

JOHNNY

#3

But are tanks really more important than pears? As time passed Karel realized that the answer was not so obvious as he had once thought, and he began sympathizing secretly with Mother's perspective — a big pear in the foreground and somewhere off in the distance a tank, tiny as a ladybug, ready at any moment to take wing and disappear from sight. So Mother was right after all: tanks are mortal, pears eternal.

- Milan Kundera , *The Book of Laughter and Forgetting*

Food is one area where pleasure, in a pistol shot, can become political. The European bloodbaths to obtain spice and sugar, Stalin killing millions of kulaks to collectivize Soviet agriculture and U.S. grain embargoes in the 1970's come to mind. But "political" need not mean that "food is a weapon," as a recent secretary of agriculture declared. The historical associations around food also include mutual care, generosity, festivity and communal joy, and it is these associations that we seek to revive and to encourage while challenging views which reduce food to a mere commodity or a chore for women. And so we have decided to devote an entire issue of *Lomakatsi* to explore this sumptuous subject.

Solutions to most problems start with the self, and since food is such a central part of living, it seems a natural place to begin releasing ourselves from the yokes and conventions of society. In transforming cooking into a creative activity, we can eliminate routine and express ourselves in innovative and experimental ways. What might begin as a very personal activity can become a communal experience when we share this process and its savory result with others. In feeding and nourishing one another, we help to free ourselves. Try literally feeding a friend sometime, with your fingers, as people do in many African countries. Forget the fork and heighten your physical connection with the food. By engaging in all the processes that culminate in a satisfied stomach, from growing and picking or "nicking" food to conceiving and concocting our own meals, we can minimize the baleful influences that Western society places on food and turn eating into a Dionysian experience, as it is surely meant to be.

Food, too, can be an inviting medium with which to introduce people to new ideas. In September, for example, we helped to organize a large vegetarian festival in Washington, D.C. that featured bands, literature tables, speakers and many different meatless foods from falafel to seitan shish kebobs. While in San Francisco this past summer, we sometimes ate in and worked at vegetarian soup kitchens run by local volunteers. And last fall, one of us visited Bloodroot, a seasonal, vegetarian restaurant in Bridgeport, CT, where "food is cooked by uppity women, collectively while celebrating the music, poems, stories and political thinking of other feminists." Here, food is not "served" but "presented", and it's hard not to be inspired by both the message and the meal.

One final note before you feast on this issue. The three of us at *Lomakatsi* have recently hightailed it to the hills of West Virginia, where we live in a large, old farmhouse which rests along the south branch of the Potomac. We're trying to turn the house and the thirty acres of land on which it lies into a creative and collective project and would like to hook up with others who share similar ideas or who might like to visit for a while. Besides living and loving in the kitchen and putting out *Lomakatsi* #4, one of our activities this spring and summer will be organic gardening. Get in touch with us if you are interested in what we're doing.



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Agriculture: The Root of Alienation

Agriculture is the birth of production, complete with its essential features and deformation of life and consciousness. Through agriculture land becomes an instrument of production and the planet's species its objects. Wild or tame, weeds or crops affect the duality that cripples the soul of our being, ushering in, relatively quickly, the despotism, war and impoverishment of high civilization over the great length of that earlier oneness with nature. The forced march of civilization, which Theodore Adorno recognized in the "assumption of an irrational catastrophe at the beginning of history," which Freud felt as "something imposed on a resisting majority," and of which Stanley Diamond found only "conscripts, not volunteers," was dictated by agriculture. Mircea Eliade was correct to assess its coming as having "provoked upheavals and spiritual break–downs" whose magnitude the modern mind cannot imagine.

"To level off, to standardize the human landscape, to efface its irregularities and banish its surprises" — these words of Cioran apply perfectly to the logic of agriculture, the end of life as a mainly sensuous activity, the embodiment and generator of separated life. Artificiality and work, known as culture, have steadily increased since its inception: in domesticating animals and plants man necessarily domesticated himself.

Culture, which predates and leads to agriculture, rests on symbolization. Just as autonomy precedes domestication and self–domestication, the rational and the social precede the symbolic.

Food production, it is eternally and gratefully acknowledged, "permitted the cultural potentiality of the human species to develop." But what is this tendency toward the symbolic, toward the elaboration and imposition of arbitrary forms. It is a growing capacity for objectification, by which what is living becomes reified, thing–like. Symbols are more than the basic units of culture; they are screening devices to distance us from our experiences. They classify and reduce, "to do away with," in Louis Leakey and Kurt Lewin's remarkable phrase, "the otherwise almost intolerable burden of relating one experience to another."

Thus culture is governed by the imperative of reforming and subordinating nature. The artificial environment which is agriculture accomplished this pivotal mediation, with the symbolism of objects manipulated in the construction of relations of dominance. For it is not only external nature that is subjugated; the face–to–face quality of pre–agricultural life in itself severely limited domination, while culture extends and legitimates it.

It is likely that already during the Paleolithic era, certain forms or names were attached to objects or ideas, in a symbolized manner but in a shifting, impermanent, perhaps playful sense. The will to sameness and security found in agriculture means that symbols became as static and constant as farming life. Regularization, rule patterning, and technological differentiation, under the sign of division of labor, interact to ground and advance symbolization. Agriculture completes the symbolic shift and the virus of alienation has overcome authentic, free life. It is the victory of cultural control.

Today the few surviving hunter–gatherers occupy the least "economically interesting" areas of the world, where agriculture has not penetrated, such as the snows of the Eskimos or the desert of the Australian aborigines. And yet the refusal of farming drudgery, even in adverse settings, bears its own rewards. The Hazda of Tanzania, !Kung of Botswana, or the Kalahari Desert Bushmen (who were seen by Richard Lee as easily surviving a serious, several years' drought while neighboring farmers starved), also testify to Frank Hole and Kent Flannery's summary that "No group on earth has more leisure time than hunters and gatherers, who spend it primarily on games, conversation and relaxing." Service rightly attributed this condition to "the very simplicity of the technology and lack of control over the environment" of such groups. And yet, simple Paleolithic methods were, in their own way, "advanced." Consider a basic cooking technique like steaming food by heating stones in a covered pit; this is immemorially older than any pottery, kettles or baskets and is the most nutritionally sound way to cook, far healthier than boiling in water, for example. Or consider the fashioning of such stone tools as the long and exceptionally thin "laurel leaf" knives, delicately chipped but strong, which modern industrial techniques cannot duplicate.

The hunting and gathering lifestyle represents the most successful and enduring adaption ever achieved by humankind. One can see in occasional pre–agriculture phenomena, like the intensive collection of food or the systematic hunting of a single species, signs of impending breakdown of a pleasurable mode that remained so static for so long precisely because it was pleasurable. The "penury and day–long grind" of agriculture, in Grahame Clark's words, is the vehicle of culture, "rational" only in its perpetual disequilibrium and its logical progression toward ever–greater destruction, as will be outlined below.

Ritual Domestication

Although the term hunter–gatherer should be reversed (and has been by not a few current anthropologists) because it is recognized that gathering constitutes by far the larger survival component, the nature of hunting provides salient contrast to domestication. The relationship of the hunter to the hunted animal, which is sovereign, free, and even considered an equal, is obviously qualitatively different from that of the farmer or herdsman to the enslaved chattels over which he rules absolutely.

Evidence of the urge to impose order or subjugate is found in the coercive rites and uncleanness taboos of incipient religion. Where ambiguous behavior is ruled out, purity and defilement defined and enforced, the eventual subduing of the world that is agriculture has at least some of its basis.

Claude Lévi–Stauss defined religion as the anthropomorphism of nature; earlier spirituality was participatory with nature, not imposing cultural values or traits upon it. The sacred means that which is separated, and ritual and formalization, increasingly removed from the ongoing activities of daily life and in the control of such specialists as shamans and priests, are closely linked with hierarchy and institutionalized power. Religion emerges to ground and legitimize culture, by means of a "higher" order of reality; it is especially required, in this function of maintaining solidarity of society, by the unnatural demand of agriculture.

Some of the major Neolithic religions often attempted a symbolic healing of the agricultural rupture with nature through the mythology of the earth mother, which needless to say does nothing to restore the lost unity. Fertility myths are also central: the Egyptian Osiris, the Greek Persephone, Baal of the Canaanites, and the New Testament Jesus, gods whose death and



resurrection testify to the perseverance of the soil, not to mention the human soul. The first temples signified the rise of cosmologies based on a model of the universe as an arena of domestication or barnyard, which in turn serves to justify the suppression of human autonomy. Whereas precivilized society was, as Robert Redfield put it, "held together by largely undeclared but continually realized ethical conceptions," religion developed as a way of making citizens, placing the moral order under public management.

Domestication involved the initial production, vastly increased divisions of labor, and the completed foundations of social stratification. This amounted to an epochal mutation in both the character of human existence and its development, clouding the latter with ever more violence and work. Contrary to the myth of hunter–gatherers as violent and aggressive, by the way, recent evidence shows that existing non–farmers, such as the Mbuti pygmies studied by Colin Turnbull, apparently do what killing they do without any aggressive spirit, even with a sort of regret. Warfare and the formation of every civilization or state, on the other hand, are inseparably linked.

Primal peoples did not fight over areas in which separate groups might converge in their gathering and hunting. At least "territorial" struggles are not part of the ethnographic literature and they would seem even less likely to have occurred in pre–history, when resources were greater and contact with civilization non–existent.

Indeed, these peoples had no conception of private property, and Rousseau's figurative judgment, that divided society was founded by the man who first sowed a piece of ground, saying "This land is mine," and found others to believe him, is essentially valid. "Mine and thine, the seeds of all mischief, have no place with them," reads Pietro's 1511 account of the natives encountered on the second voyage of Columbus. Centuries later, surviving Native Americans asked, "Sell the Earth? Why not sell the air, the clouds, the great sea?" Agriculture creates and elevates possessions; consider the longing root of belongings, as if they ever make up for the loss.

Work, as a distinct category of life, likewise did not exist until agriculture. The human captivity of being shackled to crops and herds, devolved rather quickly. Food production overcame the common absence or paucity of ritual and hierarchy in society and introduced civilized activities like the forced labor of temple–building. Here is the real "Cartesian split" between inner and outer reality, the separation where–by nature became merely something to be "worked". On this capacity for a sedentary and servile existence rests the entire superstructure of civilization with its increasing weight of repression.

Male violence toward women originated with agriculture, which transmuted women into beasts of burden and breeders of children. Before farming, the egalitarianism of foraging life "applied as fully to women as to men," judged Eleanor Leacock, owing to the autonomy of tasks and the fact that decisions were made by those who carried them out. In the absence of production and with no drudge work such as weeding, suitable for child labor, women were not consigned to onerous chores or the

constant supply of babies.

Along with the curse of perpetual work, via agriculture, in the expulsion from Eden, God told woman, "I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Similarly, the first known codified laws, those of the Sumerian king, Ur–Namu, prescribed death for any woman satisfying her desires outside marriage. Thus Whyte referred to the ground women "lost relative to men when humans first abandoned a simple hunting and gathering way of life," and Simone de Beauvoir saw in the cultural equation of plow and phallus a fitting symbol of the oppression of women.

As wild animals are converted into sluggish meat–making machines, the concept of becoming "cultivated" is a virtue enforced on people, meaning the weeding out of freedom from one's nature, in the service of domestication and exploitation. As Rice points out, in Sumer, the first civilization, the earliest cities had factories with their characteristic high organization and refraction of skills. Civilization from this point exacts human labor and the mass production of food, buildings, war and authority.

To the Greeks, work was a curse and nothing else. The name for it — *ponos* — has the same root as the Latin *peona*, sorrow. The famous Old Testament curse on agriculture at the expulsion from Paradise (Genesis 3:17–18) reminds us of the origin of work. As Lewis Mumford put it, "Conformity, repetition, patience, were the keys to this [Neolithic] culture...the patient capacity for work." In this monotony and passivity of tending and waiting is born, according to Paul Shepard, the peasant's "deep, latent resentments, crude mixtures of rectitude and heaviness, and absence of humor." One might also add a stoic insensitivity and lack of imagination inseparable from religious faith, sullenness, and suspicion among traits widely attributed to the domesticated life of farming.

Although food production by its nature includes a latent readiness for political domination, and although civilizing culture was from the beginning its own propaganda machine, the changeover involved a monumental struggle. Freddy Pearlman's Against Leviathan! Against His–Story! is unrivalled on this, vastly enriching Toynbee's attention to the "internal" and "external proletariats", discontents within and without civilization. Nonetheless, along the axis from digging stick farming to plow agriculture to fully differentiated irrigation systems, an almost total genocide of gatherers and hunters was necessarily affected.

The formation and storage of surpluses are part of the domesticating will to control and make static, an aspect of the tendency to symbolize. A bulwark against the flow of nature, surplus takes the forms of herd animals and granaries. Stored grain was the earliest medium of equivalence, the oldest form of capital. Only with the appearance of wealth in the shape of storable grains do the gradations of labor and social classes proceed. While there were certainly wild grains before all this (and wild wheat, by the way, is 24% protein compared to 12% for domesticated wheat) the bias of culture makes every difference. Civilization and its cities rested as much on granaries as on symbolization.

Why Agriculture?

The reversal of long–standing notions as to the hostility of nature and the absence of leisure helped make the mystery of agriculture's origin impenetrable. "One could no longer assume," wrote Orme, "that early man domesticated plants and animals to escape drudgery and starvation. If anything, the contrary appeared true, and the advent of farming saw the end to innocence." For a long time, the question was "Why wasn't agriculture adopted much earlier in human evolution?" More recently, we know that agriculture, in Cohen's words, "is not easier than hunting and gathering and does not provide a higher quality, more palatable, or more secure food base." Thus the consensus question now is "Why was it adopted at all?"

Many theories have been advanced, none convincingly. V. Gordon Childe and others argue that population increases pushed human societies into more intimate contact with other species, leading to domestication and the need to produce in order to feed the additional people. But it has been shown rather conclusively that population increase did not precede agriculture but was caused by it. "I don't see any evidence anywhere in the world," concluded Flannery, "that suggests that population pressure was responsible for the beginning of agriculture." Another theory has it that major climatic changes occurred at the end of the Pleistocene, about 11,000 years ago, which upset the old hunter–gather life–world and led directly to the cultivation of certain surviving staples. Recent dating methods have helped demolish this approach; no such climactic shift happened that could have forced the new mode into existence. Besides, there are scores of examples of agriculture being adopted — or refused — in every type of climate. Another major hypothesis is that agriculture was introduced via chance discovery or invention as if it had never occurred to the species before a certain moment that, for example, food grows from sprouted seeds. It seems certain that Paleolithic humanity had a virtually inexhaustible knowledge of flora and fauna for many tens of thousands of years before the cultivation of plants began, which renders this theory especially weak.

Agreement with Sauer's summation that "Agriculture did not originate from a growing or chronic shortage of food" is sufficient, in fact, to dismiss virtually all originary theories that have been advanced. A remaining idea, presented by Erich Isaac and others, holds that food production began at base as a religious activity. This hypothesis comes closest to plausibility.

Sheep and goats, the first animals to be domesticated, are known to have been widely used in religious ceremonies, and to have been raised in enclosed meadows for sacrificial purposes. Before they were domesticated, moreover, sheep had no wool suitable for textile purposes. The main use of the hen in southeastern Asia and the eastern Mediterranean — the earliest centers of civilization — "seems to have been," according to Darby, "sacrificial or divinatory rather than alimentary." Sauer adds that the "egg laying and meat producing qualities" of tamed fowl "are relatively late consequences of their domestication." Wild cattle were fierce and dangerous; neither the docility of oxen nor the modified meat texture of such castrates could have been foreseen. Cattle were not milked until centuries after their initial captivity, and representations indicate that their first known harnessing was to wagons in religious processions.



Plants, next to be controlled, have a similar history so far as is known. Consider the New World examples of squash and pumpkin, used originally as ceremonial rattles. Johannessen discussed the religious and mystical motives connected with the domestication of maize, Mexico's most important crop and center of its native Neolithic religion. Likewise, Edgar Anderson investigated the selection and development of distinctive types of various cultivated plants because of their magical significance. The shamans, I should add, were well–placed in positions of power to introduce agriculture via the taming and planting involved in ritual and religion.

Though the religious explanation of the origins of agriculture has been somewhat overlooked, it brings us, in my opinion, to the very doorstep of the real explanation of the birth of production: that non–rational, cultural force of alienation which spread, in the forms of time, language, number and art, to ultimately colonize material and psychic life in agriculture. "Religion" is too narrow a conceptualization of this infection and its growth. "Domination" is too weighty, too all–encompassing, to have been solely conveyed by the pathology that is religion.

But the cultural values of control and uniformity that are part of religion are certainly part of agriculture, and from the beginning. Noting that strains of corn cross–pollinate very easily, Anderson studied the very primitive agriculturalists of Assam, the Naga tribe, and their variety of corn that exhibited no differences from plant to plant. True to culture, showing that it is complete from the beginning of production, the Naga kept their varieties so pure "only by a fanatical adherence to an ideal type." This exemplifies the marriage of culture and production in domestication, and its inevitable progeny, repression and work.

Agriculture's Impact

The scrupulous tending of strains of plants finds its parallel in the domestication of animals, which also defies natural selection and re–establishes the controllable organic world at a debased, artificial level. Like plants, animals are mere things to be manipulated; a cow, for instance, is seen as a kind of machine for converting grass into milk. Transmuted from a state of freedom to that of helpless parasites, these animals become completely dependent on man for survival. In domestic mammals, as a rule, the size of the brain becomes relatively smaller as specimens are produced that devote more energy to growth and less to activity. Placid, infantilized, typified perhaps by the sheep, most domesticated of herd animals; the remarkable intelligence of wild sheep is completely lost in their tamed counterparts. The social relationships among domestic animals are reduced to the crudest essentials. Non–reproductive parts of the life cycle are minimized, courtship is curtailed, and the animal's very capacity to recognize his or her own species is impaired.

Farming also created the potential for rapid environmental destruction and the new dominion over nature soon began to turn the green mantle that covered the birthplaces of civilization into barren and lifeless areas. "Vast regions have changed their aspect completely," estimates Frederick Zeuner, "always to quasi–drier condition, since the beginnings of the Neolithic." Deserts now occupy most of the areas where the high civilizations once flourished; there is much historical evidence that they inevitably ruin their environments.

Throughout the Mediterranean Basin and in the adjoining Near East and Asia, agriculture turned lush and hospitable lands into depleted, dry and rocky terrain. In Critias, Plato described Attica as "a skeleton wasted by disease," referring to the deforestation of Greece and contrasting it to its earlier richness. Grazing by goats and sheep, the first domesticated ruminants, was a major factor in the denuding of Greece, Lebanon, and North Africa, and the desertification of the Roman and Mesopotamian empires.

Another, more immediate impact of agriculture, brought to light increasingly in recent years, involved the well–being of its subjects. Richard Lee and Irven Devore's researches show that "the diet of gathering peoples was better than that of cultivators, that starvation is rare, that their health status was generally superior, and that there is a lower incidence of chronic disease." Conversely, Farb summarized, "Production provides an inferior diet based on a limited number of foods, is much less reliable because of blights and the vagaries of weather, and is much more costly in terms of the human labor expended."

The new field of paleopathology has reached even more emphatic conclusions, stressing, as does Angel, the "sharp decline in growth and nutrition" caused by the changeover from food gathering to food production. Earlier conclusions about life span have also been revised. Although eyewitness Spanish accounts of the 16th century tell of Florida Indian fathers seeing their fifth generation before passing away, it was long believed that primitive people died in their 30's and 40's. S. V. Boyden and others have dispelled the confusion of longevity with life expectancy and discovered that current hunter–gatherers, barring injury and severe infection, often outlive their civilized contemporaries. Only fairly recently did life span lengthen for the species, and it is now widely recognized that in Paleolithic times humans were long–lived animals, once certain risks were passed. DeVries is correct in his judgement that duration of life dropped sharply upon contact with civilization.

"Tuberculosis and diarrheal disease had to await the rise of farming, measles and bubonic plague the appearance of large cities," wrote Jared Diamond. Malaria, probably the single greatest killer of humans, and nearly all other infectious diseases are the heritage of agriculture. Nutritional and degenerative diseases in general appear with the reign of domestication and culture. Cancer, coronary thrombosis, anemia, dental caries, and mental disorders are but a few of the hallmarks of agriculture; previously women gave birth with no difficulty and little or no pain.

People were far more alive in all their senses. Bushmen, reported R.H. Post, have heard a single–engine plane while it was still seventy miles away, and many of them can see four moons of Jupiter with the naked eye. The summary judgement of Marvin Harris and Eric Ross, as to "an overall decline in the quality — and probably in the length — of human life among farmers as compared with earlier hunter–gatherer groups," is understated.

One of the most persistent and universal ideas is that there was once a Golden Age of innocence before history began. Hesiod, for instance, referred to the "life–sustaining soil, which yielded its copious fruits unbribed by toil." Eden was clearly the home of hunter–gatherers and the yearning expressed by the historical images of paradise must have been that of disillusioned tillers of the soil for a lost life of freedom and relative ease.

Nature Displaced

The history of civilization shows the increasing displacement of nature from human experience, characterized in part by a narrowing of food choices. According to Rooney, prehistoric peoples found sustenance in over 1,500 species of wild plants, whereas "all civilizations," Wenke reminds us, "have been based on the cultivation of one or more of just six plant



species: wheat, barley, millet, rice, maize, and potatoes."

Another aspect of civilization's displacement of nature arrived with the age of metals. Mining is based on the model of food production but is even more ruinous; it renders the land even more depleted and vacant in its definitively unilateral orientation to the world.

Actually, in many fundamental ways, agriculture made civilization complete from the beginning, but in the modern era there is a renewal of some aspects of the spirit of production. The English, for example, had an infamous reputation for cruelty to animals dating from the Middle Ages and also tended to regard wilderness as a symbol of chaos and evil. The dominant, ruling class ethos viewed uncultivated land as anathema and throughout the sixteenth and seventeenth centuries devoted tremendous effort to eradicating forest, draining marshes and the like.

When Descartes enunciated the principle that the fullest exploitation of matter to any use is the whole duty of man, our separation from nature was virtually complete and the stage was set for the Industrial Revolution. Three hundred and fifty years later this spirit lingers in the person of Jean Vorst, Curator of France's Museum of Natural History, who pronounces that our species, "because of intellect," can no longer re-cross a certain threshold of civilization and once again become part of a natural habitat. He further states, expressing perfectly the original and persevering imperialism of agriculture, "as the earth in its primitive state is not adopted to our expansion, man must shackle it to fulfill human destiny."

The early factories literally mimicked the agricultural model, indicating again that at base all mass production is farming. The natural world is to be broken and forced to work. One thinks of the mid-American prairies where settlers had to yoke six oxen to the plow in order to cut through the soil for the first time. Or a scene from the 1870's in The Octopus by Frank Norris, in which giant gang-plows were driven like "a great column of field artillery" across the San Joaquin Valley, cutting one hundred and seventy-five furrows at once.

Today the organic, what is left of it, is fully mechanized under the aegis of a few petrochemical corporations. Their artificial fertilizers, pesticides, herbicides and near-monopoly of the world's seed stock define a total environment that integrates food production from planting to consumption. Although Lévi-Strauss is right that "Civilization manufactures monoculture like sugar beet," only since World War II has a completely synthetic orientation begun to dominate.

Agriculture itself takes more organic matter out of the soil than it puts back, and soil erosion is basic to monoculture of annuals. Regarding the latter, some are promoted with devastating results to the land; along with cotton and soybeans, corn, which in its present domesticated state is totally dependent on agriculture for its existence, is especially bad. J. Russell Smith called it "the killer of continents...and one of the worst enemies of the human future." The erosion cost of one bushel of Iowa corn is two bushels of topsoil, highlighting the more general large-scale industrial destruction of farmland. The continuous tillage of huge monoculture, with massive use of chemicals and no application of manure or humus, obviously raised soil deterioration and soil loss to much higher levels.

The dominant agricultural mode has it that soil needs massive infusions of chemicals, supervised by technicians whose overriding goal is to maximize production. Artificial fertilizers and all the rest from this outlook eliminate the need for the complex life of the soil and indeed convert it into a mere instrument of production. The promise of technology is total control, a completely contrived environment that simply supersedes the natural balance of the biosphere.

But more and more energy is expended to purchase great monocultural yields that are beginning to decline, never mind the toxic contamination of soil, groundwater and food. The USDA says that cropland erosion is occurring in this country at a rate of two billion tons of soil a year. The National Academy of Sciences estimates that over one-third of the topsoil is already gone forever. The ecological imbalance caused by monocropping and synthetic fertilizers causes enormous increases in "pests" and crop disease; since World War II, crop loss due to insects has actually doubled. Technology responds, of course, with spiraling applications of more synthetic fertilizers, and "weed" and "pest" killers, accelerating the crime against nature.

Another post-war phenomenon was the Green Revolution, billed as the salvation of the impoverished Third World by American capital and technology. But rather than feeding the hungry, the Green Revolution drove millions of poor people from farmlands in Asia, Latin America and Africa as victims of the program that fosters large corporate farms. It amounted to an enormous technological colonization creating dependency on capital-intensive agribusiness, destroying older agrarian communalism, requiring massive fossil fuel consumption and assaulting nature on an unprecedented scale.

Desertification, or loss of soil due to agriculture, has been steadily increasing. Each year, a total area equivalent to more than two Belgiums is being converted to desert worldwide. The fate of the world's tropical rainforests is a factor in the acceleration of this desiccation; half of them have been erased in the past thirty years. Botswana, the last wilderness region of Africa, like much of the Amazon jungle, and almost half of the rainforests of Central America have disappeared, primarily to raise cattle for the hamburger market in the U.S. and Europe. The few areas safe from deforestation are where agriculture doesn't want to go; the destruction of the land is proceeding in the U.S. over a greater land area than was encompassed by the original thirteen colonies, just as it is at the heart of the severe African famine of the mid-80's and the extinction of one species of wild animal and plant after another.

Returning to animals, one is reminded of the words of Genesis in which God said to Noah, "And the fear of you and the dread of you shall be upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered." When newly discovered territory was first visited by the advance guard of production, as a wide descriptive literature shows, the wild mammals and birds showed no fear whatsoever of the explorers. The agriculturalized mentality, however, so aptly foretold in the biblical passage, projects an exaggerated belief in the fierceness of wild creatures, which follows from progressive estrangement and loss of contact with the non–human world plus the need to maintain dominance over it.

The fate of domestic animals is defined by the fact that agricultural technologists continually look to factories as models of how to refine their own production systems. Nature is banished from these systems, as increasingly farm animals are kept largely immobile throughout their deformed lives, maintained in high–density, wholly artificial environments. Billions of chickens, pigs and veal calves, for example, no longer even see the light of day much less roam the fields, fields growing silent as more and more pastures are plowed up to grow feed for these hideously confined beings.

It is a striking truth that over the centuries "the number of different edible foods which are actually eaten," Pyke points out, "has steadily dwindled." The world's population now depends for most of its subsistence on only about twenty genera of plants, while their natural strains are replaced by artificial hybrids and the genetic pool of these plants becomes far less varied.

The diversity of food tends to disappear or flatten out as the proportion of manufactured foods increases. Today the very same articles of diet are distributed worldwide so that an Eskimo and an African native may soon be eating powdered milk manufactured in Wisconsin or frozen fish sticks from a single factory in Sweden. A few big multinationals such as Unilever, the world's biggest food production company, preside over a highly integrated service system in which the object is not to nourish or even to feed, but to force an ever–increasing consumption of fabricated, processed products.

Food has been one of our most direct contacts with the natural environment, but we are rendered increasingly dependent on a technological production system in which finally even our senses have become redundant; taste, once vital for judging a food's value or safety, is no longer experienced, but rather certified by a label. Overall, the healthfulness of what we consume declines, and more coffee, tobacco, grains for alcohol, marijuana, and other drugs are grown. Even non–processed food, like vegetables, is now grown to be tasteless and uniform because the demands of handling, transport and storage, not nutrition or pleasure, are the highest considerations.

The project of subduing nature, begun and carried through by agriculture, has assumed gigantic proportions. The "success" of civilization's progress, success earlier humanity never wanted, tastes more and more like ashes. James Serpell summed it up this way: "In short, we appear to have reached the end of the line. We cannot expand; we seem unable to intensify production without wreaking further havoc, and the planet is fast becoming a wasteland." Lee and Devore noted how fast all of this has come to pass and how, to "interplanetary archaeologists of the future," the probable fate of civilization would look: "...a very long and stable period of small–scale hunting and gathering...followed by an apparently instantaneous efflorescence of technology...leading rapidly to extinction. 'Stratigraphically' the origin of agriculture and thermonuclear destruction will appear as essentially simultaneous."

Physiologist Jared Diamond termed the initiation of agriculture "a catastrophe from which we have never recovered," and it is noteworthy that this verdict seems to be rather suddenly gaining ground. The decline in per–capita beef consumption in recent years and the growing enthusiasm for "organic" foods in the industrial countries are perhaps also significant. Such a shift is of fundamental importance: the refusal of agriculture, incarnation of the life–avoidance of symbolism and production, and bedrock of civilization, must quickly move from the category of the unthinkable to that of basic necessity.

If the feral, the return to an undomesticated state, is the answer, I have few if any prescriptions as to how we five billion can instantly get there. The no–till, no–work agriculture of experimenters like Fukuoko and Mollison, not to mention the known riches of pre–agriculture, seem to suggest that plants grow plentifully and in small areas with little or no interference. In this regard, agriculture's pull historically has been toward the monoculture of annuals, while nature's pull is toward a polyculture of perennials; the former, generally speaking, tend to ripen simultaneously, whereas the wild species tend to bear over a long period of time, live longer, and provide superior nutrition. Macrobiotics counsels us to eat what grows locally, in contrast to American monoculture in which the average flavorless molecule travels 1300 miles before someone eats it. With the abolition of private property, there might be a casual, perhaps transitional propagation of species à la Johnny Appleseed, who planted thousands of apple trees in the Ohio Valley, with no regard for extorting production from the land via fences or plows, much less industrial poisons and machine harvesting.

Agriculture has been and remains a "catastrophe" at all levels, the one which underpins the entire material and spiritual culture of alienation now destroying us. Liberation is impossible without its dissolution.

— John Zerzan

This is the final piece in Zerzan's series of cultural critiques which has appeared in The Fifth Estate. (P.O. Box 02548, Detroit, Michigan 48202 , published quarterly, $5 a year.)

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Food for Nought

Conspicuous consumption — the albatross of our age. We've been reduced to programmable consumers; our desires dictated by profit–hungry producers and their manipulative marketeers. A recent television advertisement declares "the Consumer Revolution is upon us" and a crowd of specialists cry "we demand the right to choose." Sadly, our choices often end up being between Coke and Pepsi.

To completely transcend the commodity circus, it seems that our only real option is to get naked and head for the hills. Short of that, however, it's possible to exert one's independence by making an effort to find out what is underneath all the plastic wrap. Much has been written about boycotting or refusing to purchase certain products for various reasons. As a strategy boycotts are a form of education, and insofar as they convey the far reaching political ramifications of what appears to many as a simple purchase, they have been successful.

Nonetheless, boycotts by themselves rarely, if ever, accomplish much beyond incidental reform. Boycotts tend to be myopic — demands are made for very specific changes which, if met, let the corporate culprit off the hook. This band–aid approach has obvious limitations. Take, for example, the recent Burger King Boycott called by the Rainforest Action Network because of Burger King's destruction of the Central American rainforests to raise cattle. Some of the boycotters were actually encouraging people to go to other burger joints until Burger King supposedly agreed to stop using Central American beef, at which time the boycott ended. The company's shoddy labor practices, destruction of US land and the animals who lived on it, and promotion of false food were completely overlooked. Similarly, some vegetarian groups are informing people to boycott McDonald's until it carries a meatless burger. If this were to happen, presumably vegetarians would be encouraged to eat there.

Too often, those with legitimate concerns are forced to compromise their long–term goals by accepting shallow, yet immediate, gains. In the process, the ultimate aim becomes further removed as those in power polish the stepping stones, inflating each stone's value until eventually people begin to cherish the stones themselves. This is a particular danger with the boycott strategy. As long as the majority of products are the result of the systematic exploitation of human labor, non–human animals and the Earth in order to provide more money to the few, freedom will ring as hollow as Hostess Ding-Dongs.

By avoiding products that are manufactured by large corporations and those companies which are located far from your home, you can minimize subsidizing the system. If however, your choices are truly limited and you are unable to shop locally and buy small, here are a few food producers who have been targeted for particular objectionable practices.



We do not mention a number of boycotts that have been called by meat–packers and other slaughterhouse workers. While we're concerned about abusive and unfair treatment of workers by any corporation, it's not necessary to overlook the nature of the work. A disagreement over how much one earns to routinely kill or dismember other living beings is more a symptom of the sickness that is capital than a reflection on the integrity of the workers. We keep thinking of Thoreau's image of a war that nobody showed up for. Besides, who would want to eat factory flesh anyway?

Beatrice Foods extracts super–profits from the cheap labor of South African workers. The company, which is the third largest advertiser in the U.S., has several dozen subsidiaries, the major ones being: **Hunts Foods, Peter Pan Peanut Butter, La Choy** oriental foods, **Fisher Nuts, Mountainhigh Yogurt, Rosarita** Mexican food, **Tropicana** fruit juices, and **Wesson Oils.**

In 1973, Augusto Pinochet established a military dictatorship in Chile. Government torture is now wide–spread, individuals are detained without charges and over 2,500 political prisoners are "missing". One quarter of all Chilean workers are unemployed and malnutrition is on the rise. Small farmers are losing their land and the average daily wage for workers during the peak season is $1.50. Meanwhile, the Chilean elite get richer when Americans buy **Chilean fruits and vegetables**. The Chilean growing season is the exact opposite of ours, so if you see peaches, plums, grapes and apples during the winter and early spring, check their origins.

Multi–nationals often have their fingers in many distasteful pies. One example is **Morton Salt**. Besides being the largest salt company in the world and the only distributor of salt in the U.S., Morton

controls 40% of the U.S. market for solid fuel rockets, and makes solid rocket boosters for virtually every strategic nuclear missile in the U.S. arsenal. Morton's weapon contracts in 1984 were comparable to their salt sales.

The **Nestlé–Carnation** conglomerate continues to kill children in the Third World by convincing expectant mothers to use infant formula instead of their own nutritious breast milk. When the baby arrives, mothers either cannot afford to continually purchase the formula or adequately sterilize it and the bottles. The International Union of Operating Engineers has also been encouraging people to boycott the company because it refuses to hire union labor to build its $67 million plant in Bakersfield, CA.

Folgers Coffee buys Salvadoran coffee beans, profits from which help to insure the survival of the El Salvadoran regime.

Beer companies are notorious for their unfair labor practices and disregard for the Earth. Current problems involve: **Molson Ale** who refuses to negotiate with workers and continually supports the Canadian harp seal slaughter; **Anheiser-Busch** who regularly sponsors rodeos; and **Adolph Coors Company** who has ongoing practices of strip searching employees and forcing them to submit to lie detector tests, discriminating against women, gays and racial minorities, and public support of Reagan's policies and the Contras.

United Brands has helped to manipulate Central American politics for decades. For example, in 1954, the company assisted the CIA in overthrowing the government of Guatemala by supplying boats to transport troops and ammunition. The company is also known to treat workers poorly. In 1984, the company put over 1500 farm laborers out of work in a purely profit–motivated restructuring maneuver. Although United Brands is known mostly as the producer of **Chiquita Bananas** and other fruits, it also owns animal slaughterhouses and meat processing plants in the mid–west.

United Farm Workers is urging people to boycott **Iceberg Lettuce Brands** because the company's owner refuses to negotiate in good–faith. (A look at recent prices of Iceberg lettuce should be reason enough not to buy.) The UFW has also called a boycott of all **California Table Grapes**, including organic grapes. In addition to violating the 1975 California Agricultural Labor Relations Act, the union claims that the growers are reckless with pesticides which endanger both workers and consumers. The UFW is concerned that unscrupulous growers may begin to label their products "organic" despite their use of carcinogenic pesticides. (California has organic labeling requirements but there is very minimal enforcement.) In addition, the UFW points out that an organic label says nothing about labor practices, citing one so–called organic farmer who uses 19 different toxic chemicals and has a history of discrimination and other unfair labor practices.

For more information on current boycotts, the *National Boycott Newsletter* is an accurate source. Keep in mind that *NBN* only reports on boycotts and does not call them. Likewise, when a boycott is called–off, *NBN* will simply report that. Boycotts are often ended for very specific reasons and it is advisable to check into the reasons the boycott was called off for yourself. Generally, companies that engage in practices warranting a public boycott are not worth supporting even after the boycott has ended. To subscribe to the *National Boycott Newsletter* send $5.00 to *NBN,* 6506 28th Avenue N.E., Seattle, Washington 98115.

Appetizers

Sautéed Mushrooms by Clorox wrapped in
Bacon by ITT
Salmon by Unilever

Salads

Tossed Salad of Lettuce by Dow Chemical
and Tomatoes by Gulf & Western
Avocado Salad by Superior Oil

Entrées

Turkey by Ling–Temco–Vought
Ham by Greyhound
Roast Beef by Oppenheimer Industries

Side Dishes

Artichokes by Purex
Carrots by Tenneco
Potatoes by Boeing
Apple Sauce by American Brands
Deviled Eggs by Cargill
Olives by Zapata Oil

Beverages

Wine by Heublein
Citrus Juice by Pacific Lighting Corp.

Desserts

Peaches by Westgate-California Corp.
Almonds by Getty Oil

JUST BEE–CAUSE

BEE VOMIT

Honey is manufactured by worker bees from the nectar of flowers. The time it takes to gather enough nectar to make a pound of honey is equivalent to one honeybee working 365 days a year for eight years. Because honey is pre–digested and regurgitated, human consumption allows it to directly enter the blood stream, raising the sugar level rapidly and causing insulin to be produced to counterbalance the effect. Honey, an invert sugar, is not a healthier food than other refined sugars, despite popular health food mythology.

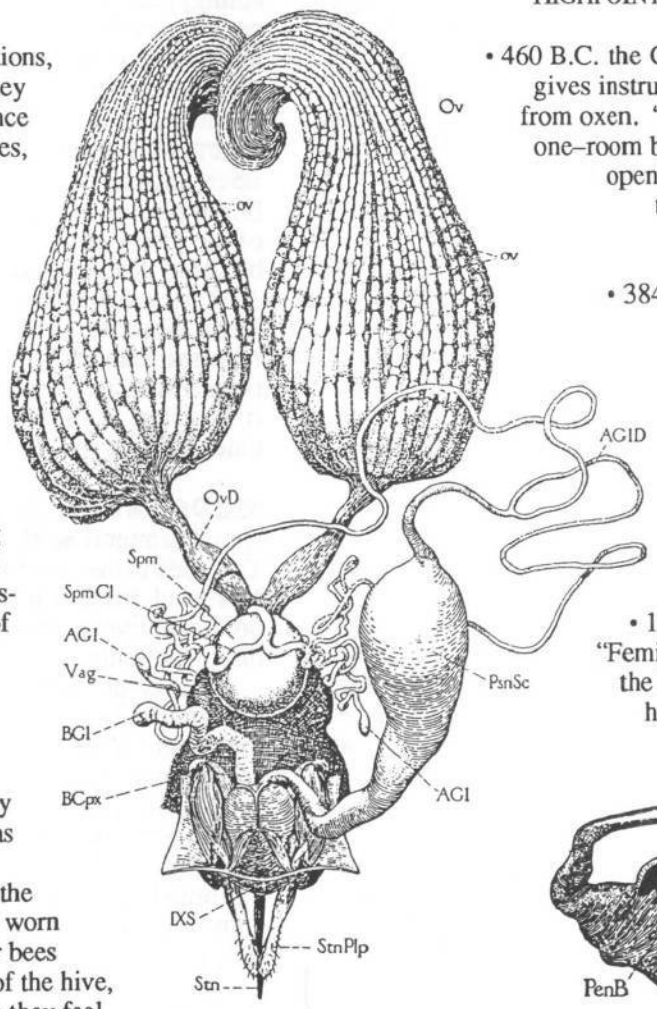
While honey has no particularly healthful properties when ingested, it does have some healing properties when used externally. Since ancient times honey has been used as a topical antiseptic and wound–healing agent. Honey has the peculiar property of absorbing moisture from virtually anything that comes in contact with it. A bacteria that touches it will die quickly as its vital moisture is sucked out. Honey is thought to have enzymic action similar to hydrogen peroxide, a common antiseptic, which has the advantage of not being sticky, and is therefore easier to use.

In order to obtain the honey and "harvest" the beeswax, which is an ingredient in cosmetic products, bees are forced to leave their homes. Common methods used to remove bees from their hives include chemical repellants, smoking the hive, forced air or brushing and shaking the bees out. Careless "keepers" may squash many of the bees in the process. (There is a rumor that some commercial bee–keepers will burn the hive with the bees still in it to avoid more complex maintenance during non–productive months, but we have't been able to confirm this.)

BEE SEX

Queen Bees are known for their secretions, particularly a special substance which they spread all over their bodies. The substance inhibits ovary development in workerbees, who are very attentive to the queen (those close to her will circle and lick her body). The substance also acts as a sex attractant for drones, who generally don't respond to the queen while in the hive, but will try to mate with anything she has touched outside of the hive. The queens and drones mate in the air, often at heights reaching 40 - 60 feet above ground. Sometimes during the mating the queen and her drone will fall to the ground, but will remain there only briefly. If the mating is accomplished within the first 30 days of the Queen's life, she will be a successful matriarch. She will be the mother of every bee in her hive after laying 1,500 to over 3,000 eggs per day. The drone dies after mating.

ANATOMY OF THE BEE

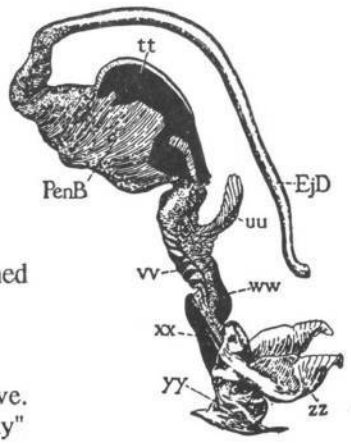


HIGHPOINTS IN BEE–KEEPING HISTORY

- 460 B.C. the Greek philosopher, Democritus, gives instructions on how to obtain bees from oxen. "Kill an ox and confine it in a one–room building, closing with clay every opening. Then open the building on the 32nd day and you will find it full of bees..."
- 384 B.C. Aristotle dispells the myth that bees come from oxen.
- 60 A.D. Columella, a Roman agriculturalist, describes the commercial benefits of bee–keeping.
- 800–900 A.D. Bees are brought to America.
- 1609 A.D. Butler, who wrote the "Feminine Monarchie", discovers that the Kingbee is really a queen, having seen her deposit eggs.

HOW HUMAN A BEE

For ages, young bees have relentlessly tormented old bees. When an old bee has toiled, worked almost an entire season, contributing her might to the wealth of the colony, her wings become so frayed and worn that she can no longer fly. The younger bees carry the worn–out hag to the entrance of the hive, where they leave her to starve. Or, when they feel particularly nasty, they will carry her in the air and drop her about 1/2 mile away from the hive. Since she cannot fly or walk back, she dies. The healthier bees treat sick and deformed bees in a similar manner. Bernard Mandeville's *The Fable of the Bees*, a 1723 treatise which compares human social behavior to that of bees in the hive, was insightful in this regard, though perhaps not for the reason he thought. The fable was intended to show that private vice is public virtue; that left alone, humans will do well, just as bees do in the hive. In the 250 years since Mandeville's work appeared, many different kinds of "public morality" have been instituted. Nonetheless, modern human societies still fail to care for the old and less fortunate. It's probably a good thing we don't have stingers.



What's wrong with McDonald's?



MCDONALD'S AND THE "THIRD WORLD"

McDonald's is one of several giant corporations with investments in vast tracts of land in poor countries. The land is sold to them by the dollar-hungry rulers (often military), privileged elites who evict the small farmers growing food for their own people.

The power of the US dollar means that in order to buy technology and manufactured goods, poor countries are forced to produce more and more food for export to the United States. *Out of 40 of the world's poorest countries, 36 export food to the USA - the wealthiest.*

ECONOMIC IMPERIALISM

Some "Third World" countries, where most children are undernourished, are actually exporting their staple crops as animal feed — i.e. to fatten cattle for burgers in the "First World". Millions of acres of the best farmland in poor countries are being used for "our" benefit — for tea, coffee, tobacco, etc. — while people there are starving.

McDonald's and Burger King are two of the many US– based corporations using lethal poisons to destroy vast areas of Central American rainforest to create grazing pastures for cattle to be sent back to the States as hamburger and pet food, and to provide fast food packaging materials. It takes 800 square miles of forest just to keep McDonald's supplied with paper for one year. Tons of this end up littering the cities of "developed" countries.

COLONIAL INVASION

Not only are McDonald's and many other corporations contributing to a major ecological catastrophe, they are forcing the tribal peoples in the rainforests off their ancestral territories where they have lived, without damaging their environment, for thousands of years. This is a typical example of the arrogance and viciousness of multinational companies in their endless search for more profit.

MCDONALD'S AND HEALTH

McDonald's tries to show in their "Nutrition Guide" (which is full of impressive-looking but really irrelevant facts and figures) that mass-produced burgers, fries, colas, milkshakes, etc. are a useful and nutritious part of any diet.

Most people recognize that processed burgers and synthetic fries, served up in paper or plastic containers, are junk-food. McDonald's prefers the name "fast-food". This is not just because the food is manufactured and served up as quickly as possible — it has to be eaten quickly too. Chewing is essential for good health, as it promotes the flow of digestive juices which break down the food and send nutrients into the blood. McDonald's food is so lacking in bulk that it is hardly possible to chew it. Even their own figures show that a "Quarter Pounder" is 48% water. This sort of fake food encourages over-eating, and the high sugar and sodium content can make people develop a kind of addiction — a "craving". That means more profit for McDonald's, but constipation, clogged arteries and heart attacks for many customers.

GETTING THE CHEMISTRY RIGHT

McDonald's striped staff uniforms, flashy lighting, bright plastic decor, "Happy Hats" and muzak are all part of the gimmicky dressing-up of low quality food which has been designed down to the last detail to look and feel and taste *exactly* the same in any outlet anywhere in the world. To achieve this artificial conformity, McDonald's requires that their "fresh lettuce leaf", for example, is treated with *twelve* different chemicals just to keep it the right color, at the right crispness, for the right length of time. It might as well be a piece of plastic.

MCDONALD'S AND ANIMALS

The menu at McDonald's is based on animal flesh. This means the constant slaughter, day by day, of animals born and bred solely to be turned into McDonald's products. Every year millions of cows are killed to make billions of burgers.

Mass–produced animal flesh, particularly chicken and ground beef, is responsible for most food poisoning incidents. When animals are slaughtered, meat can be contaminated with gut contents, feces and urine, leading to bacterial infection. In an attempt to counteract infection in live animals, farmers routinely inject them with doses of antibiotics. These, in addition to growth promoting hormones and pesticide residues in the feed, build up in animals' tissues and can further damage the health of people who eat it.

MCDONALD'S AND CHILDREN

Nearly all McDonald's advertising is aimed at children. Although the Ronald McDonald "personality" is not as popular as their market researchers expected (probably because it is totally unoriginal), thousands of young children now think of burgers and fries every time they see a clown with orange hair.

THE NORMALITY TRAP

No parent has to be told how difficult it is to distract

Everything.

a child from insisting on a certain type of food or treat. Advertisements portraying McDonald's as a happy, circus-like place where burgers and fries are provided for everybody at any hour of the day (and late at night), traps children into thinking they aren't "normal" if they don't go there too. Appetite, necessity and above all money, never enter the "innocent" world of Ronald McDonald.

McDonald's knows exactly what kind of pressure this puts on people looking after children. It's hard not to give in to this "convenient" way of keeping children "happy", even if you don't have much money and you try to avoid junk-food.

TOY FOOD

As if to compensate for the inadequacy of their products, McDonald's promotes the consumption of meals as a "fun event", This turns the act of eating into a performance, reducing the food itself to the status of a prop.

Not a lot of children are interested in nutrition, and even if they were, all the gimmicks and routines with paper hats and straws and balloons hide the fact that the food they're seduced into eating is at best mediocre, at worst poisonous - and their parents know it's not even cheap.

MCDONALD'S AND WORKERS

There must be a serious problem: even though 80% of McDonald's workers are part–time, the annual staff turnover is 300%. It's not unusual for their restaurant workers to quit after just four or five weeks. The reasons are not hard to find.

NO UNIONS ALLOWED

Workers in catering do badly in terms of pay and conditions. They work evenings and weekends, doing long shifts in hot, smelly, noisy environments. They are under constant pressure from both managers and customers. Wages are low (usually minimum or even sub-minimum) and chances of promotion are negligible.



To improve this through trade union negotiations is very difficult: there is no union specifically for these workers, and the ones they could join show little interest in the problems of part-timers (mostly women and teenagers). A recent survey of workers in burger restaurants found that 80% said they needed union help. Another difficulty is that the "kitchen trade" has a high proportion of workers from ethnic minority groups who, with little chance of getting work elsewhere, are wary of being fired — as many have been — for attempting union organization.

McDonald's has a policy of preventing unionization by getting rid of pro-union workers. So far they have succeeded in keeping unions out everywhere in the world except Sweden and Dublin.

TRAINED TO SWEAT

It's obvious that all large chain stores and junk-food giants depend on the labor of young people for their fat profits. McDonald's is no exception: three-quarters of it's workers are under 21. The production-line system deskills the work itself: anybody can run the burger machine, and cleaning toilets or smiling at customers requires no training. There is no need to hire chefs or qualified staff — just anybody prepared to work for low wages.

EVERYTHING HAS TO GO

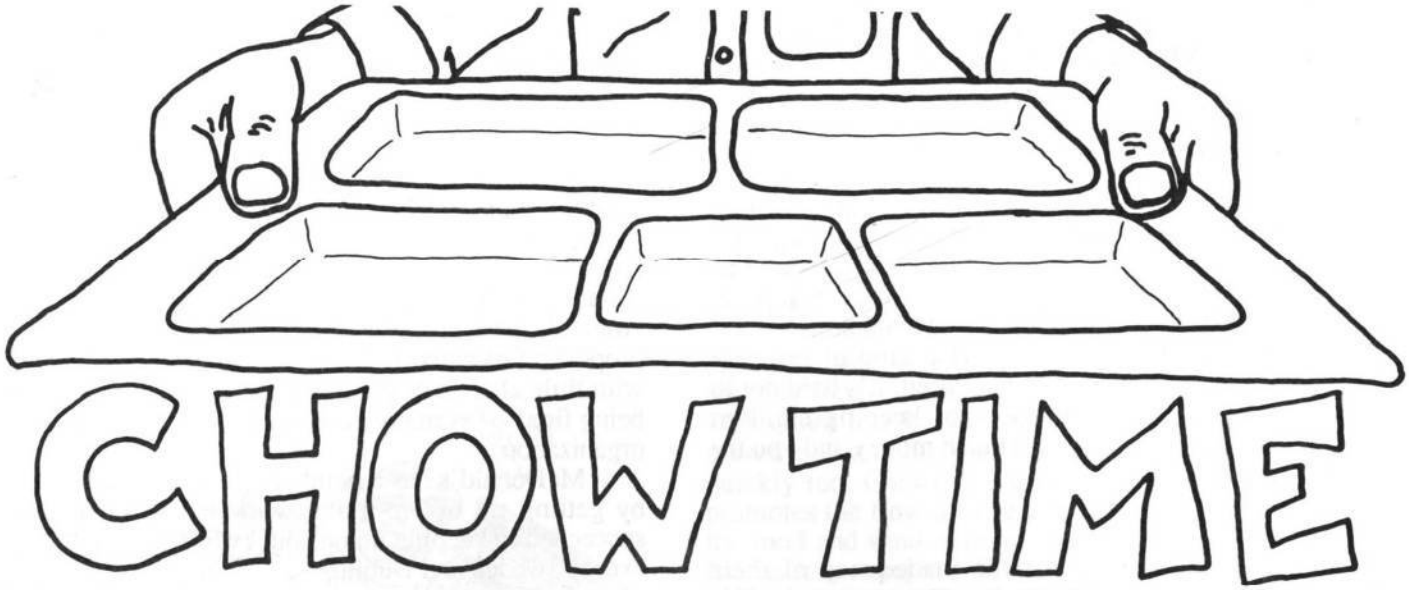
What's wrong with McDonald's is also wrong with all the junk-food chains like Burger King, Kentucky Fried Chicken, Wendy's, etc. All of them hide their ruthless exploitation of resources, animals and people behind a facade of colorful gimmicks and "family fun". The food itself is much the same everywhere — only the packaging is different. The rise of these firms means less choice, not more. They are one of the worst examples of industries motivated only by profit, and geared to continual expansion.

This materialist mentality is affecting all areas of our lives, with giant conglomerates dominating the marketplace, allowing little or no room for people to create genuine choices. But, alternatives do exist, and many are gaining support every day from people rejecting big business in favor of small-scale self-organization and cooperation.

The point is not to change McDonald's into some sort of vegetarian organization, but to reject the whole system. Anything less would still be a rip-off.

Much of the above information is from a leaflet produced by **The London Greenpeace Group** for Worldwide Anti–McDonald's Protests held each year on 'World Food Day', October 16. The London Greenpeace Group is an independent group of activists who share a concern about the oppression of humans and the destruction of the environment. They encourage people to think and act independently, without leaders, to try to understand the cause of oppression and aim for its abolition through social revolution. The Group can be contacted at 5 Caledonia Road, London, ENGLAND, N1.

«Please copy and distribute this flyer»



Following close to six years of incarceration I instinctively salivate, like a million other prisoners in the U.S., at three precise times during the average day.

Catch that sight: one million individuals straining at their bars or dormitory doors, waiting in lines, salivating, impatient, frustrated — awaiting chow time. Chow time is, in the U.S., a guaranteed right three times daily, two hot meals and one cold one. Just ask the Supreme Court, they'll tell you.

"Hot meals", being relative to ice–cold in terminology, are generally luke–warm when served. Cold meals normally mean cold–cut sandwiches, a favorite among kitchen workers. Here in Arizona, the quality and quantity vary greatly from one prison unit to the next. In maximum security ("the walls"), the food is served cold, on metal or plastic compartmented trays, to be eaten with plastic forks and spoons reminiscent of a doll's tea–party. The food itself defies description, so I won't bother.

During a brief stay in the Oregon penitentiary, I was surprised by the menu and quality of the meals. It was there that I proved to myself the direct correlation between food service and prison violence. The fact is, the Oregon State Penitentiary hasn't experienced a single yard murder in ten years — about when their present kitchen went into service. In Arizona, killings are an almost monthly ritual, having escalated as the food service quality declined. In Oregon, prisoners eat with metal forks, spoons, and — omigosh!— knives. How about that!

There are multiple reasons for riots on prison yards, but I've found that the kickoff almost always begins in the chow halls. Yes, you can beat us, torture us, deny medical care, abuse us in most any way, but to allow the salivating prisoner to be subjected to rotten chow is to invite a riot. It's probably the only subjective reason that even the staunchest racial tensions are overcome in the tidal wave of unified action and anger at authorities.

Recently I've observed the behavior of prisoners who have adopted vegetarian diets. Let's not kid ourselves, by "vegetarian diet" I'm referring to trays of rabbit food with peanut butter sandwiches. But one thing's for sure — the food is distinguishable from the glop on the other trays. The most important factor I've observed, which may seem gross to some of you, yet is an important point in confined living spaces, is the cleaner smelling excretions from vegetarians.

At first, the change to a vegetarian diet, with the much added (and healthy) roughage and fiber, finds vegetarian prisoners almost living on the toilets. Some succumb quickly and return to the glop. Those who continue seem to go through changes. There must be some truth in the idea that a good bowel movement makes for a happy human. Even the most obnoxious prisoner apparently gets a kick from a healthy shit! I'm not sure if this is very important in the overall scheme of things, but surely it shows some potential for true rehabilitation.

Now there's an overrated word — rehabilitation. It's obvious that a prisoner, having experienced the myriad of disillusioning injustices rampant through the judicial/prison systems, cannot possibly be rehabilitated on a rational level. Yet serving a particular diet definitely has meaningful implications toward a healthy attitude, which is the true intent of rehabilitation programs.

At least on an experimental basis, it can be shown that glop food produces anger, while vegetarian food produces happy flatulence, ergo, a happy prisoner. [An oxymoron, but you get the drift] This can lead to an interest in anti–authoritarianism. Seeing this response, I can understand why the government continues to serve meaty glop at mealtimes. It's important to the economy!

After all, happy prisoners probably won't return to violent crimes upon release. Recidivism would go down, thus taking away the multitude of high paying, tax–stealing jobs, from the judiciary to the police force, on down to the bottom scum, the prison guards and administrators. What's worse, those happy, healthy prisoners may start up their own magazines and newsletters espousing anti–government and anti–authoritarian opinions and philosophies. See, it spreads! All this from the lowly fart. Farfetched? Maybe, but it's a nice scenario.

Prison food is no accident. It is a means of insuring that prisoners will not be able to leave prison

with a positive attitude. The fear that the general public has of crime and criminals is a tool used and created by the government so as to convince the public that they should give up various rights in order to stop crime. Insidiously, we have turned into a true police state. The only difference between the U.S. and the Soviet states, is the manner of enslavement of the people. It is almost admirable to watch the genius of the big lie as it is maneuvered in the U.S. In Russia, people fear the blatant power of the State. Here, we accept what the media tells us and voluntarily allow the same State power to force itself upon us. It positively amazes me! I'm impressed, or is it ...overwhelmed?

The next time you hear of a prison riot and complaints about food service from the rioters, think about the depth of the issue. It goes far beyond simple complaints about conditions. It reaches out to you in your homes, because one day, you might be the victim of the monster created in the prisons; created and maintained by the state to control you!

I'm sure I could go on and on, but my mouth is salivating, and you know what that means....When I die, I'm going to find Mr. Pavlov and kick his ass.

— **Avi Naftel**

Avi is serving a 25 year term in the Arizona State Penitentiary. He was sentenced to 15 years for aggravated assault and 10 years for kidnapping. Avi and his wife were walking along an Arizona Highway when they were stopped by a State Police Womyn. When they refused to provide identification, the cop pulled out her gun. Thinking he was going to be shot, Avi quickly disarmed the cop, put her in the patrol car and drove away from the other cops that were speeding to the scene. When finally stopped by a road block at the Hoover Dam, Avi surrendered and released the cop completely unharmed.



Contact Avi at:
P.O. Box B–45287, Florence, AZ, 85232.

Another Vegetarian Behind Bars

We received the following letter from David who is serving a 4 year term in San Quentin Prison. He was originally doing a 90 day sentence for traffic violations in a Humboldt County jail. If you are interested in contacting him, we think he'd appreciate it. Write David Firsching, P.O. Box D–12009, Tamal, CA 94974.

I can't tell you how nice it was to receive a copy of *Lomakatsi*. As I haven't told my family back east of my plight, I get little mail. (My parents had always hoped I'd go to Penn State – not the state pen!)...

Being here has helped me to better empathize with all creatures who are confined and oppressed. As California prisons are over 200% capacity, the overcrowding, noise, stress, and violence get pretty heavy at times. Fortunately, because of my status as an "escape risk" I have my own cell instead of having to share one. Otherwise, former escapees are treated pretty shabbily by the cops here; even more so than rapists and child molesters. I have three escapes to my credit (or detriment) and am not one to take things lying down or be led like a lamb to slaughter. Although this is my first time as a prisoner, it didn't take me long to decide that there were other places I'd rather be.

It's kind of silly that I've managed to parlay a 90 day jail sentence into a 4 year prison sentence, but my dogs were "jailed" when I was and they were facing the "death penalty". Desperate times called for desperate measures, so I cut my way out of the 4th floor of the jail at midnight, climbed down about 90 feet of homemade rope, broke my car out of the impound lot, sped to the animal "shelter" and broke "my girls" out. You haven't lived 'til you've climbed over a barbed–wire fence with Golden Retrievers on your shoulders.

A stroke of hideously rotten luck resulted in our recapture as the girls and I were planning to leave for Europe and two subsequent escapes were foiled by massive and immediate manhunts. The rest, as they say, is history. In California, if you work a job while in prison you serve only half of your sentence. I've been in for a little over a year so I've roughly one more to do. The dogs are safe so I can't say I have any regrets.

I've adopted a vegetarian diet while here and I find that I really don't miss meat at all. If you saw the meat they serve here you'd better understand this. I feel much healthier both in conscience and in body. I have also convinced a few others here of the benefits of such a diet.

I'm looking forward to returning to Humboldt county where I lived only briefly prior to my arrest....I intend to take a very active role in the fight to preserve the environmental and animal interests in the region and to help keep the greed–heads and land rapers at bay. This is one of the few remaining reasonably unspoiled areas in the U.S. and strong measures will be needed to keep it that way....

Peace,
David

Lomakatsi is free to prisoners, as long as they keep in touch and let us know they are receiving their copies. If anybody who has money wants to help us defray the costs for their free copies, we'd appreciate the dough.

Consuming Passions:
An Intercourse on Animals and Food

Greetings. Shall we start our journey into the topic of animals and food by setting foot on the territory called domestication?

No, let's begin with a more adventurous stride, on a more nomadic note, and risk losing our course for a chance at throwing a brighter light on a bigger piece of real estate.

What do you have in mind?

My nose is drawn to the scent of warm, pulsing flesh.

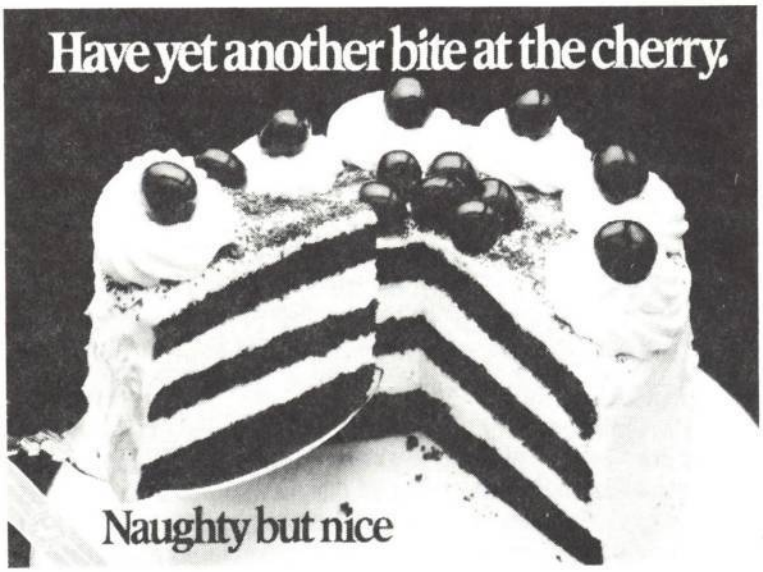
Sex? Now? What's that got to do with either animals or food?

My thought has a long vine through it, the logic of a serpentine colon.

Such as what Nietzsche meant when he said "all prejudices may be tracked back to the intestine"?

Yes, in a sense. If our fears and hates originate deep down in the bowels and belly of our beings, then it's fair to assume that so must our desires, our lusts and loves. Correct?

Proceed.



The language of food and sex seem to be connected internally, entangled like a fist full of roots. Both are grounded in a longing for intense pleasure and fulfillment. Each calls all of the senses into play, telegraphing a message to the muscles and mind to remain alert and receptive. Consider when we give voice to the bellowings and howls of our stomaches. We speak of "appetite," "hunger" or "starvation". These words are often the same ones used to express sexual cravings and desires of one sort or another. Take a less obvious example — that of fertility. The word again can apply equally to either food or sex — fertilizing fields or eggs, production and reproduction, furrowing and fucking. Genitals, in fact, have been both exalted as organs of pleasure and worshipped as symbols of fertility, of the returning Spring and the promise of growth. This tradition goes back to a time when people depended almost entirely on rain for their lives and believed that somewhere in the heavens there lived a Mighty phallus that showered semen in the form of rain to fertilize the egg, Earth. Through dances, songs and orgiastic outbursts, the people tried to bring water to the crops — the same way in which they stimulated orgasm. Impotence was a sure sign of an impending winter death due to a lack of food.

I think I'm beginning to see a silhouette of the connection. Food, for instance, can be used as a stimulant for sex.

Right, the best aphrodisiacs are often foods. History records a grand menu of items used to enhance and excite desire, from lion's fat to the livers and semen of young boys, from garlic to grapes. One of the more exotic love potions I've seen required a putrefied human corpse, mixed with human and animal testes and ovaries, pimento and alcohol.

Mmmm, yum.

There has also been a tendency to add kick to the sexual octane by eating foods that smell like or resemble human genitals: oysters — an hermaphroditic organism — for example, because of their similarity to the vagina; sage, ginger and caraway for their smell. The Greeks, too, prized snails, eggs and bulbs for their alleged ability to produce semen. And artichokes were thought to have been created when a beautiful woman was transformed into a thistle. In 16th century England, doctors sometimes prescribed them to patients with flagging sexual desire, and an "easy" woman was known as an "artichoke." Today, fruits such as cherries, strawberries and peaches are believed to be charged with extra sexual electricity.

This is all making me rather hungry.

And horny?

Well, not yet, but stimulate me more if you like.

Directly, as some do with carrots, cucumbers, oil or ice cream?

Perhaps by suggesting a more immediate link between food and sex.

The lips are the glorious gateway between the two worlds. When we eat, we are engaging in a kind of oral intercourse with our food. When we kiss, we are in a sense tasting the exposed nerves of lust. The lips and labia are the toothsome portals to the alimentary and reproductive canals.

Our strongest desires, then, are like incestuous siblings if I understand you correctly.

Yes, originally they were one, of the same flesh. When, as infants, we nursed on our mother's breasts, we received sexual gratification as well as nutritional sustenance. And we made no sharp distinction between the two, sucking up the intoxicating joy until a drunken sleep came on. When the pacifier and

bottled milk arrived, our pleasures were mediated by technology, the harmony was suddenly disturbed and fragmented. With the entrance of oral substitutes, we began the slow fall from grace. The hormones of adolescence attempt to repair and rekindle the broken unity as strong sexual urges and spurts of physical growth come kicking in together. Ill–prepared for these metabolic tremors, many are shaken into the pits of emotional anorexia or bulimia, binging uncontrollably on or abstaining completely from food and sex, which in turn become depressing and confusing rather than releasing and understood. They sleepwalk into adulthood with jaded eyes for the kitchen and bedroom.



Is this Fall–from–the–Garden–of–Eden argument leading to a backward leap into the blissful and innocent "state of nurture" from which we were traumatically removed or toward an attempt to resuscitate oral sex and rescue it from the "sexually correct" puritans of our day?

Not by design, but you anticipate my punches with a certain cleverness. Cunnilingus and fellatio, do in fact re–unite and relume the complex desires by making food and sex one again. What I'm driving toward, however, is a case for passion and the bounding burst of raw energy that is created by it. Our dining and loving have been made bland by commercial surrogates like processed food and newsstand pornography. The sultry tango of the belly and hips that we have been speaking of can become a strenuous *danse macabre* when the music changes.

Explain further.

Processed food is a paste diamond in the plastic crown of American culture. Everything about its false glow is set against the spirit of passion and imagination and on the side of standardization and homogenization. Processed food is fodder for tamed and domesticated humans. The same can be said about fast food. What free spirit would sit down to a hamburger knowing that 60 or 70 other billion hamburgers stamped out by one company have exactly the same look, the same taste and conform to the same standards, weighing precisely 1.6 ounces and measuring exactly 3.875 inches in diameter as they do at McDonald's? Fast and processed foods reduce and eliminate the beautiful diversities of geography, language, culture and history as they are spread to all areas of the earth with imperialistic fervor. From what I understand there are nearly 10,000 McDonald's restaurants about the globe and a new one begins operation every 17 hours. Moscow has even opened it's communist gates to the Golden Arches of capitalism. There's no need anymore to send troops and tanks in to ensure the American Way of Death abroad. The U.S. can just export candy bars, Coke machines and Burger Kings, and the commercially–captive natives will be grinning with full sets of cavities.

Artificial coloring, chemical preservatives and presweeteners, instant this, evaporated that, heat and serve, eat and run — it seems like the country is sucking up fumes rather than ingesting food.

We can see the enormous toll that mass production has taken on food in the case of bread, which for centuries has been the staff and very stuff of life. In the hands of chemistry and the machine, the organic structure of bread is actually altered to something very different from simple cereal grains, and this results in a profound modification of taste as fashion replaces nutrition. The 470 billion dollar food industry, too, is characterized by a distinctly American anality that finds its perfect expression in the hermetic packaging and serving containers — tin cans, TV dinners and tupperware — which keep the air out and the additives in. As shoppers we're seduced by the cellophane shell and abandoned by the plastic pearl inside. When it comes to the sexual politics of food, America is indeed loose with its tongue but tight with its ass.

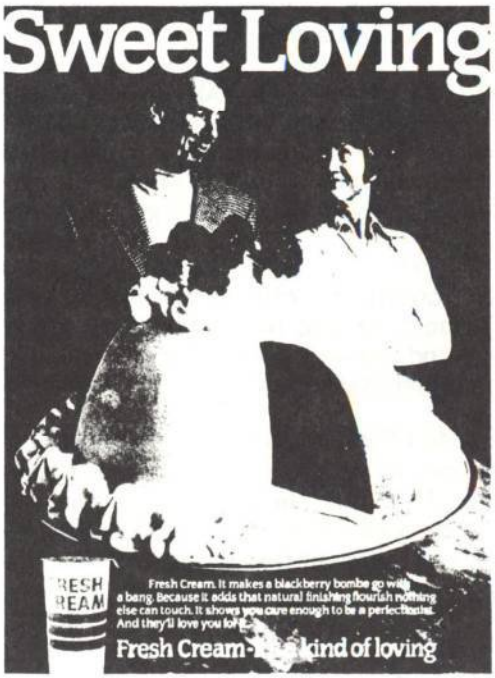
What about pornography?

That's a more complex matter I think, but to the degree that pornography serves as a substitute for sex, it appears to clog the arteries of passion. It's true that one can learn a great deal about sex through stimulating and imaginative pornography — "stimulating" meaning that which arouses desire for the physical dialogue with another rather than arresting its development into a continuous and dependent monologue of masturbation. But my feeling is that if you really want to explore the dark, mysterious ocean of sex you need to get your feet — not your hands — wet. Take off the reading glasses and the gloves, strap on an oxygen tank and dive in.

Would you agree that pornography is not strictly sexual in nature anymore, in the sense of only arousing desire for another physical body?

Yes, a species of pornography has entered into numerous commercial alliances and one of those is with food. Advertisers commonly seek to eroticize the forbidden pleasures of high calorie, low nutritional value foods and tempt consumers to indulge. Meat marketers have even run a four and a half million dollar campaign to sell "sensual beef." Diet foods and drinks are routinely presented as enhancing physical appearance and contributing to sexual vitality, as muscular men and curvaceous women are paraded about freely. And liquor companies have often relied on strategies of subliminal seduction to sell products, etching enticing messages and images on the ice or bottle in their ads. But whereas sexual pornography caters mainly to men, what we might refer loosely to as "food pornography" is directed primarily toward women — as shoppers

and food preparers. Most all of it though tends to reinforce traditional roles and attitudes about sex and the sexes. Women, by and large, are still seen as simply cooks and cunts.



I'm reminded of a remark by Simone Weil to the effect that the great trouble in life is that eating and looking are two different operations, so that vice, depravity and crime may be attempts to eat what we should only look at.

There seems to be some truth to that, especially with respect to our diets. Imagine a scene: a child gazes upon a beautiful animal in the forest or field and is struck by a sense of wonder, a sense of awe; later — the same day perhaps — she is presented with an animal of that kind on her plate and told to eat it. This can't help but create a real confusion in the kid's mind, one which is pressed deeper into the recesses with time and habit. We're taught or forced to develop a kind of oral–aggressive aesthetics. The mouth devours what the eye beholds. The appetite suffocates the faculties of appreciation. Many sport hunters, I would guess, are afflicted with this syndrome.

Where do you think the sweet siblings of food and sex go astray?

They deviate from the course of passion when they enter the marketplace and become commodities, which are really only fancy and expensive sleeping pills. Commodities bring on intellectual drowsiness and passivity, inducing a kind of catalepsy by forcing us to accept the domesticating effects of capitalism. When food and sex are commodified, they titillate deep desires but no longer satisfy them, crippling Eros instead of encouraging a mad and healthy love of the world. All this leads to a hypnotic preoccupation with objects and images which are consumed until the point of sensory overload and exhaustion. The alleged freedoms we have are often illusory, existing only as forms of the government's or market's repressive tolerance. Individual pseudo–pleasures flourish at the expense of revolutionary joy.

Are there other ways in which food and sex are mutually emasculated?

Agribusiness technology and the domestication of animals are particularly distressing because the food that is "produced" depends on the complete manipulation and control of the sex organs and lives of animals. Castration, forced breeding, rape and artificial insemination have replaced the natural joys of sex for domesticated animals. The turkey, for example, can no longer even mate because of the changes that have been imposed artificially on the animal through breeding. The once majestic bird has been reduced to a clumsy, dependant, asexual biomachine. And now biotechnology threatens to wipe out the genetic integrity of whole species of animals by programming, editing and deleting their genes in order to create mutant strains of oversized "food" animals. The wonders of reproduction and birth in nature have been debased to the work of production and death in human society. When you steal sex from animals, you rob them of their most basic instincts and drives; you take away their animality. This kind of sexual thievery occurs not just with "farm" animals housed in rural factories and warehouses but with companion animals who are spayed or neutered and kept in city and suburban homes.

I'm curious as to how one can avoid the paralyzing traps which have been set in the worlds of food and sex. Is there a perspective that looks liberating — that of great poets perhaps?

Yes, "beautiful souls" always seem to have a certain omnivorousness about them, an insatiable thirst to transcend or envelop both what confines and delights them and to lap up all of the pleasures at life's banquet. It's this sense of yes–ness to everything — including risk and death — that enables them to laugh at such "barriers" as age, gender and even species when it comes to sex and love and to poke a playful fork at the "restrictions" of ideology and indigestion when it comes to diet. Byron is one who had a famed appetite in both areas.

I've heard, too, that Dryden ate raw meat in order to attain exquisite dreams. So couldn't a vegetarian or vegan diet be limiting to the senses in a way because animals and animal products are not part of the total pleasure picture? They are excluded from the outset.

Limiting only if they are excluded by unthinkingness — that is by the fences one erects with ideology. But you can also step softly around death as you might step around horse dung on the ground. And for every one reason that exists for bounding merrily into the shit, there are usually a hundred for raising the knee a little higher and skipping by. One must weigh the poison against the pleasure with each footfall and decide. Factory meat and milk give my spirit heavy feet and so I generally avoid them. Look, if you want great sex, you won't necessarily visit the local cathouse just because there are willing partners there — right? Similarly, the butcher shop and the fast food joint down the block are not the best bets for food. You must learn to scout around some. However there is wisdom wrapped within your question, and I can imagine a few instances beyond those of subsistence or hunter–gatherer living where it could be worthwhile to wander from the vegetarian's garden path. In order, for example, to exorcise the puritan which threatens to pollute our beings with stale and static ideals, it might be advantageous to sample the sewer waters occasionally, to partake of the flesh and blood of the meat machines which agribusiness manufactures. One might want to lay with the "whore" of technology every now and again in order to get a better feel for her wrinkles and soft spots, to locate the jugular

which will take the assassin's knife. Sleep close to the enemy if you want to kill it eventually, but beware — keep a watchful eye open.

And when the enemy is omnipresent, counter by being Argus–eyed.

Well put. You know it occurs to me that monogamy is probably more of a potential constraint on pleasure than vegetarianism. It's limiting oneself to a single person, one food so to speak, though that "food" can of course be robust and delicious, many dimensioned and nourishing on its own.

I'm not sure I follow you.

Assume for a moment that your partner is like a food that can be savored in many forms — sautéed, soufflèed, stir–fried or eaten raw. Picture the versatility of rice, potatoes or soy beans.

But humans and the sex we have with them are more complex than single foods.

Touché! And the most magnificent ones often have the buoyancy of grapes, the toughness of a coconut and the sensuousness of a pomegranate at the same time. So perhaps we should imagine a lover as a family of foods or, yes, even as the cook who prepares them. Would that be a more accurate description?

Possibly. I'm still a bit uncomfortable with the original analogy, though I can fathom a similarity between cooks and lovers. Maybe you should just serve me your point.

It's simply that with sex and love, as with food, the recipes for pleasure sometimes call for a wide variety of ingredients. A legume can lack the juice of a fruit, a fruit might be without the complexity of a soup, a soup is sometimes missing the individuality of a spice and so on. At times, love can be like



that as well, and in the feast of life there are many experiences to be enjoyed.

Couldn't a strictly homosexual or heterosexual diet, then, be just as potentially constraining as a monogamous one?

Definitely. With both food and sex we need to ask ourselves what is the origin of our individual likes and dislikes — why, for instance, one might like pickles but not cucumbers, thin lips but not small genitals. We must each become archaeologists of desire. And after a thorough excavation of the belly and libido we might find that many or most of our dislikes are nonrational in nature, borne of bad initial experience, fear, prejudice and unquestioned custom.

Can you give me an example from your own history?

I'm hesitant. These things can come back to haunt you.

Be brave.

Well, for a long time I found little that inspired or attracted me about either cooked asparagus or gay men. And so I searched for a reason, wondering whether it was going to end in a "just because I do" kind of response that one gets when asking that type of question to others. Eventually I came to terms with the fact that it was a stereotype of sorts — the same one ironically in both cases — that had turned me away: a limp, overly soft or tender quality I associated with each. Having dispensed with this prejudice and mental block, I can now eat asparagus when its crisp and raw and have discovered a certain attraction to males I suppose.

On the subject of constraints, to what extent do you think tradition and taboo function as chastity belts and appetite suppressants in society?

In general, Western culture has a greater fascination with sex than with food because sex is relatively less readily available. And so we find commercialization and repression walking hand in hand. In other cultures the opposite is true. Audrey Richards, an anthropologist, has studied a tribe in Africa where sex is free and abundant but food is severely limited, and she found that food, not sex, dominated the subconscious there. In the West, however, social restrictions exist that operate against food and sex and two come to mind which bear on the subject of our bewildering relationship to animals: the taboo against bestiality and the general restriction on eating insects.

Tell me about insects.

While one can come across the occasional ant or grasshopper dish in expensive restaurants, it seems that we are, on the whole, very loathe to the idea of eating bugs, of which there are over a million different species. This hasn't always been the case though. The digestive remains of bodies unearthed in Mexico show that early humans were fond of termites, ants and grasshoppers, and insects were considered delicacies in the classical period of Europe. When consumed, insects often serve as a source of protein in one's diet. The locust, when dried, provides as much as 75% protein while the termite gives about 35%. Grasshoppers are rich in vitamin B and silkworm pupae are high in vitamin A. Under Food and Drug Administration regulations, food processors are even permitted to reach specified levels of insect infestation in their products. Raisins may contain 10 insects and 35 eggs per 8 ounces; canned

mushrooms, believe it or not, can have 20 maggots per 100 grams and apple butter is allowed to have unlimited quantities of aphids, mites and thrips.

Are you suggesting that we dine on insects?

While it's not necessary to eat insects, it appears that the tendency to avoid them is based more on fear and prejudice than rational choice or a general concern for their well–being. According to probably the only published scientific examination of the possibility of insect pain, most of the manipulations to which insects are commonly subjected do not cause them "pain," except for certain stimuli such as high temperature and electric shock. If this is true, my feeling is that it would be preferable to consume insects before mammals if you are considering eating either. During World War I, in fact, the leading entomologist in the U.S. advocated such a course as one way of mitigating the food shortage, and he and his friends published insect recipes in the *Journal of Economic Entomology*, including one for a stew of May beetle grubs that was said to taste like lobster.

Perhaps if insects were referred to as arthropods they would be more readily accepted. Now, what about bestiality?

It's a curious taboo in a way because while we're permitted to kill and eat animals, we aren't allowed to sleep with them. The Bible lays down the law clearly on this one in *Leviticus* 20:15: "And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast." In some cases, zoophiles who have violated the taboo have even been buried alive. The Kinsey report, however, shows that 17% of rural males have experienced orgasm with an animal at one time or another, a smaller percentage for women. And from what I've seen, there is often a great deal of subconscious sexual attraction and subtle sexual play which occurs between humans and their companion animals — most of it very healthy and natural I might add. The taboo probably originates in the belief that our "humanity" is somehow defiled by carnal knowledge of an animal and this in turn threatens the assumed supremacy of humans over animals. The Jehovanists, for example, find bestiality abominable because they believe it denies a distinction between man and "lower beasts" and spreads both psychological confusion and physical disease. These arguments, though, are the same ones that have been used to support discrimination against blacks and to prevent interracial relations.

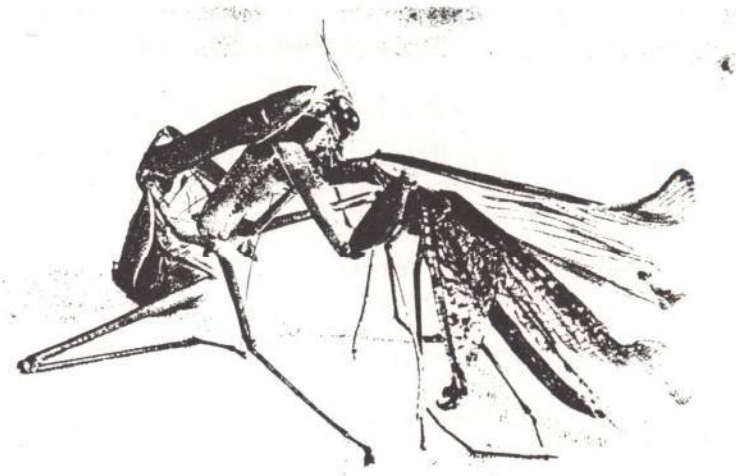
But isn't there a large amount of room for exploitive behavior on the part of humans?

The potential is certainly there, but that's no reason for precluding interactions when the animal appears to be acting voluntarily, freely and "consensually", in so far as that can be determined. There are two common stereotypes that circulate about interspecies sex: that of the exploitive male human and that of the lascivious, over–virile male animal. It's interesting, I think, that in the West when animals haven't been reduced to cute and stupid playthings in the public's mind, they've often been depicted as enemies and creatures to be feared and hated for their uninhibited sexuality. War propaganda, popular fiction and film are replete with images of animals as rapists and lustful King Kong–like killers — particularly the ape. Bestiality strikes a discordant note among many people because it seems too animal–like, too uncivilized. And that's precisely where its value may lie, as a reminder of our own animality and wildness.

Would you recommend anything for the potential experimenters out there?

Just to keep in mind that ethological evidence suggests that most herbivores and aquatic mammals experience orgasm almost immediately after copulation while with most carnivores it occurs a long while after initial contact.

A thought for the more libertine vegetarians.



Sensing an intoxicating link between the metaphysics of the belly, the pulse of sex and radical feminism, the female mantis devours her mate during copulation in an orgy of murderous delight

Nature, it seems, also has a bias against sexual repression of most any sort, and societies with operative sexual taboos are generally ones characterized by high degrees of violence. The contrast in parental behaviors of reptiles and mammals is somewhat relevant in this regard as well. Mammals commonly hug, fondle, groom and caress their young, warm and affectionate actions virtually foreign to the cold–blooded reptile. And, if, as some scientists suggest, we retain both the reptilian (R–complex) and the mammalian (limbic systems) brains within our heads and evolutionary history, then we can expect open and affectionate behaviors toward others to encourage our mammalian natures, and a lack of physical affection to provoke reptilian responses. The reptile age ended 65 million years ago, but cold–blooded humans are forever threatening to return us to an icy era by limiting our desires through repressive laws and taboos.

And so what is to be done? Are we forced to transgress taboos on tiptoes in order to avoid the wrath of guilt and social censure?

Not if we look to other cultures for inspiration. The New Guinea mountain people sometimes combined food and sex in bold, taboo–breaking ways. They would dig up the dead for special feasts and when a man came across a female corpse he would copulate with it before dismembering the body for dinner.

You're right, no bashfulness there.

Let's alter our methodology a bit though and attempt to shed some light on the human condition and that question from the opposite end of the intestine.

From the buttocks? Why? I'm worried that we're really sinking into the filth now.

Because our feces can tell us as much — and maybe more — about ourselves as the food we ingest.

How's that?

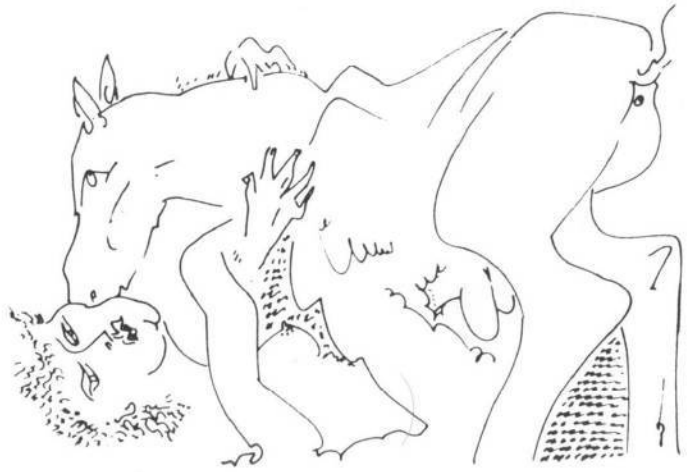
If we are what we eat, then it's also true that we aren't what we excrete, what we can't digest. Shit defines our needs and desires in negative terms. It's the dead life of the body, what we reject and refuse, and this is one of the reasons it's so viscerally despised. The uniquely human fascination with excrement is related in no small way to the peculiarly human obsession with death. In the West, each is viewed as the end or end–product of a bodily process, the culmination of a journey which our beings undertake. In our daily stools, perhaps we can envision the form of an eternal corpse which is one day to be us — floating, as it likely will, in moist, black cemetery dirt. And in order to prevent an understanding and acceptance of this frightening possibility, society knits tight taboos around both of its cleft feet: feces and death.

Maybe we should start examining our excreta more closely as children commonly do before their parents typically scold them.

Yes, there might be a fortune to be told in our feces. Norman Mailer has an interesting idea that the obsession many of us have with scatology is linked to a disrupted communication within our own bodies. Urine and feces are the tangible evidence, or the expression of how well we have communicated with the medium of food and so we can expect our bowel movements to indicate our internal or, rather, intestinal articulateness. From my observations I can say that meat–eaters are probably more communicatively constipated than vegetarians because their stools are generally smellier, bloodier and more tortured in appearance.

I know that in the Golden Age of Greece when meatless diets and the espousal of vegetarianism by philosophers like Pythagoras, Porphyry and Plutarch was more common, bodily wastes weren't held to be so abhorrent. So maybe vegetarianism can enable us to unlearn or to forget this fear. Brigid Brophy even suggests that it might help us to dispense with the Oedipus complex if eating animals is a symptom of this complex, as she conjectures.

There's also a strange quiver which spirals down the spines of many people when they think about the fact that their excretory and reproductive systems are overlapping or connected. I find levity, though, in Brecht's quip that "God has sufficiently revealed His true character by combining the genital organ with the urinary tract."



Yeats, too, took sad notice of this biological blooper when he said that "love has pitched his mansion in the place of excrement."

Civilization, unfortunately, has plummeted beneath the level of scatology since the era of ancient Greece. We've been drawn down into the swirling sewer waters by the excremental vision of Protestantism and it's anal fixation on property and possessions. We've been transformed unwittingly into Swift's Yahoos. Manzoni, I think, made a clever comment on this malaise when he canned his shit and sold it in art galleries. And whether we're to sink further into the dung of history or to swim, claw, climb or crawl out of it may depend, in large part, on how we conceive of and cope with our crap.

Are you implying that excrement could be an aliment?

I think it's at least a theoretical cud to chew on, a matter for rumination. It's worked for others, in some cases quite literally. The matriarchal Seri Indians, for instance, have a ritual of scatophagy which is thought by anthropologists to create important fiducial and economic features for the community. The custom is connected with the prickly pear harvests when enormous quantities of the fruit are eaten but not fully digested, so that the hard seeds pass through the body unchanged. The feces containing the seeds are then preserved, and the product is ground up, winnowed and re–eaten in a second harvest that is believed to give the food extra power or magical significance. Christianity has it's own self–sacrificial way of finding sustenance, too. As Rabelais has put it, "Monks eat the world's excrement, that is to say sins." So, if instead, we take excrement to mean society's flotsam and waste, it's antinomians and outcasts, then there is something to be said for a figurative coprophilia. A loving embrace of society's criminals and victims, its prisoners, prostitutes and poets.

Your vision sounds like a delightfully flatulent, if disturbing, cross–pollination of Aristophanes and Whitman.

Murder, sexual perversions, terrorism, violent pornography, cannibalism, tragic accidents, torture, suicide and abortion also capture our "excremental" imaginations. Like electroshock therapy, they might stimulate the ganglia for a new consciousness. At minimum, they instill a black beauty to the otherwise tedious existences of millions of people.

They air–condition the nightmare, so to speak?

Yes, so maybe if we can come to terms with our excrement, the death in life, we can discover a way to overhaul this wreck called civilization. Once we learn to accept and then to celebrate the body — our entire corporeal being — we may be halfway there. The ever popular attempts to transcend the body through self–denial, prayer and sublimation are tantamount to treating it as excrement.

May I ask where all this talk of food, sex and the various asides is leading?

Wherever we are courageous enough to take it. To the orgy and a revolution of desire. To all that is erotic, exotic and contagious. To feasts that surpass those of the Trimalchio and the Romans.

To love beyond that of Shelley and the Romantics. To a world undreamt by Breton and the Surrealists. Or, if you prefer, simply to a warm mattress and a cold beer.

The possibilities excite me but I wonder whether I've grown too cynical and too circumspect to believe in them.

As I was saying, if we are to free ourselves and to become the sublime and terrible creatures we secretly dream of becoming — *les enfants terribles* — and if this freedom is to occur collectively as well as individually, then we must surely turn an attentive eye to the possibilities of unlimited pleasure which lie with food and sex. Good food and sex are subjects that everyone can relate to. They have a palpability which is usually missing with appeals to misty ideas like "peace," "equality" and "justice." They quicken the blood and can drum up a healthy political pulse. When I make love, I have the intense desire to transform the world, the feeling that anything is possible.

The sexual instinct as political instinct. I see.

While focusing on matters like the threat of nuclear war, third world exploitation, intervention in foreign lands, South Africa and so on, people working for radical social change often fail to notice the passionate fruits like food and sex that hang before their eyes and hence rarely challenge the poverty, the emptiness and the routine in daily life. These two areas, along with the dynamics of living space, are ripe for political picking. The idea of nuclear war, on the other hand, strikes me as a distant abstraction, like a conceptual black hole. You know it's a weighty matter, a matter of gravity, but gravity should be slayed because it pulls all that is lofty and light in us down.

What about the animal movement? Isn't that a ponderous subject?

Animal liberation, to me, is first and foremost about humans, not cows and pigs or condors and seals. It's about the need to free the animal in us and to bring down the cages, the institutions, which confine everyone. Just as chickens are penned up in coops and sows are chained to the muddy earth, so too are most humans crowded into tiny, prefabricated living spaces and tied behind office desks or machines to meaningless existences. I can't see much difference in the forms of domestication, in this sluggish economy of violence. We're ashamed of our own wildness, our deepest drives and desires. And so we construct intricate rituals for touching one another, sublimations for sex, substitutes for food, taboos against this and that. Because of these fears, we imprison animals and humans alike who represent the untamed or resist the slow, dull tortures of civilized life. As man was separated historically from animals and the wilderness, human sacrifice replaced animal sacrifice and war replaced the hunt. If this process continues, a kind of cannibalism will just as surely set in, replacing the predominant carnivorism on the planet.

You've mentioned domestication again, and I think it's finally time to tackle that topic as I had originally planned until you set us off on a strange orbit about the worlds of food and sex.

What constrains motion and it's trajectory domesticates, and I've got to run before my thoughts become sedentary or somnambulant. Feel free to carry on the journey without me though.

— Dave Macauley

"Mind If I Fart?"

Let's face it, all of us fart. The average male in fact passes the royal gas fourteen times a day. But why do we never read or hear anything but hot air about the breaking of wind? Why has *60 Minutes* never done a documentary on the fart, or your biology teacher talked about it's composition? Well, here are a few facts about flatulence in case you were wondering.

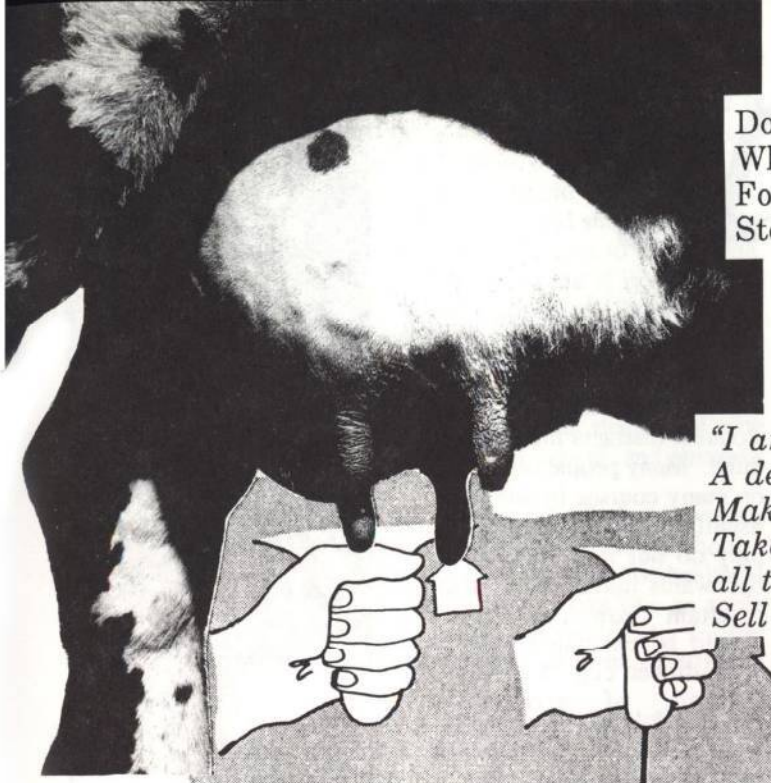
The fart, it seems, is born in the large intestine where bacteria ferments undigested food, producing gas. These substances are generally complex sugars that can't be absorbed by the small intestine, such as cabbage, radishes and apples. According to the *New England Journal of Medicine*, the fart is generally composed of five gases: hydrogen, carbon dioxide, oxygen, nitrogen and methane (which is only produced by a third of the population, who are also the few with floating feces).

The kind of foods you eat and the way you eat them are the primary determinants in your fart fecundity. Air swallowing, carbonation and gum chewing all contribute to flatulence. The lactose in milk can create alot of gas if you don't have enough of the lactase enzyme to break it down. Other high octane foods include onions, cucumbers, bran, coffee, cauliflower, lettuce, raisins and dark beer. And of course beans, which can be made fart–free by removing the indigestible sugars called trisaccharides. Soak the beans for at least three hours and then drain off the water before cooking. (This also removes some nutrients).

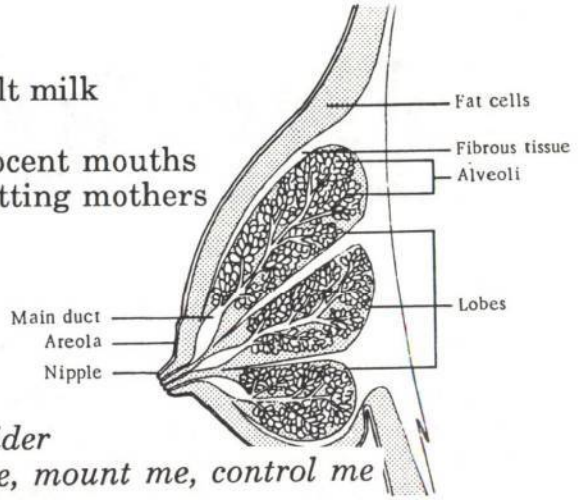
The lowly fart has risen to the lofty heights of art on several occasions in history. Performing at the Moulin Rouge in late 19th century Paris, Joseph Pujol regularly astounded audiences with his ability to inhale and exhale fresh air through his anus and to create an odorless performance of music, mimicry (cloth tearing, mother–in–laws, thunder etc.) and flatulent feats like blowing out candles from two feet away. More recently, while a surgeon was cauterizing a patient's rectal polyp, a spark set off the patient's intestinal gas and the explosion knocked the doctor backward into a wall while jamming the patient's head into a table, ripping open six inches of his colon.

humyns = animals - ls =
anima = she soul in he
(animus = he soul in she)
so we all =
wild hermaphrodites =
free–kin–spirits.
lxlxlyl knot...
wholey cycle cum again organic
naked smell taste consensuality all–ways
eat raw seed flower fruit leaf
nest share grove squat cave–stead
grow build do, but work don't pay
shit–job experience–serum b
innoculate subvert
take the money and run
so gathered hearts hammer up
new green–house–roof
painting notice poem
and the last nails in yesterday's coffin
a toast to this post–alien world
coursing through us all.

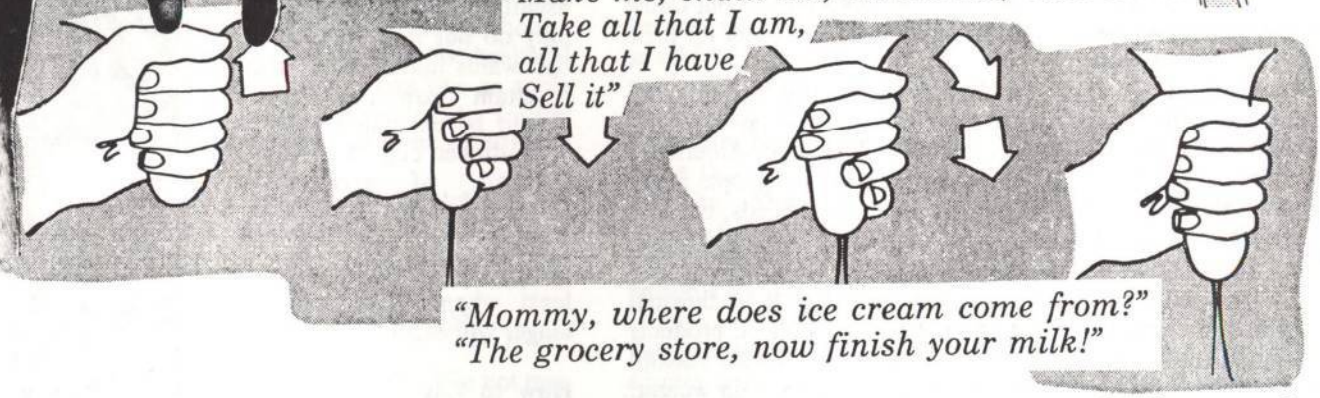
— ben e f@ctory



Don't cry over spilt milk
White blood
Forced down innocent mouths
Stolen from unwitting mothers



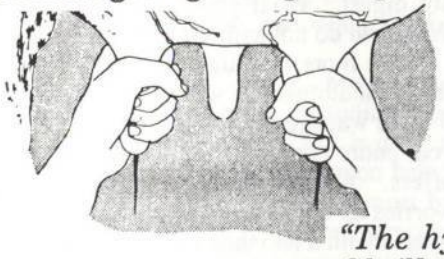
"I am yours
A dependable provider
Make me, chain me, mount me, control me
Take all that I am,
all that I have
Sell it"

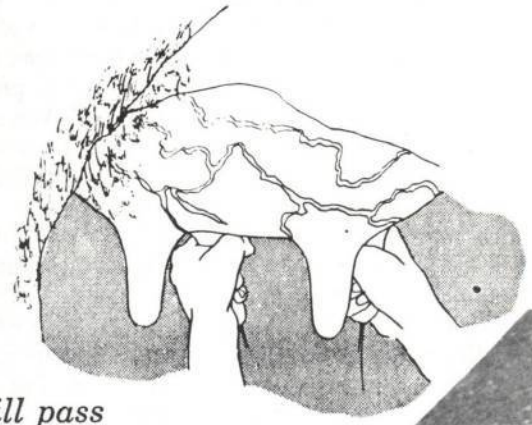


"Mommy, where does ice cream come from?"
"The grocery store, now finish your milk!"

ABOVE: Milking sequence. First, relax grip and push up . . . then start pulling down as you squeeze first finger-second finger-last two. BELOW: You can milk in any order (left to right, front to back . . . even diagonally) you happen to like.

Bearing bonds broken for holey cheese
Magestic maternity splashed in morning coffee
Creature connection reduced to 36 hours on the farm
Perhaps none in the hospital, if he has his way
Three years of glorious giving and getting ~
Lost in a gulp





"The hysteria will pass
She'll get over it
It's all in her head...there is nothing in her head"
All for nothing





Stupid? Crazy?
Look who's judging...



— Cassandra

EAT IT RAW



Why to Eat

Life is a journey, birth its embarkation, and death its destination. The body is the vehicle through life's journey. The more careful the maintenance, the more comfortable becomes the journey and the more distant its destination. Like a car that performs more efficiently and more dependably on high octane fuel and high grade oil, the body deserves high quality food. Yet the preponderance of drive–in Burger Kings and take–out Dairy Queens attests otherwise. Many Americans care better for their cars than for themselves.

Three out of four Americans eventually suffer from diet related heart disease and cancer. While poverty and ignorance are convincing excuses for malnutrition, Americans rank among the most affluent and highly educated people in the world. Many recognize the body's nutritional needs, but few suspect what foods best satisfy those needs, and fewer understand how best to prepare and eat those foods.

False foods, fried foods, fast foods, and flesh foods threaten human lives. Those who eat devitalized, adulterated products deplete their strength and vitality. Overeating in a vain attempt to satisfy the resulting hunger for nutrients, they gain weight. Becoming obese, they become lazy and sedentary. Sinking into lethargy, they resort to coffee, booze, smoke and sweets to stimulate their drab bodies and dull minds. Becoming addicted, they further increase their needs for already exhausted stores of nutrients. Either greater obesity or additional addiction ensue.

Knowledge of nutrition is the first step off the dead end but endless roller coaster of self–indulgent consumerism promoted by the false food industry's erroneous propaganda. Actually you need know nothing about nutrition if you already know about food. Sesame seeds and soy beans are far more appetizing and infinitely more interesting than calcium and protein. Whole foods equal more than the sum of their parts.

Once you begin eating in order to nourish the entire body rather than to titillate the tongue, only those foods you know are good for you will taste good to you. Why, then, to eat? Eat because you like to eat and because you like what you eat!

Such advice may be construed as an invitation to hedonism. Yet, it is also an invocation to live naturally. It is natural to like to eat and to like what you eat. It is equally natural to like to live and to like how you live. Eating natural foods is a single means among many of living a naturally long and naturally healthy life.

When to Eat

It is best to eat only when hungry. Of course, eating is such a pleasurable experience that you might choose to eat whether hungry or not. At least try to eat according to a regular daily schedule. Allow the digestive system to accustom itself to cycles. The distress of jet lag, for instance, is primarily a digestive consequence of the disruption of those cycles.

Because you probably eat two or three meals every day rather than one meal every two or three days, try to avoid between meal snacks, in order to allow the stomach to empty itself of one meal and then to rest before filling it again with the next. If nibble you must, your best choice is fruit or fruit juice. Requiring the least time for digestion, they will leave the stomach empty for the forthcoming meal.

For sweet dreams, eat supper several hours before bedtime. Digestion is such an arduous task that a bloated stomach distracts the peaceful mind. Many people often feast on many courses in one meal, usually evening supper. If they do not immediately fall backwards into a stupor, their resultant drowsiness hardly should be combated with an after–dinner cup of caffeine. Instead, of artificially accelerating after a heavy meal, simply rest, even if that encourages falling asleep. At least when asleep, you no longer will eat.

How to Eat

The one thing upon which all nutritionists agree is that food is best digested when it is chewed thoroughly and slowly. Yet chewing appears to be an ancient ritual or obscure art the meaning of which has long been lost in time. People simply have forgotten how to chew. Mastication is the first and most important stage of digestion. What you do not chew, you do not digest. What you do not digest, you do not assimilate. What you do not assimilate, is truly a waste of food.

The more thoroughly you chew each mouthful of food, the fewer mouthfuls you will need to chew. But worse than wasting food is wasting time. Savor every mouthful as though it were your entire portion. Don't miss the distinct taste that every food offers. Attune your energies with the food rather than the worries of the world. A stomach upset due to stress is better treated with a nap than with a portion or a potion.

Try to avoid eating refrigerated or frozen foods cold or cooked foods hot. Cold foods numb the taste buds and hot foods scorch them. Such foods also destroy sensitive tissues of the mouth, throat, and esophagus. Enough trauma transpires in the external world so that you should avoid having to stomach internal shock as well. Allow heated foods to cool down and cooled foods to warm up until they reach between room and body temperatures. It's amazing how good foods taste to the tongue that previously only were smelled by the nose and felt by the mouth.

What to Eat

The nomenclature of foods as fruits, vegetables, sprouts, nuts, and seeds is perhaps arbitrary. Whether a tomato, for instance, is a fruit that grows like a vegetable or a vegetable that looks like a fruit matters less than whether it is nourishing or inedible. Further classification of a particular fruit as a sugar or a starch and still further attribution of a certain sugar as containing this vitamin or that mineral are practices both

uninstructive and uninspiring. People who indeed do care to know that theirs is a meal of manganese accompanied by a cup of cobalamin probably rarely look forward to supper.

What food, then, might one look forward to? Food that is natural! The knowledge that a food is natural should instill the confidence that it offers the nutrients necessary to sustain life. What food, then, is natural? A food is natural if it appears on your plate in the same form it appears in nature. Thus, a whole apple is a natural food, but a slice of apple pie is not. A stalk of sugar cane is a natural food, but a teaspoon of white sugar is not. Whole grain brown rice is a natural food, but rice cakes, rice crisps, rice crackers, rice flour, rice bran, rice cereal, rice vinegar, rice miso, rice ramen, rice syrup, mochi, and amazake are not.

"Natural" is alone not definition enough of what is worthy to eat. Many foods commonly called natural, though unrecognizable from their original form, still can be healthful foods. Apple juice, for instance, no more looks like an apple than does white sugar look like cane. But apple cider freshly pressed and therefore raw (bottled juice is pasteurized) is a healthful food.

You can ignore every fact about nutrition or violate every law about food if instead you observe at least two of these three simple criteria:

*Eat food as **FRESH, RAW, and WHOLE** as possible.*

Thus, steamed greens such as kale or chard, while not raw, are fresh and whole so still are healthful foods. Or homemade juices, such as carrot or apple, while not whole, are fresh and raw so still are healthful. Dried fruits such as raisins or dates, while not fresh, are raw and whole so still are healthful.

Avoid foods that fulfill only one or none of the three criteria of Fresh, Raw, and Whole. An example of what not to eat is sugar in all of its many forms. Sugar cane and sugar beets are whole, but cane sugar is not. It is pure sucrose with all vitamins and minerals processed out. Nor is it fresh because once it is processed it can be stored for years. Nor is it raw. A visit to a sugar processing factory with its bellowing smoke stacks attests to its infernal origin.

Another example of what not to eat is meat. Meat is not whole unless you eat the entire animals — including, for example, the eyes, brains, genitals, and bladder. Nor is it fresh unless the animals were slaughtered in the kitchen upon being ordered in the dining room. Nor is it raw because it must be sterilized (cooked) precisely to destroy the microbes and parasites that have festered in the animal's body since his or her untimely death.

What Instead to Eat

Carnivores erroneously view vegetarianism as some great sacrifice. Yet at a traditional Thanksgiving banquet, where everything but the turkey is vegetable food, vegetarians can stuff themselves as fully as do carnivores stuff both the turkey with vegetables and themselves with turkey. More varieties of cultivated fruits and vegetables abound than do domesticated animals.



Here are some alternatives that you can try.

Kelp or **Dulse** instead of **Salt** and **Pepper**: Salt is an inorganic mineral, sea vegetables are organic plants. Sodium, a nutrient needed in minute quantities, is found abundantly in both land and sea vegetables. Necessary nutrient or not, salt can become a necessary taste, or rather an addiction. If you omit salt from the diet, you will discover the true tastes that were concealed.

Some vegetarians object to eating sea vegetables, of which they smell something fishy. This is like not drinking water because water reminds them of drowning. Sea vegetables do not smell like fish, rather both the vegetables and the fish similarly smell of the sea. The saltiness of sea vegetables is sea salt dried on the leaves, not sodium in the leaves. So wash all sea vegetables before serving, and seek brands of powdered kelp or dulse that have been washed thoroughly before drying and grinding. Miso and tamari, incidentally, are fine seasonings except for all their salt. Spirulina and chorella are fine seasonings too except for all their cost. Consider kelp the poor person's spirulina.

Pepper, whether white, black or red (no prejudice here — they are all inferior), is a caustic spice that hinders digestion and excites respiration. Some claim it clears congestion, but so would a hand grenade mistaken as finger food. HVP (hydrolized vegetable protein) is a high-tech, high sodium seasoning promoted by heath food stores as a soy substitute for both salt and pepper. It is a primary ingredient in most commercial vegetable seasoning and broths, particularly those that claim "no salt". Salt at least is natural, so you are better off using salt. In fact salt offers antiseptic effects when sprinkled into bleeding wounds and therapeutic effects when dissolved in bath water. But if you hesitate to use HVP in either your wounds or your water, then why use it on wheat or watercress?

Radish Sprouts instead of **Onions** and **Garlic**: You can dismiss yogic prohibitions concerning the stimulative properties of the members of the nightshade family. And you can ignore the lingering odors that permeate breath and body from a meal seasoned with onion or garlic. But would you dare take in hand an onion as though it were an apple and eat it whole and raw? How about a single clove, not even a whole bulb, of garlic? If you are unwilling to eat a food whole and raw, be wary of it cut and cooked. Where you desire the tang to the tongue or the knock to the nose otherwise provided by onions or garlic, instead add to the recipe a handful of chopped radish sprouts or any of the five mucilaginous sprouts. Your close friends will be closer friends.

Lemon Juice instead of **Vinegar**: Lemon is a fruit, while vinegar from apple cider or from grape wine originated from fruit. Alkalinity and acidity aside, lemon juice is raw while vinegar is rotting.

Tahini and **Nut Butters** instead of **Oil**: Oil in its natural form in whole nuts, whole seeds and avocadoes is a necessary nutrient. Bottled oil, however, is both unnecessary and unnatural. It is not raw because even misnomered "cold pressing" generates high heat and is cold compared only to other higher heat extraction processes. Nor is it whole because it is separated and unrecognizable from its original source. Nor is it

fresh because once separated it rapidly turns rancid. No bottle or can preserves the freshness of sesame oil as effectively as does the modest, little sesame seed.

During the 1960s and 1970s, because dietary cholesterol had been indicted to cause heart disease and stroke, nutritionists crusaded to replace high–cholesterol saturated animal fats with no–cholesterol unsaturated vegetable oils. In the Eighties, new evidence suggests that vegetable oils, while not contributing to heart disease, instead promote cancer. The point is that vegetable oil separated from the vegetable is as much an unwholesome food as animal fat separated (or not!) from the animal.

Lard and butter hardly differ nutritionally from their synthetic substitutes, vegetable shortening and margarine. Saturated animal fats actually are more suitable for cooking because heat does not destroy the saturated fats as readily as the unsaturated vegetable oil. Such an admonition concerning vegetables might seem contradictory to advocacy of vegetarian cuisine. Hardly! What is advocated is specifically raw, natural food in which little or nothing is cooked and little or no oil is used.

Frugal amounts of Extra Virgin (first pressing) olive oil may be used because olives require the least degree of processing to extract the oil from the pulp. Olive oil is recommended over other oils, seed and nut butters are preferable to olive oil, and tahini is probably the best of all seed and nut butters. Tahini contains no added oils as often do other nut butters, it is the least expensive, and the most widely available. Better still than tahini is avocado.

Instead of margarine or oil or nut butter as a bread spread or as a salad dressing, mash some avocado. Indeed a whole avocado or a handful of nuts will satisfy any cravings for greasy stuff. The combination of salt and oil as epitomized by potato chips seems to be the bread and butter of the Coca–Cola culture. The healthful alternative — kelp sprinkled on avocado.

Fruits instead of **Concentrated Sweeteners**: When carpenters hammer their butter–finger thumbs or when cooks burn their buttered buns, they are likely to express their disappointment by shouting "Shit!" or, if they are polite, "Sugar!" — as if sugar were better than shit.

"Sugar–coating" is a metaphor for the glitter upon the excrement that industry dupes its consumers to buy. Children who grow up singing praise to "sugar and spice and everything nice" are misled to believe that spice is nice and that sugar is everything. While sugar seemingly is in everything, it is nutritionally nothing. On account nature abhors vacuums, vacuous sugar is an insult to nature. What people in their un–sugar–crazed right minds would prefer Milky Ways and Mars Bars to medjool dates and muskmelons?

All concentrated sweeteners produced by humans are an unnecessary waste of money, calories, nutrition, and teeth. Such sweeteners include white sugar, turbinado sugar, brown sugar, invert sugar, molasses, sorghum syrup, cane syrup, corn syrup, rice and malt syrups (maltose), fruit sugar (fructose or levulose), corn sugar (dextrose or glucose), milk sugar (lactose), and sugar alcohols (sorbitol, mannitol, maltitol, and xylitol). Maple syrup may conjure images of chaste Vermont maids frolicking during springtime amid the budding maple arbors, but even maple syrup harbors a dark past. While it is basically a whole food, it is too whole, and certainly not raw. Forty gallons of maple sap boil down to produce one gallon of maple syrup.

So you seek sweets? Eat fruits! Fruits need not be a mere addition to your diet. Fruits as a main course or whole meal are both nourishing and satisfying. Ripened fruits are delicious in their natural state and require no further preparation or, gasp, sweetening. And you seek concentrated sweets? Eat dried fruits! With all this said but little of this done, if still you seek concentrated sweets to add to other foods, add chopped raisins or granulated dates. After a year of making a daily meal entirely of fruit, you surely will lose desire for other sweeteners. Once you lose your "sweet tooth" you will stop losing your teeth.

Something more you will lose are the jitters and the slumps of your body metabolism that follow the consumption of just a single spoonful in whatever disguise it hides. But sugar is admittedly not the deadly killer condemned by certain fanatic nutritionist fringes. After all, its millions of consumers do not instantly drop dead, their faces fallen into their fatal plates. The human body is so forgiving that it could survive for fully a year on a diet solely of Classic Croak and Heresy Bars.

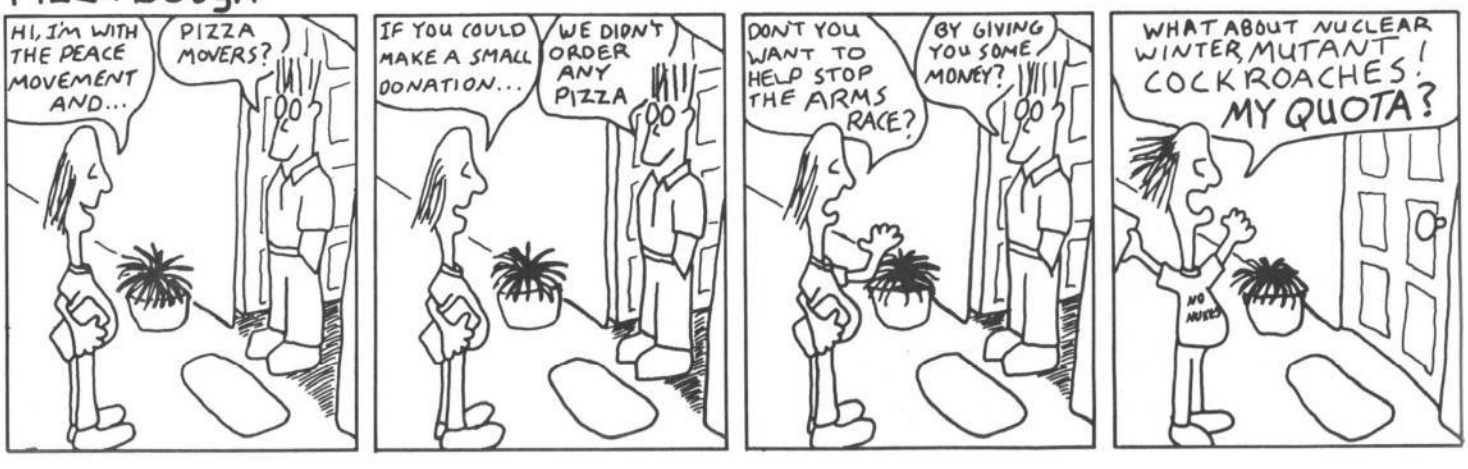
Whether to Eat

With all the preceding admonitions and recommendations stated, your appetite may have grown strong but your will gone weak. Worry not, because worry will harm you more than any improper food. Proper diet is not the most important factor contributing to health. More important than diet is exercise. Yet exercise is only the second most important factor. Health's most important factor is peace of mind.

— Mark Mathew Braunstein
with Linda D. McMillan

This article will appear in a slightly different form in Braunstein's forthcoming book Fruits and Sprouts: A Lighter Look at Eating Light, from Panjandrum Books, Spring 1989.

Pizza Dough



Organic Foods are grown using only natural fertilizers, compost, mulches, and minerals; have undergone a minimum of processing; and are free of additives. By growing strong, healthy plants in mixed cultures, topsoil erosion and damage caused by insects and disease are minimized. Organic farming provides sound nutritious foods, uses ecological principals and recycles wastes.

You probably knew that ...

Most commercial food producers depend upon synthetic fertilizers, toxic pesticides and enormous amounts of petroleum products to "profitably" grow food today.

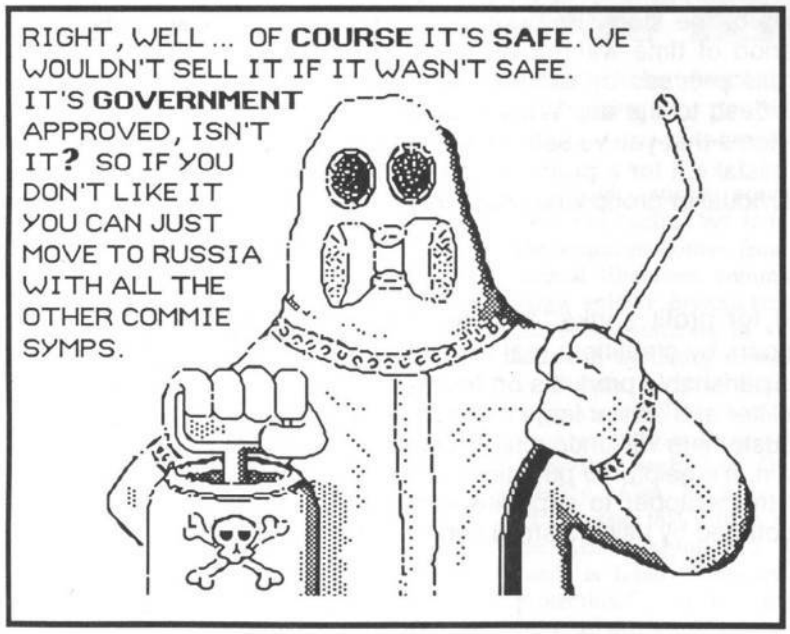
But, did you know that ...

Most pesticides which have been tested are suspected of causing cancer, birth defects, mutations or Alzheimer's disease. They also affect the central nervous and immune systems and can cause liver damage as well as interfere with hormone regulation.

The National Academy of Sciences estimates that pesticides in the food supply account for 90% of dietary exposure to suspected cancer-causing compounds.

Organochloride insecticides, such as DDT, affect the central nervous system including the brain and are closely related to nerve gas compounds. Millions of pounds of DDT are still manufactured and used around the world.

The herbicide TCDD, dioxin, is one of the most toxic substances known, in fact no "safe" level, no matter how small, has been found. Dioxin was originally produced during World War II for possible use in chemical warfare, it was later used as a defoliant in Vietnam (Agent Orange) and is still sprayed on food crops.



Organic phosphate insecticides (such as malathion and parathion), when combined, can have up to 50 times their separate lethal effects. Residues of these chemicals persist for years, so the farmer who switches brands of insecticide may create a highly toxic interaction.

Food is often fumigated with insecticides and fungicides (like the cancer causing EDB) after harvest.

Pesticide use in the last twenty years has increased four-fold, yet crop losses have also steadily increased. Natural predators are wiped out and so called "pests" quickly build tolerances to toxins.

Nitrogen and phosphate fertilizers, including ammonia gas, kill beneficial organisms in the soil which would ordinarily release nutrients and help control damage due to insects, disease and erosion naturally, thus creating a dependence on chemicals.

Chemical fertilizers are highly soluble and along with toxic pesticides eventually end up as fresh water pollutants, destroying natural wetlands and killing wildlife.

Synthetically manufactured fertilizers can actually lower the nutritional value of crops. They are like junk food for the plants. Important minerals, necessary for healthy growth, are quickly depleted and while yields measured in pounds per acre might increase, the nutritional value of each pound is diminished. Only adequately nourished plants, will adequately nourish you.

Organic farming returns garbage, manure, sewage and other wastes back to the land instead of down the river.

At least for the present, organic food is primarily grown by small independent farmers and distributed locally. By purchasing organic food you are supporting people in your own community rather than huge corporate conglomerates. These people tend to be ecologically minded and appreciate the value of the land. They strive to increase or at least maintain the soil's natural fertility.

Unfortunately, very few states have regulations governing the use of the label "organic." Some foods are labeled "certified organic," this means that some private organization has tried to verify the grower's farming practices, usually by obtaining written documents and statements from the farmer, occasionally by inspecting the farm, and rarely by testing the food. Some markets and co-ops will also try to obtain this information themselves and then indicate which foods are genuine. Of course, you could get the names of the farmers and make your own inquiries, but the best way by far of obtaining quality food is to grow your own.

...the word organic when truly defined cannot have a national brand name because its essence is its localization and personalization. *Jerome Goldstein, ORGANIC FORCE*

Supermarket Sabotage

Supermarkets are showcases for many products of pain: items containing dangerous chemicals, goods imported from right–wing regimes and commodities which result from the abuse or poor treatment of workers. Supermarkets, one might say, are also cemeteries for dead animals. Pigs, cows, chickens and fish are wrapped in tight–fitting plastic suits and placed in refrigerated coffins until someone plucks them up and prepares them for cremation in a kitchen oven. Supermarkets, then, are the last link in a long chain of human and animal exploitation. If we can intervene in this process and force shoppers and store owners to question the value — financial, political and ecological — of continuing to sell and consume certain products, such action may translate into less waste and suffering.

Identify Domination and Death



Use stickers to tell people the truth about products. "Hamburger" and "steak", for instance, disguise the fact that both are animal flesh, so apply an adhesive label to them which reads "Warning: This package contains DEAD ANIMALS" or "Animals suffered to make this product." (See *Lomakatsi* #1 for other suggestions and advice on how to make or obtain the stickers.) When applying stickers, you may want to target specific items. In this way you can call attention to products associated with great amounts of pain — veal and battery eggs for example — and work to eliminate the sale of these items. The assault on the supermarket will also appear to be more focused and it may be easier to convince the manager to remove particular commodities from the shelf.

Shuffle the Shopping Containers



Have fun filling hand baskets and shopping carts with meat and other products and then abandon them in different aisles of the store. Be sure to load up with fresh cuts of flesh because when it sits for a period of time without refrigeration, it spoils and has to be discarded. You can quicken this process by slitting the cellophane wrapper with your fingernail, exposing the fish or flesh to the air. Whenever possible, it's helpful to place stickers on at least a few of the items that you've sabotaged so that others will recognize the meaning of the action and not mistake it for a prank. If you use leaflets, make certain they don't contain the name of an individual or group who could be held responsible.

Engage in Olfactory Warfare



Selling corporate food, fake food and dead food for profit <u>stinks</u>. So why not let supermarkets know that. Engage the senses of shoppers by creating a <u>real</u> stench. This can be accomplished by hiding fresh meat and other perishable products on the back of shelves, behind paper towels, rolls of toilet paper, cat litter and similar large items. After a few days the goods will go bad and begin to smell. Customers will undoubtedly complain to managers or, better yet, stop shopping there. Again, it's helpful to put stickers on the packages and, whenever possible, to tear part of the wrapper to expedite spoilage. Canned items, like cat food and sardines, can be sabotaged by using a small can opener to puncture an air opening in the top of the containers.

Use Theatrics

As you're leaving, load up a cart full of meat, eggs, cheese and boycotted goods and get in a check–out line. When the cashier has totaled your "purchase", dig frantically in your pockets and then "suddenly" realize that you forgot to bring money. At this point, a friend or someone in your group could start telling everyone around about the problems associated with the products in your cart: the chemical contents, the health dangers of meat, the practices of large corporations, and so on. You can then show interest in and sympathy for these arguments and decide that you don't want these things anyway. Your action may encourage others who are listening and watching to do so as well, or at least make them think twice about what they are buying. This is just one possible scenario for action. Improvise and experiment.

Some Suggestions

- Look out for store mirrors above the meat coffins and keep an eye out for employees who wander about restocking shelves.
- Switch to different supermarkets temporarily if you suspect the ones that you have been targeting are on the alert.
- Enter and exit the store by yourself or in small groups and choose days (Fridays and weekends) and times (5–7 pm) when the store is crowded so as not to attract attention.
- Keep pressure on the store in as many ways as possible. Someone not taking part in the actions might meet with store managers in your area to discuss chosen products which they stock and to inform them that many people plan to boycott the store until it stops selling these items.

DIRECT ACTION REPORTS



Tired of waiting for the ALF, this cow decided to take direct action herself and broke out of a slaughterhouse in Amsterdam, injuring four people.

Southern California on Fire

On September 1, 1987, a group calling itself the Animal Rights Militia (ARM) set a fire which caused over $35,000 in damage to the San Jose Valley Veal Company in Santa Clara. The ARM apparently struck again on November 25 and burned down a cattle feed barn at the Ferrara Meat Company, also in Santa Clara. An ARM communique said the fires were set in "retaliation for the hundreds of thousands of cattle slaughtered each year in America."

The Animal Rights Militia was first heard from in November 1982, after claiming credit for delivering a mail bomb to Britain's Prime Minister Margaret Thatcher. In March 1983, an Animal Liberation Front (ALF) group issued a statement condemning the action as a "failure of the imagination" and raised the possibility that the letter bomb could have been sent in an attempt to discredit and damage the animal liberation movement. Ronnie Lee, a spokesperson for the Animal Liberation Front and a well-known direct action campaigner said in 1985 that the ALF did not believe in what the ARM did. (Lee is now doing a 10-year prison term in connection with the successful bombings of several London shops which sell fur.)

Santa Clara is literally a "hot-bed" of direct action activity. On November 29, 1987 a poultry warehouse was gutted by a fire which took two hours to control. The fire destroyed the interior of the brick and concrete warehouse and spread to a car and truck parked outside of the building. The Animal Liberation Front took responsibility for this blaze.

Bold actions are always likely to evoke criticism, but it is disturbing when the criticism comes from allies within the animal liberation community. Recently, large animal organizations who have an increasing interest in securing their bank accounts by toning down their image, such as People for the Ethical Treatment of Animals (PETA), have tried to distance themselves from these actions. In a recent interview with *The City Paper*, a D.C. weekly, Alex Pacheco, Chairperson for PETA, said that setting a major fire is "not the ALF's style...it's too aggressive... [and] is totally inconsistent with animal protection." In the article, Pacheco also tries to distinguish between the tactics of the ALF — "all out confrontation" and the Band of Mercy, who he claims doesn't believe in destroying property. Pacheco, who had for many years served as the most informed spokesperson for underground activity in the U.S. has apparently forgotten the history of direct action for animals. The Band of Mercy, formed in 1982, was actually the precursor to the ALF, and their tactics consisted primarily of destroying vehicles and burning down buildings.

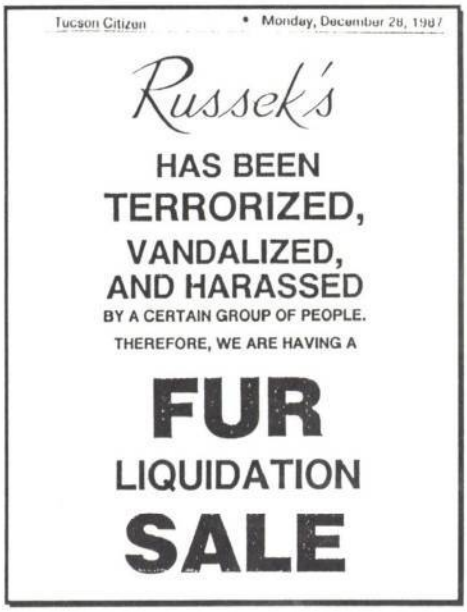
Despite criticism from whatever source, the recent fires are perfectly consistent with the principle of never harming any living being, except in self-defence, while causing as much economic damage as possible. (Note: The 1982 ARM mail-bomb did injure the recipient, a staff person in the Prime Minister's office and for that reason the subsequent criticism had more validity).

Canadian Authorities Over-react Again

On September 21, 1987, three people were arrested in connection with damaging several Vancouver area fur shops. As a result of the damages, two of the furriers are planning on going out of business. The three arrested spent a week in jail before being released on $10,000 bail each. As was the case with the five Toronto activists arrested last year in connection with spray-painting a Kentucky Fried Chicken outlet, ridiculously restrictive bail conditions were set and the individuals are facing multiple charges, including breaking and entering. The Sea Shepherd Society has started a defense fund for the three arrested in Vancouver. For information contact: The Sea Shepherd Society, 207 West Hastings Ave., Suite 301, Vancouver, BC, Canada, V6B 1H7.

Persistence and Paint Bombs Pay-Off

In 1984, a group of people in Tucson began an "illegal" campaign to close down a local fur shop. After over three years of consistent pressure, they have succeeded. The first action occurred in the middle of the night, when individuals planted dozens of crosses bearing the names of animals used for fur in front of Russek's fur store. When owner Al Russek arrived the following morning it was as if he was walking in to a grave yard. Since then, people have paint-bombed the building, glued the doors shut, put nails in the customer parking lot, listed the shop's telephone number as the one to call for information or refunds for numerous events, and taken out subscriptions to magazine's and billed them to Russek. Russek told the *Arizona Daily Star* "It's constant harassment. I'm to the point where I just can't put up with it...I just want to get the furs out and be done with it." Good idea Al, and good riddance!



Tucson Citizen • Monday, December 28, 1987

Russek's

HAS BEEN TERRORIZED, VANDALIZED, AND HARASSED

BY A CERTAIN GROUP OF PEOPLE.

THEREFORE, WE ARE HAVING A

FUR LIQUIDATION SALE

LETTERS

I was very pleased to read your excellent debut issue, but was surprised to find you advocating the use of animal products in "A Beginner's Guide to Graffiti". The piece instructs to glue street posters "...on with a solution of water and Elmer's Glue...." Glues such as Elmer's come from bones such as Elsie's. A synthetic but vegan alternative that works wonderfully is matte or gloss medium used to dilute artists acrylic paints. Liquitex, for instance, is one brand that is available in various sizes right up to gallons. And if you choose to brush rather than spray it on, remember to use nylon brushes, not bristle. **—Mark Braunstein, Quaker Hill, CT**

Thanks for pointing out our oversight. Wheat paste is one of the cheapest and most effective ways to glue street posters and flyers, and it isn't tested on animals as Liquitex probably was. **—LC**

This brief letter is intended to share with you my impressions and conclusion, based upon the #2 issue of *Lomakatsi*, the only issue I have read of your magazine.

I was attracted by John Livingston's article, and was not disappointed in what I found. His article was well–reasoned and timely. However, the mere fact that "rights" are artificial constructs (as John points out) is not *ipso facto* reason to discard the notion. There's a consideration, a weighing, here. If a particular tack is apt to mobilize sentiment leading to action that might lesson the suffering and death of others, ought it to not be used? The answer, I think, must rest upon the other part of the equation: by utilizing a particular argument or slogan, what is lost in the process? That is what we must balance, I think, in considering the interplay of ends and means. For those destined for the killing floor, the weight of the argument cannot often be as important as its potential, long–term disruption of the logical process, as it might be in its short–term value as a mobilizing element. Too, as our prospects (by "our" I here mean all life) appear increasingly limited and with a diminishing window of alternative possibilities, the "quick fix" correspondingly presents itself as our only option. When the ship is going down (as it is), you don't critique the design of the hydraulic pumps — instead you bail like mad. Question is, which idea(s) serve as better buckets to bail with?

Infatuation/flirtation with violence is an unfortunate fixture of many sectlets and subcultures. Yours appears no different, e.g., "cantankerous critic" praising those who would carry guns in a guerilla war, and the suggestion of some of your "crazy friends" that "police" be substituted for "pig" in describing the slaughtering process. Not only is this not cute, but is it also grossly simplistic. Cop = x. Revolution(good) = y. Guns = liberation. Slingshots = progressive action. For all your college–level verbiage and surrealistic artistic preference, a lot of the concepts in *Lomakatsi* are crude.

It's clear that, in addition to being concerned with ecology and opposed to the killing of non–humans (apparently, the killing of selected categories of humans is not only OK, but even chic — i.e. the police), your publication also takes on quite a bit more baggage, some of it perhaps not wholly visible. Several passages make it clear that religion (never defined by you) elicits your contempt, although contempt is certainly no program for the solution of anything.

Conclusion: interesting publication; but trapped in a number of very familiar, "new" old cliches, "revolutionary" violence, preference of arty coolness over compassionate heart, and a tendency to falk to oneself and one's accompanying clot of yea–sayers. It was worth a read, but that's all.

The killing floor is littered with the issues of correct publications. — **Dan Raphael, Seattle**

We don't act or refrain from acting merely "on principle" — such an abstraction rarely amounts to much in every day life. We do, however, believe that before your suggested "weighing" process is begun that those doing the weighing have an actual understanding of what is being weighed (a difficult feat in a world of illusions/disillusions). Does altering the truth or mentally manipulating someone in order to "mobilize" them to action matter to you when "the ship is going down"? It does matter to us and that is one of the reasons we critique certain common antics; we are trying to understand, as clearly and radically (i.e. fundamentally) as we can, why "the ship is going down". We agree that the current state of affairs is grave. We aren't trying to redesign the hydraulic pumps (although maybe someone should, so if the ship is ever rebuilt, it won't sink again), but are discussing the best ways to repair the vessel. Bailing is one solution, but with most every serious problem, there is usually more than "one true way".

It seems that you have labelled and packaged us in a "simplistic" and "crude" way based on your different aesthetics, a difference in diction, and a lack of humor. By way of clarification: our cantankerous critic quote was indeed borrowed from a time more characteristically sub-culturish, we included it not because of the praise of gun carrying, but rather because it made a good point about the meaninglessness of numbers; the tongue–in–cheek comment on the pigs and police pages was one more way showing how confused it is to equate pigs with police. We probably do differ on what is meant by violence and the degree to which violence is tolerable, but we definitely do not condone violence for the sake of violence.

We are repulsed by any system of beliefs that intentionally lulls the mind into dependency, laziness, or vacuous comfort. Most religion does just that. (Mathematics and similar linear thought which define things in terms of x's and y's do that too.) Transcending such shallow thinking is very much a part of the solution, so is laughing and dancing and living passionately. Hi Ho!**—LC**

First of all, I'd like to thank you for coming out with the kind of magazine that you are, or are at least trying to achieve. I am among the "insane minority" of people who believe that all men, women, and animals are equal. Therefore, not many humans theorize as I do: George Bush = waterfowl...

[*Lomakatsi* #2], sorry to say, had me laughing to tears. (At least your second issue didn't have tips for successful graffiti artists). But really, what the hell are you guys trying to infer here? "The Sabotage Shop"? Thank Buddha you can't really order these paint grenades, super glue, glass paint, sling shots, and tire puncturers....

Please come to reality here — those people who maim, torture, murder and mutilate animals for selfish purposes

won't see the motive to a graffitied wall or a spray–painted fur coat....You just can't get through to them using illegal tactics.

One other thing about helping animals illegally — lets say that for some reason, our friendly police force decides it's okay to raid laboratories and liberate animals. So, what's stopping you from doing more? Why not lock up the scientists, burn down the building and arrest the owner of the lab? Hey, let's go a couple of steps further and ransack all the scientists' houses, burn every formula created from animal experimentation or better yet, kill every person who has ever benefitted from animal testing. What fun! Mass suicide and murder! All because of one little problem you seem to have. It's called ABUSING THE FIRST AMENDMENT. Speak your mind, yes, but we don't need to kill killers just to prove that killing is wrong. **—X. Elisia, Minneapolis.**

Your letter had us laughing to tears. Thank you. Your wonderfully nonsensical logic and hysteria are refreshing. We must point out, however, that you have seriously missed something. We don't advocate certain tactics simply because they are illegal. We are interested in discussing effective methods for change. The law is somebody else's static system, it is not a framework which we agree with or choose to operate under (although more often than not our actions tend to overlap with those that are called "legal"). The constitution, like the bible, may be an interesting piece of literature, but beyond it's historical interest, we don't see the problem with ignoring or violating either in an effort to create more meaningful, less pain–ridden lives. **—LC**

I'm glad you folks are putting out your mag — it's the best animal issues periodical I've seen as far as linking up animal and other liberation angles. The focussing on feminism, anarchism, and anti–racism is much needed, both to link up with and to check domination and hierarchy within the animal liberation movement....

I'd like more info on how human–over–human domination patterns pre–date human–over–animal domination patterns. It seems equally plausible that these developments were concurrent and parallel to our evolving weapons for both defense against those who would have us as lunch or take from us that which we collected, and offense against those at whose expense we would eat, keep warm, etc. These domination patterns might be related to placements in the food chain and "pecking orders"; you propose that this is to some extent not so or at least misinterpreted. I would agree that countervailing co–operation within and between species which defies hierarchical regimentation is often ignored, yet we do not need to deny any of nature' s ways to have a reason to do otherwise ourselves. Nature is not a moral guide; it just is. We are animals with highly developed preferences, sociability, curiosities, sensitivities, etc. and it's natural that we express them.

The proposal that human–over–animal relations repeat ugly patterns pioneered in human–over–human relations bears striking resemblance to "left"–based thinking that all ills spring from classist oppressions (we've all heard leftists claiming that women, non–whites, non–straights, youth, etc will all be liberated when the proletariat seizes the factories). Yet it is clear that even before actual economic classes and property systems developed there were power trippers, mystifiers, polygamists (without polyandry as an equalizing circumstance), hunter–warriors, etc. The point being that all this shit comes together in the process of splitting up the organic wholeness of experience and making objects of every living and non–living thing, including the "self"....

The "Deep Ecology vs. Animal Rights" thing in issue #1 was pretty dichotomizing and underhanded toward the animalist perspective. Chim Blea doesn't seem to want to look for substantial common ground or to look for even–handed and constructive critical angles and these are available!...

[Also about issue #1, the comment in] "Freddie the Fürrier" — "shut up you filthy animal or I'll stick a red hot poker up your anus" seems to play on homophobia. The comic style is good and yet one needs to be aware that by identifying the furrier as a homosexual sadist the "typical" person might be put off by the whole message....The image of Liberace in a fur coat saying "they're filthy, dirty, mean little creatures that deserve to die" reinforces the same message of homosexuals as sadists, exploiting the fear of other. **— ben e f@ctory, Seattle**

In reference to your comments about nature, we would agree that it is not a "moral guide", if for no other reason than it is beyond any concept of good or bad, right or wrong and actions don't have to be measured or valued in comparison to what is natural (or valued at all for that matter).We differ from many of the Earth First! sort who see "intrinsic value" in all things natural. It is like trying to eliminate hierarchy by making everything "first" instead of abandoning cardinality. The concept of intrinsic value is seriously muddled and probably exists as one end of a philosophers split hair. Nonetheless, nature can teach us about balance, and many other things that our post-industrial alienation can't.

Regarding your comments about homophobia: we don't know any one who would desire a red–hot poker in their ass. We try to distinguish between pleasurable and excruciating objects that may be poked into bodily orifices. Liberace did actually make the statement we attributed to him, and it is on that comment and others like it that we chose to portray him as we did in the first issue, it had absolutely nothing to do with his sexual preference. To let slobs off the hook simply because they are gay, is like refraining from criticism of Margaret Thatcher or her ilk, simply because she is a woman.**—LC**



"If there's one thing I can't stand, it's a kamikaze duck."

In this issue:

- Consuming Passions: An Intercourse on Animals and Food
- Eat it Raw
- Agriculture: The Root of Alienation
- Chow Time
- Direct Action Reports
- Supermarket Sabotage
- Organic Food
- "Mind if I fart?"
- Just Bee-cause
- What's Wrong with McDonald's?
- Poems, Cartoons and more...

