LOST ARTS

#2

Toward Lomakatsi: Shaking the Earth into Balance

A carcass of an animal sits for a few hours in the hot sun and begins to rot and to attract flies; later it provides food or a home for scavenging creatures and insects. A weathered, old barn is engulfed by vines and swollen with moisture as it falls apart, decomposes and returns to the soil on which it formerly stood. Drifting sands overtake a deserted peninsula to form a beach which is, in turn, consumed by an encroaching forest until the water comes again and the cycle is completed.

Left to its rhythms and workings, the natural world seeks a balance and wholeness on its own — a balance which has much to teach the human world. Weeds and roots reclaim walkways or roads; rain and rust taxi minerals and ores back to the earth; feces and fire create fertilizers for vegetation; and disease and predation control population. In this way, nature is cyclical, fecund and abundant rather than cruel, harsh or stingy. And life is potentially pleasurable, cooperative and complete as opposed to "nasty, brutish and short".

Sooner or later, however, the human "pox" usually arrives, saddling its plastic sack of pesticides and other poisons. "Tourists" toting cameras or guns desiccate the land and life of eco-communities, replacing natural selection with social extinction of plants and animals. Commercial carpetbaggers lug the proverbial china shop of civilization to the wilderness bull, intent on reigning her in with the seductions of technology. In the process, the earth is suffocated by black macadam and smoke as all that was green is sequestered into museum-like parks, cemeteries or anally-preened suburban lawns. Straight lines and boxes are grafted onto the fluid curves and swirls of natural space. Skyscrapers, bomb shelters and highways rule the physical and psychic geography, blotting out mountains, caverns and streams. Acid rains from the sky, and cities are roofed by smog instead of clouds. Unable to breath from above or below, the earth spins in a dizzied frenzy — a cancerous organ out of orbit.

Imbalances in the natural world originate from imbalances in the social world. Bhopal, Chernobyl, Love Canal, radiation in the atmosphere, topsoil erosion, species extinction and overpopulation, water



pollution, the thinning of the ozone layer and strip-mining are all rooted in social problems, toxic by-products of human arrogance, ignorance and greed. They also represent, in a sense, the earth's checks and balances against continued plundering, signals to *Homo tyrannicus* to back off the bulldozers and bombs. Strangely, these warnings are unheeded, and humans persist in their vainglorious attempts to subjugate and control nature rather than understanding or coexisting with it. In the end, the earth, like humans, has a power to destroy as well as to create life.

Restoring a balance to "society" and nature, then, requires at minimum a shaking of prevailing assumptions about and attitudes toward the earth and its inhabitants. Radical change, or revolution, will be the social equivalent of an earthquake, flood, volcanic explosion or other natural "disaster" because it will sever us from the ponderous burden of the past and establish new relationships with the world. It will mean an eruption and overflowing of consciousness in the same way that the earth cracks and quakes from an urge within, a pulse that has been building and fermenting for years. The result will likely be a kind of gravity dance, a gleeful suspension and supersession of history.

(continued on inside back cover)

The Rightness of Rights?

The following is an argument against the concept of "animal rights". It is not that I don't believe in respect for animals — in a very personal way, I do — rather I have misgivings about the practical value of the concept in contemporary public affairs. I think the advocacy of animal rights may have the seeds of being self–defeating, and I will try to show why. I will also suggest that we need to change the focus of discussion from nonhuman animals to human animals and to consider why human animals have created "rights" in the first place.

The General vs. The Particular

Defenders of wildlife, as opposed to humane groups, tend most often to be concerned with the plight of particular species, groups of species or populations of species. The Audubon movement, for example, began largely in response to the danger posed to several species of wading birds threatened by their use in the fashion industry. This concern was centered on the possibility of the local extinction of some of these species. It was not centered on individual animals. It seems that the death or suffering of the individual animals was not a factor with the public at that time.



In our own time, there is an even greater — and amply justified — concern for many more populations, races and species. But in matters of recreational killing, commercial and hobby trapping and fur ranching, for example, we are dealing at the level of the individual animals. The welfare of the species is not the issue. The issue is decency and propriety in individual human behavior — interspecies behavior.

Even though the physical and psychological cruelty to individual sentient beings at human hands is of great concern, it is difficult to address every case. We have to function at a broader level. So we speak of the "sport" killing industry or the animal husbandry industry or the fur industry, of the medical industry or the puppy–mill industry, or whatever. We seek out examples of particular horrors, as Peter Singer and others have done, and we extrapolate from those examples back to a certain level of generalization. Then, some of us try to invoke the matter of animal rights against those who abuse animals. But the notion of rights is an individual matter. We may well speak of rights as applying to all and sundry, but we invoke rights only when there is transgression against the individual, or against particular groups of individuals. I think this moving back and forth between the general and the particular may make our work more difficult at times, and unnecessarily so.

Shifting the Focus to Human Animals

The battle of the plume birds at the turn of the century was not fought and won by anyone invoking the rights of animals. The more recent battle of the Newfoundland harp seals was not won on animal rights grounds either. Both were fought — and won — on grounds of common human decency. The discussion was not about animal rights; it was about human beings.

Ethical systems, including notions of rights, are human inventions, and they vary from society to society. There is nothing cosmic, or universal, or absolute, about rights. They are pure fabrications — social constructs. And in the animal world, they appear to be unique to us.

Ever since the time of Darwin — and indeed well before him — we have lived with an image of nonhuman animals as being aggressively competitive, forever struggling, forever seeking advantage, forever striving for individual dominance. But just in the last decade or so, studies of animal behavior in the wild are beginning to show that we have probably been grievously wrong in that supposition. In nature, we are finding noncompetitive, reciprocal, complementary and mutualistic relationships the like of which Darwin never dreamed.

Today, we are beginning to see a new nature of things not only in communities of certain species, but also in interspecies behavior. If we are able to see the social behavior of modern animals differently, then we should also be able to see Australopithecine, as well as other pre–human and early human societies similarly. Presumably, they behaved in ways not all that different from contemporary nonhuman primates, who are known for the gentleness and sensitivity of their behavior.

Over time there occurred a series of changes that made our species quite different from any of our relatives. Abstraction and conceptualization combined with primate hand–eye coordination to produce *Homo the technician*, with spoken language as technique's most important reinforcement. The human specialization became a storable, retrievable, transmissable technique: technology — the knowledge of how–to–do–it.

Of course, technique and the knowledge of how–to–do–it are much more than mere mechanics. I think

that human reproductive success, together with the availability of dangerous weapons of unprecedented effectiveness, eventually demanded unprecedented techniques of human social organization and social control. In all species of large mammals, especially socially cooperative ones, there are upper limits to the number of individuals who can peaceably be accomodated in group relationships. Such species cannot tolerate crowding, to which they may react violently. The violence is a response to social stress. In nature, violence is pathological.

We can speculate that social stress caused by the burgeoning size of human bands, and by the shrinking size of foraging areas between bands, may have begun, at some point, to call forth the entirely natural response — violence. Innovative measures of social management were required. *Homo the technician* devised them. In so doing, we suspended the mutualistic, noncompetitive social order from which we had come. It was still there but constant stress overrode it. Having thus, as it were, "amputated" part of our biological being, we turned to technique to provide the necessary social "prosthesis". Techniques of social control became part of the larger technological apparatus, part of emerging civilizations.

Rights as Prosthetics

Nothing is so insidious about technology as the dependence it engenders. Over uncountable generations, our dependence on both mechanical and social technology deepened. By the time that we first began to domesticate animals, we had long since been domesticated ourselves through technological dependence. Dependence is a hallmark of domestication. We were the first domesticated species.

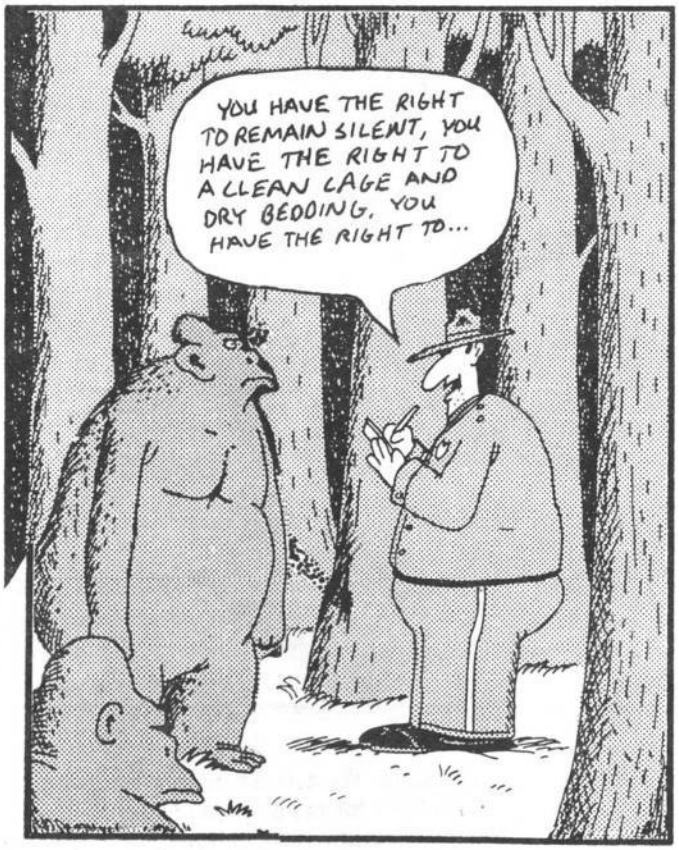
Technology became both the source of dependence and the means of its maintenance. The process works in ways not much different from the dependence/control relationship that exists between the human proprietor and the dairy herd, constantly reinforced by the herd itself. The means of our social control became much elaborated, as in self–reinforcing taboos, rituals, customs, traditions, regulations and codes (religious, secular, ethical). As most everyone knows, technical means have a way of becoming ends–in–themselves.

With time, the means/ends became enormously sophisticated and complicated, but they remained technical devices for social control — surrogates for that which had long since been suspended and forgotten. The need for ever more elaborate prostheses intensified over time with the emergence of aggressive social competition, territorial imperatives, power structures and dominance hierarchies. These phenomena appear to be anomalies in wild nonhuman animals, but such is the way of cultural projection that we finally came to see them as "natural". Then, once aggression could be seen as natural, our ethical prostheses could be seen as transcending "brute" nature.

It is often asserted that the human species is the only ethical species. This is entirely true, but not for the reasons usually advanced by the humanists. Ours is the only species that has to be self– consciously ethical; the only species to have a concept of rights. *Human rights have become institutional substitutes for love, sharing, caring, and compassion.* In a state of nature, a concept of rights has no meaning. Nature needs no technical prosthesis; nature is whole.

In many human societies, however, rights do have meaning for every individual member of the social organization. They may vary, but they are there. What then, must we ask, about other, nonhuman beings who have become part of that organization like companion animals, for example, or farm animals and other domesticates? Through both physical and psychological dependence, these animals have become part of the human order. Drawn totally — body and mind — into our apparatus, they have become part of the power–based dominance structure which characterizes modern human societies everywhere. It could be said that domestication has conferred upon them dependent interests that deserve to be recognized in all members of the greater human enterprise. On physical and behavioral grounds alone, there is no acceptable alternative to that view.

Now we have always tended to address this problem from the point of view of the obligation of the moral animal (us) which arises from our total control of second and third–class beings. This makes me very uneasy, because it's an illustration of the cultural bias that towers over and dominates virtually all of our thinking. When we refer to our obligation to speak for those who cannot speak for themselves, we are being insufferably patronizing, in my view. I don't think we need — or should — resort to such chauvinistic expressions. Clearly a great deal, if not all, of the barbarism we see in factory farming and experimental laboratories could be dealt with if we understood that animals under our control are functioning parts of our aggregations. It is not necessary to argue for rights if cruelty and wanton destructiveness are clearly unacceptable.



To make this point I would recall the Nazi death camps. I don't think we see those events in terms of the

rights of the hapless victims. They clearly didn't have any rights. Rather, we think of the unspeakable (and unnatural) ferocity of their captors. When people fought against that monstrous regime, people were fighting not so much for human rights, I think, as for human dignity and compassion.



For animals to have rights is for animals to be subsumed into the human organization. This might indeed be seen as the ultimate anthropomorph -ism, and the saddest. Think of the implications. Human values and human perceptions of "the good" would define appropriate behavior in all other species. This would be a re–affirmation of the perceived human right to be universal law–maker, prosecutor, judge, jury and executioner. Nature would become a real — no longer imagined — human serfdom, entirely under the human control, codified under the human law. I would guess that wild species would just as soon go their own way and take their chances. I can't imagine them wanting to become members of the power and dominance–oriented, chronically and path ologically stressed, human community. In short, I think the notion of "animal rights" is potentially destructive to the goals we share.

I believe that the problem is not the absence of the rights of animals, but rather the presence of our assumed right of access to animals for whatever purposes and in whatever ways the human necessity may indicate. The human necessity is variously perceived in medicine, in recreation, in trade and industry and commerce, but the human necessity always serves as the ultimate justification. We are very good at transforming wants and desires — even whims — into necessities. If animals must be tortured and maimed in the process, well, that's too bad. But after all, it's in the human interest. It's a necessity.

The Commodification of Nature

So long as we are all Caesars, necessity confers absolute right. William Leiss speaks of what he calls the "imperialism of human needs". By this he means the universal conquest of nature by science, technology and industry toward the satisfaction of human wants. Through a cultural alchemy, human wants are transmuted into needs. Thanks to social influences such as advertising and peer pressure, our perceived needs are satisfied most frequently by commodities — surrogates for what Abraham Maslow was getting at when he talked of self–esteem and self–actualization. As often as not, those commodities are animals or animal products.

Divorced as we have become from our biological and social roots, we seek self-identity in commodities. Status symbols. Our self–esteem is fed not by our relationships with other people or with nature, but by our relative position in a hierarchy of possessions. To possess such commodities as expensive furs or racehorses is to place oneself in the social hierarchy above those who do not, and to enhance one's self–esteem. Human wants, and perceived needs, are satisfied through the commodification of nature.

The sentient beings who are tortured, maddened, mutilated and killed in the medical, psychological and cosmetic laboratories are expendable commodities. There is no difference whatsoever between Q–tips, Petri dishes, plastic syringes and sentient beings. They are throw–away supplies which are bought, used and garbaged — part of the cost of doing business. And the self–esteem is still being massaged — whether through volume of product delivered, or through beauty in immortality.

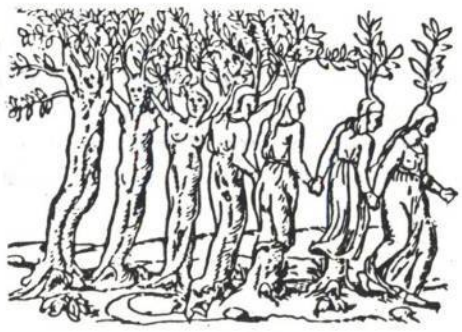
Look at the commodification of sentient beings by the recreational killing industry. All wildlife managers are taught that nonhuman sentient beings are "resources" to be managed, then killed for fun and profit. In Canada, they are using napalm to burn forest areas to encourage new vegetation attractive to moose. The moose will then be shot for amusement. The thousands of other beings who succumb in agony and terror to the napalm holocaust are externalities — write–offs which are of no real cost to the provision of moose for the killing.

Some humans want — and thus need — blood–letting recreation, furs, racehorses, medical and cosmetic magic, factory meat and so on. These wants are satisfied by the commodification of nonhuman nature — a warehouse of "resources" explicitly provided by the Almighty to satisfy human desires. This is the human right.

Here, I believe, is our challenge — to address the age–old assumed human right to commodify other living beings. The self–conferred divine right of kings went out a long time ago. The self–conferred divine right of the imperial species against all other species is what we are talking about now. Even to begin to address this will require some profound re–thinking of our ethical systems and our law. There is plenty of scope here, for all of us. Our ethical systems and our law, are rooted in the ancient human–centered image of the world, which has persisited through the entire evolution of western thought. Remember that these systems developed as prosthetic devices to serve human society only.

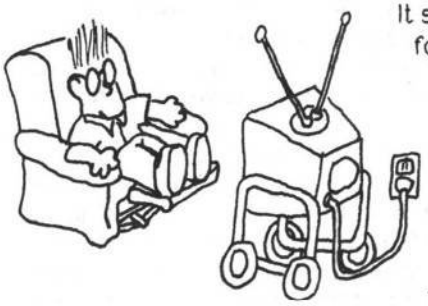
In order to do our re–thinking we must step outside the traditional confines of our cultural conditioning. We must move beyond the human necessity to control others and focus on a different necessity — the need to become whole again. We need to reject our cultural prostheses, cast away our traditional ideological crutches, recover that sense of biological belonging which we set aside so long ago. I believe it's still there. Once the human animal is healed, I firmly believe the rest will follow.

- John Livingston



An Open Letter to the Animal Liberation Movement

Television kills the spirit in us, drafts the mind into passivity. Its images are as languid and inert as the animals most people dine upon. Commercials are the carrion of this communication – they stink of profiteering, manipulation and moralisms. The medium of television is not simply the message; it's the mess as well. Why should animal liberationists work to free the bodies of non-humans with one hand while enslaving the minds of humans with the other? To "sell" the ideology of animal rights to a "flock" of commerical vultures? Or, to "fight fire with fire" as a representative of a large animal welfare organization put it recently? No, ideas do not belong in a marketplace and fire is better fought with water.



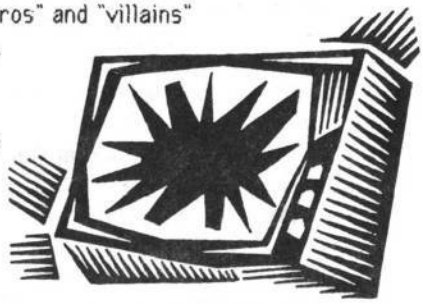
It should come as no great revelation that most animal organizations already advertise in one form or another – usually with appeals that play on peoples' emotions. And the consequences are apparent. Direct mail has supplanted direct action; money is used in the service of marketing; and success is measured in the language of mathematics: number of names on a mailing list, dollar figures from fund-raising, amount of media coverage, size of demonstrations and so on. Animal rights is becoming big business. Will we soon have McVegans on every street corner beside the McDonald's? If so, we can expect the logic of capitalism and commercialism to arrive with its own luggage of lard: cultural imperialism, wage-slavery and mindless consumption.

The ultimate, and perhaps most likely, danger of advertising animal liberation is the possibility that the issue (itself a suspect notion) will become just another fad and fashion for the ebb and flow of the "free market" as ideas are re-presented as consumable images via a proliferation of tee-shirts, bumper stickers, records, animal liberation "stars" (when will we have the first telethon?) and so on. Large corporations are presently moving into "health food" products with ravenous appetites and omnivorous tastes. In Great Britain, Booker McConnell, a company with interests in factory poultry farms, sugar and tobacco processing, owns both a sizable health shop chain and Prewetts, the whole-wheat flour millers and manufacturers of fast-food vegetarian meals.

In a recent letter to *Animals' Agenda*, Brett Sears suggests "Let's stuff animal issues down the public's throat like we do detergents, toilet tissue, and, of course cereals. I bet we'd get a reaction." You can bet we would, Brett – uncontrollable vomitting from everyone who knows what it entails. Television, like organized religion, is no "slumbering giant" awaiting animal advocates to program it for their own ends. It is an industry which, in many ways, is as fundamentally destructive as vivisection or factory farming. Its images are as packaged as sliced bologna; its content as nourishing as Hostess Twinkies.

The "tactic" of advertising animal liberation has infected the entire movement – from pamphleteers to publishers to philosophers. "They say an advertisement doesn't really register until a person hears it 10 times," writes Tom Regan, who has embarked on a crusade to promote animal rights through religion (translation: asking slaves to free slaves). "Every mention of animal rights is an advertisement for the movement, and what we have to do is do a better job of advertising it." Advertising, it seems, with its bag of quick slogans, deceptive images and media manipulations has replaced education – a slower but more complex and complete process – as the norm among animal advocates and organizations. Expediency and "effectiveness" have slipped into the movement's vocabulary and psychology without an eyebrow being raised as the alleged strategists plot to put animal liberation "on the map" (whose?) or to make it a "mainstream issue" – presumably where it can find a place in the cemetery of commodified ideas next to the corpses of Nuclear Freeze, ERA and the like.

In this regard, many animal organizations are particularly culpable as they parade the "heros" and "villains" through their literature like supermarket tabloids: Peggy Fleming, Cybil Shepherd, Vanna White, Princess Diana, Bob Barker, the Pope, Ronald Reagan, congresspersons and the "stars" of the movement, to mention a few. Regardless of my personal disdain for these individuals, such images merely reinforce the idea that they are somehow worth the attention they receive in the first place. These organizations fail to recognize that even a bad representation of a public figure usually winds up as a promotional plug for him or her. In the end, stars are created not by talent or intelligence, but by a need which people have for them, a need which arises from their own sense of relative unimportance and which is continually fed through commercialism. Advertising merely reifies these relations once more in a stratified society, elements of which animal activists purportedly seek to dissolve as they challenge the hierarchy of human over animal while unfortunately establishing another one within our own species.



Commercializing and advertising ideas with radical content are simply the liberals' forms of vivisection on the public, twisted attempts to modify human behavior through the existing modes of psychological manipulation. They invariably reek of mediocrity, veiled misanthropy and political myopia. Let's not cage, leash and commodify animal liberation or we will surely euthanize the possibility of freeing anyone – human or non-human.

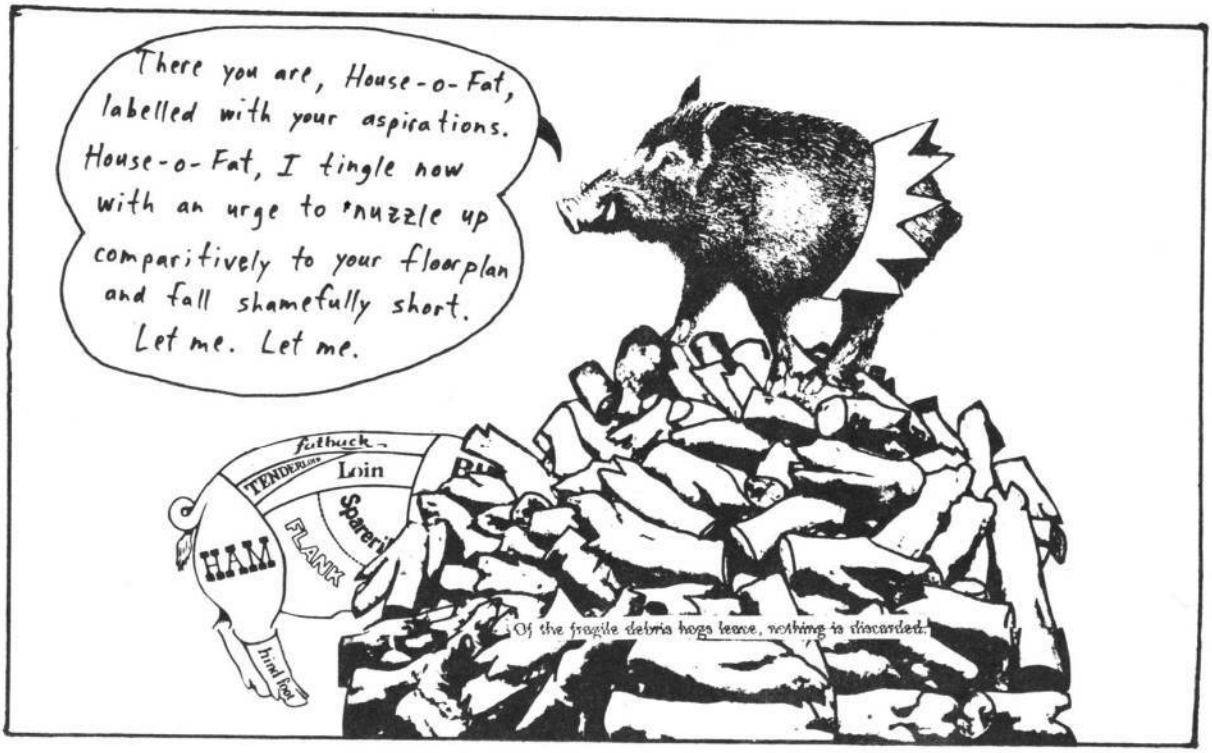
Toward a less lazy critique,

X E. Crator

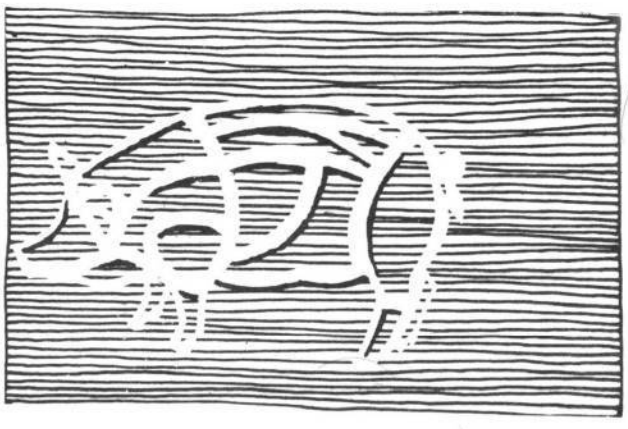
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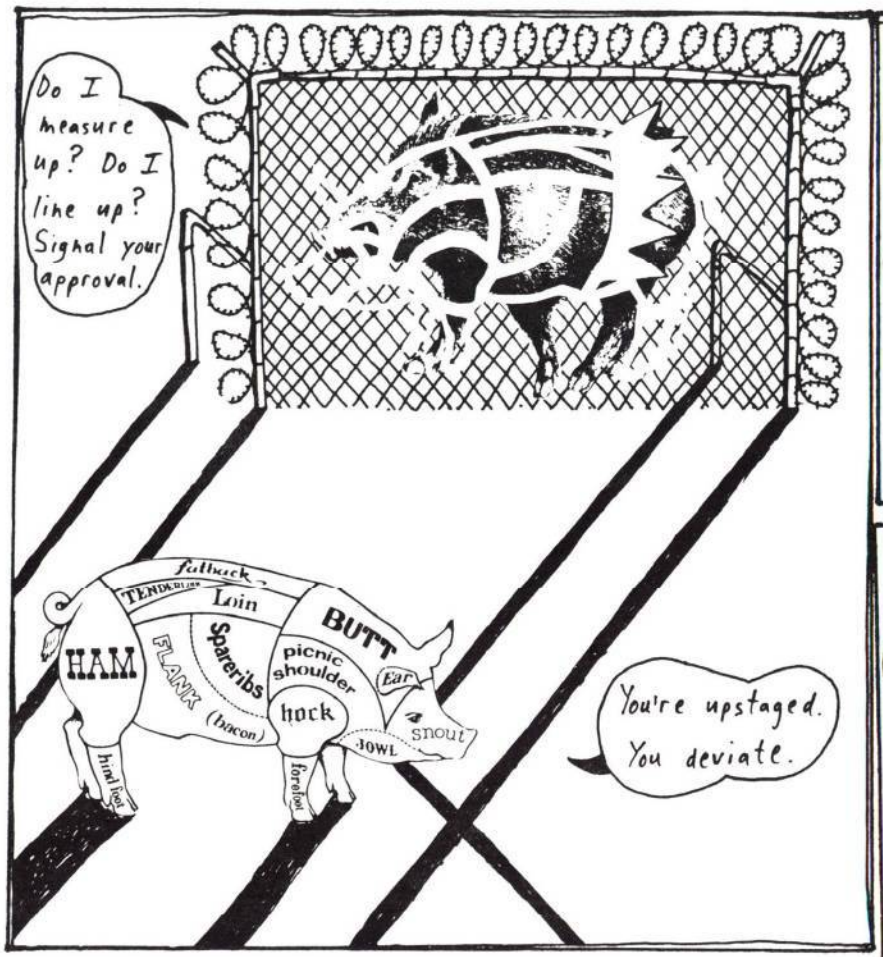






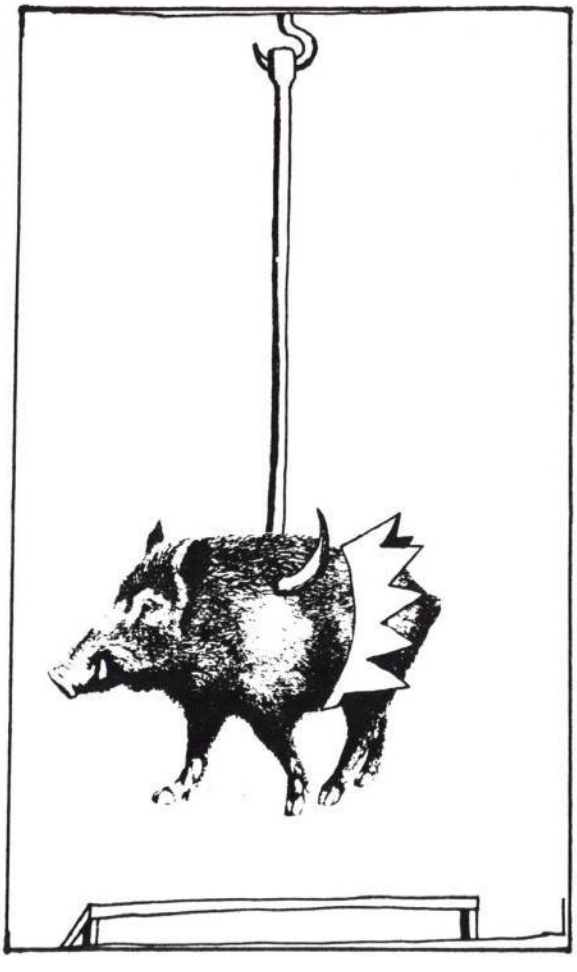


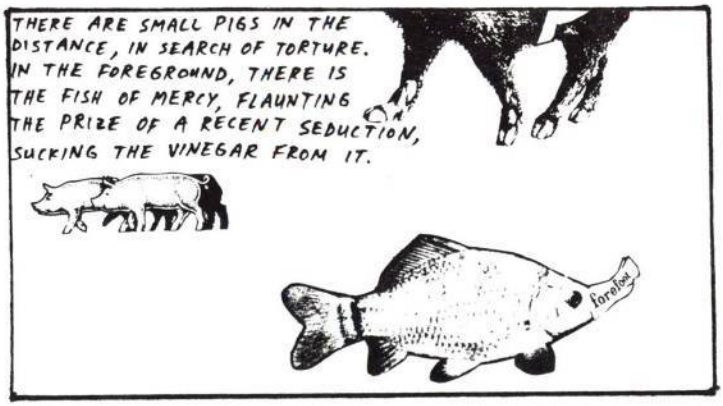


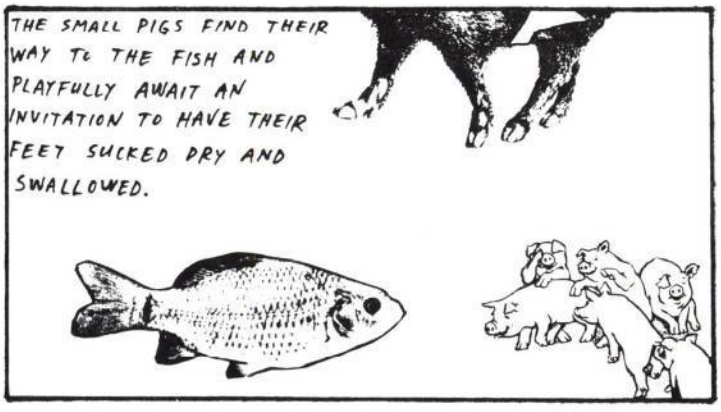

Do I measure up? Do I line up? Signal your approval.
fatback
TENDERLOIN
Loin
BUTT
HAM
FLANK (bacon)
Spareribs
picnic shoulder
hock
Ear
JOWL
snout
hind foot
foreleg
You're upstaged. You deviate.


So string me up, pretty please, where what I want most will pass below, just out of reach.

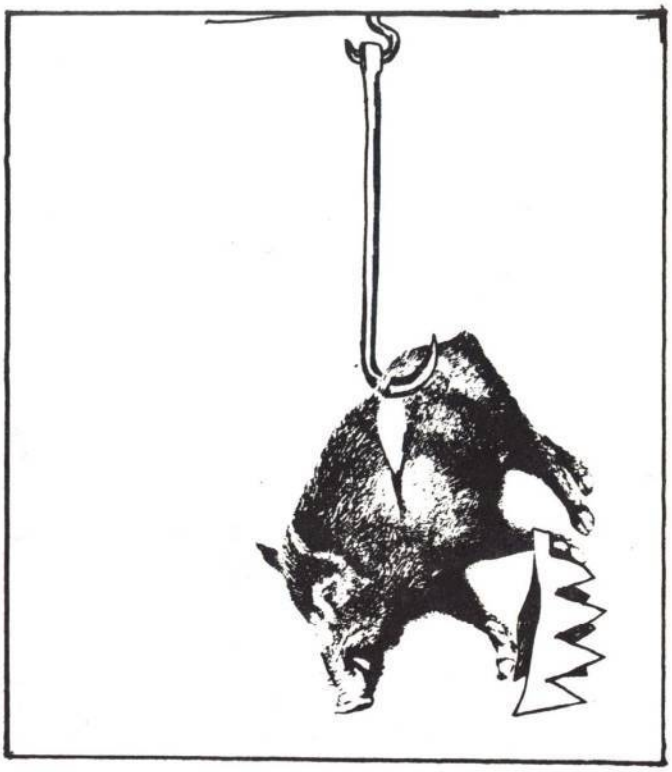


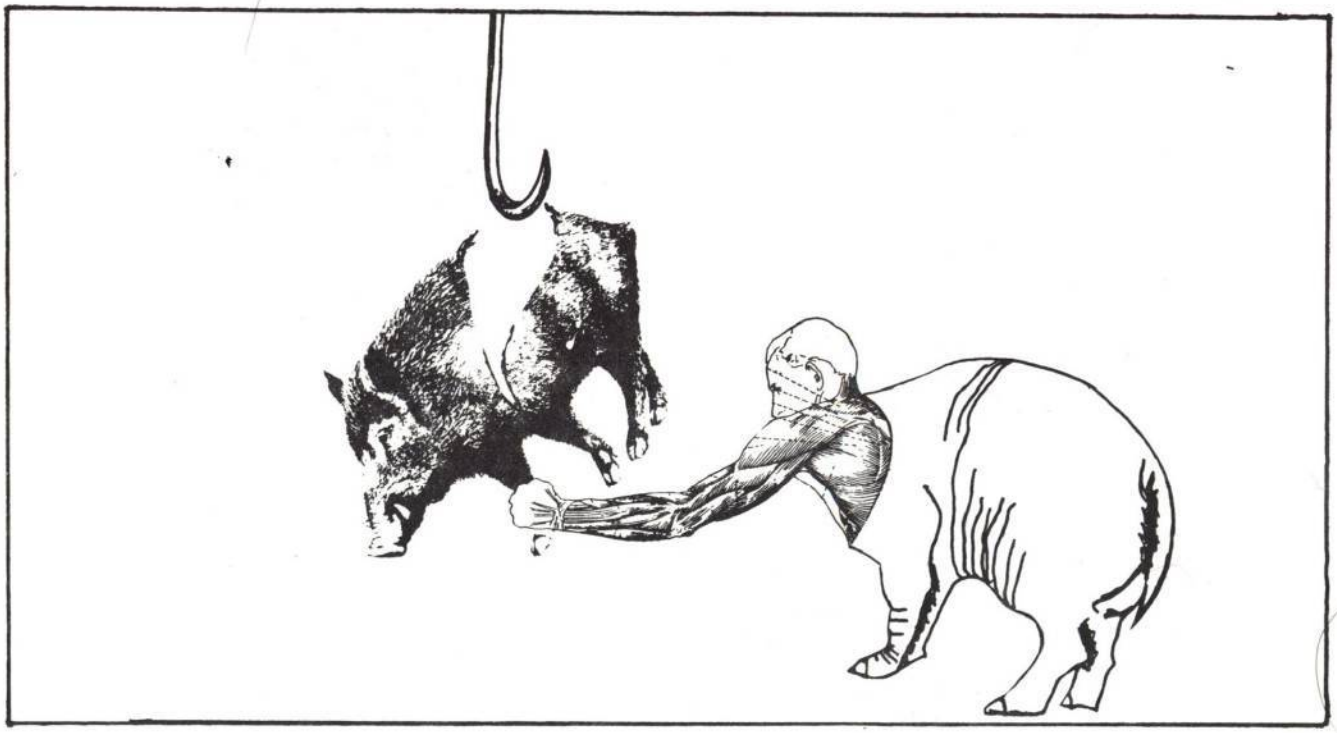


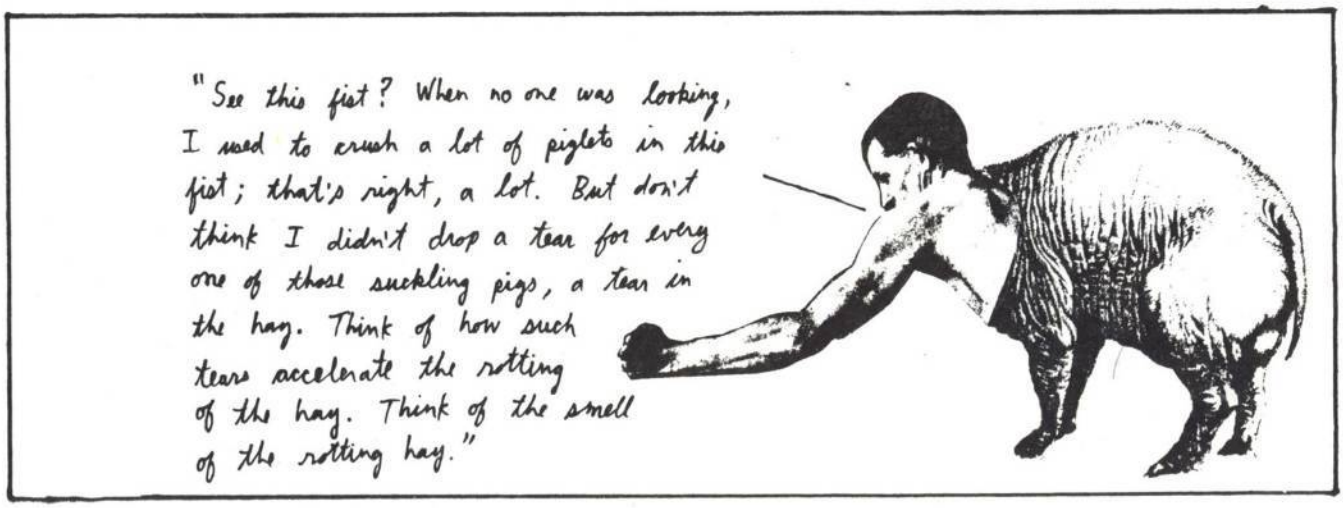

THERE ARE SMALL PIGS IN THE DISTANCE, IN SEARCH OF TORTURE. IN THE FOREGROUND, THERE IS THE FISH OF MERCY, FLAUNTING THE PRIZE OF A RECENT SEDUCTION, SUCKING THE VINEGAR FROM IT.
foreleg


THE SMALL PIGS FIND THEIR WAY TO THE FISH AND PLAYFULLY AWAIT AN INVITATION TO HAVE THEIR FEET SUCKED DRY AND SWALLOWED.

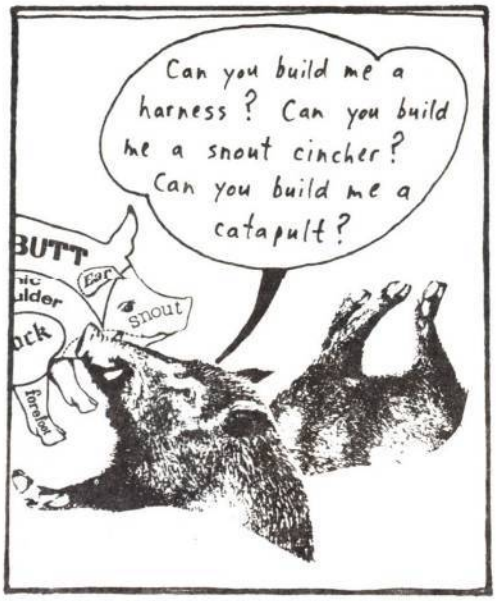

Oh my, I want that fish. Keep it just beyond my reach. Look at me, how my skin is tearing.

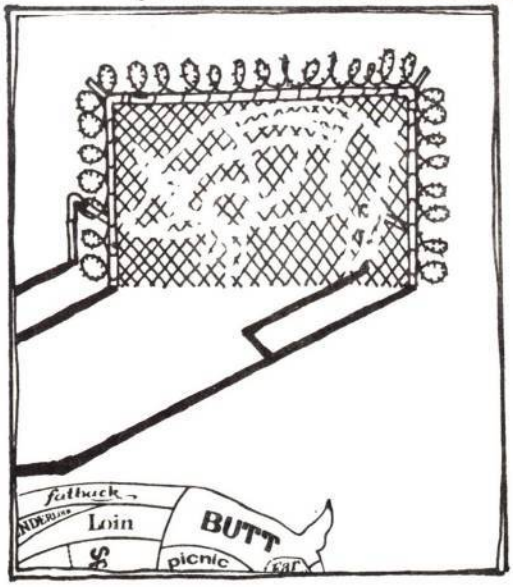


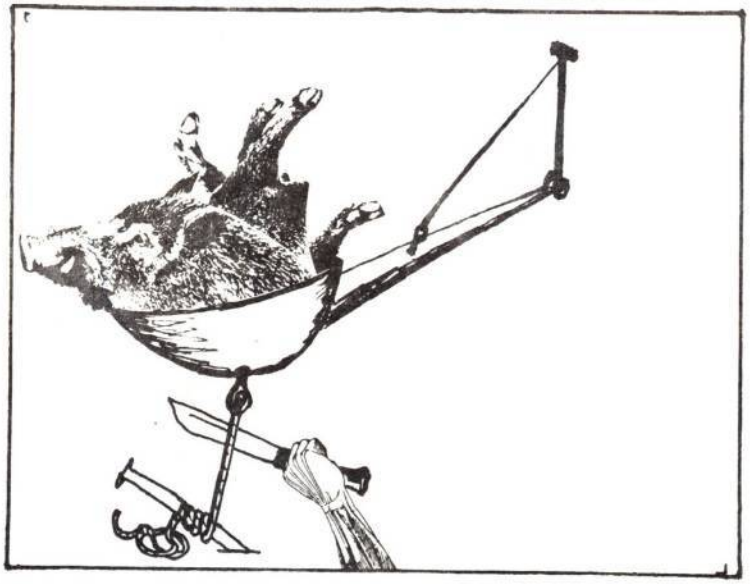


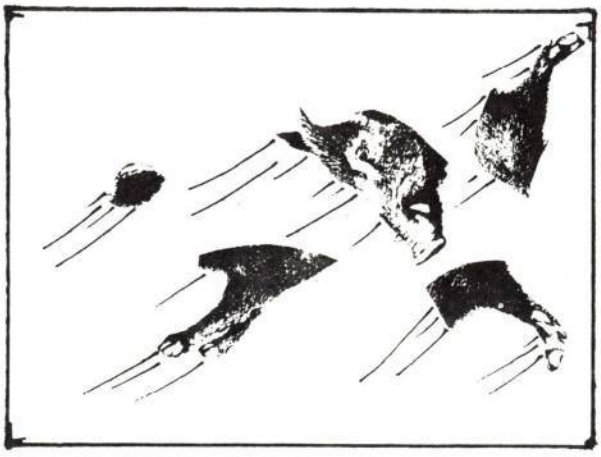

"See this fist? When no one was looking, I used to crush a lot of piglets in this fist; that's right, a lot. But don't think I didn't drop a tear for every one of those suckling pigs, a tear in the hay. Think of how such tears accelerate the rotting of the hay. Think of the smell of the rotting hay."

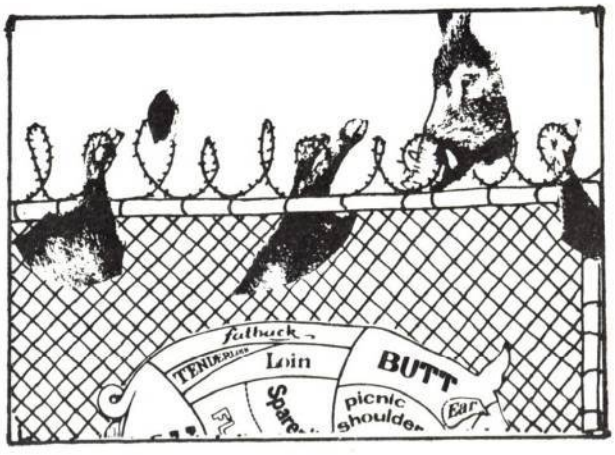

HAM
House-o-Fat, come close. Whisper and snort in my face.

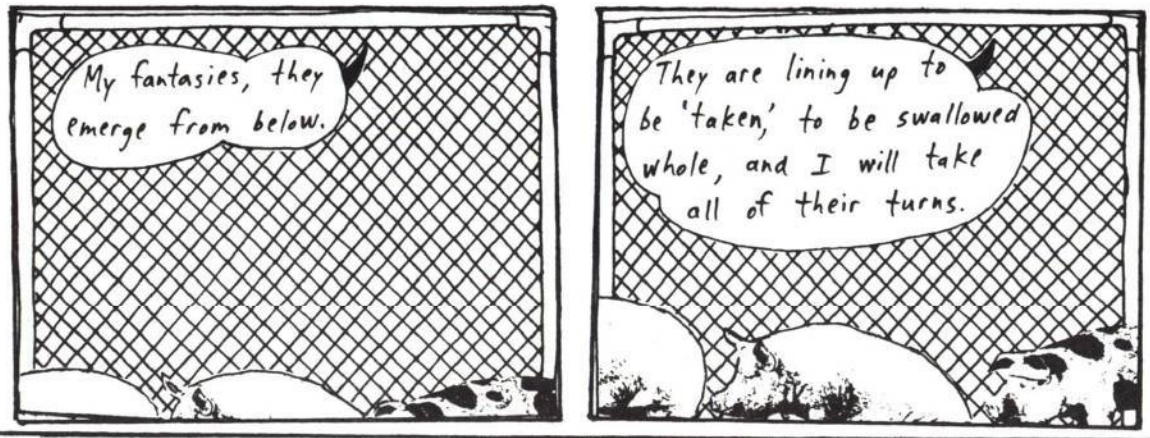

Can you build me a harness? Can you build me a snout cincher? Can you build me a catapult?
BUTT
snout

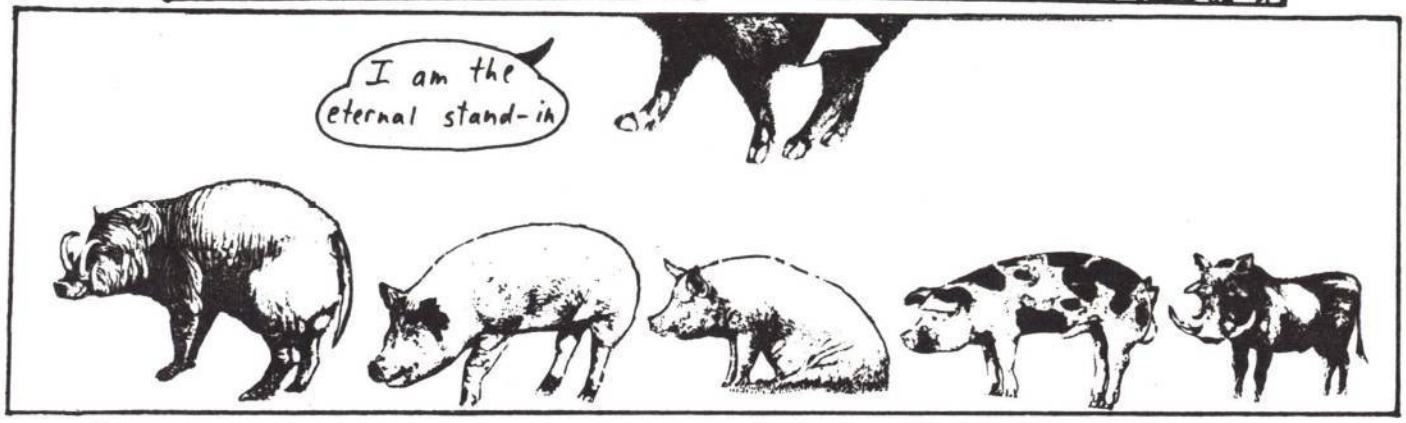

fatback
Loin
BUTT
picnic

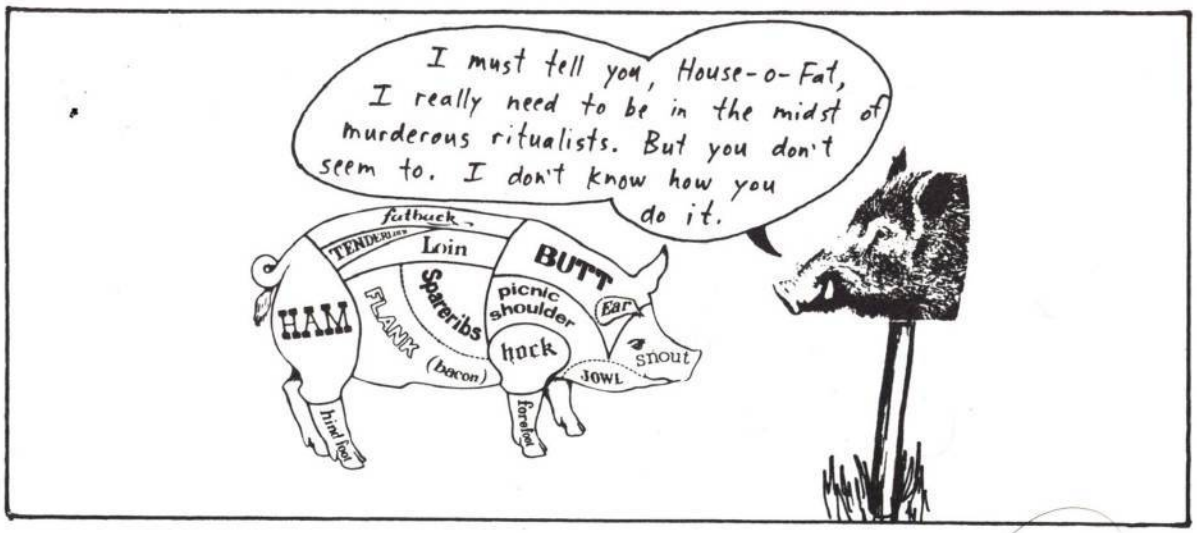


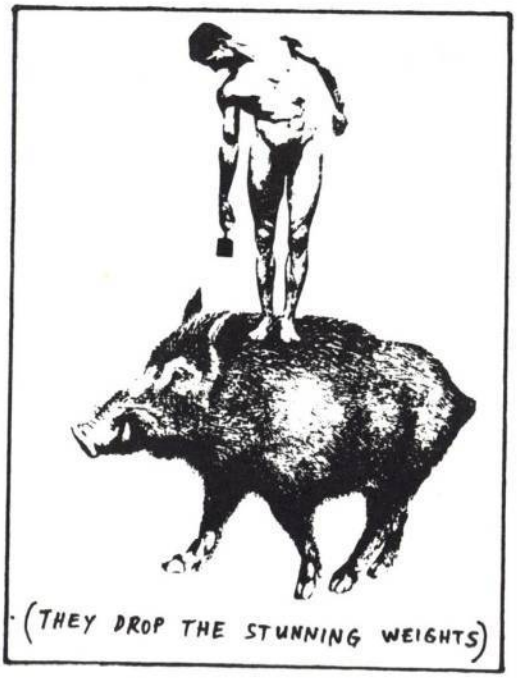


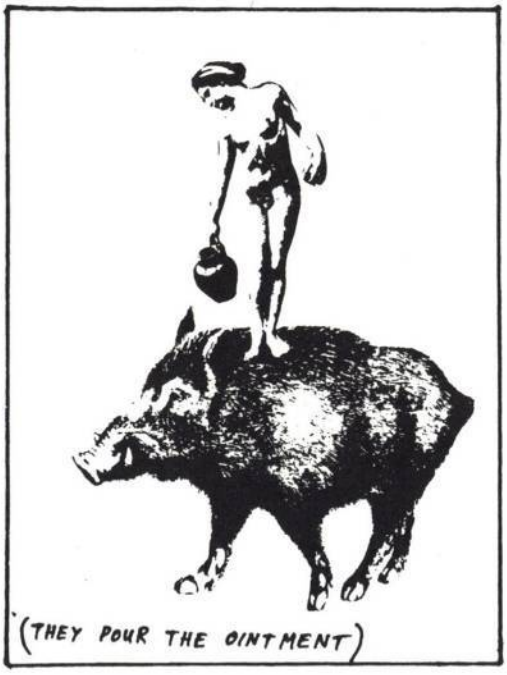

fatback
Loin
BUTT
picnic shoulder

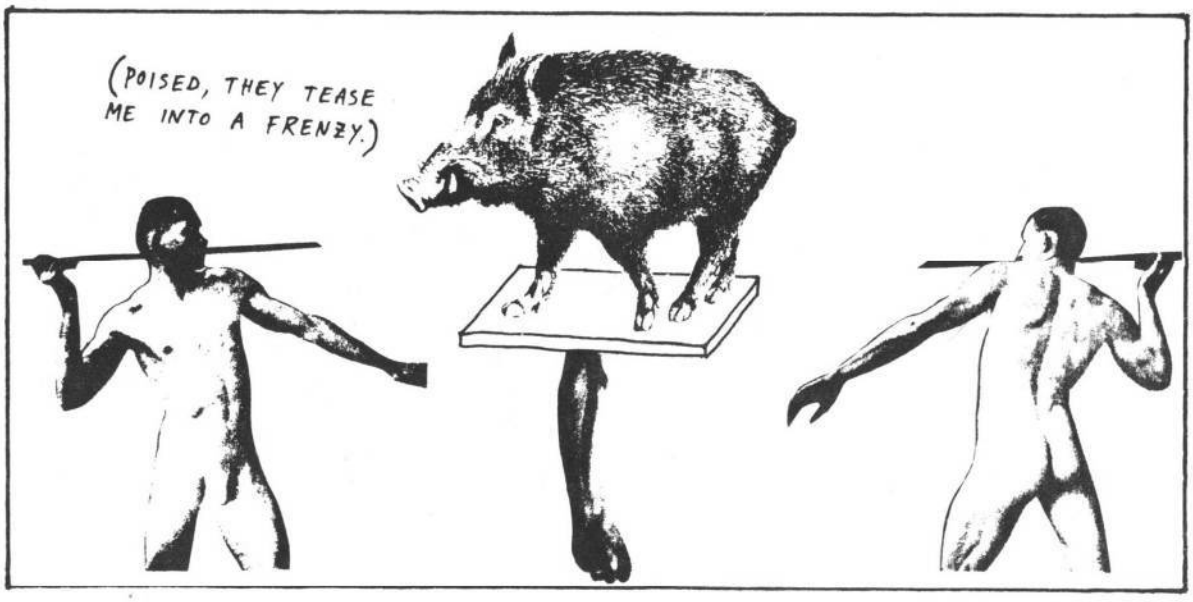

My fantasies, they emerge from below.
They are lining up to be 'taken,' to be swallowed whole, and I will take all of their turns.

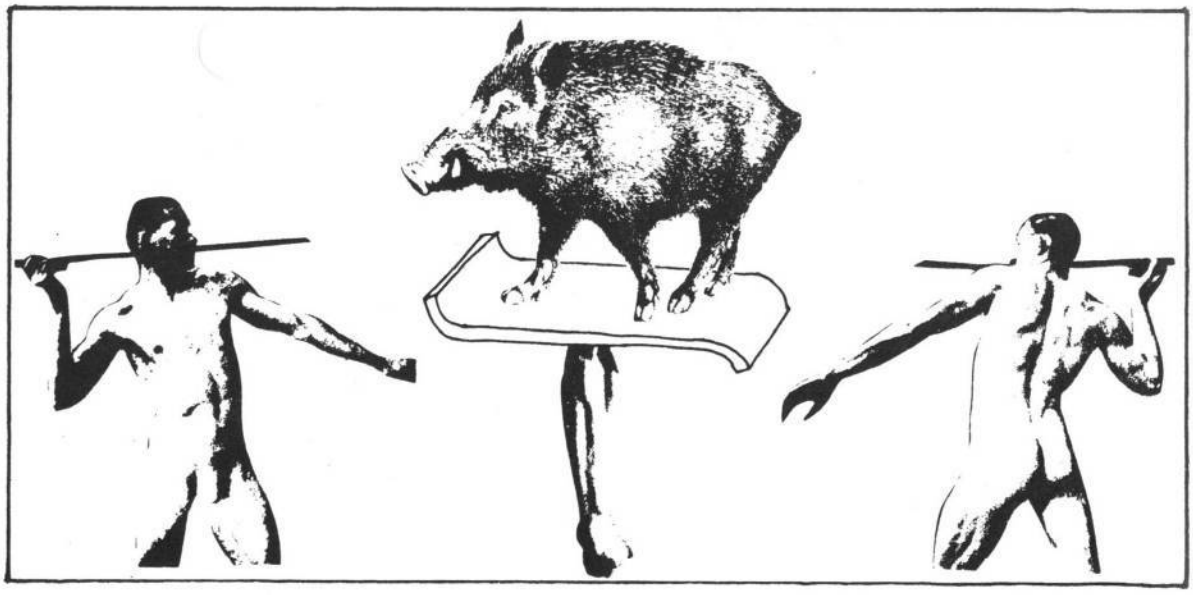

I am the eternal stand-in

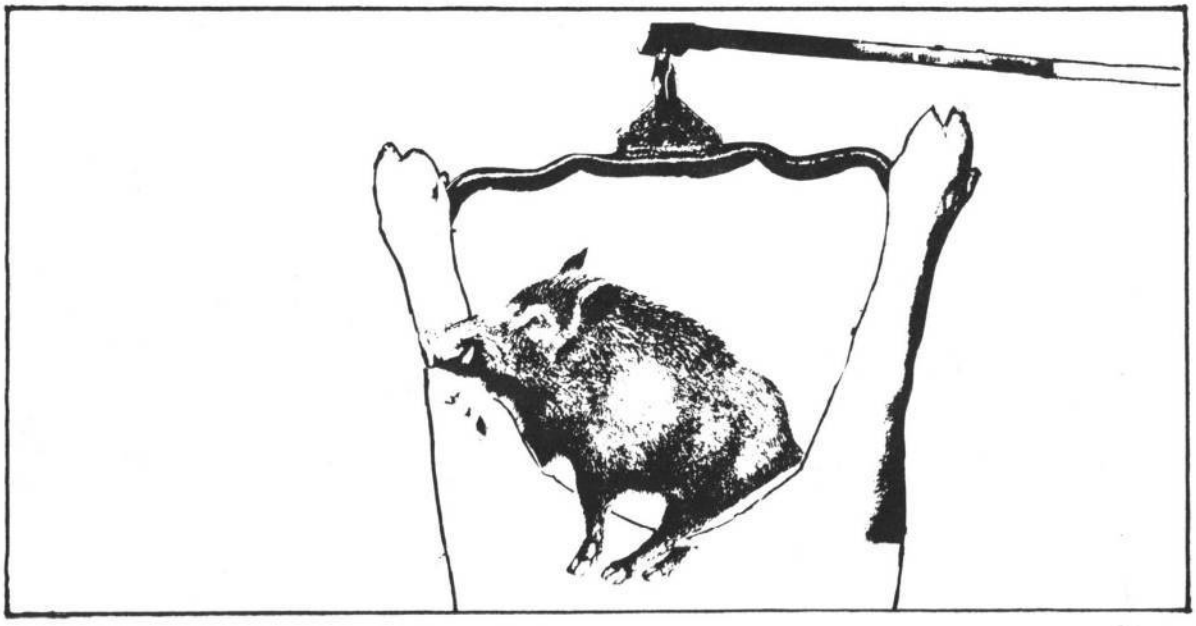

I must tell you, House-o-Fat, I really need to be in the midst of murderous ritualists. But you don't seem to. I don't know how you do it.
fatback
TENDERLOIN
Loin
BUTT
Spareribs
picnic shoulder
Ear
HAM
FLANK (bacon)
hock
snout
JOWL
hind leg
foreleg

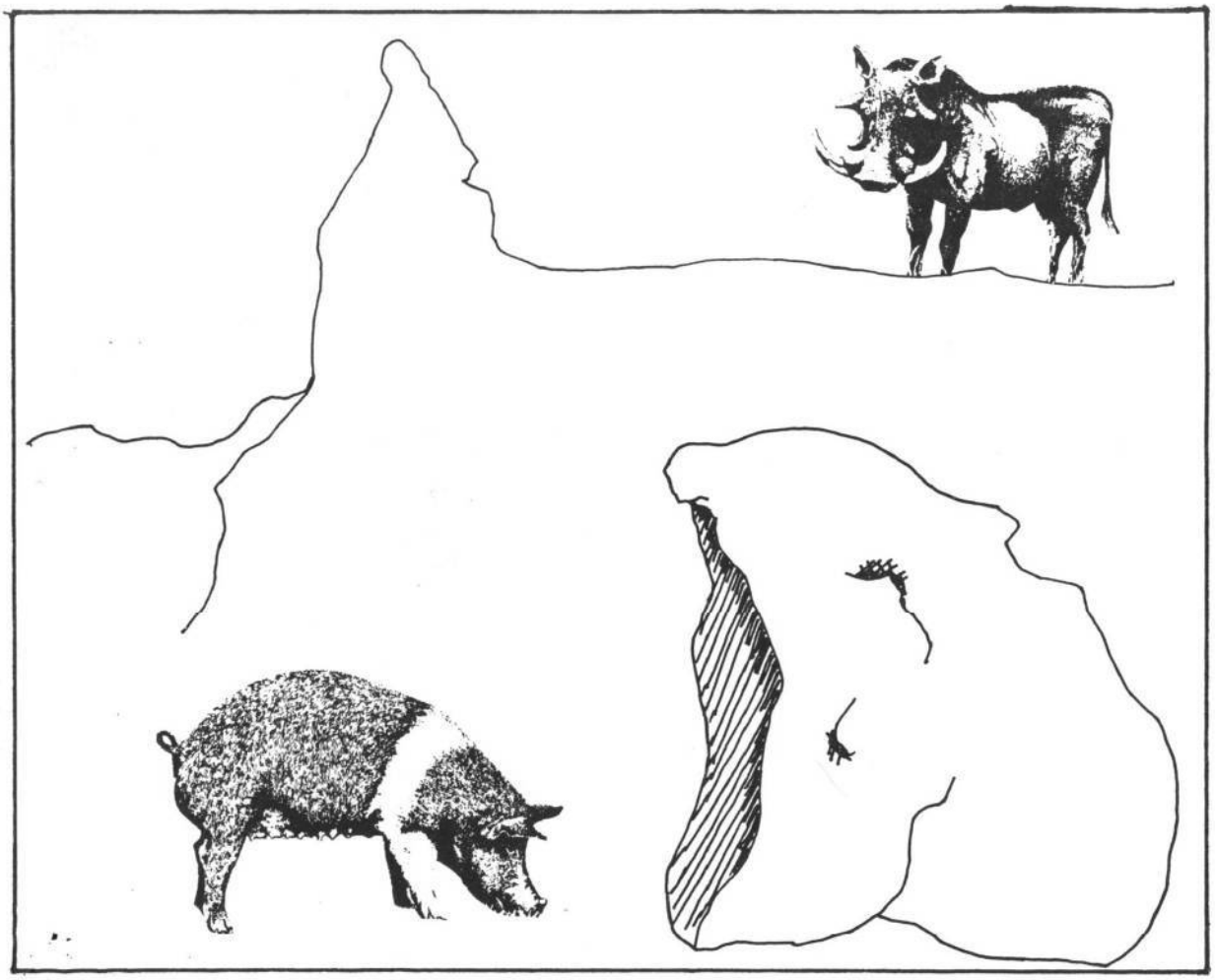

(THEY DROP THE STUNNING WEIGHTS)

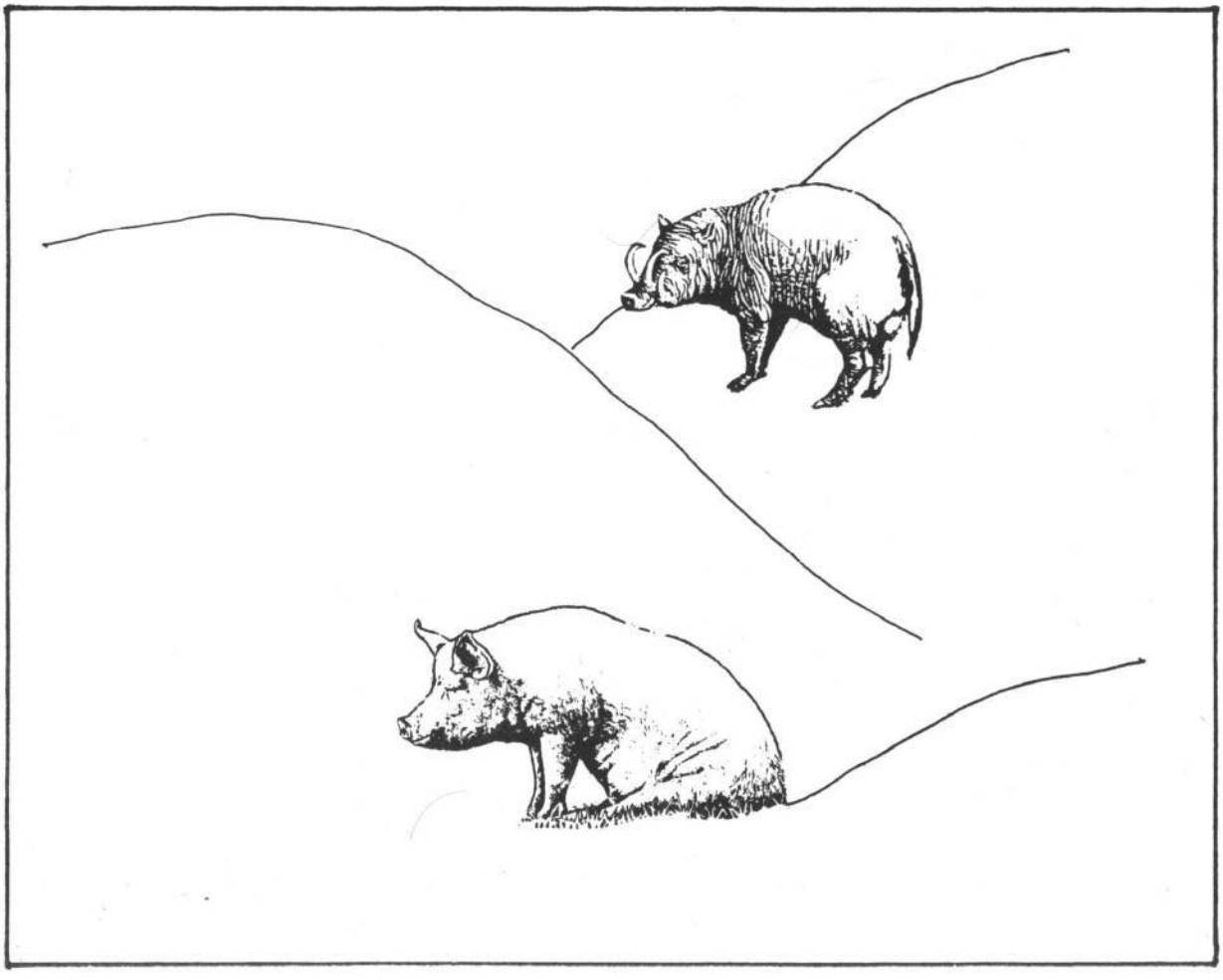

(THEY POUR THE OINTMENT)


(POISED, THEY TEASE
ME INTO A FRENZY.)









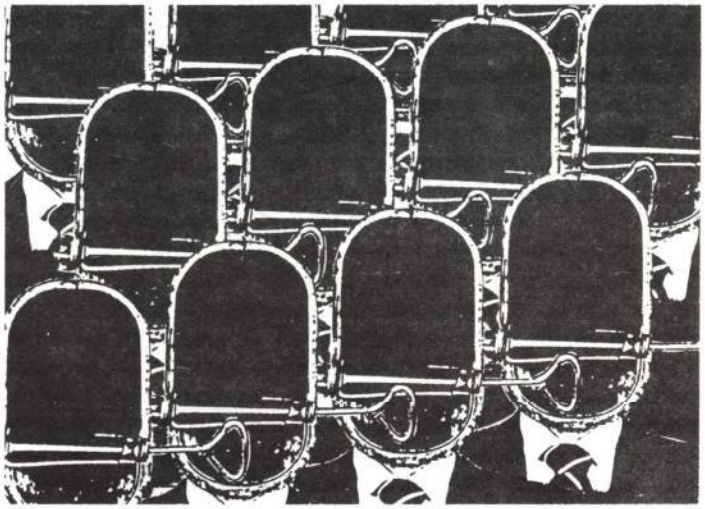
A Look at Civil Disobedience

In April, nearly 200 people were arrested at 8 universities on World Day for Laboratory Animals. This action, and others like it, undoubtedly required weeks, if not months, of planning; certainly cost large amounts of money to organize; took up a lot of peoples' time; and helped to (re)establish a particular model of social action. Given the resurgence and popularity of these kinds of mass illegal actions, it seems that a critical look is in order.

While the actions are generally referred to as "civil disobedience", this is not always the most appropriate term for what is taking place (particularly those actions taken on "behalf of animals"). In a strict sense, civil disobedience entails disobeying the civil law which is in question — e.g. blacks entering "white only" areas or men refusing to register for the draft. In a less strict sense, civil disobedience involves disobeying civil authority. One really stretches the historical meaning of the term, however, by applying it to situations in which people are simply disturbing the peace or trespassing on state or private property. Whatever one may choose to call the latter actions, it is doubtful whether they have much political meaning or reflective thought behind them.

Many recently staged mass actions seem to be performed merely to satisfy the media's hunger for the sensational and to draw attention to a particular social or political organization. Prior to and during the actions, people are often told how to dress ("proper" attire — men in ties, women in skirts, etc.), where to sit for optimal photographic effect (stars in front, long hairs and punks in back), and when and how to participate in the spectacle (chant now, look serious, and don't enjoy it). Frequently, organizers of such charades inform (sometimes even ask permission of) those institutions and individuals at whom the protest is directed. Cooperation between action "leaders" and their "opponents" may be closer than between organizers and participants, and planning meetings can be closed and elitist, with most people having little or no input. Finally, sites, such as front lawns, roofs and lobbies, are often chosen for media accessibility rather than because the places prove to be the most sensible and effective targets.

These kinds of actions also encourage and, in many instances, require people to be arrested. This has led many to believe that getting arrested is an end–in–itself and a desirable one. Some people, in fact, use the length of their arrest record (their C.D. resumes) in the way that large organizations use the size of their mailing lists — "mine is bigger than yours" (and ironically they're not talking about egos, so bigger is always better). Many people are even beginning to refuse "public–service" work in favor of doing jail–time. For some elusive reason, sitting in a jail cell proves how dedicated they are to the "cause" and their "conscience" — the subtle, but omnipresent authoritarian.



"Civil disobedience" has become just another non–spontaneous tactic in a standardized handbook of protest. The political system, which these actions were originally designed to oppose, has co–opted them, rendering the actions as limp as the individuals dragged away by police. Sit–ins, vigils, picket lines and other forms of passive protest have become pathetic symbols, and substitutes for acting directly. They are marked by conformity, uniformity and false unity (not to mention religiousity). As one critic put it over a year ago, North American sit–ins lack imagination. "It is imagination that leads some of us to break–ins and other illegal actions, and it is imagination that will take us a step further when, soon enough, civil–disobedience will lose its trendy glory."

There are as many possibilities for provocative and creative action as there are targets for such action, in a system that regards humans, animals and the environment as "resources" to be used, manipulated and disgarded. Instead of being arrested *en masse* in the lobby of a chancellor's office, for example, why not consider taking a small group into a lab or a slaughterhouse with a camera to document or expose what is going on there, as a small group of Northern Californians did not too long ago? The risk of being physically harmed by outraged vivisectors, management or workers may be greater, but the legal repercussions are the same. If you are a student, you can refuse to dissect animals in your biology courses (or better yet, refuse to go to those courses); if you are not in school, consider visiting a biology class while a dissection lab is being conducted to discuss the subject with the students.

In this way, perhaps those with similar ideas and goals can begin to move beyond action for action's sake and thus start to challenge the social *status quo*. It seems high time to be a little bit less civil in our disobedience. Holding hands, like clicking heals, may only work in OZ.

Some Recent Uncivil Disobedience

• A group of eco–sabs in Florida sneeked past a guard at a sewage–treatment plant which releases dangerously high concentrates of pollutants into the town water and threw a highly visible but harmless yellow dye into the sewage tanks. The dye made its way into the public water system and proved that the purification process was inadequate.

• During the winter fur season, individuals in Washington, D.C. dressed in tuxedos and gowns and took part in fur fashion shows throughout the area on a regular basis (always uninvited, of course). The womyn wore fur coats and hats smeared with blood–red paint and dangled traps from their bodies. When the moment was right, they paraded down the platform or isle like the other "models" as someone spoke about the fur industry on a megaphone. Friends in the audience passed out leaflets or commented on the "chic" fashions. The actions generally created quite a stir and got people thinking about the issue.

• In many cities, youth have conducted loud and disruptive "War Zone Tours" through the streets, drawing attention to corporate and state involvement in, or planning for, environmental destruction, foreign war, third world exploitation and the like. These protests generally use street theatre, die–ins, blockades of traffic and other visually engaging and noisy displays to convey political messages. Occasionally, people are arrested for putting bubbles into fountains, altering billboards, or taking off their clothes.



War Zone Tour in Minneapolis — June 22, 1987

"I think many people are beginning to get a little complacent. The sort of people who are militant and imaginative and active and brave, and want a world they're willing to fight for; if there were a revolution they would carry a gun; if there were an underground they would fight a guerrilla war. But there is no real action for them, and so they end up in what I think are essentially passive campaigns like "Ban the Bomb", "Free South Africa", "Peace, Jobs, and Justice", "Save the Whales", etc. What I don't like about these kinds of political programs is that they are precisely the sort of campaigns which can enlist hundreds of thousands, and then millions of people. Half or two–thirds or even three–quarters of the world could belong to "Ban the Bomb" and yet there could still be an atomic war. I'm not saying the "Ban the Bomb" program would cause an atomic war, but there's absolutely no proof it will prevent it."

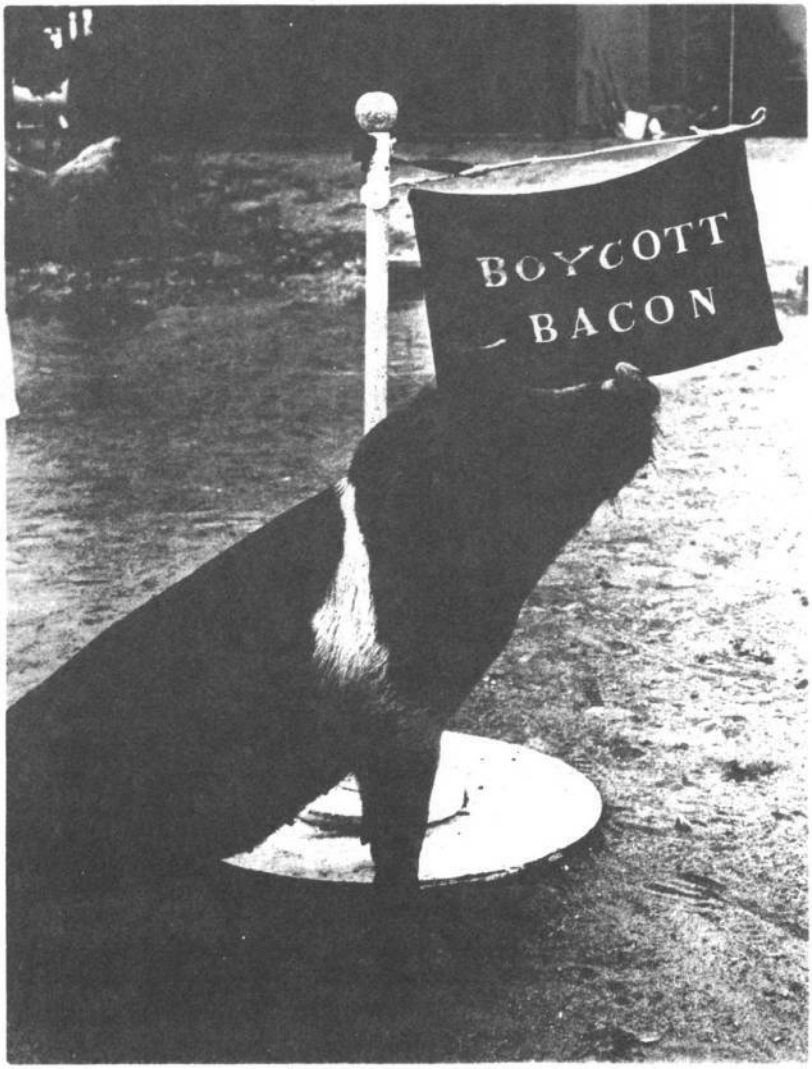
— a cantankerous critic

Pigs

...and Common Myths: Pigs are often thought of as dirty, smelly animals that delight in the consumption of shit. This is not a very accurate perception. A pig's penchance for partaking in his or her own excrement is a result of a failure on the part of the person feeding the pig. Pigs thrive on roots, nuts and grains and prefer to dig a little for their food. They only resort to consuming shit when there is nothing better to eat. Pigs do not have functional sweat glands, so they cannot cool themselves by sweating. Because mud is better able to cool than water, perspicacious pigs can be found wallowing in mud baths. If they had their druthers, pigs would probably not be prone to roll around in excrement–ridden urine pools, but would choose fresh mudholes. Unfortunately, this is seldom an option for captive swine.

...and Factories: Last year, 77 million pigs were killed in USDA inspected slaughter houses. These deaths were an end to lives spent in intensive rearing factories. After being taken from their mothers shortly following birth, piglets' teeth are clipped, their tails removed, their ears notched, and the males are castrated (all without any pain relief). Having been thus manipulated, the pigs are less likely to injure each other in aggressive displays brought about by their deprived conditions. To further minimize stress and frustration (and electric bills), pigs are kept in darkness for 20 weeks, often in stacked cages.

Female pigs are considered "hog production machines" and any recognition of their needs and desires as feeling individuals is absent. –The sows are kept chained in "iron maidens", 6' x 2' metal stalls that are only slightly bigger than the pig herself. She is not even left enough room to step forward or backward. To minimize weight gain and feed costs, pregnant sows are fed only once every 2-3 days. Pigs generally like to lie in close bodily contact with other pigs (and animals of different species, including humans, if the pig feels comfortable). This is just one more desire frustrated by modern agri-business.



...and Laboratories: Operating under the assumption that most people don't think too much about the beings that become their pork chops, scientists are beginning to replace dogs with pigs in laboratory experiments. The creation of the "micro pig" by gene-tinkerers at the Miniature Swine Research Laboratory of Colorado State University has hastened this trend. Most normal–size pigs weigh between 600 and 800 pounds (the mini pig, a native of the Yucatan, weighs 150 to 200 pounds); the artificially bred micro pig only weighs between 50 and 100 pounds, and is thus far easier to house and handle. In growing numbers, these friendly and hairless pigs are killed by experimenters studying anything from malnutrition and atherosclerosis to ulcers and alcoholism.

... and Police



How to tell the difference between (A) and (B). (A) is trained to blindly follow orders. (B) on the other hand, is far more spontaneous and intelligent. (A) is usually tall, mean and ugly. (B) is short , muddy and handsome. (B) likes to roll around and have fun. (A) likes to eat donuts and spoil fun. Historically, (B) has been subjected to violence and domination while (A) often initiates violence and provokes confrontation. **We do swine a disservice when we refer to human cops as "pigs".**

Beasts of England, beasts of Ireland,
Beasts of every land and clime,
Hearken to my joyful tidings
Of the golden future time.

Soon or late the day is coming,
Tyrant Man shall be o'erthrown,
And the fruitful field of England
Shall be trod by beasts alone.

Rings shall vanish from our noses,
And the harness from our back,
Bit and spur shall rust forever,
Cruel whips no more shall crack.



Excerpt from Raising Your Own Meat for Pennies a Day

Slaughtering

Notify the man who will do the slaughtering that your pig is ready. He will probably tell you to give the animal plenty of water, but no feed, the night before it is to be killed. This will make the dressing–out process less messy.

The animal will be rendered insensible by a stunning blow to the head or else shot between the eyes with a rifle. Immediately afterward, the arteries in the neck will be cut with a sticking knife and the pig will be bled out completely. After that, it will be immersed in a tank of scalding water, of about 145° F., for four or five minutes. The carcass will be placed on a table and the bristles removed with a scraper. It will then be washed and the head cut off.

The body will be cut down the middle from throat to crotch and the entrails and organs removed. The carcass is then split in half and hung in a cooler for a day. The chilling process not only removes body heat but makes the carcass firm and easier to cut up. I would suggest that you observe the whole process closely, and one day you may be able to do it yourself. In any case, the butcher will welcome any help you can offer, whether it's to lend some muscle on the ropes when the pig is raised over the scalding tank, or to help scrape the bristles off of the skin.

(Some of our crazy friends suggest substituting the word "police" for pig in the above passage. What jokers!)

Animals, Ecology and Anarchy

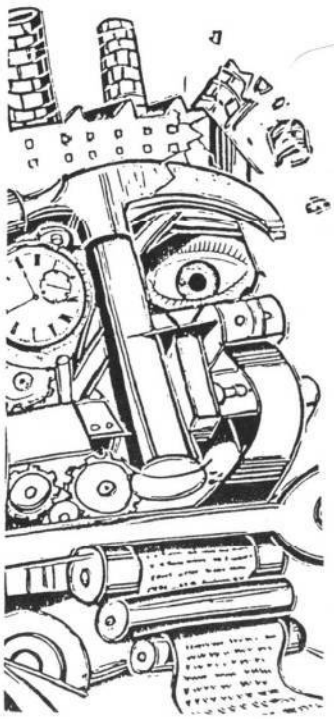
Note: This article is continued from *Lomakatsi* #1. In the first section, an overview of anarchist thought was presented and the nature of hierarchy, domination and direct action were explored.

Death on the Installment Plan

Whereas in other eras those in power often exercised authority and rule with a certain capriciousness borne of their own individuality or circumstance, ours is an age characterized by the organization and bureaucratization of domination. The twentieth century is an age of casual destruction, a time when death is merely a way of life. Occasionally, the tragic aspect is crystallized in an incident or a phrase. A sixteen–year old convicted of murder explains to the press: "I did it because I was bored." We listen for an instant, but flip the pages of our newspapers for the same reason as the youth — boredom. Death has invaded even our living rooms.

Reality, not fantasy, overwhelms the mind. It places too many demands upon the body and threatens to break our spirit by suffocating the will to live. The vampirization is a daily process, steadfastly clinging to its warped eschatology: death on the installment plan. Look about — neon and plastic bombard our senses as a barrage of advertisements and commodities; factory smoke and auto exhaust constipate our lungs and noses; concrete chokes the earth and distances us further from the natural world. The victims are littered in the streets: the starving, the mad, the diseased, the senescent and the delinquent. Invariably, they are collected like trash and studied by the media, sociologists and politicians who separate them into categories or cages based upon their "social usefulness", "threat to the system" or potential commercial and political "value". People now wince at the thought that billions of animals are subject to a similar fate. They recoil, searching for a reason not to believe or to act. The search ends in a spate of excuses designed to free them from complicity. As Hannah Arendt has observed, "There is a great temptation to explain away the intrinsically incredible by means of liberal rationalizations." In most people, "there lurks such a liberal, wheedling [them] with the voice of common sense."

Last summer I distributed political literature at an art work known as *The S.S. Vivisector*. It is a large construction crafted into an ark which portrays the nature of vivisection. In each of the portholes of the ark as well as on the deck of the vessel, the artists have depicted experiments performed on animals in very graphic terms: the blow–torching of a pig, the Draize eye–irritancy test on a rabbit, head transplants on dogs and so on. One afternoon, a woman approached me to inquire about the ark. I explained its purpose and we discussed cosmetic tests, medicine and the idea of animal liberation. She expressed her indignation at the vivisection industry but felt the artists should have presented the issue in more realistic terms. She thought the piece, with its twisted and contorted figures, shocked expressions, instruments of torture at hand and the suggestion that large amounts of money drove the process was too fantastic, too surreal, to be believable. What she failed to grasp, ironically, is that the ark is all too real, all too accurate, in its portrayal of vivisection — a business funded by four billion federal tax dollars each year which kills over 70 million animals. The real (the actual), it seems, can no longer be presented in realistic terms without appearing unreal.



It is the skillfully manufactured unreality of the laboratories and slaughterhouses — the anesthetized language; clinical killing apparatuses; dismembering, shaping and packaging of bodies and body parts — which makes this cruelty and callousness appear legitimate and ordinary. Even banal. We know such barbarity from a world of fantasy: dreams, film and fiction. And so many people have come to accept it at one level of consciousness. The phantom world, however, has materialized into our own world, complete with all the familiar sensations of reality, though lacking in any basic structures to guide individual and social choices. It is a nightmare, not a dream, come true where all things are both possible and permissible against animals and, in many instances, humans as well.

The attempted extermination of gypsies, jews and homosexuals by the Third Reich shows that when humans are determined to destroy life, they will often find it expedient to arrange their activities on the grandest, most unlikely scale. As Arendt notes, this is so "not only because this renders all punishments provided by the legal system inadequate and absurd; but because the very immensity of [their acts] guarantees that the [killers] who proclaim their innocence with all manner of lies will be more readily believed than the victims who tell the truth." Hitler understood this idea all too well. "The great masses of the people," he said "will more easily fall victim to a great lie than to a small one." In this regard, modern political ideologies and totalitarianism are like advertising in that they survive and grow through the repetition of falsehoods.

This insight holds for the systematic exploitation of animals and the ruthless domination of nature, only it can be carried a giant step further — into a Kafkaesque world of the logically absurd. Animal exploitation is so ingrained in the economy, culture and everyday life of most people that the phantom world, the unreal world, is now one where violence against nonhumans does <u>not</u> have a place. Violence against animals is the norm, the accepted way of doing things. One might even conjecture that if some animals were to create a religion, they would depict "a devil" in human form. For most animals, though, hell is simply people.

Centralization and Our Discontents

In this century, a simultaneous centralization of the *means* of domination and decentralization of the *ends* of domination has been forced upon us. This process can be observed within society as a whole — the state, industry and media — but also through the domineering relationship which humans have established with animals and the natural world. The local butcher has been largely replaced by the industrial slaughterhouse; the lone animal experimenter has been overtaken by the pharmaceutical industry of vivisection; and the trapper is being supplanted by the fur ranch. The

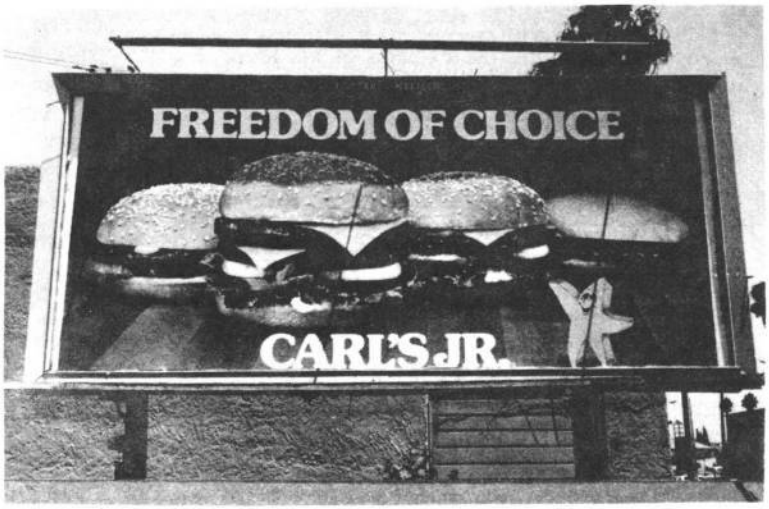
individual–as–consumer has, in turn, been mystified and exploited by this centralization of domination, along with untold numbers of animals. Concentrated power has served not only to "corrupt", but to kill more efficiently and in greater numbers.

The history of American meat packing attests to these trends. Before 1860, meat packing was mainly a small–scale enterprise controlled and run by merchants. Aside from a few emerging packing centers in Cincinnati, Chicago and St. Louis, much of the animal slaughtering and packing took place in small, rural plants by country butchers. Industrialization and concentration of packing began with a series of technical inventions and expansions: railroads, tin cans, refrigerator cars, advertising and cold-storage warehouses. These influences found their place in a rapidly changing economy moving toward monopoly capitalism. Slaughtering and packing were mechanized; exporting meat products became more practical and profitable; and scientific "advances" were made in animal "husbandry". Chemical companies also developed techniques for using animal by–products in many ways — as oils, soaps, fertilizers, drugs and animal feeds — to such an extent that a popular saying of the time was, "The packers make money out of everything except the pig's squeal." Linked to these developments was a new emphasis upon and demand for efficiency by workers, equipment and management. Packing plants, for example, developed and instituted conveyer–line production, influencing the future automobile industry, though the process used was based upon a *disassembly* of body parts rather than an *assembly* of car parts.

Monopolization of meat packing followed closely on the heels of industrialization and centralization as five corporations seized control of a large portion of the market in the early 1900's: Swift, Morris, Armour, Wilson and Cudahy. A number of factors gave rise to the even greater concentration of carnivorous capitalism. Chief among them were the private ownership and control of animal stockyards, refrigerator cars and warehouses by the "Big Five" corporations, and their access to huge financial resources in the centralized banks which they (or their cronies) often directed. Between 1869 and 1914, the meat packing industry's output rose from $75 million to over $1.6 billion — an increase of more than twenty–fold — while the number of packing establishments rose from 768 to 1279, an increase of only 66%. As profits and power were centralized in the hands of a few, pain and misery were distributed to the many. More and more animals were confined and killed as the corporations determined the food preferences of Americans through marketing and advertising. Meat packing and animal slaughtering affected humans in other noxious ways, too. Upton Sinclair's novel, *The Jungle*, published in 1905, called attention to the plight of packinghouse workers — the miserably low wages, dangerous working conditions, rampant discrimination, exposure to disease, slum housing and suffocating control excercised by managers — but, despite the international stir the book created, little happened to change the situation, except for the enactment of a federal meat inspection law.

Centralization in production eventually gave rise to centralization in distribution at both the retail and restaurant levels, so that the poverty of domination and submission was extended to all. (*Homo consumator* now buys his beef and receives the "free market" lie which accompanies it — compliments of capitalism!) Chain restaurants and supermarkets, for example, presently control an enormous share of the market for the distribution of animal products. The numbers, in fact, are staggering. In the early 1980's, fast–food franchises were selling at least one hamburger order to 200 customers every second (6.7 billion per year), netting $10 billion annually. McDonalds' alone serves 14 million Americans each day. These figures, though, cannot be fully understood by looking at a financial sheet; rather, they must be viewed in terms of the destruction of human health and autonomy, animal life and the balance in eco–communities.

The distancing and dehumanization brought about, to a large degree, by centralization can also be seen in the packaging, labeling and advertising used by the meat industry. Each of these processes is designed to remove us further from the awareness that an animal was once alive. Animal flesh is shaped into patties which no longer resemble the body from which they were taken and it is injected with dyes and chemical preservatives before being wrapped in a layer of cellophane. It is then euphemistically called steak, burgers or pork, rather than flesh or carrion. The marketing of meat takes us still another step away from its origins. Meat is brandished as both a necessity to ensure survival and a commodity to enhance "life–style" — i.e. deadened life. One company extols the alleged libidinous qualities of meat, marketing its product as "sensual beef", while the Meat Board conveys the false impression that meat is nutritious, safe and even low in calories — "why beef is great if you're watching your weight." Hunters and native peoples, of course, have a closer relationship to the animals they eat than do urban consumers, but most hunting is now done for "sport" rather than subsistence living, and it is usually severed from a deeper tie to the land and its inhabitants.



The historical locations and re–locations of animal slaughtering facilities in population centers exhibit the same tendency on the part of individuals and industry to increasingly distance people from the activity of killing. In early Rome, slaughterhouses were situated pell–mell about the city and the stench from the offal and blood of the slaughtered animals circulated freely about the streets. By Nero's time, however, they were moved to a central location in a large market structure. In Paris, abattoirs were originally located on main avenues, and gutters flowed with blood to the Seine while noisy animals obstructed traffic. Then, beginning in 1818, the city constructed model slaughterhouses. Similarly, in New York, "food" animals wandered the streets as late as the 1840's when the city passed an ordinance outlawing this practice. In the U.S. today large slaughter and packinghouses, generally located in secluded rural or urban areas, have almost completely driven local butchers out of business, eliminating any regular contact which people might have with the process involved in meat production. The exigencies of this centralization are explored by Pierre Gascar in his riveting short story, "The House of Blood," when the life of

an independent butcher is threatened by the arrival of a large municipal slaughterhouse. As the tale progresses, the image of the butcher and the animals he kills are wrought into a metaphor for the experience of humanity in a world where "no reckoning was made of evil and suffering, and there was no reason on earth why the butcher, with his hook fastened to his belt, should ever stop walking along those endless rows where animals — always the same animals — were lined up with their removable heads and the sentence of suffering from which they would never be reprieved." The conflict between the butcher and slaughterhouse eventually exposes the capacity and compulsiveness of humans to kill — both animals and other humans.

The objective distancing of domination achieved through centralization and bureaucratization has, in turn, made it easier to transform animals, humans and nature into abstractions, objects and commodities. It has established the subjective conditions for distancing ourselves from the victims of domination and the natural world. What's out of sight is out of mind. In El Salvador, the State has used isolated rural slaughterhouses to carry out political assassinations in addition to the business-as-usual animal killings. Workers at one of the facilities have reported that Salvadoran death squads would kidnap political opponents and decapitate them at the slaughterhouse after killing them with electric current. This connection, between the routine slaughter of humans and animals has in fact been developed by novelist Isaac Bashevis Singer. Speaking through the character, Herman Broder, in *The Estate*, Singer suggests that "What the Nazis had done to the Jews, man was doing to animals." And in *Enemies, A Love Story*, Herman expresses his desire to become a vegetarian despite the excuses of his lover, a concentration camp victim, who asserts, "God himself eats meat — human flesh. There are no vegetarians — none." Emerson, too, recognized that death cannot be denied by distance. "You have just dined," he once said, "and however scrupulously the slaughter–house is concealed in a graceful distance of miles, there is complicity," a point which he nevertheless chose to ignore in his eating habits.

The centralization, rationalization and bureaucratization of forms of domination can be observed in society's other relationships with animals: big government and big industry have kidnapped medicine and science from academia and demanded as ransom their first born child, vivisection; the war continues on cue each hunting season as the modern–day gladiators invade the forests armed with the latest toys of technology in a gross parody of primitive man; and nowhere is the domination a more complete spectacle than in zoos, where visitors can see the socially repressed side of themselves (or most humans) locked safely behind the bars of a prison. Almost as if to acknowledge this last sad truth, the Bronx Zoo has placed a mirror in the Great Apes House. When visitors look at the mirror, through the bars of the cage, they see the following words: "You are looking at the most dangerous animal in the world."

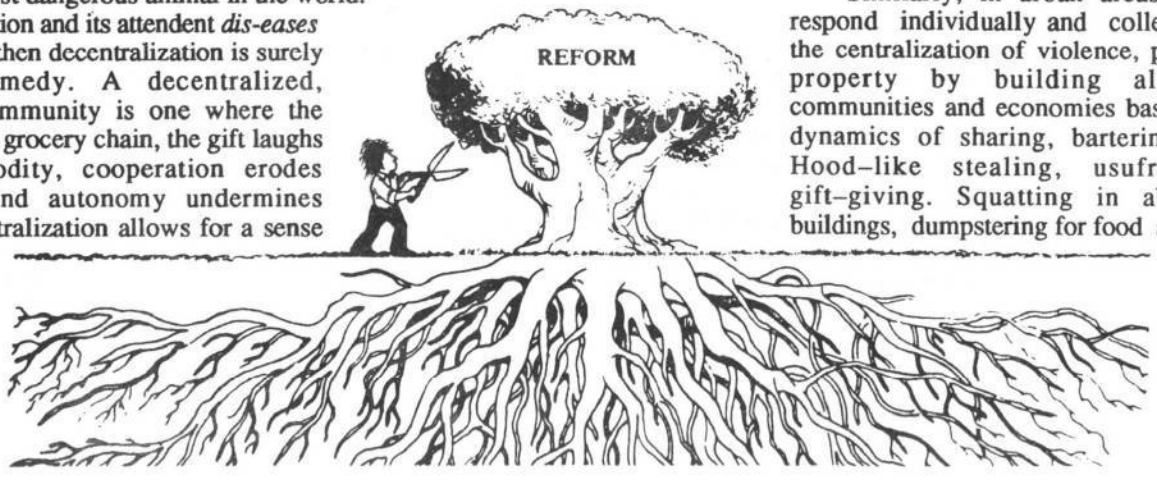
If centralization and its attendent *dis-eases* are the problem, then decentralization is surely a possible remedy. A decentralized, human–scale community is one where the garden buries the grocery chain, the gift laughs off the commodity, cooperation erodes incorporation and autonomy undermines authority. Decentralization allows for a sense of community among otherwise isolated individuals. It empowers them and helps them to establish direct and personal ties with each other and the natural world. De–centralizing de–mystifies authority and, once it becomes part of a broader collective consciousness, enables one to resist the centripetal death–urges of institutions: from the patriarchal family and church to commodity capitalism and the State (the liberals' bad conscience). Face–to–face relationships can begin to emerge and help to reconcile or transcend the dualisms — public/private, subjective/objective, natural/social, freedom/necessity, desires/needs — that have been imposed on, or projected onto, humans, animals and nature.

The first step in the decentralization process is, in some ways, also a final one because it is an awakening to the idea that political participation and action are part of everyday life. Diet and speech, recycling and bicycling, challenging authority and acting directly each become more than just personal behaviors when they are understood in relation to collective desires and existing social, economic and political realities. The notion that "the personal is political" has been banalized and bastardized by New Age rhetoric but the message is still a profound, if simple, one because it traces the lines of pleasure and power back to their respective sources. The small or human–scale as Murray Bookchin has suggested, "is not merely 'beautiful'; it is also ecological ... and above all, emancipatory."

Decentralization by itself, however, is no panecea, for it must be accompanied by radical social change in order to become meaningful. "We can easily have a 'decentralized' society that is little more than a huge suburbia, managed by the same political bureaucrats, fed by the same agribusiness plantations and shopping malls, policed by the same Kojaks, united by the same corporate directors, interlaced by the same highways, and sedated by the same mass–media that manages our existing centralized society," Bookchin points out. Thus, we can no longer afford to view decentralization and self–management as bucolic luxuries or romantic ideals which flourish only on communes. They need to rise from the rubble of domination and authority in both the city and country, in workplaces and living spaces, on farms and in factories for us to alter the present political and psychological cartography.

In rural regions, decentralization is tied with a knowledge of the land and soil, the kinds of plants and animals that inhabit the area, the cycles and peculiarities of the seasons, the natural and social history of the community, and the fecundity or fallowness of planting spaces. It means using organic farming methods, natural wells and water supplies, wind and solar energy sources and the like. Decentralization implies nurturing, tending, cultivating, sharing and ultimately celebrating the life of an area rather than producing, raising, harvesting, marketing and finally destroying it. It leads to ecological and liberatory technologies rather than industrial and restrictive ones.

Similarly, in urban areas, we can respond individually and collectively to the centralization of violence, power and property by building alternative communities and economies based on the dynamics of sharing, bartering, Robin Hood–like stealing, usufruct and gift–giving. Squatting in abandoned buildings, dumpstering for food and living



supplies, recycling and re–using scrap metal, wood and paper, and starting roof gardens are all constructive steps in this direction, too. Accompanied by persistent challenges to authority in all spheres, provocative political literature and art, and creative and subversive actions which spread the desire for change, a culture of resistance and a community of strong individuals can start to flourish.

Decentralization in both the city and the country entails de–spatialization and a reorganization and reintegration of space with the individuals who inhabit it and the objects which occupy it. Geographical and psychological space must be rethought and reconstituted to allow for the highest degree of functional and sensual pleasure. A decentralized, human–scale community would minimize or eliminate the neurotic effects of private property, "necessary" labor, alienating architecture and commodity–based exchange by replacing them with communal or collective living spaces, cooperative work, self–created and maintained homes and shelters, and relationships governed only by gifts and voluntary action. In such a locality, dialectical thought and activity could abolish stultifying distinctions between work and leisure, "mine" and "yours", and nature and society.

Inroads toward such a new way of thinking and living are being made in some areas but they are continually forestalled, beaten back and butchered by those who want to make "reform" or "revolution" by halves without understanding history, theory or humans. In the anti–war, "environmental" and animal liberation communities, terms and ideas like "networking", "grass roots", "organizing skills", "civil disobedience" and even calls for "direct action" often fail to challenge existing forms of power or to offer alternatives to them. There is a conspicuous lack of spontaniety, playfulness and poetry in the activities of the "bur–radicals" and liberals. Their mass mobilizations, media hype, and money grabbing all contribute toward rather than negate the commodity–spectacle. Their tactics of advertising, canvassing, opinion polls, fund–raising, organizational take–overs and national campaigns, employed under the guise of reaching a larger audience, differ very little from those of the businesspeople and bureaucrats they reputedly oppose.

While celebrating the virtues of the small, the local, the democratic and the direct, the bur–radicals initiate and promote huge lobby efforts, commercial *blitzkriegs*, authoritarian strategies, sermonizing and manipulative propaganda, reverence for "stars" and "heroes", and mandatory guilt–trips. They are often bumbling single–issue Cyclopes who feel that their cause is more "politically correct", "morally superior" and "objectively important" than any other, and they have no qualms about letting it be known. Whether it's *No Nukes, No Meat, No Arms, No Toxins* or *No Penises*, the scripts and roles are nearly interchangeable and the qualifications for actors and activists almost amount to *No Brains*. In this arena–of–causes that is competing for the public eye, there is always an element of the tragic and the comic, with personality clashes, movement gossip and mudslinging, and battles for bucks on tap as daily entertainment. The moralizing, in–fighting and single–issue fanatacism, in turn, distance people from each other and relegate the specialists to their own corners in the grander spectacle.

This situation is clearly evident with the animal liberation movement. To this point, those associating with the broadly–defined political left have been slow to respond favorably to the ideas raised by animal liberation. In fact, they have often distanced themselves openly from any opposition to factory farming, vivisection, sport hunting and the fur industry. Many "progressive" publications have indicated a lack of interest in, or a disdain for, these subjects when they have been



approached. In other cases, those on the left have been involved directly in unnecessary animal pain or death. Amnesty International, while campaigning for the rights of political prisoners, was once instrumental in having painful tests performed on pigs in an attempt to acquire information about torture. Consumer protection groups have also helped to legitimize the vivisection industry by insisting on the "safety" of products at any cost, including the use of inapplicable or invalid animal tests. And, despite good intentions, many liberals and "lefties" establish and contribute toward charitable organizations which direct a large portion of their funds to experimenters who kill thousands of animals each year while searching for "miracle cures." In 1984, for example, the American Cancer Society spent $45 million on "basic" research, much of it conducted on animals, rather than applying it to humans through clinical and epidemiological studies. Likewise, the American Heart Association uses a great sum of money solicited from the public to experiment on dogs, cats, rabbits, monkeys, pigs and mice. Animals are repeatedly starved, electrically–shocked, exposed to extreme temperatures, force–fed drugs and alcohol, and physically restrained — sometimes for months on end.

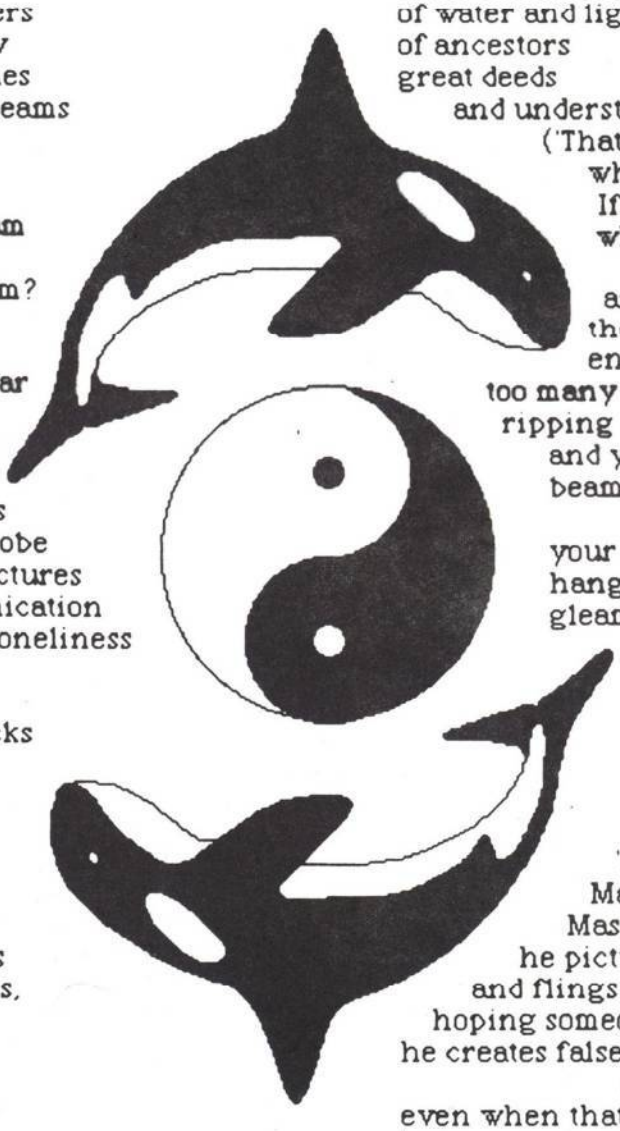
To counter the political myopia of these Cyclopes and their cults, perhaps we (collectively) might become like Argus, the many–eyed beast of ancient Greece. We could then keep watch on many fronts and communicate the interconnectedness of things to others. If a nonhierarchical, decentralized community is a common goal, it would be wise to act in ways that embody this notion. Acting directly can be alienating when it is not cooperative, and cooperative action can be counterproductive when it is not direct. In this regard, small groups are a viable alternative to organizations, and they generally work best when based on friendships and shared theories or experiences, as opposed to previously agreed–upon tactics. Spontaniety, creativity and more rigorous critiques are what human and animal liberation(ists) need, not new strategies, greater sacrifice and a larger following.

- Da Ma

(to be continued)

the Cetacean smile
is enigmatic
only to Man--
the Master of Symbols
the Great Communicator
necromancing his computers
sequestered with his lord tv
spinning satyriastic schemes
tossing through bulimic dreams

so many
coming on
with glitter noise and tedium
wanting and wanton
how can he stand up to them?
so he deals less bruisingly
with pictures
with which he can range far
and be selective
daguerreotype to beta max
give me my MTV!
cables and wires and beams
traverse the globe
for an endless supply of pictures
and Man calls this Communication
and Man suffers from his loneliness
from lack of knowing
and of being known
for the sum of all these flicks
and flying pix is enigma
'What's it all about?'
he asks Alfie
Alfie says
'We reflect our pictures
our pictures reflect us
a fun house hall of mirrors
a horror house hall of fears,
says Alfie
'Ask Freud
ask anybody.



but the Cetacean smiles
a real smile
a whale's smile
your pictures--
what can Man know of them?
of water and light
of ancestors
great deeds
and understandings
('That big brain--
what does he do with it?
If he isn't manipulating the sea,
what can he be doing?')

are your pictures of peace?
there is too much suffocating noise
endless death dealing filth
too many too many harpoons
ripping the fabric of your lives for peace
and yet you are grace and beauty
beaming serenity
in a man-made-bloody sea
your pictures must be also
hanging in the galleries of your song
gleaming in the joyous wake
of your shining flukes
shimmering at their surface
and shadowing down
still and strong
in the depths of yourselves
and the sea

'Do they communicate?'
Man-Symbol-Master is also
Master-of-the-Absurd Question
he picture-makes and chatters
and flings it all about
hoping someone will look and listen
he creates false ideals
and real life is no longer enough
even when that life is his own
he can never measure up
to the image forever assaulting
his brain's retina
and he grieves

'What is the purpose of a great brain?'
to know oneself
to grow in grace
to smile, at last, like a whale

The Wake of the Builder

by
Paulette Callen

Scientists Debate Troublesome Issue of Using Severed Animal Heads in Research

WASHINGTON

Does a severed animal head feel pain?

That gruesome question is at the center of a debate among b

liquid nitrogen immediately after severing.

That recommendation

who has to do it, is quick and

Lexicology Doxology

Think of all the words (in English, now)
we have for "bringing death" —
like Eskimos for snow.
The Cides family: Matri & Patri
Infanti & Fratra,
Homo & Geno & Sui.

Assassination for the one; massacre, the many.
There's slaughter, manslaughter,
execution (divine retribution)
and murder (in degrees).
There's putting down (to euthanize)
and taking out (refers to spies),
kill and destroy.
Much to our astonishment
there's still capital punishment.

And – clean words for modern times:
Harvest (for meaning, ask the doe, ask the seal)
Sacrifice (ask any bullock or kid, ram or calf, ask any hog,
rat, dog, cat, monkey, or soldier)
Management (ask the wolf or the bison; ask the Sioux, the
Cherokee, ask the Apache et.al.)
Process (ask the chicken, ask the lamb; ask the wind in the
grass at Auschwitz)

Think of all the words (in English, now)
we have for "love".....
.....like Eskimos for ....palm tree.

—Paulette Callen

Psychology & Behavior, Vol. 36, pp. 277–281. Copyright © Pergamon Press

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Many Are C

Experimental Animals. The 12 chimpanzees (*Pan troglodytes*), 10 males and 2 females, used in this study were taken from their mothers within 1 to 4 hr after birth and housed in a nursery environment. The animals were kept in an incubator for approximately 1 month and then moved into individual cages. All animals were given a 10% solution of

MATERIALS AND METHODS

CANCER RESEARCH 34, 2745–2757, October 1974

Erythroleukemia in Two Infant Chimpanzees Fed Milk from Virus[1]

Cows Naturally Infected with the Bovine C-t...

Army pays $49,500 for killing cattle

Associated Press

King City, Calif.

The Army, which killed 74 head of cattle on a firing range, will pay $49,500 in restitution.

The cattle, owned by ranchers William J. Mouren of Coalinga and Jaureguy of Paso Robles, ran in front of 500 soldiers being started by a squadron of Air Force A-10 fighter jets soaring over Fort Hunter Liggett.

Army spokesman Rodger Murphey said the time ranchers arrived to move the animals, the soldiers had begun using lasers, the soldiers had dangerous to let the ranchers in.

...Virus[1]

...Many Are C...

...Experimental Animals. The 12 chimpanzees (*Pan troglodytes*), 10 males and 2 females, used in this study were taken from their mothers within 1 to 4 hr after birth and housed in a nursery environment. The animals were kept in an incubator for approximately 1 month and then moved into individual cages. All animals were given a 10% solution of

...MATERIALS AND METHODS

...CANCER RESEARCH 34, 2745–2757, October 1974

...Behavior in ...imed Rats by ...on of 5β, 3β, ... Reduced

...Mexico ...CA

...My thanks to the *Psychological Record* for this report: "Three experiments were conducted with pigeons to compare the effects of shifting a multiple variable interval (mult VI VI) variable interval baseline condition to multiple signaled-variable interval (mult sig-VI VI) and multiple extinction variable interval (mult EXT VI). In Experiment 1, the mult sig-VI VI treatment conditions generated more instances of no interaction (ie, no change in response rate in the unaltered VI component) than positive contrast . . ." Poor pigeons.

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...21. Mair, R. G. Adaptation of ... (*Lond.*) 326: 361–369, 1982
...22. Meredith, M. and D. G. M... single neurones of goldfis... quality and other stimulus... 643, 1978.
...23. Mori, K. and S. F. Takagi. ... dendrite of the rabbit olfact... 1975.
...24. Mori, K. and G. M. Shepherd. ... lasting inhibition of mitral ce... bulb. *Brain Res* 172: 155–159. 1979.
...25. Mori, K., M. C. Nowycky and ... synaptic potentials in mi... bulb. *J Physiol* ...
...26. Mori, K. ...

Thinking about eating?

Radical vegetarianism means abstinence, and a certain degree of obstinance. It is dialectical, but also a little diabolical. — Mark Braunstein

While it is easy to overlook, your eating habits can have a direct impact on the **environment**, **animal lives**, and of course, **your own health**. Opportunities to make a real difference in the world are generally far removed from our daily lives. Yet, there is one very familiar place where action can have an immediate impact — the kitchen. Here, we can stop contributing to the destruction of our planet and its inhabitants by adopting a vegan diet (one that avoids animal products).

Health

The consumption of animal products has been conclusively linked to an increased incidence of heart disease, stroke, cancer of the colon and breast, liver and kidney disease, osteoporosis (depletion of bone mass), and arthritis. **Animal products contain too much fat, too much protein and not enough fiber** for a healthy diet. There are no nutrients derived from animal products which cannot be obtained from non-flesh foods. Non-meat sources of protein such as grains, legumes and seeds provide superior nutrition.

In intensive rearing situations, animals are routinely fed subtherapeutic doses of antibiotics which act as growth stimulants. **50% of all antibiotics manufactured in the U.S. are fed to animals.** This practice is creating a huge pool of bacteria resistant to antibiotic therapy and these dangerous bacteria are passed on to humans through the flesh of animals. The U.S. Department of Agriculture, responsible for guaranteeing that the animal products sold are healthy and free of contamination, recently admitted that their own seal of approval means nothing more than "eat at your own risk."

Animal Lives

In a 70–year lifetime, an average American consumes the equivalent of 1 calf, 3 sheep, 11 cows, 23 pigs, 45 turkeys, and 1097 chickens. **Each year over 6 billion animals are slaughtered after a lifetime of suffering on factory farms** — large automated plants where, from birth to death, **animals are treated like machines**. Factory farmers use total confinement systems, completely ignoring the animals' needs and desires in order to make greater profits.

Most chickens, pigs and calves who are raised for food never see the light of day. Egg laying hens spend one to two years crowded 4 to an 18" x 18" cage. For three months, pregnant sows are confined to stalls scarcely larger than their bodies. "Veal calves", taken from their mothers a couple of days after birth, live out their 16 week existence chained by the neck in 2' x 4' wooden crates and are forced to lie or stand on a slated floor without any bedding. To produce large amounts of milk, their mothers (the "dairy cows") are confined, kept constantly pregnant and overmilked. When the cows become "less productive" they are killed, having lived only one–fifth of their normal lifespans. Animals are raised in huge buildings, often in cages stacked one on top of another, and they rarely are able to turn around or spread a wing. Conveyor belts carry food in and carry excrement away. Artificial lighting controls the animals' sleeping and waking cycles. For all factory farmed animals, slaughter brings the only relief from a life of constant stress, frustration and misery.



Frontispiece from Sydney Whiting, *Memoirs of a Stomach*, W. E. Painter (London), 1853.

The Environment

Thousands of acres of forestland are destroyed each year in order to create grazing and crop land to feed animals on U.S. factory farms. Companies like Burger King and McDonald's are responsible for the destruction of the South American rainforest to graze cattle for U.S. hamburger consumption. Run-off from these lands carries suspended and dissolved solids and pesticides into lakes and streams, causing more water pollution than all other human activities combined. Soil erosion on U.S. factory farms amounts to 5 billion tons of soil each year. In fact, **animal agri–business is the greatest producer of sewage wastes in the U.S.** Animals on factory farms produce about 2 billion tons of manure yearly. In Nebraska, for example, over 100,000 pounds of grease, carcass dressing, intestinal waste, paunch manure and fecal matter from slaughterhouses enter the sewage system daily.

Animal agri–business also wastes water. A meat–based diet requires 2500 gallons of water per person per day while a vegan diet uses only 300 gallons. One chicken processing plant alone uses 100 million gallons of water every day, enough water to service a community of 25,000 people.

Waste

While over 800 million people go hungry in the world, the U.S. uses 90% of its grains and legumes to feed livestock. In fact, four–fifths of the planet's agricultural land is devoted to feeding animals, who in turn provide only a fraction of the protein they consume. The production of a one pound steak, for example, involves 16 pounds of grain and soybeans fed to cows. If people were to reduce their consumption of cows, pigs and chickens by only 10%, more than 12 million tons of grain would be available for purposes other than feeding animals. Although a vegan diet is not the sole answer to the politically and socially complex problem of global hunger, it is one big step in minimizing waste. Clearly, **the food fed to animals could be better used feeding hungry people.**

It's very simple really! Eating modern corporate food makes you sick or dead and lines the pockets of such nasty characters as food processors, chemical manufacturers, pharmaceutical companies, air and water polluters, animal exploiters, advertising agencies, and health insurance companies. It also helps to destroy the planet, costs you far more than real food, promotes Third World slavery and death, contributes to a bland and homogenous diet, and makes everyone more prone to just about any disease you can name. Any questions?
— New Art for a Dangerous Age

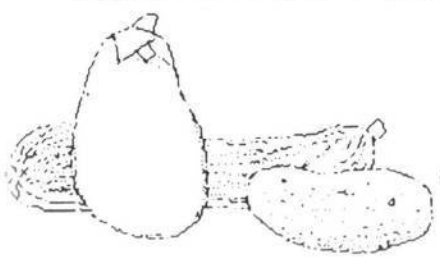
So, What can you do?

• Decrease and work to eliminate your consumption of animal products. Buy a vegan cookbook. Make some of your favorite meals using meat, milk, and egg substitutes. Spaghetti, lasagna, chinese stir fry, and many other dishes can taste better without animal products (and they are also cheaper).

• Read. Learn about the health, environmental, ethical, and political issues associated with your eating habits and pass the information on to others. These are just a few suggestions:

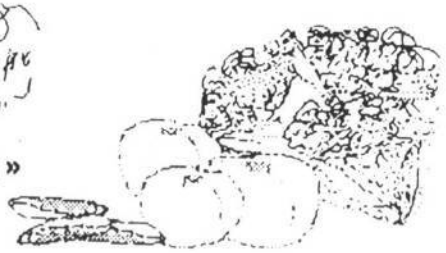
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Food for the Future, J. Wynne–Tyson, Sphere Books, London, 1976.
Animal Factories, J. Mason and P. Singer, Crown Books, New York, 1980.
Tofu Cookery, L. Hagler. The Book Publishing Company, Tennesee, 1982.
The New Laurel's Kitchen, L. Robertson, et.al., Tenspeed Press, Berkeley, 1986.

• Ask your grocer to stock replacement for meat and other animal products. Shop at food co–ops and support small organic vegetable farmers.





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Five Reasons Why **Meat Isn't Murder**



1. Murder is a legal and religious term implying guilt.

The term, "murder", has a history that is tied to legal, state and religious traditions which subject and enforce their conservative conceptions of morality on others. Murder implies that the individual who has killed another being is guilty, wrong or evil because he or she has transgressed a supposed cosmic or social law. In the U.S., murder is generally defined by the courts as "the unlawful killing of a human being with malice aforethought." Yet, strangely, the killings which occur in U.S. sponsored wars or by police or in prisons are not considered murder. Nor are the deaths caused by industrial poisons and state violence toward, or neglect of, the homeless and poor, among others. Like the word, "terrorist", those in power dictate what murder means according to their given purposes. Killing a human or an animal is by no means an act of "murder" until someone decides that they consider it to be so in order to ostracize "the killer" from their religious or social community. When the term "murder" is used, it usually means the persons or institutions invoking it are no longer concerned with asking why a killing occurred and that they are ready to dismiss or downplay social factors such as necessity, prejudice, and ignorance involved in the act. It is not necessary to speak in the language of criminologists in order to work against institutionalized killing.

2. The accusation is logically and grammatically incorrect.



Meat (a physical object) cannot be murder. And it would be specious to suggest that those who eat meat are murderers. Are lions and tigers? Inuits and Indians? Similarly, butchers, slaughterhouse workers and even hunters cannot always be held liable for their actions since many are economically trapped in those positions or they are not fully aware of the degree to which they are involved in a death industry. The strike situation at Hormel is a current, if complex, example. The protest, "meat is murder", cannot be defended on grounds of poetic license either, for it is lacking in the elliptical wit and imagination of more provocative political lines like "One does not buy happiness, one steals it"; "Be realistic, demand the imposssible"; "The more I make love, the more I want to make revolution"; and "Society is a carnivorous flower."

3. It smacks of silent scream tactics.

"Meat is murder" sounds like the sentimental cries of anti-abortion people. It is an appeal to emotionalism rather than reason. Accompanied by pictures of slaughtered animals, it becomes an even sleazier tactic designed to evoke "moral outrage", to solicit money or to enlist vegans and vegetarians in the "animal rights army". It seems that those concerned with animals and animal liberation should distance themselves from anything resembling a right-wing or "sacredness of life" cause.

4. The statement is moralistic.

In discussions centered on questions such as animal liberation, a distinction might be made between moral and moralistic (as well as between moral and ethical). "Moral" arguments are generally based on some kind of reasoning and rational discussion, though they often degenerate into moralistic cant. Moralisms, on the other hand, seek by nature to persuade, convince, cajole and proselytize the listener. They are inherently expansionistic and grow the way applause usually blooms into a standing ovation – by social pressure and guilt. Moralisms reduce complex issues into catch phrases, arguments into clever arrangements of words, dialogue into diatribes. Moralisms pronounce answers and "truths" instead of raising questions.

5. "Meat is Murder" has the ring of an empty slogan.

The phrase is now banal and unoriginal. It is plastered on bumper stickers, buttons and tee-shirts everywhere and it serves as the name for an album by a whiney, British new-wave band. "Meat is murder" and similar slogans like "No Nukes" choke rather than provoke thought. They preach rather than inform. In the end, they take their place alongside advertisements in commodity culture and reflect a kind of underlying moral hypochondria that borders on religious absolutism at times, driving off people who might be interested in thinking about the subjects which the slogans simplify.



Cancer: More Than Metaphor

Cancer, afflicting the human population in epidemic proportions, is more than a reflection of, or even metaphor for, what *homo sapiens* have become in relation to the planet; it is a manifestation of that relationship. In other words, the cells of our bodies are manifesting the same relationship to us as we, in fact, display to the earth.

As every lay person by now knows, cancer cells are normal cells run amok. Cells that used to function in their proper places and in their proper numbers suddenly begin to multiply grotesquely, and, at the same time, produce toxins. These cells are most often stopped only when the body dies. The cancer, therefore, works its own destruction at the expense of the whole body.

The human species once functioned in harmony with the myriad of other organisms that make up the earth. Then something happened. Suddenly (it was sudden by geological time) the species ran amok, destroying and crowding out other life forms and spreading its poisons everywhere.

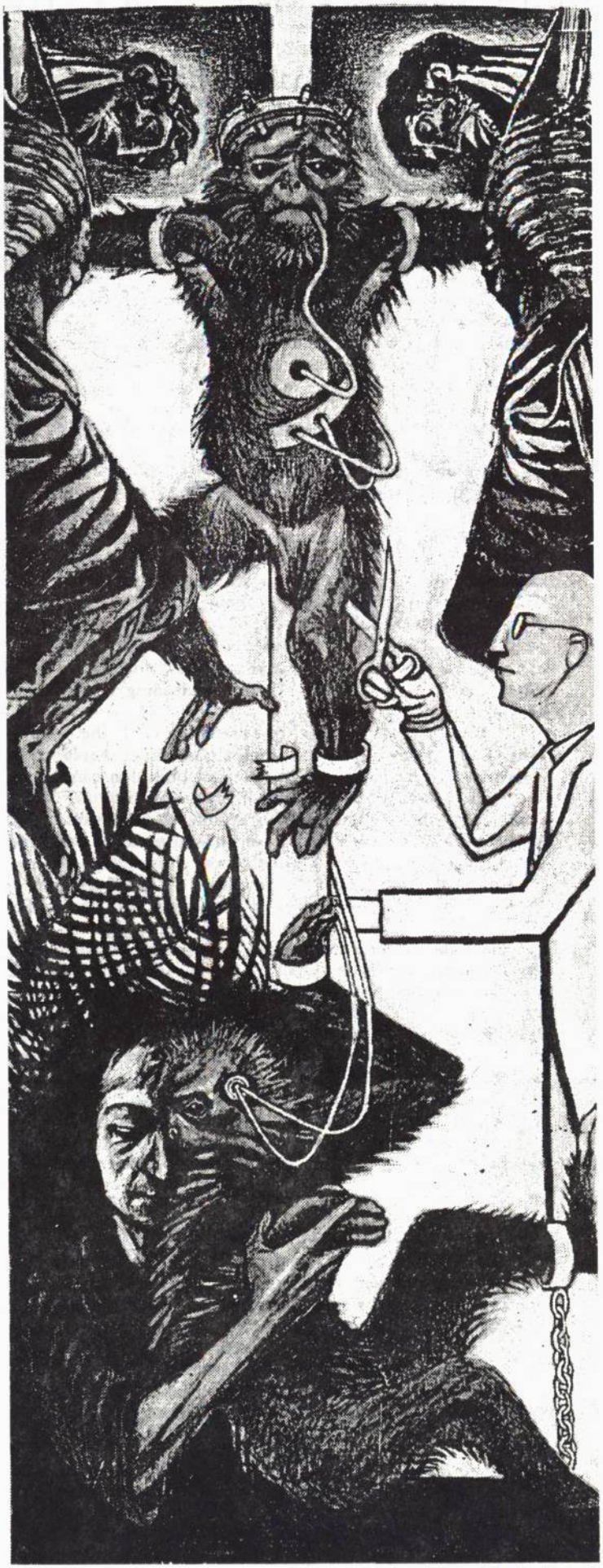
Perhaps it is no irony, but another facet of the manifestation, that just as radiation is used to destroy cancer cells in the body of an individual, it is radiation that our species most fears.

The link between the disease we are and the disease with which we are afflicted — is it something mystical? The mystics tells us that mystical reality is the same as any other. The reality does not change, only one's perception.

Curing the earth's cancer, then, will go a long way towards curing our individual cancers. Test-tube research, not to mention the use of living, non-human beings in cancer experiments, is a tragic waste of time and money and may be just a further manifestation of the cancer we are. As such, these costly endeavors may be having the opposite effect upon diseases than that (allegedly) intended by the researchers.

We must regulate our reproduction, and we must clean up our act, or we and our precious body, the earth, will surely die.

– PC



drawing by Paula Heintt

DIRECT ACTION REPORTS

Burning Down the Labs

Early in the morning on April 16, 1987, an Animal Liberation Front group set "the biggest fire in [Davis] in a decade," according to Northern California firefighters. The blaze destroyed over half of a veterinary medicine building at the University of California at Davis where research "critical to the livestock industry" was to be conducted. The estimated damage to the building was approximately $3.5 million. The group set the fire with a jumble of wood, paper, cardboard and other construction material, igniting most of the building, which was still under construction. The fire caused such extensive damage because the attack occurred before the sprinkler system was finished. The saboteurs also damaged 17 university vehicles "to retaliate in the name of thousands of animals tortured each year in campus labs," a communique noted.

The most economically devastating action taken to date by any ALF group in the U.S. evoked the usual knee–jerk reactions from vested interests. Predictably, university spokesmen and the FBI called the fire an act of "terrorism". In a diversionary expression of sentamentalism, UC–Davis chancellor Meyer said construction would not stop, for "to do so, would jeopardize human and animal health and condemn the seriously ill among us to a life without hope." A California Justice Department spokesperson even lumped the ALF with the K.K.K. and the Aryan Nation. And the over–grown boyscouts, Students for America, who are blaming the fire on representatives of the "whacko left", are offering a $500 reward for information leading to the arrest of the activists.

Comments by some representatives of the animal protection community were almost indistinguishable from their alleged opponents. The strongest objection came from Ted Crail, speaking for the Animal Protection Institute. Crail said, "What the ALF say they are doing is irrelevant. The ALF type is a violence–minded person who wants to put some moral cloak over very strange, raw destructive feeling. Frothing at the mouth takes us nowhere." [Who's frothing?]

The fire, an action which is consistent with the ALF's usual practice to avoid harming any living being, not only cost the state millions and increased insurance premiums, but brought direct action on behalf of animals in North America to a new level of intensity. In this action, the facility was destroyed before any sentient creatures were harmed in it and the complexities of attaining confidential medical care and safe homes for liberated animals was not a factor. It serves as a clear example of what is possible for individuals to do without a lot of money or particular expertise. The action also differs from previous "sensational" rescues in that the national bur–radical animal rights organizations were not contacted by this ALF group and, for the most part, the action stood on its own.

Southern California Rescue

On April 18, 1987, about 50 rabbits scheduled to be killed in product testing laboratories were taken from a breeding farm in Riverside County. An ALF statement said, "On the eve of Easter Sunday...the ALF raided a rabbit–breeding operation in Bloomington, liberating rabbits that were destined to be tortured in laboratory research...This action occurred on Easter weekend to draw attention to the suffering of millions of rabbits in laboratory testing..."

Shattered Panes

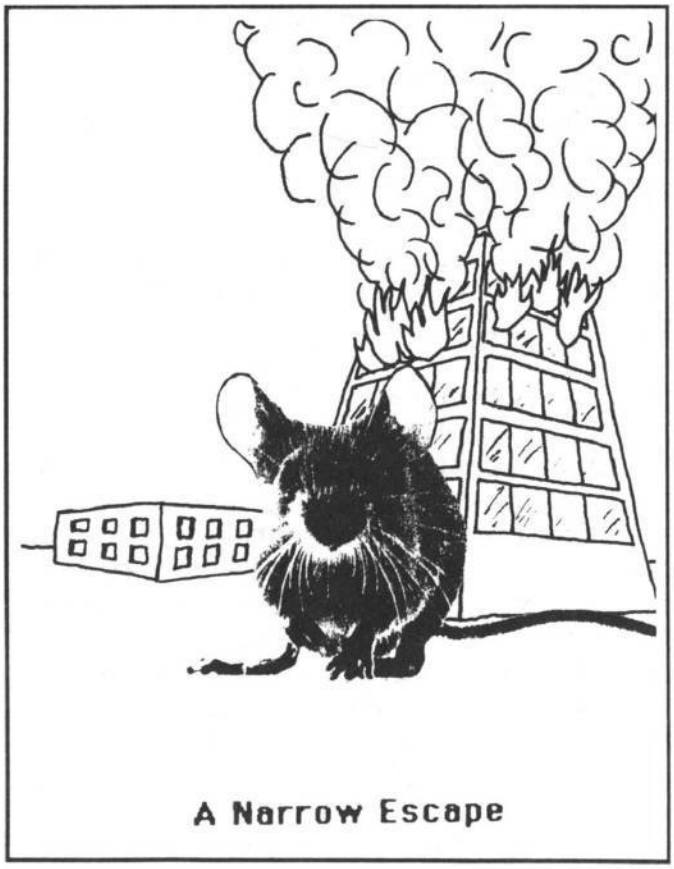
Fred the Furrier's windows at the Bethesda, Maryland store have been regularly broken. Fred continually replaces the broken glass with the cheap, non-shatter proof windows, which acts as further encouragement for wrist–rocketeers. McDonalds, Hardee's, and Burger King have also been the targets of window–breakers in the Washington, D.C area.

Australian Actions and Arrests

On March 29, 1987, Iain Banfield, Matthew Layton and Gary Rowson were arrested by a team of detectives who raided their homes. The three Melbourne activists face as many as 40 charges involving between $500,000 and $1 million damage caused by Action for Animals over the past two years. The arrests were made shortly after a raid by direct action campaigners at a battery farm from which 16 chickens were liberated and 200 eggs smashed.

According to reports, Action for Animals has liberated 52 mice and two rabbits from Melbourne University and, using bolt cutters and a crow bar, broke into a pound and rescued three dogs due to "be sent for the horror of vivisection." In one well–planned effort, AFA broke a small hole in the window of a fur shop with a slingshot and then four days later returned and used a plastic bottle to squirt red paint through the hole causing $2000 damage. The group's other actions include gluing door locks, smashing butcher shop windows, slashing tires and spray–painting anti–circus messages on the walls overlooking the spectacle.

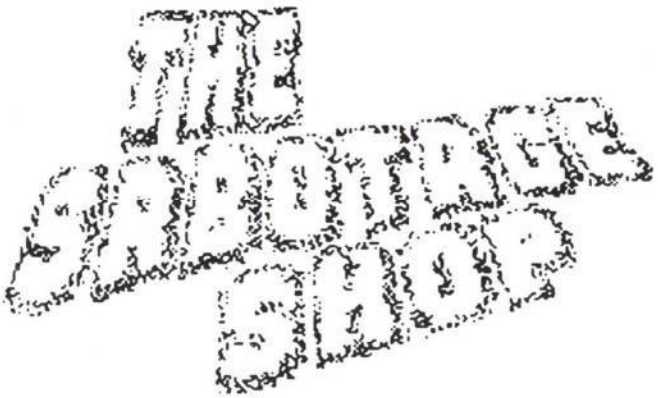
The three arrested face charges of criminal damage, burglary, possession of the contents of an explosive device and possession of other items for criminal damage. Bail was set at $10,000 surety each. As a result of the arrests, a support group has been formed and defense funds are needed. Contact: Supporters' Group for Animal Activists, P.O. Box 519, Eltham, Victoria 3095, AUSTRALIA.

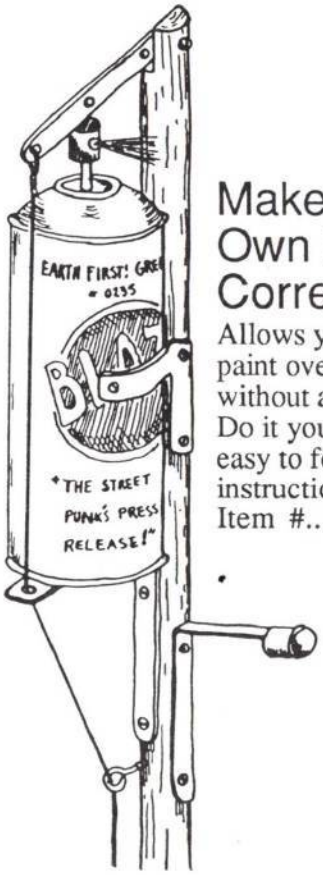


A Narrow Escape

Send us anonymous reports of direct action in your area and we'll let others know of your activities. Spread the word about what works and what doesn't, and encourage others by your action.

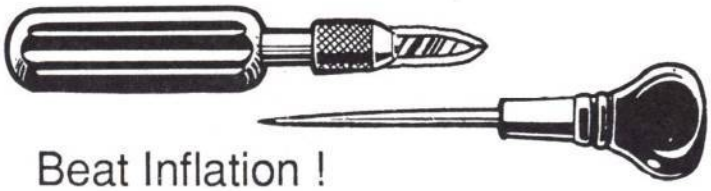
Take a look at this month's specials from ...





Make Your Own Billboard Corrector

Allows you to spray paint over your head without a ladder ! Do it yourself kit, easy to follow instructions.
Item #.....01-8810



Beat Inflation !

Genuine #5 x-acto knife handle and 23x, stiletto type blade combined with a real metal awl (not a cheap ice pick) should take care of any size tire. Remember, get the side wall not the tread!
Item #.....01-3062

Fun! Paint Grenades

Made from finest quality thin glass spheres, filled with paint and sealed with wax. Your choice of colors.
Item #.....01-7258



Max Security

Just a few drops in a door lock will prevent criminals from entering their place of business.
Item #.....01-1366



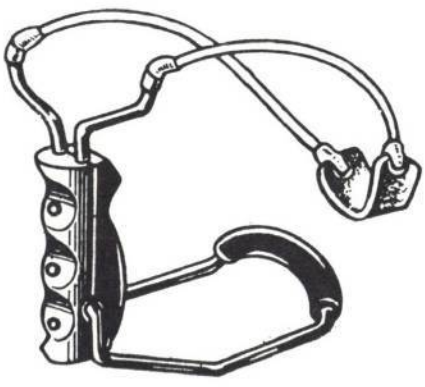


Magic! Glass Paint

Etching fluid leaves a permanent message on any surface, even windshields.
Item #.....01-1389

Extra-Strength Pane Killer

Smashes plate glass 20 yards away from a moving vehicle! Even puts holes in so-called "shatter proof" glass.
Item #.....01-4487



LETTERS

I just finished reading *LOMAKATSI* and wanted to share my comments and criticisms of your project. The one aspect of the magazine that makes it readable, as opposed to most (if not all) other animal rights publications and leaflets is the near total absence of the contemptuous moral outrage directed at omnivores (except for the equation of meat–eating with Fascism in the not–very–readable poem, and the snide reference to chickens being slaughtered "to satisfy a sick taste for flesh"). The bulk of the magazine is more effectively used for outlining the direction(s) of animal activists rather than preaching to those who remain unconvinced by being told how shitty they are for partaking of animal flesh.

I'd like to talk about what I think are the shortcomings in some of the articles. The most important lesson to be learned from the Abolitionist movement is that the moral fervor and religious fanaticism of its members scared away many people who had anti–slavery sentiments. The move toward a more comprehensive social and economic critique of slavery not only led to a more effective Abolitionism, but it also set the stage for the Civil War. Leaving this out of the article makes it incomplete.

The facts about recycling are useful but very incomplete. There is no mention of glass, an important recycling material. Also the solid waste issue is only mentioned in passing even though solid waste incinerators cause irreparable damage to the environment through the release of toxins from burning plastics and other petroleum by–products. Recycling (like other forms of direct action) should not be a tactic but an ethic; it is a sensibility which includes taking glass, paper, cardboard, and aluminum products to a recycling center coupled with a conscious effort to reduce or eliminate the consumption of products which are packaged in plastics and other non–biodegradable materials (although you can re–use plastic containers for storage of biodegradable cleansers, for example). It is a sensibility of wasting as little of the Earth's resources as possible, which includes trees, minerals and water — none of these precious components of the Earth should be taken for granted. The core factor of recycling is respect: for the Earth, for ourselves. Half–way measures can be worse than doing nothing because they create the illusion of "doing something important" outside of a comprehensive context.

This leads me to critique the use of computers for the printing of the magazine. I agree with the introductory statement that "the way ideas are advanced is as important as the fact that they are advanced," so I am concerned with the lack of respect for the Earth and for other human animals that computer technology contains. Earth respect is destroyed with the wanton destruction (or misuse or waste) of minerals that go into producing computers and their components; and animal respect is destroyed by the toxic solvents used when making micro–chips, when the plastic from the old and beyond–repair parts is put into solid waste "disposal" sites, and when wage–slaves are forced to look at VDTs for extended periods of the work day.

The article on anarchism is pretty good, especially the paragraph on "fast politics" and the part on the image of power consumption. However, there are several inaccuracies that I feel detract from it's impact.... The paragraph stating that there is a lack of a "natural hierarchy among animals" is unconvincing due to the reliance on faulty information, specifically the references to the great apes. Citing gibbons and orangutans as "our closest evolutionaty cousins, [who] have nearly eliminated all notions of hierarchy," is very misleading; gorillas and chimpanzees are more closely related to humans. The reason "gibbons have no apparent system of ranking," and "orangutans exhibit little...dominance and submission relations" is that both species of ape are not social animals: gibbons live in monogamous pairs, and orangutans are predominantly solitary (the males are loners and the females live with juveniles for a very short time). In fact, chimps (the most extensively observed because they are closest genetically to humans) are known to engage in gang wars, murder, and cannibalism. This doesn't prove much, but it is part of a more accurate analysis of primate behavior....

On the whole, the presentation of the project is positive and contains much useful information, but again, I must voice my concern about the reliance on toxic technologies for it's production. At least you could use recycled paper... But wait! This pen is plastic! Oh no! Well as the Supremes said (on a petroleum by–product) "Nowhere to Run, Nowhere to Hide".

— **blueberry, San Francisco**

You're right about the fanaticism in the abolitionist movement — it was as obnoxious then to people as it is now. We can attest thoroughly to its existence in the animal liberation community. (For a discussion of moral hypochondria, see "Five Reasons Why Meat Isn't Murder" in this issue.) We intend to make the discussion of recycling an ongoing one. We recycle whenever possible and, in fact, *LOMAKATSI* is printed on recycled paper. As far as your comments on computers and computer technology go, we generally agree. Computers are used in all kinds of destructive ways. As to our continuing to use them or not, it's something that we're grappling with but haven't come to any conclusions. For us, it's more a question of whether to use a PC (especially given that we already have one) in the assembly of the magazine than whether we like the technology (and for the most part we don't). Even if we decide to stop using the computer at some point in the future, we know that it is difficult to circumvent "toxic technologies" entirely in the production and distribution of a magazine. Copy machines contain computer components; most inks and dyes are tested on animals; the postal system is government–owned and operated, and so on. Your remarks regarding the behavior of great apes are contentious, as is the whole issue of extrapolation from human–reported "natural" behavior of animals in the wild. The ethological evidence varies greatly (perhaps coinciding with the background and perspectives of the individual ethologists) and we're hoping to explore the controversy further. If anybody has any insights in this area, we'd be interested in hearing them.

— **The Lomakatsi Collective**

In this regard, we have much to learn from animals and the environment. Ecology and ethology are subversive sciences in the best sense of the word, ways of dis-covering "truths" about nature, our own and that around us. Ecology and ecological thinking can lead to revolutionary thought and action, rather than mysticism, quietism or fascism (as in the case of "blood and soil" ideologies and regimes). They can help to re-unite humans with the natural world and each other.

It will take nothing less than locating an Archimedian point in ourselves, our communities and the natural world before we can begin to move the mass we call Earth into balance. Ecology, with its ability to heal and mend, implies first and foremost human and social ecology, restoring a sense of proportion and meaning to our own lives as we confront the deep wounds which humans have inflicted upon the environment. "It is time," for example, "people themselves rebelled against being confined in box-constructions, in the same way as hens and rabbits are confined in cage-constructions that are equally foreign to their nature," says the Viennese painter Hundertwasser. Let's bid good-bye to art, architecture, revolution and, above all, civilization as we presently know them. May the weeds, roots, rusts and molds of the earth grow and multiply until they bury us in wisdom!



Away from Koyaanisqatsi: Putting Together the Magazine

Lomakatsi is a collective project which was conceived to provide a forum for discussing ideas and actions that can help to bring life back into balance. We welcome and encourage contributions and comments from others who share our views and will give thoughtful consideration to those who do not. *Lomakatsi* is a Hopi Indian 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."

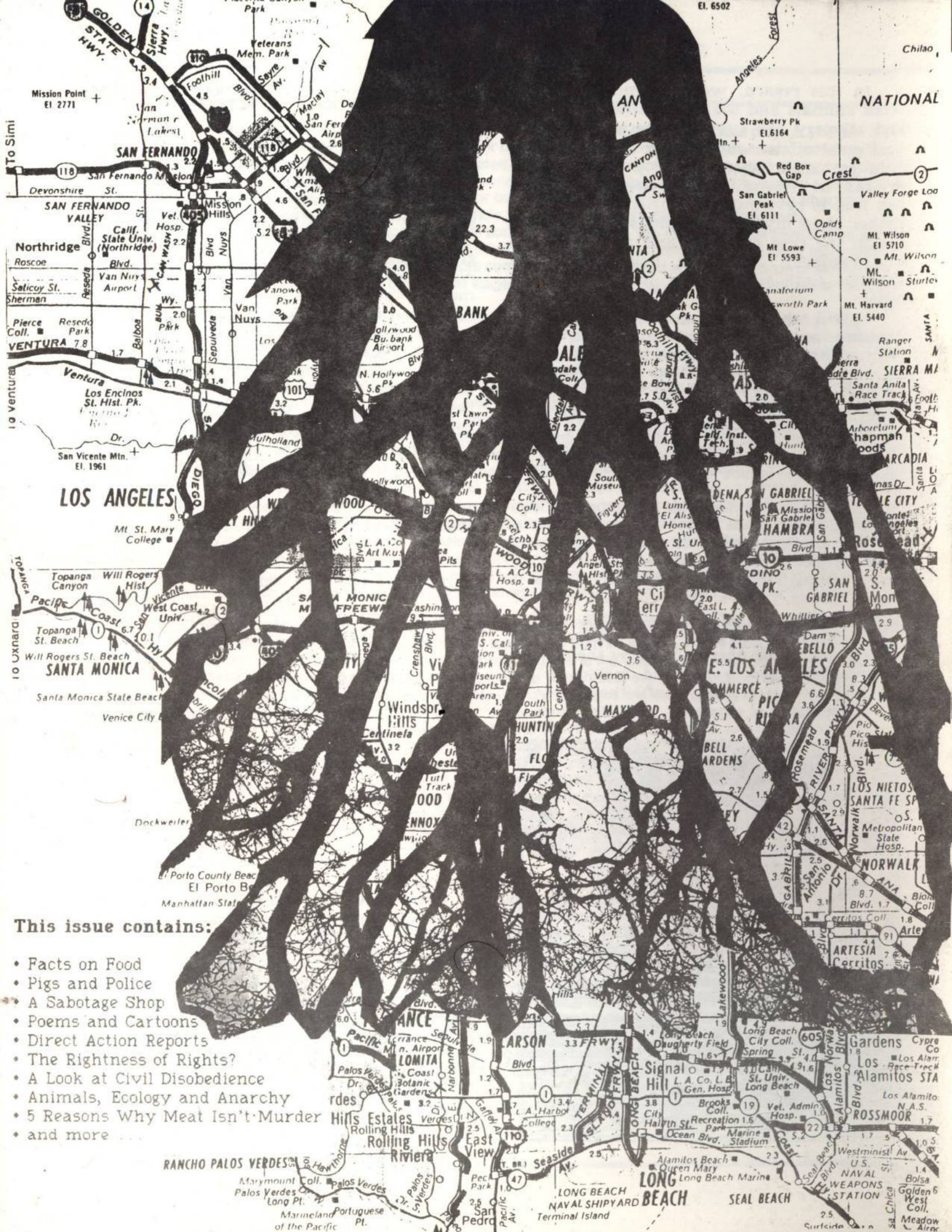
In putting together the publication, we have tried to strike a kind of "balance" between criticism of existing conditions, perspectives and actions on the one hand, and constructive suggestions or ideas on the other. Criticism, as Andre Breton pointed out, can only exist as a form of love, and constructive thought and action can help us to move beyond present realities.

The third issue of ***Lomakatsi*** will be devoted to a look at the social, political and everyday aspects of food and its relationship to humans, animals and the natural environment. Some of the subjects which may be considered or explored include:

- organic agriculture and foods
- subsistence living
- co-ops and collective restaurants
- food boycotts
- cannibalism and carnivorism
- hunter-gatherer and primitive cultures
- political aspects of food distribution
- ideas for action
- new or exotic recipes
- edible plants, berries and roots
- and fact sheets

If you would like to contribute articles or art work on any of these topics or others which are related, please try to mail materials to us before September 30, 1987.

Lomakatsi is an anti-profit publication. To subscribe, send the equivalent of two hours worth of your time or $9.00 to ***Lomakatsi*, Box 633, 1377 K St., NW, Washington, DC 20005** (new address)



This issue contains:

- Facts on Food
- Pigs and Police
- A Sabotage Shop
- Poems and Cartoons
- Direct Action Reports
- The Rightness of Rights?
- A Look at Civil Disobedience
- Animals, Ecology and Anarchy
- 5 Reasons Why Meat Isn't Murder
- and more ...