animal torture establishments including A. Stork and Sons Poultry, Ltd. and Crosstown Foods and Restaurant Supply Company.

The seriousness of the charges can also be linked with the remarkable success Canadian animal liberationists have had in recent months. Last June, radicals took over the multi-million dollar Toronto Humane Society, a coup which has certainly scared the animal exploiters. Activities of late have generated so much publicity that virtually everyone in Toronto is aware of the animal liberation idea.

RIGHTS VIOLATED

In a shocking display of disregard for human rights, the so-called judicial system held the three women for 5 days and the two men for a week in Toronto prisons. Denied vegan food and cleansing products, the dedicated activists nonetheless held their own, spreading the animal liberationist message throughout the prison. Their unjust confinement only strengthened their resolve. The men were completely separated, but the women were able to communicate with each other in sign language (a brilliant idea for all direct action campaigners!).

The women were released on January 23 on $2,000 bail each. On the following Monday, January 26, David was released on $10,000 and Kenn on $7,500. In addition to posting sureties, the group was ordered by the court not to associate with one another except in the presence of their lawyers and to obey a curfew from 10 p.m. to 6 a.m. In addition, Kenn and David are required to seek employment and report twice weekly to Metro police. According to the activists,



the bail conditions "amount to nothing less than psychological harassment." "Our friendship together is based on a deep love for each other, and a commitment to creating a better way for people to communicate. The future of this planet depends on human animals learning respect and honesty, and with this in mind we can move on to create a sharing, caring future — a global family, transgressing all boundaries imposed by human fear, competition, and mistrust. We have been forced to deny ourselves contact with those who are closest to us." Since it could be as long as a year before the activists are brought to trial, they are hoping to have this traumatic violation of their personal freedom overturned.

KENTUCKY FRIED SLAUGHTER

Kentucky Fried Chicken outlets are part of a huge exploitation industry. In Canada, over 10 million birds perish annually. In the U.S., almost 4 billion chickens are slaughtered to satisfy a sick taste for flesh. Raised in unnatural confinement in flocks of 10,000 to 50,000 birds, normally social chickens are fed diets laced with harmful chemicals and drugs. Broiler chickens spend their 8-week lives crowded together on slatted floors over manure pits. In the end, catchers wade in and stuff them into crates for transport to slaughter. Those that survive the trip to the processing plant (and the many who perish on the way) are decapitated, bled, scalded, plucked, cleaned, dressed, and "plasticized" for the supermarket cemetery or fast-food flesh factories.

The shift from small independent farming to huge monopolistic agribusiness corporations has resulted in the development of a cruel, environmentally destructive system that relies on living beings to produce enormous profits in every step of the process that converts sentient individuals into "food." Productivity and profits override any decency or concern for the animal—human and non-human.

SUPPORT NEEDED

The Toronto 5 channelled their repugnance of systematic slaughter into direct action. They now need our support. In addition to conducting solidarity actions at fast food outlets in your area, please consider raising funds for their defense, which will cost thousands of dollars. Send your support to :

Toronto Animal Rights Defense Fund
c/o Mary Bartley
11 Prince Arthur Avenue
Toronto, Ontario, CANADA M5R 1B2

(It was necessary to establish this fund because police are monitoring mail coming into the Animal Liberation Front Support Group mailbox. Don't send any **sensitive** material to the ALF-SG CANADA ! The SG is still accepting mail, donations, action reports, etc.)



A BEGINNERS GUIDE TO ANIMAL RIGHTS GRAFFITI

SAFEWAY MEATS

STOP ANIMAL EXPLOITATION

PUT IT WHERE PEOPLE CAN SEE IT.

LIKE INSIDE PHONE BOOTHS OR ACROSS FROM A BUS STOP

VIVA VEGETARIANISM

FRED'S FURS

FUR IS MURDER

NO

OR WHERE IT MAKES A POINT

WORK IN GROUPS WITH ONE PERSON AS LOOK-OUT

McDONALDS = ANIMAL DEATH

4 A.M. - 6 A.M. IS PRIMETIME COPS CHANGE SHIFTS AT 5 A.M.

ANIMAL LIBERATION

DONT BE TOO CONSPICUOUS.

SPRAY PAINT

AT FIRST IT WILL SPRAY TOO THICK OR TOO THIN -

NOZZLES ARE INTERCHANGEABLE SOME SPRAY BETTER. SAVE THEM.

SO START THE CAN OUT ON AN UNIMPORTANT SURFACE.

A STENCIL IS A PIECE OF BOARD WITH HOLES CUT IN IT. BY SPRAYING THROUGH THE HOLES AN IMAGE IS CREATED ON A SURFACE. THE STENCIL SHOULD BE TAPED TO THE SURFACE THE CAN, ABOUT 1 FT. AWAY.

THE CHEAPEST WAY TO PRINT A SMALL # OF POSTERS IS XEROX, FOR A LARGE # USE OFFSET

GLUE ON WITH A SOLUTION OF WATER & ELMERS GLUE OR WATER & WHEAT PASTE

IF SOLUTION IS THIN ENOUGH YOU CAN SPRAY IT FROM A 'FANTASTIK' BOTTLE

COVER SURFACE WITH GLUE BEFORE YOU PUT ON POSTER.

STICK POSTER ON THEN SPRAY ON TOP OF IT TO SEAL IT.



Hundreds, perhaps thousands, of times each day we are assaulted, manipulated and subtly brainwashed by fast food chains, fur stores, cosmetic companies, steak houses and supermarkets. Through billboards, newspaper and magazine advertisements, television commercials, radio messages and even the garbage littered about in the streets, we are bombarded with images that cloak animal cruelty and pain beneath a veneer of pleasure and beauty.

These images rely upon two forms of exploitation — animal pain and human deception.

We are told that "Fur is for life," "Milk is a natural," McDonalds' hamburgers grow in little hamburger patches, cosmetics are beauty items and so on. In fact, just the opposite is true. 30 million animals are driven to lingering and agonizing deaths each year to make fur coats. Most milk is produced on factory farms through intensive, painful and unnatural methods, and it is not necessary to drink milk in order to be healthy. McDonalds is responsible for the raising and slaughtering of millions of animals each year to make its hamburgers and for destroying hundreds of square acres of rainforest in the process. All major cosmetic companies cause gratuitous animal pain and death because they refuse to develop cruelty-free product lines and use non-animal testing methods.

Everywhere we are surrounded by greed, lies and death. And the worst part is that it is all accepted so easily. In fact, it is courted, welcomed and embraced by most people.

It is the job of the graffitist to unmask this deception and death.

It is his or her job to help liberate animals and people by freeing the mind of those who consume.

Graffiti is an expression of the oppressed and disenfranchised.

A graffitist is anyone with an empty hand, a can of spray paint and a desire to change things.

"Ya, but what about plants?"

The satiric query, "do plants also have rights?" frequently arises in connection with a discussion of animal liberation and is usually offered as a *reductio ad absurdum* counterpoise to the claim that animals are entitled to a fundamental amount of respect which precludes humans from eating, wearing, or experimenting on them. Alan Watts, however, asks with sincerity: "Short of suicide, is there any way out of the vicious circle of mutual killing ... Is there any way of avoiding, mitigating, or generally cooling this system of murder and agony which is required for the existence of even the most saintly human being?" He questions whether vegetarianism is a solution because, in his view, to say that plants are not in pain "is only to say they can't put it into words."

Montaigne, Aldo Leopold, Albert Schweitzer and many ecologists, on the other hand, have sought to bring the entire natural world into the realm of ethical concern. Montaigne spoke of a "kind of respect and general duty or humanity, which tieth not only unto brutes that have life and sense, but even unto trees and plants," while Leopold's land ethic enlarged the boundaries of concern to include animals, plants, and the soil. More recently, philosopher Stephen Clark and ethologist Konrad Lorenz have embraced plants within their conceptions of environmental ethics and criticized "aboricide," the wrongful or wanton destruction of plants, particularly trees. "Even if a plant does not feel its own destruction," writes Clark, I would certainly admit that some plants are 'ethical individuals' and that their wanton destruction is murder, of sort."

Scientific studies of plants and plant behavior are also shattering old notions about plant passivity and revealing their adaptability and capacities to survive. It is now recognized that plants have, in addition to a melange of *in situ* constitutive, defensive chemicals, an ability to direct and alter a number of toxic chemicals against a microbial or herbivoral attack. These chemicals can make foliage nearly impossible to consume or so poisonous that it kills insects. More astonishingly, ecologists David Rhoades and Jack Shultz discovered recently that trees which are attacked by insects can issue warnings by wafting airborne chemicals to surrounding trees which subsequently increase their concentration of protective chemicals. Referring to this biological trickery, Rhoades has remarked that if "willows talk to each other then so must other plant species, and I'm hoping other scientists will start looking." "Plants, after all, are really just very slow animals." adds Schultz.

Despite these findings, there is no conclusive evidence to support the claim that plants are sentient organisms. In a popular and interesting (even if sensationalist) book by Peter Tompkins and Christopher Bird entitled The Secret Life of Plants, the authors make some spectacular claims about the nature and actions of some plants, including their response to lie detectors, attachment to humans to the point that one reacted violently when a man made love to a female friend eighty miles away, and an instance where a philodendron started a car. These claims are, of course, undocumented.

Nonetheless, plants and trees, like the environment in general, are deserving of respect. Every year, millions of evergreens are needlessly chopped down, dressed up and stuffed in little buckets in living rooms across the country as part of a Christian ritual. They are then discarded a week or two later, often on city sidewalks. Hundreds of thousands of trees are destroyed every day to produce newspapers, tabloids, and magazines which usually just feed peoples' need for passivity and more information. (You can decide whether this publication fits that category.) Neighbors could share the daily paper if they must read it, and afterwards recycle it. There is also a strange practice among many people of cutting flowers and letting them wilt and wither indoors. Much more waste and destruction of the environment exists, but these items are mentioned only because they affect the everyday life of most people. What are your thoughts on this matter? And what can people do to cut down on waste in their daily lives?

FACTS ABOUT RECYCLING

DID YOU KNOW THAT .....?

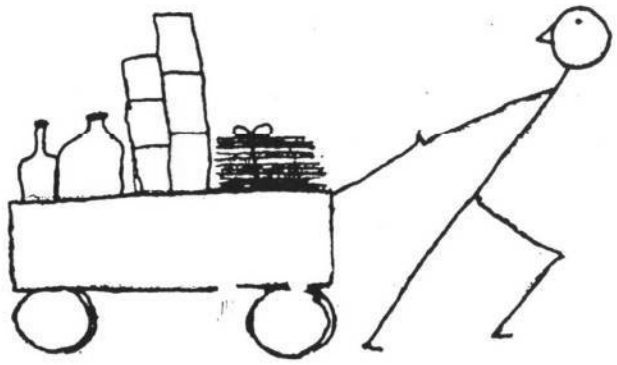
1. It takes 150 acres of spruce, pine and poplar trees to provide the paper for a single Sunday edition of the New York Times.

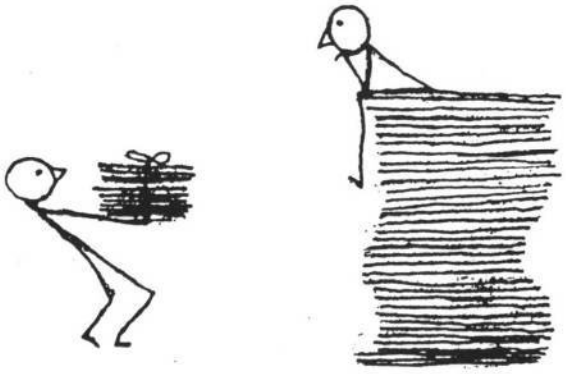
2. Recycling a stack of paper three feet high is equivalent to saving one spruce or pine.

3. Recycling half of the world's paper used today would meet almost 75% of new paper demand and this would free 20 million acres of forestland from paper production, an area equal to about 5% of Europe's forestland.

4. Throwing away an aluminum beverage can wastes as much energy as throwing away a half a can of gasoline along with it.

5. The true cost of energy includes the cost of damage to forests from acid rain, human health from particulates, human and aquatic populations displaced by hydroelectric projects, and so on.





6. By doubling world-wide aluminum recycling rates, over a million tons of air pollutants — including toxic flouride — would be eliminated.

7. Aluminum products from bauxite require twenty times as much electricity as aluminum production from recycled metal. Bauxite and coal must be stripmined in the process, and rivers are often dammed to generate hydroelectric power for smelting.

8. Taxpayers foot the bill for solid waste disposal which costs $30 to $100 per ton. This represents a major expenditure for many cities and communities. Recycling reduces a city's or community's dependency on solid waste disposal.

It doesn't take much effort to reduce our dependency on the earth's "resources" and to participate actively in conservation measures in our daily lives. In some areas, you need only to place newspapers along the curb of the road for collection by a county-run recycling program. You may already have a bottle and can recycling center nearby and not even realize it.

To find out about recycling facilities in your area, look in the Yellow Pages under "recycle center" or "waste paper". If no recycling program exists locally, find out how to get one started. Contact the Institute for Local Self Reliance, 2425 18th St., NW, Washington, DC 20009 (202-232-4018) or the Environmental Task Force, 1012 14th St., NW, Washington DC 20005 (202-842-2222). They can provide further information on recycling and advice on how to proceed with a recycling program.

Swallowed Warmly

- B.T. Morris

Family forks in formation,
Warming ovens,
Tables set and plates laid out,
open and ready.

For delivery
Flesh is freshest

Flesh fresh from oval egg shell farms,
Animal factories of calculated life equations:
a happy commune,
fed well,
serving precious time,
Growing preciously for
their time that must
come to serve;
Then, duped:
Fatmeaty graduates
With seals of lip smacking approval,
Served dead and fashionable,
feather-plucked, hides stripped,

pretty
good
TOEAT
light and steaming on the Table

Papa bear Fathers surround themselves
In Vulture wives and piglet children,
Clustered together, all to dig fingers
Deep in soft death:
wide-eyed excavation and rediscovery
of breast portion and T-bone life.

We have all seen passively
Perhaps watched in early fascination,
The rubbery, wet bodies of smaller lives
pinned in pot-oven operations,
Ripped wide from the bellies,
Wombs stuffed with package Death
Then sent sliding –
Judaic-Christ figures in pans of Fascist
Rome...

To their roasting place,
Baked in yellow ovens:
THE FINAL SOLUTION
Crucified in yellow ovens:
Tender and juicy,
Consecrated by
consideration of
the mouth god

We have witnessed before the celebrations

Carnal
Christian
Carnivores
Give their solemn thanks

(torn shreds of anatomy
toss within their jaws):

Peace On Earth with slaughter behind
doors of yummy red?
Is <u>this</u> our Christmas dinner,
Our Jesus Christs,
Resurrected with stuffing into a stormy
cloud stronghold of gravy??

Let us pray Salvation for Belly Hell
Let us say that we know ourselves now:

Carnivourous man !

I have seen spirit man
Drag racing down grocery slave markets
Chaining blood red slabs to his bars on
wheels

I have seen Spirited men, in my
imaginings,
Push buttons on cornered creatures
in white laboratories with bogus grass
green floors
and painted sky/free walls

Wrenched apart,
Packaged
raw or frozen

Once screaming heads,
Once screaming astonishment or anger,
Are now nutritious brains,
Blood-empty and submissive,
dragged, like iron balls, to the NAZI ovens,
For which O Dear Creator of these things so
sweet and tender-eyed
We give thanks

Give thanks then,
to the bodies of animals
dragged in Pauline Peril
thru cosmopolitan murk
thru black grinding vortex!
thru spinning Factory steel
blade leaf jungle!
Punctured!
Dissected!
Dessicated!
Displayed plastic and pretty,
Served fresh to our Spirited
well-to-do dying
Ravenous for life compact

To you,
Cannibals,
Who kneel on chairs at your warm stove
offerings
To – hungry glitter of sharp, gaping
caverns
To process and ritual,
This unmindful worship,
To your oracle:

Too many legs in the buckets of our
colonels
Too much blood salt I have tasted
Too much easy give-away sucked
moist to my lips

I have witnessed your undying feast!
Now hear my confession!
I, too, have taken a quarter pound of once
aware life side to side with lettuce and
tomato,
Put life on my plate,
Pressed life to my mouth,
Chewed life to sweet taste,
Chewed it to slush,
Chewed it hard to bland death
And satisfied, grinning,

swallowed warmly



Drawing by Tom Perry

The War on Animals: Military Uses of Nonhumans

> Within the peaceful confines of the Chemical Defence establishment at Porton Down, Dr. D.M. Green puts riot control chemicals in the eyes of Guinea Pigs. Like his fellow employees variously occupied injecting monkeys with bacteria or shooting bullets at sheep, he was disturbed on the 24th April by several thousand demonstrators at his gates.
>
> -Spectacular Times

We all live with the possibility that nuclear war could breakout in the near future, and many people devote a substantial part of their lives working to prevent such an occurrence. But for one group of beings — nonhuman animals — World War III is already here. Every year, the U.S. military kills hundreds of thousands of animals in an effort to prepare human beings for war. Monkeys, burros, pigs, cats and dogs are routinely used in experiments designed to test the effects of chemical and biological toxins, atomic fallout and neutron bomb radiation.

The relationship between warfare and animal exploitation has, in fact, been very close throughout history. For centuries, men have used animals like the horse and elephant in battle, and a 17th century Chinese author even relates a tale of a general who caught several hundred monkeys and trained them in the use of firearms against the Japanese. In World War I, the Russians placed magnetic explosives on the backs of dogs and taught them to run under tanks. During World War II, Sweden experimented with the idea of using Kamakaze seals to blow up submarines, and the United States spent two million dollars to develop an animal weapon: bats carrying tiny incendiary bombs. To make the weapon, a small celluloid case was filled with napalm gel, equipped with a fifteen-hour timer and attached to the skin of the bat's chest with a surgical clip and string. The bats were to be flown over Japan and dropped in containers designed to slow their fall. It was hoped that they would find refuge in the enemy's barns, warehouses and factories, then bite through the strings and leave the explosives behind. The project was abandoned in 1944 after several tests failed, but not before some of the bats destroyed a general's automobile and buildings at a small California airport.

In the 1940's, behaviorist B.F. Skinner proposed installing a trained pigeon in front of a screen located in the nose of a missile to guide it to a target. And in 1946, shortly after the bombings of Hiroshima and Nagasaki, the military loaded thousands of animals onto a ship in the South Pacific known as "The Atomic Ark" and left them to face the full force of an atomic explosion. The test was designed to record the effects of radiation on the body. The use of animals by the military continued during the Vietnam War when the U.S. Army trained dogs for jungle patrol. The dogs would lie down if they met a wounded soldier, stand still when they saw someone moving, and sit if they detected a booby trap. The body position of the dog could be sensed electronically and radioed to stations behind the lines. At Cam Ranh Bay, the U.S. also experimented with dolphins in underwater surveillance and detection.

In 1973, the American public was outraged to learn that the U.S. Air Force was planning to use 200 beagle puppies, with their vocal cords tied to prevent barking, for tests of poisonous nerve gases. More recently, in 1983, the Pentagon planned to open a wound laboratory where dogs would be shot as part of a training program for battlefield surgeons. Public concern, generated in large part by the animal rights movement, caused the Pentagon to cancel its plan.

Currently, the military is engaged in a large number of research projects using nonhuman animals and costing millions of tax dollars. The U.S. government, for example, recently awarded 1.3 million dollars to Brooks Air Force Base in Texas for a high-energy laboratory to test "Star Wars" weapons on animals. Researchers will shoot the animals with lasers, microwaves, and particle beams to study how such weapons affect the animals' performance. Over 4,000 primates have been killed at Brooks in studies on the ability of animals to still-fly a simulated plane after having been exposed to radiation. In 1979, Donald Barnes, at that time a researcher at Brooks, wrote:



> I can no longer perform experiments with animals doomed ... to a very early death, pain and suffering. The shock generators deliver 50 ma at 1200 volts. I couldn't guess the number of times I've seen units used at full power to punish a slow learner: well into the thousands ... Frustration leads to self-destructive behaviors, e.g. biting hunks of meat from an arm or hand.

Barnes adds that "the data gained from these experiments ... was not used to help man in the struggle against his environment ... the data was (and is) used to generate more worthless experiments, thereby killing and crippling more animals."

The Armed Forces Radiobiology Research Institute (AFRRI) in Bethesda, Maryland is especially notorious for causing unnecessary animal pain and death. Since 1965, the institute has killed at least 2000 monkeys in high-dosage radiation studies. The stated purpose of AFRRI is to "examine the effects of ionizing radiation in an effort to predict how it may effect the ability of military personnel to accomplish their operational mission in a variety of combat situations." To this end, monkeys are forced to run endlessly on treadmills in order to avoid shocks. They are then irradiated and returned to the treadmill until they drop dead. Meanwhile, a psychologist stands by with a clipboard, counting the number of times the animal crumbles into a vomiting mass on the treadmill floor. The purpose of the experiment is to examine the effects of a neutron bomb on a soldier's capacity to endure a forced march.

In another typical experiment, Rhesus monkeys are fasted overnight. They are then strapped into restraining chairs and tubes are inserted through their noses down into their stomachs. Gastric mucus is extracted every ten minutes for forty minutes and protein, chemical and fluid output are determined. The monkeys' bellies are then flooded with water, and measurements are taken again. The next day the monkeys are irradiated with a high dose of y-radiation (800 rads) throughout their entire bodies. During all these procedures, the monkeys are fully conscious. The radiation produces diarrhea, infection, and fluid loss within one week, as well as ulceration and glandular damage.

Animal exploitation occurs at many other military facilities. Fort Detrick in Maryland is known as a "maximum containment" center for biological warfare agents. Lethal toxins are stored there and pumped into an aerosol chamber where a primate sits, breathing in the substances. Legionnaires' disease, Cholera, and Rocky Mountain Spotted Fever have been produced in monkeys in an attempt to determine if the diseases would make effective weapons. At the U.S. Army Armament Research and Development Command Chemical Systems Laboratory in Aberdeen, Maryland, monkeys are subjected to chemical warfare agents such as SOMAN, an organophosphate or "human insecticide."

In his novel, Why are We in Vietnam?, Normal Mailer suggests that a mentality which is capable of causing such ruthless animal suffering and death is also one which can lead humans into wars like Vietnam. He tells the story of two teenagers who go on a wild hunting trip in Alaska and use helicopters, guerilla tactics and an arsenal of weapons to kill grizzly bears and to release their crazed aggressiveness. On the last page of the book, we learn that they are about to go fight in Vietnam. The movie, The Deer Hunter, imparts a similar message. When the protagonist returns from the slaughter of Vietnam and goes hunting with his friends, he is unable to kill a deer. He has sensed the painful connection between the ease of killing animals and the ease of killing people.

Vietnam Vets for Animal Rights

In Washington, DC, activists who perceive a connection between animal exploitation and war recently formed a group/network called Vietnam Veterans for Animal Rights. Their goal is to raise awareness of and opposition to gratuitous animal pain and death. Chas Chiodo, who is associated with the group, says, "I think we should work in our daily lives to avoid all forms of unnecessary violence, whether it is against humans or nonhumans. There's a silent war going on this very moment against millions of animals in laboratories, on farms, and in the forests, and most people don't even realize it." In Europe, the Greens have denounced all military research using animals. It's time for anti-war activists in the this country to do so as well.

Military Madness

Jeff Diner, who lives in Washington, DC, has just finished compiling and writing a pamphlet on animal experiments performed by the U.S. army, air force, and navy. An excerpt from the introduction reads: "It is perhaps the most terrible irony of scientific research that the U.S. Armed Forces, ostensibly preparing to defend this country in the event of enemy attack, has long been waging a massive and brutal war within our own borders — a laboratory war with an annual death toll of over 400,000 warm-blooded animals. All the cruel and catastrophic injuries of modern warfare from hemorrhages and concussions to gunshot wounds and massive burns, are purposely inflicted on animals time and time again by researchers reporting to one branch or another of the United States Department of Defense (DOD). Likewise, researchers have sacrificed scores of thousands of animals testing the effects of radioactivity and toxic nerve gases, creating in their laboratories mini-holocausts in order to study war scenarios almost too frightful for the average citizen to imagine." The pamphlet, entitled "Military Madness" is FREE and available from The National Anti-Vivisection Society, 100 E. Ohio Street, Chicago, IL 60611.

Actions Needed

Action against the military's use of animals in war research is needed for several reasons: the unnecessary death of hundreds of thousands of animals each year; the waste of millions of tax dollars; and the fact that the research is being used to prepare the U.S. for war. It is important that a bill is introduced in Congress to ban all such research using animals. Urge your Senators and Congresspersons to do so. People might also consider organizing demonstrations at the military facilities using animals. Finally, the research needs to be exposed throughout the entire country at individual facilities. Obtain the research protocols, grants, progress reports and other materials through medical libraries and the Department of Defense, and then expose what is going on. As always, photographs help to make the case. Consider working with anti-military/ anti-war groups and individuals as well as animal liberation people — it will help to link up opposition to all forms of domination.

Plans for videotape and campaign

Individuals in Washington are planning to make a videotape on the subject of animals and war. Eventually, the project may turn into a campaign to eliminate the use of animals by the military. If you have any suggestions, information, or film footage that might be helpful, please send them to: War Animals, c/o Lomakatsi, Box 1315, 1900 M St., Washington, DC 20036.



Animal Rights and Deep Ecology Movements

Let's consider some of the philosophical and historical differences between the Deep Ecology (DE) and Animal Rights (AR) movements. Deep Ecology is based on a respect or reverence for the life community which consists of innumerable individuals interacting in a variety of ways; Animal Rights is based on a concern for the well-being of individual creatures foremost. DE is ecological, recognizing that life depends on life, that some suffering and pain is inherent in nature, that death is not evil; AR is compassionate, desiring to eliminate suffering and pain, and is, if taken to its logical extreme, anti-death. DE is naturalistic, believing that nature knows best, going beyond good and evil is simply letting being be; AR in its more extreme forms is anti-nature, arguing that although "primitive" peoples may have eaten meat, we as civilized humans have advanced to a point where we can change our animal natures and operate on an ethical basis, to even claiming that nature is not perfect, that windstorms, forest fires, and predation are bad because they cause suffering.

Deep Ecology believes in the inherent value of all things — animals, plants, bacteria, rocks, streams, mountains, clouds; Animal Rights believes that the value of something is determined by its capacity to suffer, or by its possession of "sentience." DE is egalitarian in assigning value, i.e., animals are no more inherently important than plants, mammals than insects; AR proposes a hierarchy of value, generally based upon the closeness of something to human beings (one Animal Rights theorist says it is all right to eat oysters but not shrimp). Deep Ecology does place more value on individuals that are members of very rare or threatened species because of a belief that the value of a species outweighs that of an individual and thusly in an uncommon species individuals are relatively more important than in an abundant species; AR claims that an individual cow is as valuable as an individual blue whale, a chicken as a condor, that it is as important to protect puppy dogs as grizzly bears.

Deep Ecology has been developed by outdoorspersons — mountain climbers, backpackers, field biologists — with experience in observing natural phenomena and comes from the conservation/preservation movement; Animal Rights has been developed by urbanites with little experience in the big outside and comes from the humanitarian movement.

Finally, Deep Ecology seeks to develop a new paradigm, questions the essence of human civilization, fundamentally condemns human overpopulation and industrialism, is anti-modern and future primitive, bioregional, reinhabitory, and resacralizational; Animal Rights is reformist and does not fundamentally question industrial civilization.

The above comparisons attempt to get at the essence of the two movements. Of course, there are many individuals within them who do not entirely fit my categorizations, who bridge the gaps between Deep Ecology and Animal Rights in many ways. My characterization of the Animal Rights Movement is of the organized movement, the groups, the books by gurus like Regan and Singer. There are many individuals, such as myself, who consider themselves animal rights activists who are philosophically Deep Ecologists. There are those who believe in animal rights, but also plant rights and rock rights. There are nevertheless fundamental differences between the two movements.

With these basic differences, I do not see a possibility for joining Deep Ecology and Animal Rights entirely. There are going to be serious differences on a number of issues and on what we choose as priorities. Nonetheless, there is great opportunity for members and groups within the two movements to work together on a variety of issues including opposition to the leg-hold trap, predator control, animal experimentation, habitat destruction, factory farming, and killing of whales and other marine mammals.

- Chim Blea

What do people think? Are these characterizations of the animal and deep ecology movements accurate? Is there a possibility of working together? of reconciliation?

(This article is excerpted from the August, 1986 issue of Synthesis: A Newsletter and Journal for Social Ecology, Deep Ecology, and Bioregionalism. It originally appeared in Earth First, June 21, 1986.)

DIED IN THE WOOL

WHAT ***REALLY*** GOES ON IN THE WOOL INDUSTRY ?

TRANSPORTATION

Sheep are transported without food or water in extreme heat and cold. Broken legs, eye injuries, etc. are common.

SHEERING

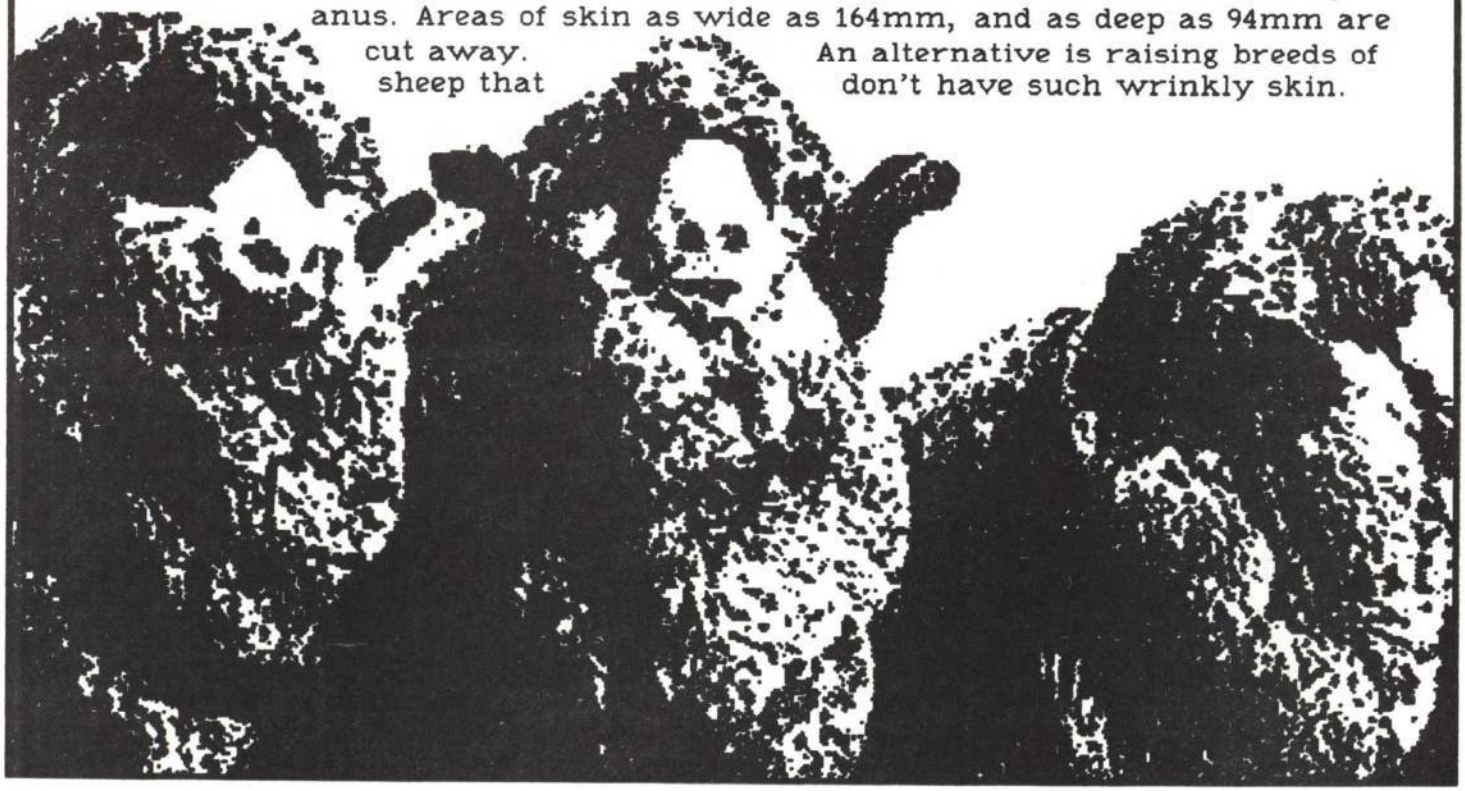
Sheering causes injury to the sheep: They are violently pinned down and roughly sheered; their skin is cut open due to the person's clumsiness and sheering too closely. Bleeding is stopped with the application of a hot tarry substance. Because they lose their warm coats, respiratory diseases are widespread among sheep. Every year hundreds of thousands of shorn sheep finally die from exposure to cold.

YOUNG & OLD SHEEP

Ram lambs and old "wool" sheep are slaughtered for their meat, and their bodies are then shorn or skinned. The skins are used for rugs, seat covers, etc. About one-seventh of U.S.-produced wool comes from slaughtered sheep. Much of the world's sheep-raising takes place in Australia, where tens of thousands of sheep are herded onto huge (14 tiers high) ships resembling old slave-trade ships. After a 3 week voyage, they arrive in the Middle East, where they are killed in the Halal slaughter method (ritual Moslem slaughter). A minimum of 2% have already died enroute from stress. Moslem religious law does not require the knife to be sharpened between each kill, so sheep often have their throat sawed open with a dull knife. The wool is then sold to the world's garment industries. Over 6 million sheep made the Australia-Middle East voyage in 1982.

MULESING

Lambs are placed in a restraining device and folds of skin are cut away without the use of any anesthetic. This is to reduce the numbers of flies and maggots which are attracted to the excrement which often builds up in the folds around the sheep's anus. Areas of skin as wide as 164mm, and as deep as 94mm are cut away. An alternative is raising breeds of sheep that don't have such wrinkly skin.



WHITHER ANIMAL LIBERATION: SOME REMARKS

The number of animal welfare/ rights/liberation groups is growing. Along with this growth has come the feeling from within the movement that animal rights is in the air. Perhaps our ideals are moving closer to becoming realities. There is evidence that people are questioning traditional attitudes and thinking about animals in less sentimental terms. But how real is this new level of awareness among the public? Some people are expressing the concern that this euphoric level of new awareness is an illusion that we are creating for ourselves — in many respects, the animal rights movement seems to exist in a vacuum. "Animal liberation is human liberation" is a catchy slogan but the sad reality seems to point to the general fact that the movement has tunnel vision and there doesn't appear to be a real awareness about the links — about the reasons that truly point to the common mind-sets that perpetuate human and animal exploitation.

Within the movement, we seem to be spending much time and money talking to each other and concluding that the movement is having grand effects. Are we really expanding the awareness or have we already started to become complacent and are we settling into defining the "right leadership," the "right tactics," and even the "right dress code?" Is there much room for new and creative ideas and action or have we been sealing that off with movement rhetoric, the star mentality and the group mystique?

The animal rights movement seems to be reducing itself into politicking, backstabbing and bandwagonning in the same sort of ways that have paralyzed change in other social movements. Our rhetoric warns against centralization of power but in reality, there is a noticeable tendency toward the acceptance of power hierarchies and centralization. Instead of encouraging people to take on responsibility for ideas and action, they are being seduced into following the self-proclaimed leaders. Instead, we should encourage individuals to share information and to educate themselves so that they will feel confident in speaking out and taking action for animal liberation on their own.

The unspoken rule seems to be that actions and ideas must first be "authorized" by the "leadership" or by the big or "in" groups. Initiative is not encouraged and instead, people are asked to be counted as and/or serve as bodies in demonstrations for the media, in offices and so on — dispensable cogs in the "army" for animal rights. This seems to be a destructive and dangerous trend. Animal liberation is based on the idea of respect for other life and on resistance to forms of tyranny — yet, the lack of respect in the way people relate to each other in the movement is indicative of the sometimes hollow ring to the cry, "Animal Liberation is Human Liberation."

As the number of groups grow, so does the race for funding. As the funding race grows, so does the race for achieving stardom ... no matter what it takes ... no matter who is stepped on and then discarded. Actions take on a folk hero aura and this prevents the sharing of real ways to make things happen for animals. The climb to the phantom top has also resulted in a scramble to get into the "right" clique, be invited to attend the "right" conference and even the "right" social gathering.

Perhaps the public doesn't see this very much, but the internal politics and power plays within the movement do serve to confuse our priorities. The idea of an independent network of people working toward animal liberation isn't new — it is what seems logical and necessary to those of us who see what the various competitive races among different groups are doing (not doing) for animals. The uneasiness among some of us is that the preservation and sanctity for The Organization or The Group seems to take precedence over the reason for the group in the first place i.e. animal rights/liberation. This is not to say that many of the established groups did not start out with good intentions, or that some do exist that still maintain their integrity and do real things. But it's time to admit that there is a problem. And the problem goes beyond the problem of whether there is unity in the movement or not. The self-righteousness, meanness, hoarding of information (except for superficial, emotion-laden information in fund-raisers), and the way people hesitate to take chances is stifling real chances for change and outreach. And so is the authoritarian approach of much of the movement. The status quo of the animal rights movement needs some shaking up.

- Rosa Feldman

Late in 1985 and early in 1986, British department stores which sell fur coats were the targets of several successful bombings by the ALF. As a result, Scotland Yard's C-13 Anti-Terrorist Squad and C-11 undercover team began to increase surveillance on animal activists. After bugging activists homes, offices, and cars with well-concealed, highly-sophisticated listening devices, several arrests were made. The following, compiled and edited by the Dogg Collective of Britain, is a look at the ALF.

ALF ON TRIAL

February 6, 1987: the day after the end of a political show-trial of Animal Liberation Front activists in Scheffield, England. The 76 year-old Deputy High Court judge, Sir Frederic Lawton, a one-time member of Oswald Mosley's British Union of Fascists, has just sentenced ten accused ALF defendants to a total of 38 years in prison. Ronnie Lee, singled out as a "leader", is given ten years, most of the rest get four. The papers are full of it: "ANIMAL THUGS CAGED, 38 YEARS FOR REIGN OF TERROR" says the Daily Star. Their crime? Daring to fight back against the ethos which decrees that the destruction of life can be legitimized by the ability to make a profit off it.

From interviews with ALF activists:

How did you become members of the ALF?

We are not members of the ALF; in fact, the ALF does not have one single member. We are ALF activists by virtue of the fact that we carry out actions, whether on an occasional or frequent basis. As soon as superglue has been squirted into a fur shop lock, the person/s involved becomes an activist. There is no membership, no hierarchy, no leaders, and no centralized policy-making. The ALF varies from person to person, from group to group, and is regulated only by the individual's common-sense, trust, and compassion.

The activists jailed in Sheffield were there to be made an example of. They were smugly thrown to the waiting media by a conspiracy of wealth, power, and fear. Fear because the ALF have been a real threat to the State's power-base of profits and lies. For once, the authorities are scared, knowing that people are prepared to support and carry out direct action, then some of their power bases begin to crumble. The threat of a good example? The ALF are one of the few 'underground' organizations to win sustained public support for most of their actions...

Why did you become involved in direct action?
As members of various societies, such as the RSPCA (a national animal welfare group), . . . we began to learn about the many and varied ways that animals are exploited and cruelly treated. When I came into contact with the full-time staff of the various animal welfare societies, I was sickened by their complacency. They were quite happy to plod along. At that time over 100 years of political campaigning had failed to halt the increase in factory farming, vivisection, and hunting. We saw the way in which Greenpeace mounted successful direct actions. We wondered, could animals afford to wait another hundred years whilst we petitioned MP's and handed out leaflets? It just wasn't enough. It seemed quite obvious. We had had enough of asking those above us to change things — it isn't in their interests, and besides, we'd had enough of accepting that change comes from above. If we wanted to liberate animals, then we'd have to start taking actions ourselves.

The case against the Sheffield defendants centered around two types of accusations. Firstly, that the ALF activists had carried out a systematic attack on shops and premises which perpetuated animal abuse — fur shops, butchers, fishing and shooting shops. Secondly, that those on trial had 'conspired to incite others to commit criminal damage.' It is the second of these charges which is the most sinister. Whether or not the accused could be directly linked with any actual criminal damage had become implicitly irrelevant. It is now enough for the prosecution to discover that the defendant had spoken or written in support of direct action; had supported the use of criminal damage. Such was the case against Ronnie Lee and others in this trial — with the police having no evidence whatsoever that he was involved in any direct action. Thus, for his outspoken support of ALF actions, he was given 10 years; portrayed by the judge and prosecutor (who worked hand in hand) as the "General", the "Leader", who commanded "Sergeants", "Lieutenants", "Agents" and "Common Foot Soldiers". However, unlike the British Army from which the court took it's pathetic metaphors, the ALF continues to carry out autonomous actions against the institutions of animal abuse, with or without the activists now in jail.

How does an animal rights campaigner become involved in activities?
Anyone wishing to take part in direct action does not apply for membership of the ALF, you do not write or telephone the ALF press office [or spokesgroups for the ALF]... you quite simply take action on your own, with friends you know you can trust. It's as simple as that. The ALF isn't for heroes, egoists, or those who just want to belong to an exclusive club. The ALF is for those of us who no longer have faith in parliament or leaders, those of us who care enough to know when to keep quiet, and when to act. The ALF is for those of us who refuse to be intimidated by these political show trials which are designed to scare us into silence, inaction and apathy. Of course we can't ignore the possibility of prison sentences; but if we don't find a way of fighting back now, then the time is going to come during our lifetimes when there is nothing left to defend. Whatever we do, let's remember that the best action we can take to help those imprisoned is to let them know that their struggle has not been in vain and the best way to do that is to INCREASE THE ACTION ... NOW!

"Many different types of activities (public education, boycotts, etc.) have an important part to play in the struggle for animal liberation, but there is no doubt that there needs to be a massive increase in direct action if animal persecution is ever to be brought to an end. This means that many more animal rights campaigners need to be prepared to risk imprisonment. Going to prison in order to stop the imprisonment of animals may seem a peculiar concept, but then, their prisons are so much worse than ours..."
Ronnie Lee
Armlay Prison, Leeds, England
November 10, 1986

Records

What's The Difference?
Animal/Humyn Exploitation
-by A State of Mind

The title tells the story. An extensive fold-out sleeve with the facts of animal abuses accompanies this apparently unassuming 4 song 7" EP. Factory farming, cosmetics testing, world hunger, the fur industry and many other areas of exploitation are excerpted from Animal Liberation (Peter Singer) and Animal Factories (Jim Mason and Peter Singer), and other books, specifically with the animal rights newcomer in mind. Also, a (very real) mental and physical correlation between sexism and speciesism is made. As for the music, a greater audience could be reached if they played bubble-gum pop/rock. How about a song of acoustical guitar with words of factory farming from the animals point of view (i.e. James Taylor joins the ALF). The rest of the music fits the mood of the lyrics. Some angry, some distressed. The British @n@rchist band Crass comes to mind. All in all, a group worthy of support from animal/humyn liberationists everywhere. The record is available from A State of Mind, c/o Mind Matter Records, PO Box 421304, San Francisco, CA 94142.

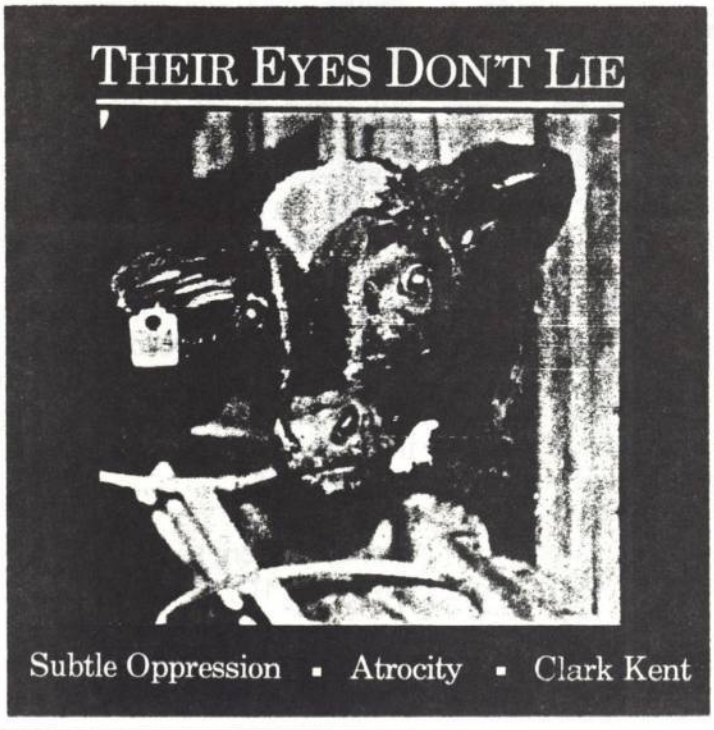
-Dave Dixon

A STATE OF MIND



WHAT'S THE DIFFERENCE?
ANIMAL/HUMYN EXPLOITATION

PAY NO MORE
THAN $1.50



more musik...

Their Eyes Don't Lie, which includes songs by Subtle Oppression, Atrocity, and Clark Kent is available from SACA, P.O. Box 15588, Washington, D.C. 20003.

White Paper and **Wot no Meat?** are available from ANIMUS, 34 Marshall Street, London, ENGLAND W1V 1LL.

Nina Hagen's new **Don't Kill the Animals** is now available in record stores and will be included on a full Animal Liberation album due out soon.

With the recent increase in the number of musical messages being produced, we should be hearing more about animal oppression on the radio. If your favorite station hasn't started playing these songs yet, let them know you want to hear them. Activists in Connecticut report that because they have been calling several times a day, the station now plays animal songs daily.

1-800-KILLERS

Who says there's no such thing as an armchair activist?

From any telephone, you can take action against animal breeders and dealers. Give them a ring — toll-free! (The others will usually accept collect calls.) You might want to use the numbers listed below to obtain information (ask for a list of clients and annual reports) or simply to have some fun at their expense. Remember, though, that animals are involved, so it's probably not good to order a shipment of animals to some address unless you are fully prepared and equipped to liberate them. These companies are some of the largest sources of animal exploitation, so they deserve all that you can give them.

Animal breeders and lab equipment dealers:

1-800-LABRATS — Charles River Breeding Labs (MA)
1-800-272-2775 — Hazelton Research Animals
1-800-245-6921 — Hilltop Lab Animals (rodents, PA)
1-617-378-2309 — Associated Rabbit Industries (MA)
1-415-490-3036 — Bantin and Kingman ("our mice get everywhere")
1-215-257-0116 — Buckshire Corp. (primates; PA)
1-516-883-1800 — Charles River Research Primates (NY)
1-317-894-7521 — Harlan Sprague Dawley (hamsters, guinea pigs, mice)
1-616-375-0482 — Laboratory Research Enterprises (beagles; MI)
1-215-795-2838 — Lampire Biological Labs (sheep, horses, goats, donkeys; PA)
1-315-587-2295 — Marshall Farms (Beagles and ferrets)

Trappers' supplies and furriers:

1-800-TRAPPER — Trappers' Specialty Products
1-800-FINEFUR — Parabe Furs
1-800-543-9147 — Necina Fur Co.

Farm animal breeders and intensive farming equipment companies:

1-800-447-2264 — Rohn Agri Products
1-800-843-1962 — Inman Hatcheries
1-800-FARMTEK — FarmTek
1-800-222-9101 — Western Cattle Co.

Animal Delivery

1-800-624-2232 — Animal Express (overnight animal delivery; PA)

Many of these companies are located in populous areas, and their real (as opposed to mailing) addresses can be found in the phone book.



Taking it to the Streets

As activists, we are often trying to think of creative ways to reach the public with information, lectures, pickets, flyers, news conferences, and spray painting are commonly used methods. But these communication vehicles are not the only way to get the message out. Street theatre (Gorilla/guerrilla theatre) is a creative and engaging action that grabs peoples' attention. People too embarrassed to take a leaflet or too bored seeing another demonstration, or who just wouldn't think of going to a lecture, may be attracted to the education/entertainment freely offered on the street. Short skits, monologues, music and dance are some different approaches. These can be done in conjunction with other forms of protests, using picket signs as "backdrops" for added information, relevance and scenery. In addition, activities of this type can attract the media and, if publicized, will spread your message even further.

Some thoughts to help you get started:

• Any sort of creative or dramatic action will attract attention — no special skills or past theatrical experiences are necessary to perform street theatre. What you do need is enthusiasm and an eagerness to communicate your idea/issue to the public.

• Concentrate and keep yourself focused on the issue or abuse you are trying to expose. This will help you present your ideas and will keep the energy and momentum of the performance flowing.

• Street theatre should be flexible and improvisational to allow room for any changes that may be needed. For example, if something works, keep doing it; if it doesn't work, throw it out and try something new. Decide what basic messages you want your "audience" to come away with, and keep that goal in your head while performing.

• Relax, speak clearly and exaggerate your movements, but don't overdo your antics and get too carried away because this may alienate and confuse your audience and you will lose their mind participation.

• Costumes and props that are colorful, crazy and convey some humor are great tools. They not only help the performers relax and "get into character", but it also lets the audience know that you are performing — and not necessarily someone out of control. Try to make your props safe (no glass, real knives, etc.) and durable so that you can do a repeat performance. Props and costumes do not need to be expensive to make — use odd items about the house and old clothes to help cover costs.

• As with any action, know your legal rights and be prepared to defend them.

• Take flyers, pamphlets and fact sheets with you so that people around at the end of the performance can learn more, or ask other activists who are not performing to pass them out while the show is on, or write it directly into the skit. Hint: People generally like to take presents from friendly characters (clowns, rabbits, etc.).

• Try to be as prepared as you can for any questions that the audience may ask. At least be prepared to use humor to "cast off" any verbal abuse by an unfriendly heckler.

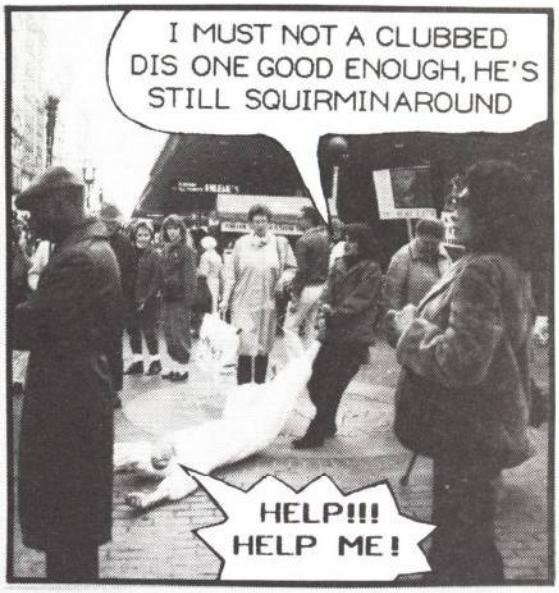
• Don't be afraid to act silly. It is alot of fun and other people get a kick out of it too, and thus will be more interested in what you have to say.

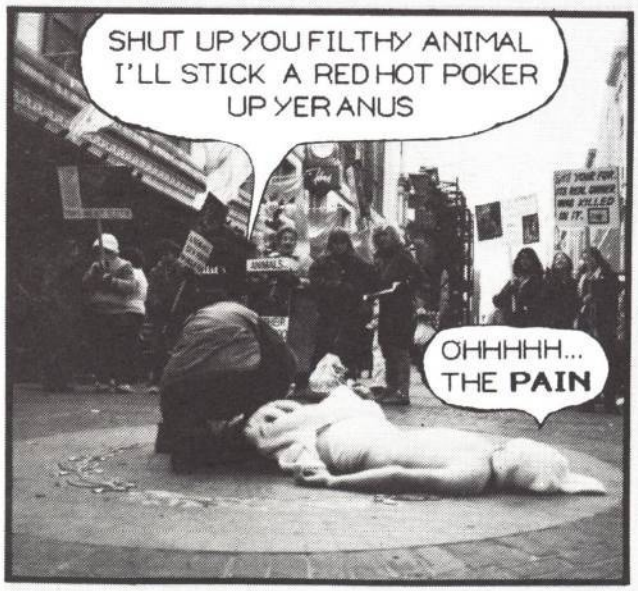
• Keep in mind that there are no real rules for a street theatre performance...creativity, humor and the ability to come out of your reserved self and act like a goof-ball are really the only tools that you need.

For more ideas, contact:
STARS, Street Theatre for Animal Rights, P.O. Box 3443, Alexandria, VA 22302

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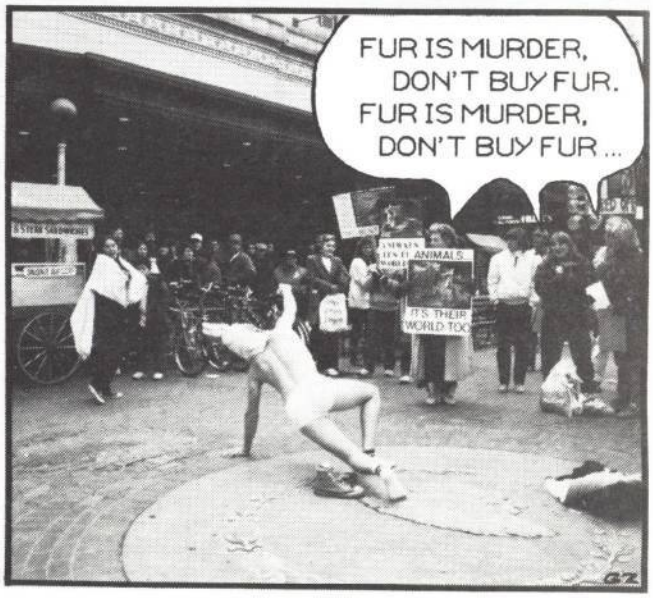




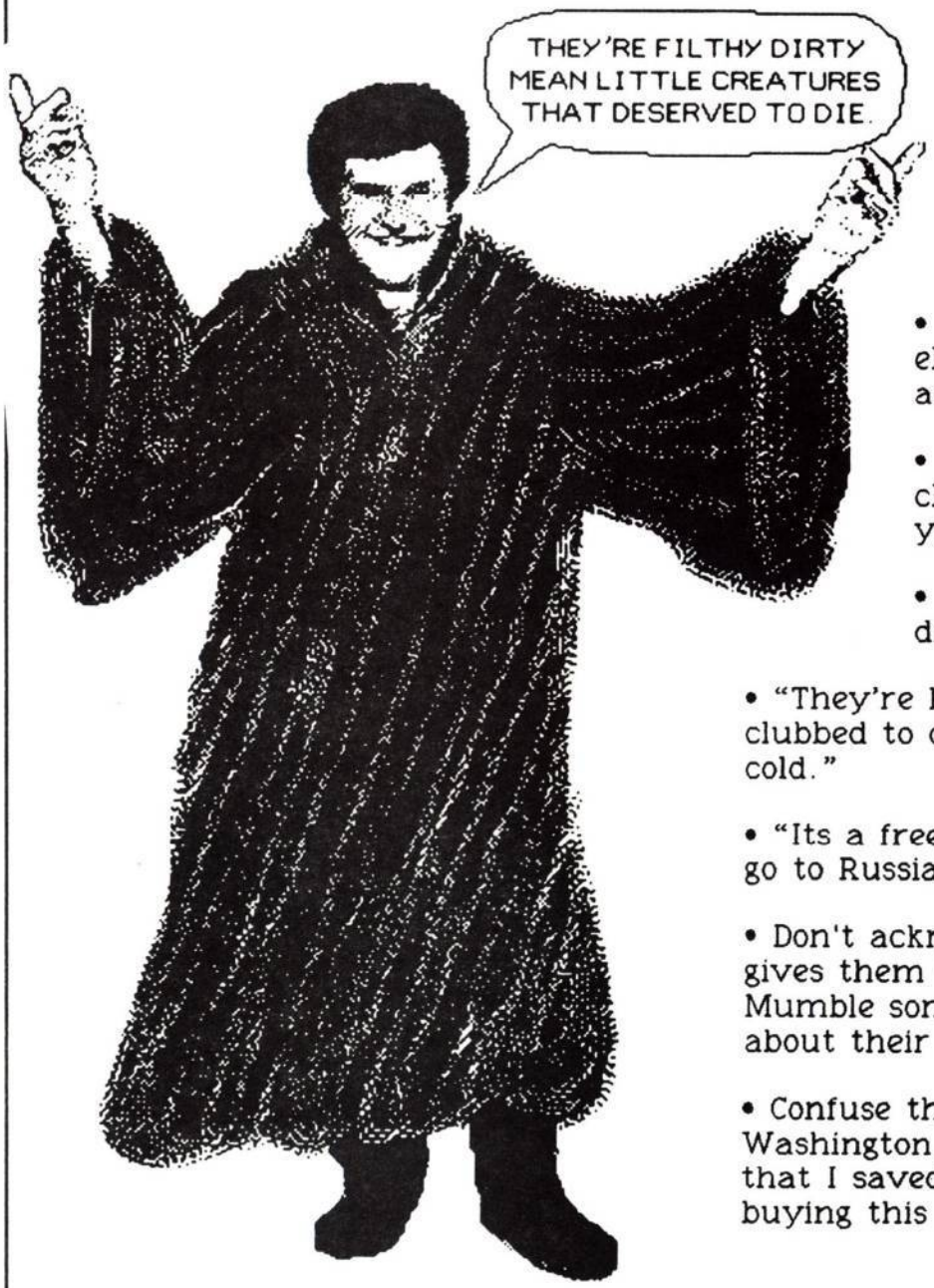








These days no one is safe. In the streets of major cities across the country, fur owners are being verbally and sometimes physically assaulted by "animal crazies." These fanatics seem intent upon undermining the aesthetic sensibilities of other people. Well, someone has finally decided to fight back. They call themselves the "Fur is Life Society" and they've compiled a handbook of tactics to be used against the sentimental do-gooders. Here's a sample of the handy advice you'll find in the "Fur is Life Tactics Handbook" (**FILTH**). It's a list of excuses for wearing fur that others have found useful.



• "I inherited this coat. It was my great grandmother's. And she left all her money to the Humane Society."

• "I know, isn't it terrible what they do to them."

• "But I got it on sale, someone else would have bought it anyway."

• "What about all the starving children in Africa? What are you doing about them?"

• "You eat meat, what's the difference?"

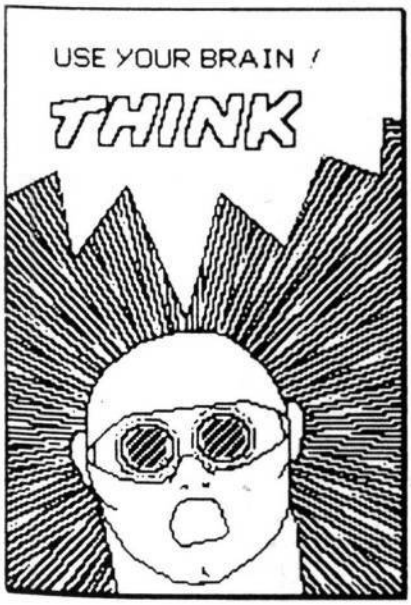
• "They're better off being trapped and clubbed to death than living out in the cold."

• "Its a free country. If you don't like it go to Russia."

• Don't acknowledge their presence. It gives them the moral high ground. Mumble something under your breath about their upbringing and move along.

• Confuse them. As one clever woman in Washington, DC did. "I'll have you know that I saved an entire Chinese village by buying this coat."

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