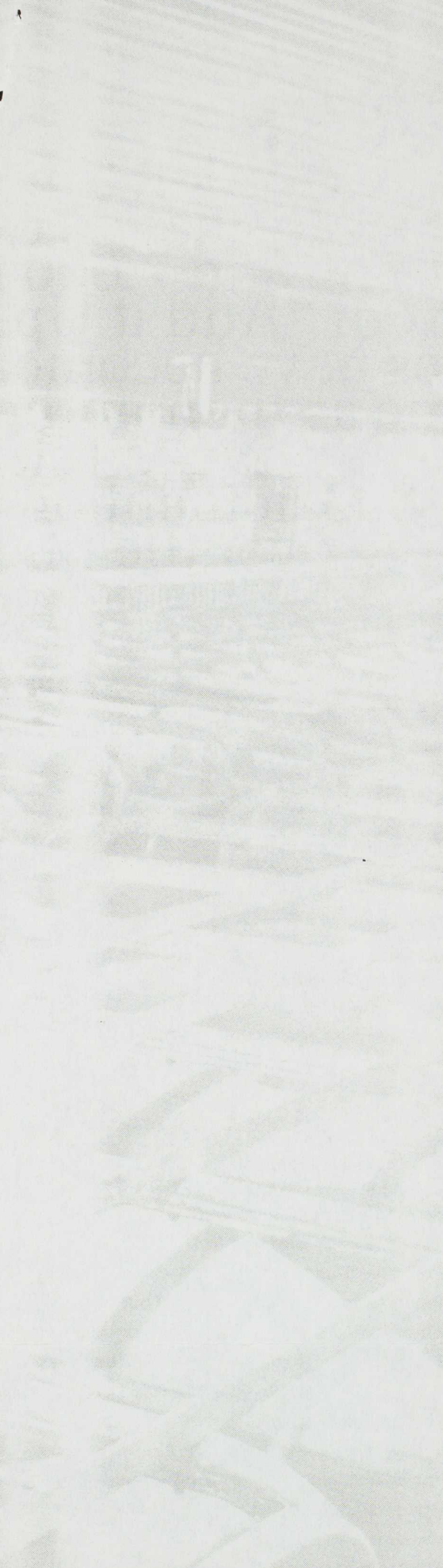




Rows of gestation stalls in a Nebraska pig factory
Farmers breed herds of three hundred or more sows and a few boars. After she has conceived, each sow is imprisoned in a gestation stall. She remains in this stall for about 16 weeks. To counter her stress, the sheds are kept dark except at feeding time. While the sow is inactive, she is "limit fed" once every 2-3 days, to hold down her weight and save money.

About a week before her piglets are due, the pregnant sow is moved to a farrowing stall. Here she is restricted for another two or three weeks after her piglets are born. She cannot walk or turn around; all she can do is lie or stand to keep her in position for eating, drinking, and keeping her teats exposed to her baby pigs.

The newborn pigs receive injections of iron and antibiotics, their tails are cut off, and their ears are notched for identification. Young males are usually castrated before weaning. Two or three weeks after birth, the piglets are taken to another building to be fattened for market. The mother is immediately impregnated and sent back to the gestation stall to begin the cycle all over again.

PHOTO, MASON/KELLER

gives science a bad name, creating victims without relieving human pain.

Every weekend for a year and a half we demonstrated outside the Museum. At first, the Museum refused to budge, but pressure grew to the point where 121 members of Congress questioned the National Institutes of Health (NIH) about its funding of the cat-sex experiments. The demonstrations began to hurt the Museum's image. Then the NIH stopped funding the experiments, and the laboratory was dismantled.

Our protest ended two decades of pointless experimentation and saved 60 cats from immediate pain and suffering. It also sent a message to animal researchers that they would be held accountable by a public that will not support pain where there is no significant gain. We had suggested in our campaign that the Museum's death and pain-dealing methods of research were turning imaginative, caring youth away from biology, whereas elegant and humane research would inspire and intrigue them by its creative beauty and challenge.

Our next campaign urged industry to unleash its scientific creativity to develop effective, reliable, non-animal safety tests. There had already been debate in Britain over the Draize test, which measures the harmfulness of chemicals by observing damage caused by dripping substances into the eyes of conscious rabbits. We called on US cosmetics companies to develop non-animal-using alternatives to the Draize.

At first, like the Museum, they were unresponsive. After we publicized the issue with ads and leaflets carrying photos of the Draize test and captions like *How many rabbits does Revlon blind for beauty's sake?* the public soon voiced outrage at companies hyping a dream of beauty while tormenting rabbits. In time there was a turnaround. Large companies began advertising non-animal-tested formulas. A new discipline of in vitro (non-animal) toxicology entered the scientific mainstream, propelled by the scientific enthusiasm and excitement generated by searching for alternatives to traditional animal-testing methods.

Pressures to find further alternatives continue as large companies feel compelled to budget for research on alternative testing methods. Some have taken steps to reduce the use of animals through such methods as computer technologies that predict biological effects.

IT HAS BEEN SAID if each of us had to kill our dinner, the number of vegetarians would rise dramatically and rapidly. Most

people don't see, don't feel, don't hear the suffering of animals for the dinner plate. Public awareness barely exists of the realities of raising, transport, and slaughter of today's food animals. Pigs, veal calves, and birds are victims of a system that routinely denies them basic freedoms: to stand up, lie down, extend their limbs or spread their wings, and turn around.

Now that fewer animals are being used in product testing, increased efforts can turn to the six billion farm animals suffering from birth to slaughter every year in the US. Factory-farm methods account for 95 percent of animal suffering in this country, so every one percent reduction in farm-animal pain can accomplish more than all previous animal-protection campaigns.

Each of us can make a difference in breaking the brutal practice of factory farming. Thinking in terms of three Rs—Reduction, Replacement, and Refinement—can encourage everyone to commit themselves to a degree they feel comfortable with. Some people are ready to commit to a meatless diet for ethical reasons (Replacement); others may be willing to eat fewer animals on ethical and health grounds (Reduction). Everybody can agree that we must relentlessly pressure industry and government to develop, promote, and implement systems that reduce the suffering of farm animals as long as people continue to eat them (Refinement).

Imagine the impact of one meatless meal a day, or cutting down on portions of meat. Such a change would mean a huge reduction in animal suffering while benefiting human health (since it is now clearly understood that people are healthier when they consume more grains, fruits, and vegetables and less meat). With nonviolent food practices, we save animals and encourage discussion. Would you prefer to stroll through a slaughterhouse—or an apple orchard?

"The animals of the world exist for their own reasons," as novelist Alice Walker has pointed out. "They were not made for humans any more than black people were made for whites, or women for men." If we are to be consistent, we cannot be selective about which groups of beings are worthy of our concern. By any standard, nonhuman animals are among the most exploited of all sentient beings. Those of us who oppose domination and exploitation need to speak for the voiceless and attempt to have an impact on preventable suffering. Can we claim to be enlightened if we acquiesce in animal suffering? ★