



Poultry Press

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**International Respect for Chickens Day Image on Times Square,
NYC, May 4, 2008**



Photo by: Jessica Fomalont

**UPC Activists Liqin Cao, Franklin Wade, and
Karen Davis in Front of the White House, May 8,
2008**

“What of the hens whom we observe each day at home, with what care and assiduity they govern and guard their chicks? Some let down their wings for the chicks to come under; others arch their backs for them to climb upon; there is no part of their bodies with which they do not wish to cherish their chicks if they can, nor do they do this without a joy and alacrity which they seem to exhibit by the sound of their voices.” – Plutarch, De amore parentis

CONCORD MONITOR

SATURDAY, MAY 3, 2008 **A9**

THE FORUM

MY TURN

Chickens deserve more respect

By **KAREN DAVIS**
For the Monitor

For those of us working on behalf of chickens, the conventional view that chickens are “just food” is daunting. The haunting images that fill our minds are utterly at variance with the festive attitude toward slaughter expressed by Barbara Stewart in “Farmwifery – Inside Job” (*Sunday Monitor Home & Family* page, April 27). Over the years, many people, including some who say they once thought they would never care about a chicken, have changed their minds after learning about the terrible suffering endured by billions of birds raised for meat – and after meeting some happy chickens who fortunately escaped that fate.

To help people better understand both the plight and delight of chickens, my organization, United Poultry Concerns, designated May 4 as International Respect for Chickens Day, beginning in 2005, and May as International Respect for Chickens Month. We celebrate the dignity, beauty and life of chickens and protest the bleakness of their lives in farming operations. As part of our effort, we invite people to visit our sanctuary on the Eastern Shore of Virginia.

Visitors who’d been led to believe that chickens are “adapted to captivity” are amazed at how joyfully our chickens, turkeys and ducks rush, and sometimes hobble, outside in the morning to start their day, after their doors are unlocked. Each of our birds has a story.

Take, for example, Chesterbuddy. He arrived at our sanctuary already a crippled little chick, so typical of chickens bred for the meat industry. But Chesterbuddy grew up to be a beloved rooster, very attentive to his hens and endearing to everyone who met him.

Each morning, we would lift him carefully out of his house and set him down like a prince in his favorite place under the tree in his special yard. When after little more than a year, he began to deteriorate so that he could no longer lift up his head without effort, we called our veterinarian to come to the sanctuary and put him to sleep. As he was dying, he began to chirp softly as though for the first time in his life he felt right and no longer burdened.

Chesterbuddy was living proof of the observation made by avian specialist, Lesley Rogers, in *The Development of Brain and Behaviour in the Chicken*, published in 1995, that increased knowledge of the behavior and cognitive abilities of the chicken has brought “the realization that the chicken is not an inferior species to be treated merely as a food source.”

The American colonial society historian, St. John



AP

United Poultry Concerns believes that chickens are too smart and have too much personality to be treated as food.

de Crevecoeur, held a similar view.

In *Letters from an American Farmer*, published in 1782, he wrote, “I never see an egg brought to my table but I feel penetrated with the wonderful change it would have undergone but for my gluttony: It might have been a gentle, useful hen leading her chickens with a care and vigilance which speaks shame to many women. A cock perhaps, arrayed with the most majestic plumes, tender to his mate, bold, courageous, endowed with an astonishing instinct, with thoughts, with memory, and every distinguishing characteristic of the reason of man.”

My own experience as a chicken sanctuary director for more than 20 years supports these viewpoints. Chickens are my friends, not my food. People who would like to learn more about chickens and United Poultry Concerns are encouraged to visit our website at upc-online.org.

(Karen Davis is the founder and president of United Poultry Concerns, a nonprofit organization dedicated to the compassionate and respectful treatment of domestic fowl.)

Chicken Slaughter Project at Canandaigua Academy in New York Stopped Due to Public Outrage



Canandaigua Academy rooster in NY
Saved from classroom slaughter Dec. 12, 2007

Animal-rights activists from across the country lobbied school leaders to end the project portrayed by United Poultry Concerns and Canandaigua activist Joel Freedman as “a very cruel endeavor that never should have gone on in the first place.”

-- Daily Messenger, May 25, 2008

In the previous issue of *Poultry Press*, we announced that on December 12, 2007, high school students slaughtered 21 chickens in an ecology class at Canandaigua Academy in upstate New York. We learned about this project from Canandaigua activist Joel Freedman, one of our members, who tried to stop it. He met with school administrators to plead for the lives of the birds, but only one was saved, a little rooster, pictured here in his new home at Farm Sanctuary.

After the slaughter, United Poultry Concerns wrote letters to school administrators urging that the project be permanently cancelled. In addition, we requested clarification of how exactly the butchery was conducted, in view of conflicting reports. Were the chickens beheaded with an ax or did the students cut their throats? Though no answers have been forthcoming, protest letters published in the *Canandaigua Daily Messenger*, and sent to school officials, led Canandaigua Academy Principal, Lynne Erdle, to announce in May that the project, based on a 4-H model, was being

dropped from the curriculum.

UPC President Karen Davis, who announced the slaughter over the Internet in February (<http://www.upc-online.org/classroom/22008nyclassroom.html>), published the following letter in the *Canandaigua Daily Messenger* on May 29, 2008: http://www.mpnnow.com/opinions/letters_to_the_editor/x169804543/Pleased-to-see-chicken-project-s-end:

I was grateful and profoundly relieved to receive an email from Canandaigua Academy Principal Lynne Erdle on May 20 confirming that the chicken slaughter project to which our organization objected was being eliminated from the curriculum.

In our letters to Ms. Erdle and other school administrators preceding the announcement, I and many of our members respectfully urged that slaughter be henceforth prohibited in the Canandaigua City School District in favor of life-preserving, compassionate and respectful teachings about birds and other animals who share our world.

I know that we spoke for many parents and students – and for the birds whose voices we heard – in making this request. I am happy that it was granted.

Sincerely,

*Karen Davis, PhD, President
United Poultry Concerns*

What Can I Do?

- 🐔 You may send a brief, polite letter or email expressing your gratitude to:
Mrs. Lynn Erdle, Principal
Canandaigua Academy
435 East Street
Canandaigua, NY 14424
Email: ERDLEL@canandaiguaschools.org 🐔

United Poultry Concerns Protests “A Defense of Foie Gras”



“Force feeding an animal to please a palate does not meet ethical standards.”

--UPC President Karen Davis,
Baltimore City Paper, (Maryland)
March 12, 2008

An article in the *Baltimore City Paper* on Feb. 27 defended the production and consumption of foie gras: *“I’ve concluded that the quality of life of ducks*

raised in the U.S. for foie gras far exceeds that of commercial livestock” (<http://www.citypaper.com/eat/story.asp?id=15342>). UPC president Karen Davis wrote the following letter published on March 12. <http://www.citypaper.com/news/story.asp?id=15439>

Foie Gross

In “Live and Let Liver” (Feb. 27), Henry Hong falsely compares the

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Donald Duck & Arnold Duck, rescued from Hudson Valley Foie Gras, join White Pekin duck, Terrain, at UPC.

experience of force feeding forcibly confined ducks and geese to enlarge their livers for human consumption with wild birds' consumption of extra-large quantities of food to prepare themselves for a long migration. However, in the case of a long migration, the food is converted to energy, whereas force-fed birds with restricted movement do not turn the food into energy but into sickly fat – a disease condition known medically as hepatic lipidosis.

Faced with bad publicity, Hudson Valley Foie Gras, in upstate New York, began staging pre-arranged tours in 2004 – hiding and culling visibly sick birds, throwing down fresh sawdust, and so on, to feed willing visitors' fantasies of humane treatment in conformity with false advertising.

Regardless, force feeding an animal, not for medicinal purposes, but to please a palate, does not meet ethical standards, while to invoke the cruelty inflicted on chickens in order to deflect attention from the cruelty inflicted on waterfowl to produce foie gras is rather like comparing a rape to, say, a beating – which is worse?

For seven years, we have had two male ducks rescued from Hudson Valley at our sanctuary on the Virginia Eastern Shore. They are now very different birds from their former selves, and while they now are friendly, talkative, lively and active, and spend happy hours splashing in their pool and padding about the yard, they do not want to be touched by human hands.

As for Mr. Hong's claim of "extensive inquiry" into the treatment of animals raised and slaughtered for food, well, maybe here, too, in my opinion, his standards are flexible. – *Karen Davis* ♥

Mock Chop Liver

"Once you eat this vegetarian chopped liver, you'll never want to go back to meat. Never." – Roberta Kalechofsky, WNYC News, May 19, 2008

Incredibly delicious and sure to be a favorite for holidays. Can be prepared the day before.

1/2 package brown lentils (1/2 pound)
1 large diced onion
1 cup chopped walnuts
Salt to taste

Put lentils in a 2 or 3 quart pot, and cover with

water. Use water sparingly so that lentils absorb all the water. More water can be added as needed. Bring water to a boil, partially cover and simmer for about 40 minutes. Check to make sure water has not boiled off, and add water as needed.

Sauté onions in olive oil until lightly golden and tender. Put lentils, walnuts and onions in food processor, puree until slightly coarse. Salt to taste. Chill about 2 hours. Serve with crackers or rye bread, or on lettuce leaves.

This recipe appears in *The Jewish Vegetarian Year Cookbook*, by Roberta Kalechofsky and Rosa Rasiel, Micah Publications, micah@micahbooks.com. www.micahbooks.com. ♥

First Veggie Pride Parade in America Brings People & Praise!



Leading the Veggie Pride Parade

From left to right, Martin Rowe of Lantern Books, Karen Davis of United Poultry Concerns, Pamela Rice of the VivaVeggie Society & Veggie Pride Parade organizer, Joan Zacharias of the Animal Rights Foundation of Florida, Yetta Kurland, civil rights and family law attorney, Dave Warwak, Midwestern middle school teacher fired for teaching kindness – veganism – to his students, and Richard Schwartz of Jewish Vegetarians of North America.

“The Hidden Suffering of Birds in the Poultry & Egg Industries and What We Can All Do About It.”

The New York Times called the Veggie Pride Parade the “brainchild” of Pamela Rice, founder of the VivaVeggie Society and author of *101 Reasons Why I’m a Vegetarian*, published by Lantern Books. Pamela deserves a standing ovation for creating this wonderful and inspiring event. We were delighted to see UPC members Bob & Gina Wilson from North Carolina, who learned about the Parade in *Poultry Press*. For complete information about the Veggie Pride Parade – program, media coverage, photos, and more – visit www.veggieprideparade.org. 🍷

“The parade drew advocates from United Poultry Concerns (‘Dedicated to the Compassionate and Respectful Treatment of Domestic Fowl’) . . .”

– Proud Vegetarians, in Costume, Take to the Streets, *The New York Times*, May 19, 2008, B3

The first Veggie Pride Parade in America brought more than 500 people and advocacy groups together in Greenwich Village, New York City, on Sunday May 18, 2008. United Poultry Concerns marched proudly with our Banners “Stick Up For Chickens - Go Vegan!” and “What Wings Are For!”.

The Parade was covered by *The New York Times*, *The Villager*, *AM New York*, *Associated Press*, and scores of other media around the country. Beautifully costumed Carrots, Peas and Broccoli marched through Greenwich Village to Washington Square Park where UPC president Karen Davis, who helped carry the *Veggie Pride Parade* Banner at the head of the Parade, spoke on

“I like going through Greenwich Village because I respect it for its legacy with progressive ideas, and vegetarianism is a progressive idea.” – Pamela Rice quoted in *AM New York*, May 11, 2008



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- Patty Mark** - *Turning Fear Into Confidence: What Are We Afraid Of?*
- Harold Brown** - *Compassion, Welfare, Humane, Suffering, Cruelty, Rights: A Former Farmer's Perspective*
- Karen Davis** - *Whole Foods and The Compassionate Meat Case*

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The Compassionate Living Project (CLP) is a non-profit (501(c)3) humane education organization whose mission is to advocate ethical consumerism. We accomplish this by cultivating critical thinking about consumer choices and empowering individuals with practical suggestions to practice sustainable and compassionate living. CLP celebrates the health, environmental, spiritual, and economic benefits of veganism.

Please return this form and payment to:

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Granby, CT 06035

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Dear Friends,

Several of our members have made financial contributions in the form of stock to United Poultry Concerns through our securities account. We are deeply grateful for these gifts, and anticipate more in the future. There are two obvious benefits in making stock contributions. Please consider these advantages in making your future gifts to United Poultry Concerns.

Donors may give as much stock as they want to a nonprofit organization without impinging upon their estate. By giving this way, they avoid paying a capital gains tax on their assets, because they are gifting their assets.

The benefits to the nonprofit are obvious. In giving a gift of stock, you enable the nonprofit of your choice to grow and do more. It's as simple and important as that. Everyone wins.

United Poultry Concerns has a securities account with **UBS Financial**. For information on how you can donate to us this way, please call our financial advisor, **Claudia Puopolo**, at UBS at **757-490-5639** or **800-368-4070**.

From United Poultry Concerns and all our Feathered Friends, we thank you for helping to ensure our future!

Sincerely,
Karen Davis, Ph.D.
President



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Photo by Tal Ronnen

Freddaflower Memorial & Appreciation Fund



Liqin Cao and Freddaflower

The pain of losing them is the price we pay for the privilege of knowing them and sharing their lives. . . .
Vicky Barbee

We thank those people who have contributed to our work with recent donations *In Loving Memory and in Honor and Appreciation* of the following beloved family members and friends:

In honor of Leonard, Nathaniel, Julie, Fredericka, and Bertha. – *Paul Deane*

This donation is in honor of my sister, Marcia, whose birthday is May 15. – *Ronnie Steinau*

We had a great loss in the fall when our beloved 8-year old dog – a Lab mix, Myrrha, gorgeous girl

& very spirited, died. Helping out the critters for International Respect for Chickens Day assuages the pain for me, I find. – *Jala Magik*

This donation is in memory of Henny Penny, our Rhode Island Red Hen (1990-2007). She arrived at the Haven of the Heart Animal Shelter in 1990. Her leg was broken; it was hanging by a narrow strip of skin. After six months of careful nursing, the bone fused – but the foot fell off. It did not affect her in the least. She ran around using her stump for balance. Only towards the end her sight began to diminish and she had to be carried outside. She died in her bed. Her favorite food was grapes. – *Maria Davies*

Please accept this donation to the Freddaflower Memorial & Appreciation Fund on behalf of my precious white silkie chicken, Olivia, who went to heaven last month. She was a tiny little girl, but the spirited alpha hen of my flock of beloved pet chickens, and I miss her antics every day. Olivia was as individual as any person I'd met, freely voicing her preferences and making her demands known in a way that never failed to melt my heart or make me laugh. Both I and the flock are still grieving, and anyone who thinks chickens don't possess the capacity to love and mourn is deliberately not looking for it. Thank you for all the tireless work you continue to do on behalf of these birds. – *Lynn Terzich*

Moving Beyond the Rhetoric of Apology In Animal Rights

Some Points to Consider

By Karen Davis, PhD

If we find ourselves “apologizing” for other animals and our advocacy on their behalf, we need to ask ourselves why. Is it an expression of self-doubt? A deliberate strategy?

Several years ago I published an article in *Between the Species* entitled “The Otherness of Animals.” In it, I urged that in order to avoid contributing to some of the very attitudes towards other animals that we seek to change, we need to raise fundamental questions about the way that we,

as advocates for animals, actually conceive of them. One question concerns our tendency to deprecate ourselves, the animals, and our goals when speaking before the public and the press. Often we “apologize” for animals and our feelings for them: “Anxious not to alienate others from our cause, half doubtful of our own minds at times in a world that often views other animals so much differently than we do, we are liable to find ourselves presenting them apologetically at Court, spiffed up to seem more human, capable ladies and gentlemen, of performing Ameslan (American sign language) in six languages. . . .”

We apologize in many different ways. More than once, I’ve been warned by an animal protectionist that the public will never care about chickens, and that the only way to get people to stop eating chickens is to concentrate on things like health and the environment. However, to take this defeatist view is to create a self-fulfilling prophecy. If the spokespersons for animals decide in advance that no one will ever really care about them, or aren’t “ready” for them, this negative message will be conveyed to the public.

The apologetic mode of discourse in animal rights is epitomized by the “I know I sound crazy, but . . .” approach to the public. If we find ourselves “apologizing” for other animals and our advocacy on their behalf, we need to ask ourselves why. Is it an expression of self-doubt? A deliberate strategy? Either way, I think the rhetoric of apology harms our movement tremendously. Following are some examples of what I mean.

Reassuring the public, “Don’t worry. Vegetarianism isn’t going to come overnight.” We should ask ourselves: “If I were fighting to end human slavery, child abuse or some other human-created oppression, would I seek to placate the public or the offenders by reassuring them that the abuse will still go on for a long time and that we are only trying to phase it out gradually?” Why, instead of defending a vegan diet, are we not *affirming* it?

Patronizing animals: “Of course they’re only animals, but . . .” “Of course they can’t reason the way we do. Of course they can’t appreciate a symphony or paint a great work of art or go to law school, but . . .”

In fact, few people live their lives according to “reason,” or appreciate symphonies or paint works of art. As human beings, we do not know what it feels like to have wings or to take flight from within our own bodies or to live naturally within the sea. Our species represents a smidgeon of the world’s experience, yet we patronize everything outside our domain.

Comparing the competent, adult members of other animal species with human infants and cognitively impaired humans. Do we really believe that all of the other animals in this world have a mental life and range of experience comparable to diminished human capacity and the sensations of human infants? Except within the legal system, where all forms of life that are helpless against human assault should be classed together and defended on similar grounds, this analogy is both arrogant and absurd.

Starting a sentence with, “I know these animals aren’t as cute as other animals, but . . .” Would you tell a child, “I know Billy isn’t as cute as Tom, but you still have to play with him”? Why put a foregone conclusion in people’s minds? Why even suggest that physical appearance and conventionalized notions of attractiveness are relevant to how someone should be treated?

Letting ourselves be intimidated by “science says,” “producers know best,” and charges of “anthropomorphism.” We are related to other animals through evolution. Our empathic judgments reflect this fact. It doesn’t take special credentials to know, for example, that a hen confined in a wire cage is suffering, or to imagine what her feelings must be compared with those of a hen ranging outside in the grass. We’re told that humans are capable of knowing just about anything we want to know – except what it feels like to be one of our victims. Intellectual confidence is needed here, not submission to the epistemological deficiencies, cynicism, and intimidation tactics of profiteers.

Letting others identify and define who we are. I once heard a demonstrator tell a member of the press at a chicken slaughterhouse protest, “I’m sure Perdue thinks we’re all a bunch of kooks for caring about chickens,



but . . .” Ask yourself: Does it matter what the Tysons and Perdues of this world “think” about anything? Can you imagine Jim Perdue standing in front of a camera, saying, “I know the animal rights people think I’m a kook, but . . .”?

Needing to “prove” that we care about people, too.

The next time someone challenges you about not caring about people, politely ask them what they’re working on. Whatever they say, say, “But why aren’t you working on _____?” “Don’t you care about _____?”

We care deeply about many things, but we cannot devote our primary time and energy to all of them. We must focus our attention and direct our resources. Moreover, to seek to enlarge the human capacity for justice and compassion *is* to care about and work for the betterment of people.

Needing to pad, bolster and disguise our concerns about animals and animal abuse.

An example is: “Even if you don’t care about roosters, you should still be concerned about gambling” in arguments against cockfighting. Is animal advocacy consistent with reassuring people that it’s okay not to *care* about the animals involved in animal abusing activities? That the animals themselves are “mere emblems for more pressing matters”? Instead, how about saying: “In addition to the horrible suffering of the roosters, there is also the gambling to consider.” Expanding the context of concern is legitimate. Diminishing the animals and their plight to gain favor isn’t.

In acknowledging the seriousness of other societal concerns, it is imperative to recognize that the abuse of animals is a human problem as serious as any other. Unfortunately, the victims of *homo sapiens* are legion. As individuals and groups, we cannot give equal time to every category of abuse. We must go where our heartstrings pull us the most, and do the best that we can with the confidence needed to change the world.

Be Affirmative, Not Apologetic

The rhetoric of apology in animal rights is an extension of the “unconscious contributions to one’s undoing” described by the child psychologist, Bruno Bettelheim.* He pointed out that human victims will often collaborate unconsciously with an oppressor in the vain hope of winning favor. An example in the animal rights movement is reassuring people you’re trying to influence that you still eat meat, or don’t oppose hunting, as a “bonding” strategy to get them to support a ban on, say, animal testing. Ask yourself if using one group of exploited animals as bait to win favor for another really advances our cause.

In fighting for animals and animal rights – “rights” meaning the claims of other animals upon us as fellow creatures with feelings, lives and interests of their own – against the collective human oppressor, we assume the role of vicarious victims. To “apologize” in this role is to betray “ourselves” profoundly. We need to understand why and how this can happen. As Bettelheim wrote, “But at the same time, understanding the possibility of such unconscious contributions to one’s undoing also opens the way for doing something *about* the experience – namely, preparing oneself better to fight in the external world against conditions which might induce one unconsciously to facilitate the work of the destroyer.”

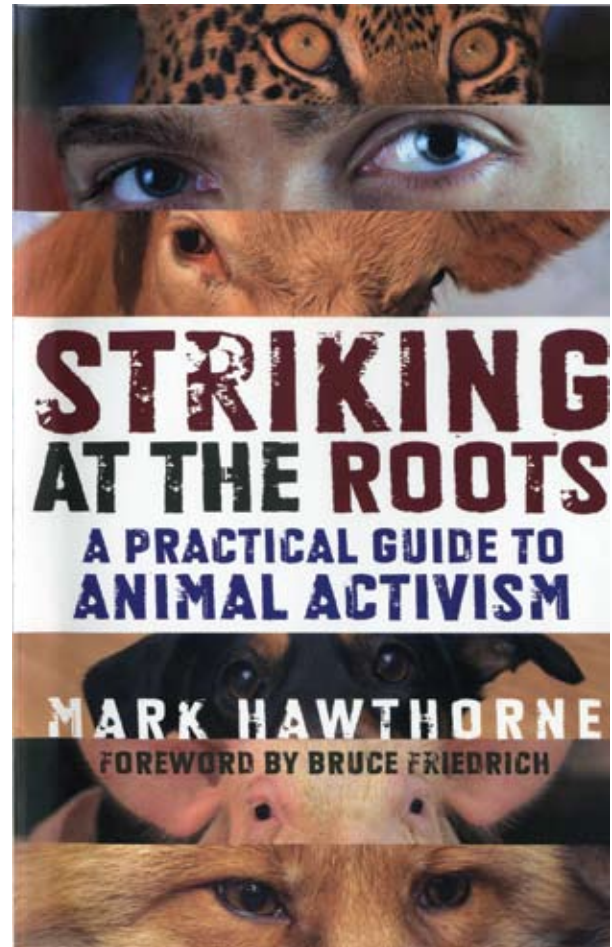
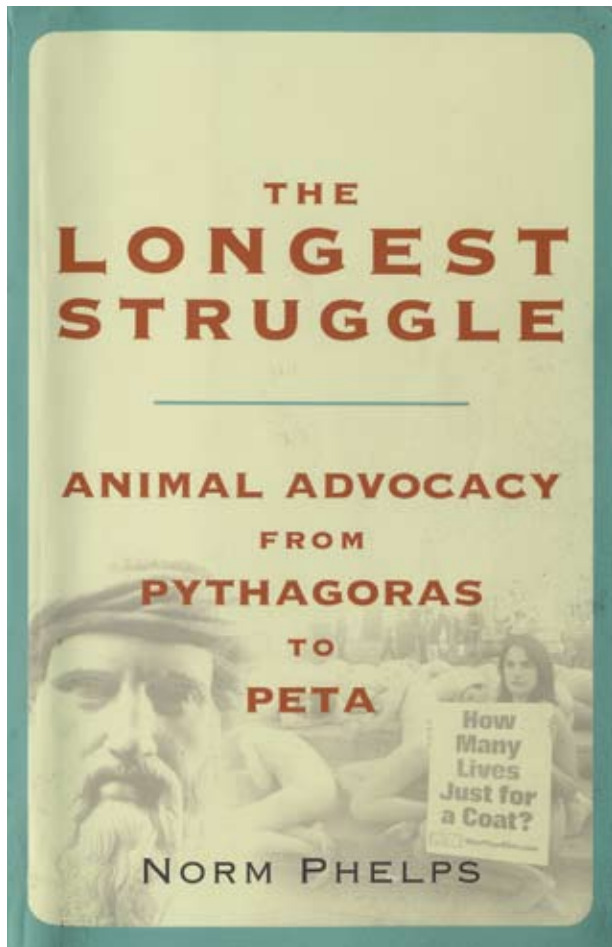
We must prepare ourselves in this way. If we feel that we must apologize, let us apologize *to* the animals, not *for* them. ♥

Understanding the possibility of unconscious contributions to one’s undoing opens the way for doing something *about* the experience.

*Bruno Bettelheim, “Unconscious Contributions to One’s Undoing,” *SURVIVING and Other Essays*, Vintage Books, 1980.

©2008. *The Rhetoric of Apology in Animal Rights* is updated from Karen Davis’s original speech presented at the National Alliance for Animals Symposium in Washington DC, July, 1994.

Book Reviews



The Longest Struggle: Animal Advocacy From Pythagoras to PETA

By Norm Phelps

Published by Lantern Books

To order: (800) 856-8664, visit www.lanternbooks.com

Striking at the Roots: A Practical Guide to Animal Activism

By Mark Hawthorne

Published by O Books

To order: (800) 462 6420, visit www.o-books.net.
www.strikingattheroots.com

“Thanks to Karen Davis [and United Poultry Concerns], chickens and turkeys are now front-and-center on the animal rights agenda.” – *The Longest*

Struggle, pp. 295, 301-302

“My attitude is not ‘If I didn’t think we’d win, I’d quit,’ to which I would say, ‘Then quit.’ Working for animal rights isn’t a football game or a beauty contest. It’s working to modify our species’ attitudes and behavior at a deep level, to develop a different set of genes – fundamental elements of human nature that have largely been ignored, overridden by other elements thus far.” – *UPC President Karen Davis quoted in Striking at the Roots, p. 197.*

People who are interested in the progress, philosophies and practical activism of the animal advocacy movement in America and around the world will be rewarded by reading both of these books. Two highly respected animal activist

authors – Norm Phelps and Mark Hawthorne – illuminate the struggle and strategies of people toiling to bring compassion and justice to the animals who share our world.

***The Longest Struggle* by Norm Phelps** is dedicated to “the millions of animal advocates and caregivers around the world who labor in anonymity to relieve the suffering of the most defenseless of those who live at the mercy of our merciless societies.” ***Striking at the Roots* by Mark Hawthorne** – written in memory of “a certain cow in India, who showed me a kinder way of living” – brings together activists who explain, in their own compelling words, why their chosen models of activism have succeeded, and how others can sharpen their own activist skills.

Invoking Ralph Ellison’s aphorism of racism – “I am an invisible man . . . I am invisible, understand, because people simply refuse to see me” – *The Longest Struggle* traces through history the evil of “invisibility” as it applies to animals: “we do not see the animals as they are: sensitive, intelligent, living beings who suffer and die at our hands with no hope of relief.” Yet the challenge of animal activism – books written, organizations formed, arguments made, protests held, rescues undertaken, jail time served – is precisely to bring hope of relief and, beyond just *hope* of relief, *Relief*.

The Longest Struggle presents the historical struggle for animal protection and liberation through stages that are vividly evoked, starting with a philosophical or theological position held by a cluster of ancient thinkers – Pythagoras, Buddha, Hosea, and others – and moving towards a social consensus that “enforces compliance by custom and law.” Western societies are now more or less in the consensus stage, though in most of the world, including ours, animals are as invisible – serving as mere reflectors of human appetites, desires and fears – as ever. Yet there is progress, despite the long, long road to go.

To help clarify the nature of the struggle, Phelps explains the difference between *animal welfare* and *animal rights*. Welfare advocates are concerned with our *treatment* of animals, whereas Rights advocates are concerned with our *use* of animals. Animal Welfare regards humans as superior to other animals and does not challenge our right to exploit animals, as long as we enslave, mutilate, and murder them “humanely.” By contrast, Animal Rights/Liberation “challenges

our right to use animals at all, arguing that animal exploitation is unjust and oppressive in the same way and for the same reasons that human exploitation is unjust and oppressive.” Animal Rights/Liberation tends to reject the hierarchical model of human superiority and entitlement in favor of an egalitarian perspective. “Welfare,” if accepted, is regarded as a *means* towards achieving animal liberation, an interim compromise, never the ultimate goal or solution.

Phelps, an ethical vegan, supports advancing animals’ rights through a combination of incremental welfare reforms to reduce animal suffering in the here and now, such as banning cages in favor of cage-free confinement of hens used for egg production (“Cage free isn’t cruelty free. But it is a lot better.”), and abolitionist approaches, like banning outright the production of foie gras, in which ducks and geese are forcibly tube fed to fatten their livers to a diseased condition for gourmet appetizers.

Aspects of the conservative approach favored by Phelps, who condemns the Animal Liberation Front (ALF) and Stop Huntington Animal Cruelty (SHAC) – named for targeting the stockholders and employees of the notorious vivisection laboratory, Huntington Life Sciences – are debatable considering, for instance, that the violence of what he calls “a tiny, if very noisy, minority of animal activists” targets inanimate property and includes shame tactics like protesting at the homes of animal abusers, not physically assaulting them, whereas the conservative approach often involves encouraging “humane” animal product consumerism, thereby creating whole new markets for animal products derived from, and concealing, *pure violence*.

If, as Phelps charges, SHAC and the ALF “are giving the animals’ enemies a weapon with which to destroy the entire animal rights movement [government surveillance, arrests, imprisonment, ‘terrorist’ accusations],” it may be argued as well that encouraging the public to support “humanely-raised” animal products, courting chefs who cook animals and restaurants that serve them battered, seasoned, whipped, baked, breaded and fried, subverts the effort to promote the dignity and visibility of animals, furthering the state of denial and prolonging the longest struggle.

In a letter to the Dalai Lama, in 2007, Phelps, who met with the Dalai Lama in 1998 to discuss a vegetarian diet as a Buddhist practice, expressed his

deep disappointment in the Tibetan monk's relentless consumption of animal products at public events – braised calf's cheek, veal roast, stuffed pheasant breast, chicken soup, and other gluttonies – indeed, his refusal of vegetarian meals when they were offered to him. Phelps concludes his sorrowful and exasperated letter, "I am not going to ask you to change your behavior. I've been there, done that. We have a saying in America that 'Anybody can talk the talk. What matters is do you walk the walk.' You can talk the talk with the best of them. But after twenty years, I can no longer pretend that everything is fine while I wait for you to walk the walk."

***Striking at the Roots: A Practical Guide to Animal Activism*, by Mark Hawthorne**, is about walking the walk – and getting others to walk with you. The book, Hawthorne explains in his Introduction, is "intended for the person who agrees with the premise that animals are mistreated in our society, believes that the public has a moral obligation to speak out against this cruelty and who wants to be directly involved in opposing animal exploitation in its many forms." The book is "a guide to the most pragmatic opportunities available for speaking and acting on behalf of animals." Readers with busy lives are encouraged, "you can make a difference even if you limit your involvement to an hour a month."

Striking at the Roots shows how to become an effective leafleter, write publishable letters to the editor and opinion pieces, conduct successful protests and demonstrations, use vegan food to educate and win people over, engage in corporate campaigning, set up and run a sanctuary, shelter & rescue center, deal with the legal system, and engage in direct action – rescuing animals in order to experience directly and expose firsthand the atrocities they are forced to endure on commercial farms, in laboratories and other abominable places.

As for rescuing chickens from the filthy "broiler" sheds in which they are raised for meat, we're told that "nothing except firsthand experience could convey the utter despair a compassionate person feels at the sight of lame, feces-encrusted birds limping about and dead chickens, their ammonia-scalded breasts denuded of

feathers, lying where they collapsed from inhumane breeding practices."

While most activists will not be directly involved in rescuing animals from factory farms and laboratories, *Striking at the Roots* shows the importance of keeping informed about these rescues and what they uncover, in order to provide credible and compelling content to one's letter writing and other advocacy on behalf of animals. Essential to being an effective activist are poise, self-confidence, knowledge, and persistence.

For example, I am quoted regarding rejected letters to editors and op-eds: "Over the years, I've published many guest columns about the plight – and delight – of chickens and turkeys. I've also written letters and op-eds that were turned down. Usually in such cases, I rework the piece and eventually submit it elsewhere with success. Also, it's good to establish a relationship with an editorial page editor. Not to ramble on and take up their valuable time, but a brief friendly phone call about your submission can increase your chance of being published, and you may be pleased to learn on occasion that the editorial page editor cares about animals and values your concerns."

Striking at the Roots stresses the importance of seizing opportunities to act and speak out locally – "don't overlook even the smallest neighborhood media outlets," activists urge. Local media want to know what is happening in their area. Often a protest demonstration is "a quite interesting and different story to what they normally may cover," stresses an Australian activist.

Striking at the Roots is not just for novices and the insecure. A good activist never reaches the point where ideas about activism are "preaching to the choir." Effective activism is about continuing education, not only of others, but of oneself. It's an essential part of the attitude that is needed to liberate animals and establish their rights. ♡

Review by Karen Davis, PhD

The challenge of animal activism is precisely to bring hope of relief from animals' suffering and, beyond just hope of relief, *Relief*.

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- "Poultry Slaughter: The Need for Legislation"
- "Why Be Concerned About Mr. Perdue?"
- "The Rougher They Look, The Better They Lay" (free-range egg production)
- "Intensive Poultry Production: Fouling the Environment"
- "Philosophic Vegetarianism: Acting Affirmatively for Peace"
- "The Rhetoric of Apology in Animal Rights"
- "Providing a Good Home for Chickens"
- "Chicken Talk: The Language of Chickens"
- "Celebrate Easter Without Eggs"
- "Chicken for Dinner: It's Enough To Make You Sick"
- "Guide to Staffing Tables: Do's & Don'ts"
- "Assume No Animal Products are Safe"

- "Henny's New Friends"
- "Avoiding Burnout"
- "The Life of One Battery Hen"
- "Bird Flu - What You Need to Know"

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- "Turkeys"
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- "Japanese Quail"
- "The Use of Birds In Agricultural and Biomedical Research"
- "Free-Range' Poultry and Eggs: Not All They're Cracked Up to Be"
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VIDEOS

The Emotional World of Farm Animals

By Animal Place

This is a wonderful documentary produced by Animal Place and led by best-selling author Jeffrey Masson. This delightful film – for viewers of all ages – is all about the thinking and feeling side of farmed animals. **A PBS Primetime Favorite! Get your local station to air it.**

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The Dignity, Beauty & Abuse of Chickens

By United Poultry Concerns

Our video shows chickens at UPC's sanctuary doing things that chickens like to do! 16:07 min. — Color * Music * No Narration. VHS and DVD. \$10



Inside a Live Poultry Market

By United Poultry Concerns

This horrific 11-minute video takes you inside a typical live bird market in New York City. An alternative to "factory farming"? Watch and decide. VHS and DVD. \$10

Behavior of Rescued Factory-Farmed Chickens in a Sanctuary Setting

By United Poultry Concerns

See what a chicken can be when almost free! This 12-minute video shows chickens, turkeys, and ducks at UPC's sanctuary racing out of their house to enjoy their day. VHS and DVD. \$10

Inside Tyson's Hell: Why I Got Out of the Chicken Slaughtering Business

by Virgil Butler

Produced by United Poultry Concerns and the Compassionate Living Project. DVD. 58.35 min. \$15



45 Days: The Life and Death of a Broiler Chicken

By Compassion Over Killing

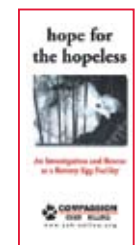
This 12-minute video shows the pathetic industry treatment of the more than 8 billion baby "broiler" chickens slaughtered each year in the US. VHS and DVD. \$10



Hidden Suffering

By Chickens' Lib/ Farm Animal Welfare Network

This vivid half hour video exposes the cruelty of the battery cage system and intensive broiler chicken, turkey and duck production. VHS. \$10



Hope for the Hopeless

By Compassion Over Killing

An Investigation and Rescue at a Battery Egg Facility documents the living conditions of hens at ISE-America in Maryland. www.ISECruelty.com 18:28 minutes VHS. \$10

Ducks Out of Water

By Viva! International Voice for Animals

This powerful 5-minute video takes you inside today's factory-farmed duck sheds in the US. VHS. \$10

Delicacy of Despair

By GourmetCruelty.com

This investigation and rescue takes you behind the closed doors of the foie gras industry and shows what ducks and geese endure to produce "fatty liver." 16:30 minutes. DVD. \$10



Humane Slaughter?

By Farm Sanctuary

Humane Slaughter takes the viewer into poultry slaughterhouses to witness the horrendous suffering endured by chickens and turkeys. 9 minutes. VHS. \$10

CHILDREN'S BOOKS

Replacing School Hatching Projects: Alternative Resources & How To Order Them

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Animal Place: Where Magical Things Happen

By Kim Sturla

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Goosie's Story

By Louise Van Der Merwe

A wonderful illustrated children's book about a "battery" hen who is given a chance to lead a normal life – a happy life. This moving book will be warmly welcomed and shared by children, parents and teachers, highlighting as it does the concern and compassion we ought to feel for all our feathered friends on this earth. \$4.95

A Boy, A Chicken and The Lion of Judah – How Ari Became a Vegetarian

By Roberta Kalechofsky

This wonderfully gifted children's story, set in modern Israel, is about a young boy's quest for moral independence. An intelligent book for all ages. Winner of the Fund for Animals "Kind Writers Make Kind Readers Award." \$10.00

Nature's Chicken, The Story of Today's Chicken Farms

By Nigel Burroughs

With wry humor, this unique children's story book traces the development of today's chicken and egg factory farming in a perfect blend of entertainment and instruction. Wonderful illustrations. Promotes compassion and respect for chickens. \$4.95

Minnie's Dream

By Clare Druce

What happens when a young girl from the city discovers a battery-hen operation in the country? What happens when a "battery hen" named Minny speaks to her? What must she do when her friend Minny is going to be killed? This book is a must for the young person(s) in your life, age 8-14. \$10

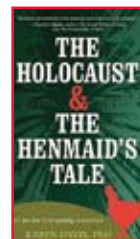


BOOKS & BOOKLETS

The Holocaust and the Henmaid's Tale: A Case for Comparing Atrocities

By Karen Davis

In this thoughtful and thought-provoking contribution to the study of animals and the Holocaust, Karen Davis makes the case that significant parallels can – and must – be drawn between the Holocaust and the institutionalized abuse of billions of animals on factory farms. \$20



More Than a Meal: The Turkey in History, Myth, Ritual, and Reality

By Karen Davis

Karen Davis shows how turkeys in the wild have complex lives and family units, and how they were an integral part of Native American and continental cultures and landscape before the Europeans arrived while drawing larger conclusions about our paradoxical relationship with turkeys, all birds and other animals including other human beings. "The turkey's historical disfigurement is starkly depicted by Karen Davis in 'More Than a Meal.'" - *The New Yorker* \$20



Prisoned Chickens, Poisoned Eggs: An Inside Look at the Modern Poultry Industry

By Karen Davis

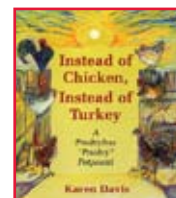
This book is a fully-documented source of up-to-the-minute information about chickens, including everything from how a chick develops inside an egg to the causes of salmonella, and much more. Provides a chilling account of the morally handicapped poultry & egg industry. \$14.95



Instead of Chicken, Instead of Turkey: A Poultryless "Poultry" Potpourri

By Karen Davis

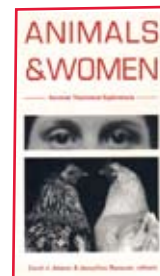
This delightful vegan cookbook by United Poultry Concerns, Inc. features homestyle, ethnic, and exotic recipes that duplicate and convert a variety of poultry and egg dishes. Includes artwork, poems, and illuminating passages showing chickens and turkeys in an appreciative light. \$14.95



Animals and Women: Feminist Theoretical Explorations

Edited by Carol J. Adams & Josephine Donovan

"Karen Davis's brilliant essay [Thinking Like a Chicken: Farm Animals and The Feminine Connection] brings together the books' central concepts, leading to conclusions that rightly should disturb feminists and animal advocates alike." – Review by Deborah Tanzer, Ph.D. in *The Animals' Agenda*. \$16.95



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Stop Look Listen - Recognizing the Sentience of Farm Animals

By Compassion in World Farming

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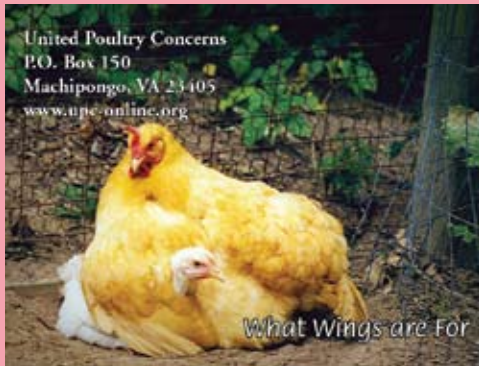


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