

VEGAN VIEWS

A forum for vegan opinion

in memory of Harry Mather

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VEGAN VIEWS

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Vegan Views, which started in 1975, is an informal forum for vegan news and discussion, produced by unpaid volunteers on a non-profit-making basis. It is independent but supports the work of other vegan groups and publications. We expect to publish three times a year, in March, July and November.

We rely on readers' contributions, and try to print all that is relevant and of interest. We welcome letters, articles, news, events, recipes, reviews, photos, drawings, cartoons, etc - by email if possible, with articles preferably as Word attachments. If you write to us but don't want your letter published please make this clear. Please include email and/or phone number in case we need to contact you - we will not pass on any personal information we receive. More details are on our website.

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In memory of Harry Mather (1924-2010)



Harry Mather was a compassionate and well-respected person who was a true pioneer of the vegan movement, and an inspiration to many people throughout his lifetime.

He became vegan in 1967 and wrote extensively on the subject. He ran the Bournemouth vegetarian/vegan group for many years and attended vegan festivals, events, camps and gatherings all over the UK and abroad.

Harry became editor of Vegan Views in 1985, and produced no less than 82 issues (numbers 35-116) until in 2008 he retired, planning to finish an anthology of his writings. Sadly he passed away two years later, not having concluded this work. Harry you will be sadly missed ... may you rest in peace.

The deadline for contributions to the next issue (due out November) is FRIDAY 30th SEPTEMBER - but smaller items may be accepted for a few weeks after this date. We would love to hear from you! See panel on the left for more info, and some suggested topics on page 4.

A digital pdf of Vegan Views is available by email to all subscribers on request (or similarly a print copy for anyone who subscribed to the pdf version). The text is the same in both versions, but most of the photos in the pdf will be in colour and much clearer (the pdf also has a few extra photos which we didn't think would come out well in the printed magazine).

EDITORIAL

I would like to say thank you to all our new subscribers, and to those of you who have resubscribed since Harry was editor, for your support in keeping Vegan Views going, and for all the donations you have kindly sent in along with all the lovely words of encouragement you have written. The letters I receive are shared with Malcolm, David, and also Patrick of Veggies.

Going vegan just happened for me when I thought I'd eaten something that didn't agree with me, and was unwell for a while. As I began to recover I would only eat salad, and declared to the world I was vegan. I stayed on a salad diet for a while, eliminating everything that was suspiciously not vegan, and so began to build up information on eliminating anything that contained a speck of any animal substance - and I lost a nice lot of weight too!

It wasn't hard, something just 'happened' as I began to realise that I have actually been very vegan-minded for most of my life: refusing milk and eggs as a young child, and always preferring 'other food' to meat, but not making the connection, or being in the right environment, and nor did I see any cruelty.

Previously, in my late twenties, I had done almost the same thing when I went veggie after a vegetarian meal at a friend's house, and those years were preparing me for becoming vegan (though I was unaware of it), and I eliminated most animal substances quite quickly. Up until this time sadly the connection between live animals and the food I was being offered didn't occur to me.

I despair at our conditioning and how we are indoctrinated into one mindset for many years, in effect causing mass suffering. I despair too at people's ignorance about animals being here only for our use, and I can't for the life of me understand why they don't see that we are so very dependent on all life for our own survival on earth, and that we do not have to eat and exploit animals but should instead care and nurture all life and the environment. I don't understand either how a human can inflict pain and suffering on animals, when if one does that to humans it is seen as torture. I do know though that vegans appear to have a change of consciousness, especially if they are vegan for the animals and environment, and not for some self-serving purpose.

Sarah Austin

David Mather writes: Please keep your articles and comments coming in, it is your input that helps us to spread veganism throughout the world and helps reduce the unnecessary animal cruelty and suffering.

Sometimes it is easy to forget that even the smallest effort that you make DOES make a difference - whether it is simply following the vegan journey, or the conversation you share with that passing stranger which may well spark a thought and ignite them on a path towards a better, cruelty-free lifestyle (more often than not unknown to you). It all contributes to making this a better world.

SUBSCRIBE TO V.V.

Subscriptions and donations help to keep us going. Three printed issues £5 inc UK postage (Europe inc Rep. Ireland £7, rest of world £7 surface or £10 air). Or digital pdf version by email £5 for three issues anywhere. You can pay online using PayPal (www.veggies.org.uk/campaigns/vegan/vegan-views) or else you can send a cheque - payable to Vegan Views - to the address on this page.

When subscribing please state which issue you want to start from, and if you give us an email address we'll also put you on our mailing list.

There are no plans at present to make the magazine freely available online.

Sell Vegan Views to friends, or at local shops, or meetings or festivals. If you order five or more copies of the current issue each copy costs £1 inc UK postage.

Back issues V.V. 121 is available for £1.50 inc UK postage (Veggies interview, Fox Hunting and Eating Meat, Making the Connection film review, and more). See the V.V. website for an archive of many older issues and articles.

Vegan and Transgendered

by Jenny Wood



I am a transsexual: I was born with a male body but have always felt a female inside. This led to numerous difficulties for me until I faced the problem and began to change my gender in 2003. I am also a vegan (I became vegetarian in 1977, then was vegan for most of the 1980s, vegetarian again, and vegan once more since 1996).

Society is slowly becoming more tolerant and more understanding of transgender people but there is still a lot of ignorance. As a child

I felt trapped when I was forced to play with 'boy's toys' and tortured at school, particularly secondary school where the differences between the genders were emphasised to a marked degree (boys called by their surnames, girls by their first, etc). With the onset of puberty I felt like an alien force was invading my body and uglifying it. Because there was so little access to information about trans issues then (the 1970s), I did not know what was wrong with me. When I finally accepted what it was, and started to transition, I felt like a great weight had been lifted from my shoulders!

It was at this point however that my gender expression and veganism collided. Treatment for transsexuals involves the use of hormone suppressants, hormone replacements and surgery. Male to female transsexuals also require some form of permanent hair removal, particularly facial hair, usually by either electrolysis or laser. These treatments have all been animal tested. At first I tried to live without them, using make-up to cover my 'grey' chin and taking herbal supplements (black cohosh, wild yam). However these only had a minimal effect and I was highly stressed about the possibility of male pattern baldness (I already had some hair loss to my fringe).

Things came to a head for me in 2009. Although I had a full diagnosis as being gender dysphoric from Leeds Gender Clinic, I had refused to take the hormone replacement therapy because it was animal tested, might contain animal parts (I managed to avoid this in the end), and was unhealthy. I was signed out of the gender clinic and tried to live my life partly caught between two genders.

I had transitioned at work the year before, seemingly with no trouble. However, to hide my receding fringe I started to wear a headscarf. As this was not uniform it began to cause me problems with the human resources department. Eventually they rang the gender clinic to ask questions about me (the clinic refused to speak to them) and got me in the office to bully me into taking the headscarf off. I had given them a copy of the letter I had received from the clinic, signing me out, which stated that I had decided not to take hormones because of my beliefs. This was then used against me when the human resources manager claimed I had not stuck to the original agreement I had with them (about transitioning) and questioned my claim that I was gender dysphoric. They told me I would not be able to use the female toilets unless I legally changed my gender. This might be difficult because I was not on any 'treatments' (although legally possible under UK law), and also would mean that I would have to have my marriage of 30 years dissolved (an affront to my supportive partner!). The issue regarding my headscarf was eventually resolved by my line manager, who was brilliant, but the whole situation led to a mental collapse for me and a desire to self-harm (again). Not on any kind of treatment, and with no support, I felt

helpless and confused. I still felt I was in the wrong body and I knew that I had to start on hormone replacement therapy to sort my problems out.

I went back to my doctor and he was able to prescribe oestrogen patches and testosterone suppressants under the auspices of the gender clinic's endocrinologist. I have had some fairly mild side effects, but I do eat a healthy diet and do yoga, etc, so my health still seems OK. I now have a full gender recognition certificate (with my marriage 'converted' to a civil partnership) and am awaiting surgery. This is still a conflict with my vegan values in some ways, but I realise there is no other way for me to go and still retain my sanity.

If we lived in a more humane and tolerant society would I still have chosen HRT etc? Probably. Although I can't explain it, there does seem to be an intrinsic part of me that identifies as female and could not live happily in a male body. However this has pointed out to me just how much our society's gender binary is an oppression – and not just with 'gender queer' people. We still (collectively) force boys and girls to play with gender specific toys and, even in more tolerant families, messages from the media are that boys play with action toys and girls with dolls, etc. Few things seem to cause as much consternation as a man who puts on a dress, and if 'he' wears make-up to work he can legally be dismissed.

It is to be hoped that in a vegan world we can put an end to this oppression and learn from the ancients who happily accepted three or even four genders. Perhaps then people will be able to dress and act as they like. Hopefully we could develop more humane treatments that have not been tested on animals, and do not compromise the body's natural health systems.

I welcome any comments about this article and the issues it raises. Although issues like these can be difficult, they need discussing and bringing out of the closet.

Definitions:

Transsexual: someone who identifies as the opposite sex to their birth sex.

Transvestite: someone who cross-dresses but does not want to become a different gender permanently.

Gender dysphoria: the medical name for someone who has a problem identifying with their birth sex.

Transgender: a generic term for all transsexuals, transvestites, and others who have a gender queer identity.



Topics to write about

We'd love to hear from you!

Letters, articles, etc, very welcome. The questions below are not so much for you to answer, but rather ideas to trigger your imagination. See panel p.2 for more information on sending in letters, articles, etc.

We also welcome photos, or drawings/cartoons (black and white line drawings, scanned and emailed if possible).

- Why did you become vegan? Or if you aren't yet vegan, what do you see as the difficulties of going vegan?
- How hard or easy is it for you to be vegan in the UK or other countries, and what is it like where you live? Do you find it easy or difficult to do your vegan shopping, and how strict are you (minor ingredients, toiletries, clothing, etc)? Do you have contact with other vegans?
- What is your experience of being vegan amongst non-vegan friends and family? Please share your experiences of living in a non-vegan world.
- Are you an abolitionist vegan? Please share your views and experiences.
- Are you passionate about the environment, local or global? Please share your views.
- Do you have a vegan garden or allotment, what do you grow and what successes or failures have you had?
- Did you feel healthier after going vegan (or less healthy, or about the same)?
- Do you consider a vegan diet to be healthier than, just for example, the 'Mediterranean diet'?
- Please share your favourite recipes.
- Tell us about your local vegan or vegetarian group, your activities, your group history.
- If you've read a book (or seen a video or website) that other readers might be interested in, why not send in a review?
- What do you think about cloning animals?
- What are your concerns about factory farming? What do you think about 'Freedom Foods'?
- What do you think about 'free from' foods found in supermarkets these days?
- What are your festival, Vegan Camp, or community living experiences?
- Are your companion animals vegan (and if not what are your reasons?). What pet foods do you buy?
- Have you spoken about veganism or related topics at schools, or to other groups? If so, what is your experience? (See articles by Dean Bracher in this and the last issue.)
- Memories of earlier days? Or indeed anything you are passionate about concerning veganism.
- How do you think veganism might develop in future decades?

Recipes

NUT BAKE

- 100 gms wholemeal breadcrumbs
- 1 tbsp each of wheatgerm, millet flakes, sesame seeds, sunflower seeds, pumpkin seeds
- 2 teaspoons linseed
- 1 teaspoon apricot kernels (optional source of Vit B17)
- 300 gms milled nuts
- 1 teaspoon each of parsley and thyme or mixed herbs
- 1 tbsp organic tomato purée
- 1 vegan stock cube or equivalent bouillon powder, dissolved in half pint of hot water
- 1 chopped onion, cooked

Put all dry ingredients in large bowl, finishing with purée and onion, then stock. Stir well. Oil a loaf tin and bake for 40/60 mins (gas 6 / electric 200°C).

Mercy Stonehill



LENTIL SOUP

- 8oz/225g split red lentils
- 1oz/25g margarine (I use Pure sunflower marge)
- 1 medium onion, peeled and finely diced
- 2 stalks of celery, finely chopped
- 2 carrots, scrubbed and finely diced
- Grated rind of one lemon (very important)
- 2 pints/1150ml light veg stock (not Knorr)
- Salt, or salt substitute, and ground black pepper to taste

Pick lentils and remove any stones, rinse well. Heat the marge in a pan and sauté the onion for 2/3 mins. Add the celery and carrots and let the veg sweat for 5-10 mins. Stir in the lentils, add the lemon rind, stock, and salt and pepper to taste. Bring to the boil, reduce the heat, and simmer for 15/20 mins until vegetables are tender. Roughly blend the soup in a liquidiser. It should not be too smooth. Check seasoning and reheat gently.

Terry Stringer

I made this for 70 people at the Lancashire Vegan Fayre - everyone enjoyed it, and most wanted the recipe. (PS: Is there anyone who can recommend a good quality automatic sprouter, blender and juicer?)

THE VEGGIES SCOFFER

£1.50



Vegan recipes from over 25 years on the catering front line

The Veggies Scoffer

Vegan recipes from over 25 years on the catering front line, compiled and edited by Ronny. 24 A5 pages, £1.50 + 36p postage from Veggies: see address on the back page, or the Veggies website www.veggies.org.uk/2011/07/scoffer

This is the latest in the 'Scoffer' series (Salad Scoffer / Cake Scoffer / Breakfast Scoffer / Return of the Cake Scoffer). All five titles are available from Veggies, with special deals for the set or for bulk orders for local group fundraising. They are great for vegan food tasting events.

Veggies have catered for a wide range of hungry people, including protest camps, schools, parties and festivals, and are keen to encourage other vegan caterers. This new addition to the reasonably priced Scoffers range is aimed at those cooking for larger numbers (although recipes can be scaled down for four).

I've had some experience of cooking for larger numbers and it can be difficult to know whether a recipe will work for 20 or 100 people. Chopping vegetables or boiling a pan of water for rice takes a lot longer, so timings are different and some recipes are just too fiddly to scale up. Also some recipes rely on lots of oven space and it's all too easy to end up cooking a big pan of 'Hippy Slop'. The Veggies Scoffer booklet gives recipes used at a range of events, each with a short explanation of where it was used to add to the interest. So far I've only had the chance to try out the ginger cake recipe: the results made me wish I'd made it for 20 rather than four!

As well as recipes there are suggestions for vegan snacks and sandwiches in the booklet. The easiest option of all is the suggestion of contacting the nearest Asian caterer and asking for lots of vegetable samosas. At £1.50, I'll be sending off for copies for cafes and retreat centres I know, and will also be handing a copy to the canteen manager in my workplace. Whether or not you are planning a party or vegan food fair, this is a useful resource.

Sue Maw

The Invisible Vegans

In this article I use the terms “veg*n” and “veg*ns” to refer to “vegetarian and vegan” and “vegetarians and vegans” respectively.

Midsomer Murders probably won’t go down as one of the great TV detective series, but there is one moment from a past episode that sticks in my memory. The episode in question (ironically the only one that does *not* include any murders, if I remember rightly) is set in an old people’s home. One of the main characters is a dapper old buffer who fancies himself as something of a racing driver (and promptly crashes the sports car that he has purloined from a visitor to the home). In one scene he makes the telling observation that older people do not disappear so much as become ‘invisible’ to younger generations.

Older veg*ns appear to be no different. Look at veg*n magazines and you’ll find plenty of articles devoted to young people (such as the Young Veggie pages of *The Vegetarian* and the Youth and Education pages of *The Vegan*) but very little if anything devoted to older people. Of course veg*n organisations are right to encourage young people to go (and stay) vegetarian or vegan, and youth campaigning is an important part of their activities. However, with the Vegan Society admitting that the average age of their members is 51 (*The Vegan*, Spring 2011) – and I’d expect the average age of Vegetarian Society members to be similar – it would seem that older veg*ns have been getting the thin end of the wedge.

The problem, as Tina Fox of Vegetarian for Life rightly observes, is that older people are neither trendy nor sexy, at least as far as magazine editors are concerned. When I suggested to the editor of *The Vegan* that, given the average age of Vegan Society members, she might consider including an ‘Older Vegans’ page in the magazine, she pointed out that “elderly vegans are just one of the groups of vulnerable vegans ... and you could argue that all of the groups should have a page dedicated to them in *The Vegan*”. Well, you could indeed so argue, and other groups of “vulnerable vegans” (which, in a meat-eating society, is probably *all* vegans) are welcome to argue their case, but who argued the case for Vegan Runners or indeed the Vegan Organic Network to have their regular ‘columns’ in *The Vegan*? I’ve nothing against these groups of course, and I wish them success and I generally read their articles, but it is almost certainly true to say that there are more older readers of *The Vegan* than there are runners or gardeners, so why is there nothing specifically for older vegans? (I don’t want to single out *The Vegan* for criticism here as the same applies to both *The Vegetarian* and *Viva! Life*: everything seems to be youth-oriented these days.)

So, what would ‘Older Vegans’ (or ‘Older Vegetarians’) pages look like, and what sort of articles would they contain? Would they be a depressing litany of obituaries, and advertisements for cruelty-free incontinence pads? Recent letters and articles in *The Vegan* relating to the provision of care homes catering for elderly veg*ns, or facilities enabling them to remain in their own homes, are an obvious place to start, but the topics do not have to be confined to (nor should they exclude) the very elderly. I’d define an ‘older’ person as one nearing or having already passed their retirement age, that is, anyone aged 60 years or more, so let’s hear their stories: how do they keep fit, how do their nutritional requirements differ from those of young adults (if at all), and how do their experiences now

compare to life as a young vegetarian or vegan? This is not to say that *The Vegan* should become a vegan version of *Saga Magazine*, far from it, but neither should we pretend that veganism is the preserve of young people when quite obviously it is not.

Paul Appleby

Editor's note: There is such a lot of information aimed at younger folk these days (jazzed up mags and websites) that the older vegan is forgotten. We can benefit from their experiences...and hear their views. So I would like to ask the older vegan readers amongst us to please tell us about your experiences being an older vegan...how it was for you if you were vegan in the early days, and what made you go vegan. Or your thoughts could be triggered by some of the topics mentioned in this issue...

A Food Chain is a Food Chain is a Food Chain, or What Goes Around Comes Around

Trog was not in a joking mood. So when Plithard came to make his report about the unhappy humans, Trog was not amused.

“Sir,” said Plithard with as much diplomacy as possible. “They’re really upset.”

“Who?” Trog asked, “Zeltonians from Zelton 5?”

“No,” corrected Plithard. “The humans. They’re really, really upset.”

“They’re really, really upset are they?” mimicked Trog. “I suppose they are complaining about being eaten. I suppose they are organising delegations and passing resolutions and convening their national and international bodies to object. I suppose they are trying to muster their puny armies and their pathetic nuclear arsenals. Mr Plithard, I am growing quite tired of your evasions. They are just humans, Plithard. They are a part of our food chain just as sure as a jumping fish is a part of theirs.”

“But Sir, their request to have just five years of time to live out their lives is...”

“Plithard!” Trog interrupted. “They’re just humans, right? And we eat humans, right? It’s just the natural order of things in the whole galaxy. If it wasn’t, then why did the Great Creator endow us with these here harvester?”

“But, Sir, they do have some feelings...”

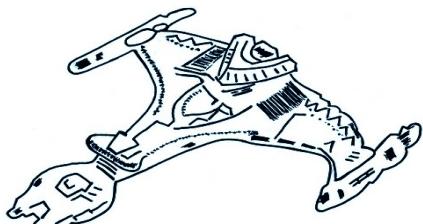
“Plithard!” shouted Trog. “Feelings, shmeelings. A food chain is a food chain is a food chain. Now, if we don’t harvest the entire planet by 1800 hours, I’ll be in big trouble with Zelton 5. Capiche? Now, get to it. Right away. That’s an order!”

“Right, Sir.” Plithard conceded and withdrew to carry out his obviously unpleasant responsibilities.

Meanwhile, way off in space, even further than the Zeltonian ship, was a massive space cruiser from Nircon. The captain of the Nircon ship smiled when he located the Zeltonian ship in his viewfinder.

“Bingo!” he cried to himself. “A Zeltonian ship! I just love those Zeltonians. They are so tasty.”

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*** Awkward comments and questions by Dean Bracher

In the last issue of V.V. (pages 4 and 5) we featured an article by Dean Bracher about his school talks on veganism and animal rights. This time we feature some of the awkward questions Dean faced, and the answers that he gave.

Are you an extremist? What do you think of extremists?

I'm not extreme, and have based my choice of veganism on true facts and ethics and morals, and how can you put an extreme label on compassion and knowledge when you know all the facts? With so many options of foods, and choices of clothes and animal free products, I've never felt extreme in this. I think there are many definitions of what extremism means - for me being vegan does not fit in with that.

If we all went vegan wouldn't we be overrun with animals?

Well, all the animals that are used for food are factory farmed and bred for human consumption - and we don't expect everyone to go vegan overnight, it would be a gradual process. The animals left would die out naturally, and there are many compassionate people who would house them until this took place in sanctuaries and reserves.

But I like meat! It's natural, aren't we designed to eat meat? I'm a carnivore!

I used to like meat until I saw the conditions in which animals are caged and slaughtered, and when I realised there are so many delicious alternatives to regular food that taste great then I found the switch easy. It's no more natural than choosing an animal free diet and lifestyle - we are designed with a large intestine that processes cooked meat and vegetables, unlike cats who have a short intestine and produce bile that breaks down raw meat. We're actually omnivores who can eat both meat and vegetables, and vegans choose not to eat meat.

What would you do if you were starving? Would you ever eat meat?

We live in a society that provides many shops and places to obtain food of any type, and the odds of you being starving are very slim, and even on a limited budget you can buy many vegetables, seeds and grains. So I would never eat meat and would always look for alternative options.

Would you eat meat for £1 million?

It's a personal question and I wouldn't, but some vegans might so they can give that money to good causes they support and believe in. You would only know if that situation arose and in reality it's very unlikely it ever will.

You like animals more than people!

I like all species equally and don't value animals over people, and you have to remember that humans are animals too. I became vegan because of the continued suffering and deaths of billions of farmed animals each year, and later I found out about the damage this system causes to the environment and directly to people. So I see being vegan as something that benefits both animals and people.

Animals kill each other in the wild, why shouldn't I?

Some animals kill others in the wild but this is relatively few compared to how many species of wild animals there are. And those that have a need to do this, such as predators, can eat and digest raw meat. I don't live in the wild and can

reason and decide where and what to eat and buy.

Is it wrong to have pets?

Pets, or companion animals as vegans call them, can be very rewarding - and giving an animal a loving home is a good thing, and we would generally have rescued animals who have come from bad homes or been abused in some way. Some vegans don't have any due to the way pet industries breed and transport animals for sale.

Would you kiss or go out with, or marry someone, who wasn't vegan?

It depends on the person and it's a personal issue and best decided by an individual, rather than being told what's right or wrong. Some vegans would, and others might not, and I know vegans who do both. I would if it was someone I thought might in the future share my beliefs and hopefully take on board why I'm vegan and see the benefits for themselves.

Can vegans drink alcohol or smoke cigarettes?

Veganism is a lifestyle choice and some vegans drink alcohol or smoke, and there are vegan alcoholic drinks available, but maybe due to your age it's something you'll find out about at a later time.

OK, so meat's bad, but what's wrong with milk and eggs?

Like any other farmed animal a dairy cow will have to be slaughtered after her productive life has come to an end. Also cows only produce milk when lactating, like any other female. A constant process of pregnancies and birth drain the cow of energy, and after five years she is killed to make way for a more productive cow. Calves are taken away from the mother as the milk is used for human consumption, and cows are producing up to ten times more milk than is natural. Calves are taken away and killed a day old, or sent abroad for veal in countries where it's legal to produce it. This causes a lot of distress to both mother and calf, and many people mention hearing cows crying for days and looking unsuccessfully for their babies.

Eggs are basically periods, and are not needed for calcium as other plant based sources can be found. Chickens in the wild naturally produce ten eggs a year but, due to modern factory farming, produce up to one a day and this again causes damage to the chickens' bodies and strips them of nutrients they need to function healthily. Eighty percent of eggs come from battery hen cages, and the size of the cage allows only an A4 space (approximately 21x30 cms) for each in a cage where there may be four chickens. And all chickens are slaughtered when their short productive life comes to an end.

Sounds like you're trying to put farmers out of work!

Not at all, and vegans like everyone else have to eat. The land still needs to be farmed, and the land used for farming animals can be given over to vegetable and grain production. We are not against trade, and the fair production of non-animal goods, and farmers can divert their land to other uses.

My parents wont let me be vegan, what can I do?

Your parents have your best interests at heart, and can be fearful that you are making a choice they know little about. Support them by showing you have researched a healthy vegan diet, and for example the Vegan Society's website or their printed literature can support you in this. Prepare some simple recipes that show them that you can make the food yourself without any or little disruption to family life. Eventually you're going to leave home and you can decide to live a vegan lifestyle and buy the products you need for this.

Don't animals make use of land where crops can't grow?

No, the land now used for animal grazing has been specifically made by deforestation, and the destruction of wild habitats that supported many other wild species of animal and nature. Animals on the land can cause soil derogation, and instead farming the land with crops can improve the soil and also the wildlife in the surrounding area. In terms of calories and efficiency, it's better to use the land to grow grains and vegetables than to have animals there.

Isn't it better to eat local meat rather than imported soya?

Animals eat a lot more soya than vegans, and more than half of the crops grown on the planet are to feed factory farmed animals for meat production. And we also import a lot of crops from Africa and Asia for our animals to eat. So vegans who have chosen for ethical reasons not to consume meat and dairy also recognise the environmental issues regarding global and local production of meat.

Would you eat an animal if it died naturally?

As someone who feels no need to eat animals then I would not eat an animal under any circumstances. You would have to question how the animal died, usually because of old age or disease, and would you eat a human under the same circumstances? Flesh is flesh, whatever species it comes from.

My mom had cancer, and animal experiments saved her. You can't think that's wrong can you?

I'm sorry your mom had cancer and I'm glad she is better. It's not proven that animal experiments are beneficial to medical science. Vegans are not opposed to medical research and progress but we seek alternatives that do not exploit and kill millions of animals each year. Many conditions came to light after taking drugs that were tested on animals and I can give examples if needed, but animals are tested on out of routine rather than for a direct benefit. Groups such as the Dr Hadwen Trust, or the Safer Medicines Campaign, seek to promote non animal tested procedures that are based on solid and researched science.

But don't plants feel pain too?

Unlike people and animals, plants don't have a central nervous system, so don't feel pain in the same way that we do. They are grounded, and cannot escape or move from a position of danger like animals or us. More plants are used to feed animals than people, so being vegan actually reduces the amount of plants grown or used for food.

Dean is looking for volunteers to help out with the West Midlands Vegan Festival in Wolverhampton on 29th October. Please contact dean_bracher@yahoo.co.uk

A century for New Leaves



The first issue of New Leaves, the quarterly magazine of MCL (Movement for Compassionate Living - the vegan way), appeared in October 1985, and earlier this year it reached its century, so congratulations are in order.

MCL was founded by Kathleen Jannaway, with help from her husband Jack. Kathleen had earlier been secretary of the Vegan Society, and vegans from this era will remember what an energetic, influential and very helpful person she was. She was particularly interested in the environmental aspects of veganism, and this was reflected in the pages of New Leaves and in several accompanying MCL booklets and leaflets such as 'Abundant Living in the Coming Age of the Tree' and 'Growing Our Own, Vegan-Organically'.

Kathleen's age eventually caught up with her and not long before she died in 2003, just short of her 88th birthday, she passed on New Leaves to Alan & Elaine Garrett (who had earlier run the Vegan Self-Sufficiency Network). When in 2009 Alan & Elaine no longer had the time to carry on editing it they passed it to the current editor Irene-Sointu.

This 100th issue of New Leaves features reminiscences and memories from those earlier years. The first article in the first issue was entitled 'Living the Future Now!', where Kathleen drew on Ivan Illich's challenging directive: "Every one of us, every group with which we live and work, must become the model of the era which we desire to create. We must live the future now!".

In recent times a significant portion of New Leaves has been taken up with news of the various projects that they have been able to support financially, thanks to three generous legacies totalling well over £100,000. The projects supported have included the Vegan Organic Network, Plants for a Future, Climate Friendly Food, Bangor Forest Garden, and Welhealth.

For details of New Leaves and MCL see the 'Groups' entry on our back page. An absorbing account of Kathleen Jannaway's life, illustrated with photos, appears on the MCL website at www.mclveganway.org.uk/kathleen_jannaway.html

Malcolm Horne

* The Radical Imperative: Interview with Lee Hall *

Lee Hall became vegan in 1983 (the a-ha! moment is described quite beautifully at www.veganmeans.com/vegan_who/Aha_Moment.htm), and then went on to develop a passion for animal advocacy that would eventually lead to law school and the hope that legal changes could alter society's treacherous status quo.

In 2002, when Lee was co-teaching an animal-law course, living in a small flat a few miles to the south of New York City and taking in street cats, there wasn't much time to read the captions on the calendar hanging on the fridge. But doing so led to a pivotal moment. It was a *Friends of Animals* calendar; the photo of the month showed zebras, living free. The caption described how we humans have domesticated and interbred equine animals to get them to work for us but noted that zebras have long defied domestication. That resistance, the caption explained, is part of *Friends of Animals'* mission as well.

Lee joined *Friends of Animals* as the group's full-time legal officer that year, and since then has written a number of controversial works. However, all follow a consistent projection: the future of humanity freed from the might-makes-right policies that have defined much of human history.

Lee (whose work with *Friends of Animals* is pointedly and thoroughly vegan) has a new book out titled *On Their Own Terms: Bringing Animal-Rights Philosophy Down to Earth* - see the Amazon USA website for many positive reviews. It argues for a vegan humanity in which animals are not eaten or domesticated by humans, but instead roam free and respected, and it states: "*Animal rights isn't going to be about increments, except in the sense of inspiring people in the direction of veganism. Animal rights is going to be a whole paradigm shift.*"



What prompted you to propose a new philosophy about how we should treat animals?

I started writing *On Their Own Terms* after noting that most available writings were focused on husbandry standards for agribusiness. Yes, there were also the more serious animal-rights books, and they influenced my thinking. Yet even self-identified abolitionists were, to some extent, focusing on changes in the conditions at chicken businesses, supporting the use of pharmaceutical birth control on free-living animals, and so forth.

The way to address the circumstances of animals on farms is simple: *Don't consume them*. That decided, we can do the vital work of defending animals living on nature's terms. Free-roaming / swimming / flying animals are living now as though the rights principle were accepted by human culture. Why, then, would the disappearance of these animals' spaces and communities be ignored by animal advocates? And why would animal advocates help push them aside by recommending pharmaceutical control?

I made a commitment to revive the vegan message and make it central in a book about animal rights. Vegan living is an exciting proposal. The book proposes the rationale and a DIY manual to seize the day.

Why do you consider environmentalism crucial to animal rights?

What we call the environment is the animals' home. Animals need their space, their nutrients, their water. There can be no genuine animal rights without these basics.

How do you promote a social movement towards greater respect for animals in which they are not simply ours to do what we like with? Surely this would need a radical change in our attitudes and the structure of

human societies?

Yes, and that is what the vegan movement has been saying since 1944: we call for the first civilisation that merits that term. The society that consumes animals is still the standard, and many do not like to be reminded that there is another way to live.

But we've now reached the social and ecological crises that the early vegans foresaw. We can – we must – leave animal exploitation behind us. The tipping point could come quite soon, so I see my role as putting as much information out to people as I can, as you and I are doing through this conversation.

Our words matter. Rather than asking a restaurant to bring in vegan options (do we really think ethics and sustainability are optional?) we can start talking about vegan offerings.

Would this new movement towards a holistic human consciousness create differentials between wild and domestic animals?

Yes. Purpose-bred animals should receive care as long as they are here; but it would be curtain time for breeders. Neuter cats and dogs. No more breeding. No more bringing cows on to farms.

Everyone is shouting "Rescue, rescue!" - and we do. It rightly makes us feel good when we can offer another being a lifetime of safety and comfort. But let's also work to persuade our towns not to license breeders. All this rescuing becomes cyclical - and it too takes habitat away on a finite planet.

As for free-living animals, they have an interest in living full lives, procreating and raising their young. Birth control should be a respected, accessible and desirable thing for *Homo sapiens*. There are seven billion of us. The earth has never seen such a thing!

Must we do away with the ‘welfare’ of animals to let them live their lives ‘on their own terms’?

No, welfare is a good thing. It means well-being. Living on their terms, rather than for human purposes, is the ultimate in well-being for other animals.

Isn’t it likely there will be confusion about what is meant by *animal rights*? This term means different things to different people.

I’d define *animal rights* as a social and legal movement to cultivate and sustain human respect for the dignity of non-human animals. A fair working definition?

You say that not all campaigns are effective in furthering this goal. What type of campaigns are you thinking of? And what do you think about the use of graphic videos and photos in campaigning?

Many charities work to make human supremacy humane. Their staffers and supporters say modifications in industry are important because “you have to be realistic” and “everyone isn’t going to go vegan.” Is the negativity self-fulfilling? Our thoughts, and the words we select to express them, have consequences.

A campaign is effective when it inspires a personal change and a social commitment. Graphic videos and photos can depress and disempower. We see some outrage directed at rogue workers who flout established handling practices. Does the graphic picture explain to the audience that careful use of animals would still be offensive?

And do slaughterers change because they see violence? If scenes of blood and distress just by themselves led to changing people, abattoir workers would be a nation of vegetarians.

Granted, people can be deeply moved and changed by a glimpse behind the doors and walls. What I’m concerned about here is the tendency to push the shock effect so that it becomes a method, and perhaps another form of animal use.

Keep in mind too that the industries that use animals have found advantages in the effects of activists’ images of maltreatment. If they advertise so-called humane eggs or dairy or flesh products, they benefit from the contrast of their grazing animals against the shocking videos.

Do we offer an understanding that those grazing animals on the local farm are in a dreadful situation with no escape? In *On Their Own Terms* I recount a memory told to me by singer and songwriter Sharleen Leahey, who visited a farm, and understood why our diet should not take advantage of animals caught in the dairy industry: *“I got to hang out with some boy calves who were sucking my fingers because they missed their mothers. They were being sold off to some bleak fate. I can’t get those calves out of my mind. Their softness and their innocence. It haunts me.”* The authentic voice of a sensitive person who has experienced a changed world view is the most powerful form of communication the vegan movement has ever had.

Changing the subject, slightly: What about pictures of other beings’ freedom and power? In our interventions to stop carriage driving, we find most people have never even contemplated horses independent of us. How can we enable people to imagine other animals not as eternal victims to be rescued from danger by our heroic selves, but with their dignity respected? Vegan living – conscientious objection to deliberate exploitation of aware beings – spares animals from domination. Portray it as refreshing, life-affirming, and no one will avert their eyes upon opening your brochure. Vegan restaurants will gladly stock it, as it won’t put patrons off their

meals. And people will give copies to children and people they meet in the course of their daily errands.

You mention that vegan cookbooks are “a real part of politics, a real contributor to animal rights theory” - can you say a little about that?

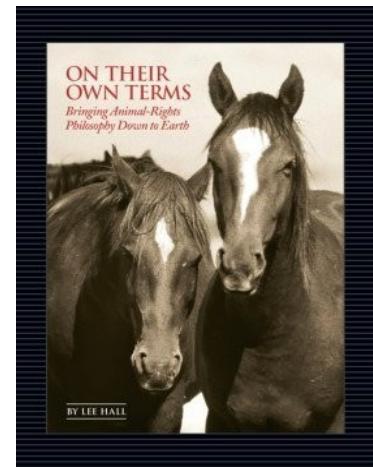
Helping people grow and prepare food is empowering individuals and communities. It’s the best politics in action. That’s why we support vegan caterers, publish recipes and cookbooks, get these cookbooks into our local libraries and bookshops, and bring vegan caterers to schools and public events. I’d recommend putting recipes into vegan starter guides too – good recipes. People remember an attractive and delicious spread, and want it again.

And, by using a vegan cookbook, a person can learn about animal rights. *Dining With Friends*, the cookbook I co-authored, has some introductory animal-rights information in the introduction and in the glossary of ingredients and terms.

It’s great to have books, classes, discussion groups, blogs, magazines and videos about animal rights, but consider the positive power of a chef, a cookbook, a vegan restaurant, or a garden. These offer the social or physical environment in which people can consider a new perspective with a straightforward, dynamic, creative and tangible kind of empathy. Vegan education at its best describes the oppression, but does not leave a vacuum. It guides people to an attractive and fair way of life.

At the end of your book you’ve created a workshop for readers to find their own animal-rights theory. How important do you see this, and are you promoting this idea independently from the book?

Very important. For people who commit to animal rights, goal-setting – envisioning the world we work to see – is vital. We don’t achieve what we don’t conceive.



Imagine the earth’s wildlands recovering. Air and water, clean and clear. No bird cages, spurs, guns; nor bait, nor tackle... Imagine a culture and a landscape where animal-rights principles are valued. Imagine growing up with parents who wouldn’t think to encourage an interest in racing horses or chasing foxes.

Imagine: Circus performers are human artists, all. Advocates in Britain have imagined that culture and it is coming. MPs are currently agreeing to stop the use of tigers and other undomesticated animals. So we imagine a culture transformed, and then map our route so we can set off and move in the right direction.

Some people have told me they are putting the workshop to personal use, and that’s exciting for me to hear. It could be used as a community-based workshop too; I’m about to leave for the North American Vegetarian Society’s annual, all-vegan Summerfest and I’ll try it out and let you know how it goes.

What do you mean by ‘personhood’ and how far does this extend into the animal realm?

Personhood is the respect we afford to another being

experiencing life. The point isn't to make other animals adjuncts to human culture, but rather to have a society that cultivates respect for animals on their terms.

How far would it go? Well, early vegan Donald Watson tilled the garden with a fork instead of a spade to avoid harming earthworms. This would take us to a slower way of life, but would it not be a life and an emotional capacity greatly enriched?

What aspects did your earlier book (*Capers in the Churchyard: Animal Rights Advocacy in the Age of Terror*) cover?

The purpose of the book was to make the case that veganism itself is direct action. And also to note that some activism turns out to replicate macho control patterns we'd be better off without. But let this not be misunderstood as advertising passivity. Agitation – out on the streets and in the courts – is also immensely important. I would rule out systematic intimidation as a method, yet push back against animal circuses, hunting, races, bullfights and rodeos, etc, by engaging potential ticket-buyers and working to inspire transformation.

Corporate animal users and the anti-greens have, in the past 15 years, essentially turned the tables on progressive activists. By 1997 Ron Arnold had published the hideously titled book *Ecoterror: The Violent Agenda to Save Nature*, through Free Enterprise Press. Today, the word ecoterror is used by lawmakers, newspapers and ordinary people. The anti-greens adopted a habit of insisting that animal advocates and environmentalists are haters, potentially even homicidal. They will look for any justification to prove their point and press for clampdowns on activists; and it is my opinion that we should, to the extent we can, prevent them from having those excuses.

It is the sign of health and respect amongst contributors to a movement that we're willing and able to communicate openly about whether some methods are better than others for advancing our movement. As activists we do have some level of responsibility for each other, and we become the walking, talking illustrations of the culture we want.

Finally, does your writing and legal work extend to areas outside animal rights?

Yes: refugee rights, and the connection of feminism and animal rights. I previously worked in migration and refugee law. I still do. Refugees have a problem being taken seriously as persons. Non-human beings live as refugees in our midst even though they move with grace and ease in the environment, and if anyone is alienated from our genuine sense of living in according with Earth's seasons and climates, well...■



Memories of Harry Mather

by Miriam Mather (ex wife and good friend of Harry's)

I met Harry when I was 21, in the office where we worked together in London. My father had recently become vegetarian and was very thrilled about it - he had always disliked meat. I had been suffering with rheumatism and bad back pain, and Dad suggested I went to the Nature Cure Clinic in Baker Street, a forerunner to current day alternative therapy centres.

I saw Dr Bertrand Allinson there, whose father founded the famous bakery firm. He said I should become vegetarian so Harry and I started exploring the various veggie restaurants during our lunch breaks. We saw various celebrities eating there, including Pete Murray, a Radio Luxembourg disc jockey.

After we got married in 1965 (see photo), we went to Israel by cruise ship for our honeymoon, and travelled by bus throughout the country. We were impressed with the veggie food we were able to get and stayed at various veggie guest houses and kibbutzim.

After two years we became vegan, and when we had our two children we brought them up this way too. They thrived on this regime. When Val went to school we sent her with a packed lunch and the headmaster took us to task and wanted her to have school lunches. We heard about the Rudolph Steiner School which was well disposed to our way of living, so we sent her there instead, and in due course David went there too.

When the children were young a small publication was started called Vegan Round Robin. I think this was instigated by Arthur Ling who founded Plamil, as his kids were young then too. This was used by parents of vegan kids who wanted to share their vegan experiences with others, and was a great help and assurance to many. Harry and I contributed regularly too.

When the kids were young we used to go to Vegan Camps and gatherings and this too boosted our continuing experience of the vegan way of life and helped us all to meet other like-minded people.

David met a vegan girl and they got married and had two kids of their own, who have also been brought up as vegans.

A group of young vegans started Vegan Views in 1975. Harry also contributed, and he eventually took over as editor in 1985, successfully editing it until 2008, two years before his demise at the ripe old age of almost 86. When V.V.'s new editor Sarah met Harry a few years back, she was very impressed with his quiet, unassuming nature and his dedication to veganism and a healthy way of life. When a new editor was needed she worked tirelessly to get together a group of helpers, among them Malcolm Horne, who was one of the original founders, and our son David.

I am looking forward to reading the new Vegan Views. I know that Harry would have been very happy that so many people are continuing to support such a good cause, one which meant so much to him.



Harry, Miriam, David & Valerie circa 1980

Shooting Yourself in the Foot by Jonathan Smith

How vegans inadvertently do anti-vegan things



*Jonathan Smith was born in the Black Country but is an honorary Yorkshireman, having spent 25 years there. He moved to Italy in 2010 to set up Tenuta Savorgnano, a vegetarian B&B in the Tuscan hills. This article is adapted from a chapter of his forthcoming book 'The Sceptical Vegetarian', which critically examines vegetarian ethics. [Note: veg*n stands for vegetarian or vegan]*

A Facebook acquaintance recently posted a photo of boxed frozen and chilled vegan sausages, pies and burgers captioned 'Vegan Food'. It looked like the kind usually sported in pages of *The Vegan*. Neatly stacked, artfully lit, against a neutral background - professionally composed by a consumer - to make the point that vegans are lucky to live in such enlightened times. Unmitigated joy erupted among the commentators. Paeans to those bulwarks of vegan conscience - Asda, Sainsbury's & Tesco - poured forth. One contributor gleefully heralded their imminent arrival in Australian supermarkets. Not wishing to rain too heavily on the parade, my post was lame and ambiguous, "Why doesn't anyone cook any more?". But it was a serious point.

Scroll back a few months. An email arrived from the UK Vegan Society soliciting members to lobby Pizza Express [1]. I declined to participate on the grounds of indifference to whether or not Pizza Express complied. I'd never had a problem in getting vegan food in a real Italian restaurant, and no little menu symbols required. I felt the Society should be campaigning to support the dwindling number of small businesses – wholefood shops, veg*n cafés and restaurants, farm shops, organic box traders (that are historically not only well disposed to us, but often run by us) - rather than expanding the customer base of big concerns assiduously putting them out of business. Their reply - that they would happily supply advice and information to small businesses about veganism - betrayed the fact that they didn't grasp the central point.

In this article I want to say why I think it matters that products like vegan burgers - which are essentially the products of food technology industries - have come to represent vegan food. Why reliance on such products is not only potentially unhealthy for us but also bad news for non-human animals. Why shopping in supermarkets is essentially anti-vegan. Why attempting to 'veganise' corporate cafés and restaurants is a hiding to nothing and could ultimately cause us to lose places and communities of interest we should nurture and save. I want to argue that questions around the politics of food – provenance, distribution and consumption - should be at the centre of vegan consciousness. That our choices as vegans should involve a constellation of factors of which the simple dietary test is just one.

The Industrialised Food System - Production

In her compelling exposé of the food industry, *Eat Your Heart Out* [2], journalist Felicity Lawrence contends that our diet has been altered by the emergence and dominance of corporate agribusiness since the second world war. Small production, local distribution networks, and independent retailers, have been "squeezed out and replaced by centralised and industrialised processes that concentrate the money made from food into the hands of a small number of corporations" [3]. Moreover, the food chain – production, distribution and retail – has been captured to such an extent that a handful of cheap commodities (corn, soya and palm oil for example), that were

barely used as food before the war, crop up in a prodigious range of the foods we consume today.

The majority of the efforts of food science, and practically all the efforts of the food industry, swing behind spinning these few cheap commodities into what are known as 'added value' products, for which we can read added profits. Next time you buy, take a look at your vegan sausages or burgers – it's highly likely that some or perhaps even all of the culprits named here will be on the ingredients list. Sometimes they appear in other guises as 'hydrolysed protein' or 'flavourings', but you can bet your bottom dollar they will appear. Around 60% of processed foods in the UK contain soya in some form. Adding soya ups the cheap protein content of foods, extends shelf-life by retaining moisture, and even appears in the guise of 'plant sterols' in so-called premium or health food products. In other words it's simply a vehicle to extract greater profits from lower inputs, and drives down the quality of food.

The potential long term consequences for human health of flooding our diet with these ingredients should be of concern to everyone, including vegans, as evidence of pathological effects accumulate [4]. As veg*ns cook less from scratch, and include increasing amounts of industrialised food product in their diet, it's likely that the health advantages observed in veg*ns will dwindle [5].

However, the amount of soya that goes directly into food products pales in comparison to that going to produce animal feeds. Sad to say, the soya in so many of our vegan products is actually a by-product of industrialised animal farming.

The insatiable demand for soya for animal feed is destroying vast areas of Amazon rainforest which are cut back for soya plantations. An area the size of Wales is reckoned to be razed every five years. If this continues the consequences for the global ecology could be deadly. The rainforests are 'the lungs of the planet' absorbing CO₂ emissions, regulating weather systems, and of course they are home to a rich diversity of plant and animal species. Soya production contributes directly to the loss of habitats as the forests disappear, and indirectly through climate change across other areas of the planet.

Those who have no objection to eating by-products of the farmed animal feed industry that are technically vegan would, in the 1980s, have had the option of buying only US produced soya. These days it's harder to do that since it's the same US based transnationals who have taken the industry to South America, where costs are lower, labour and practices less regulated, and profits are higher.

The Industrialised Food System - Supermarkets

Much has been written in recent times about the delinquency of supermarkets so it is probably sufficient to set out some criticisms quickly, in order to focus on those that should be

of particular concern to vegans. The grim tally includes [6]:

- Creation of a retail mono-culture by squeezing out independent businesses. As a corollary, a reduction in individuality and diversity and the concomitant proliferation of minor choices (fifty brands of nutritionally empty breakfast fodder under one roof) over major choices like where to buy. What happened to all those local wholefood stores which were often the nexus of veg*n and food reform communities? Allied to this is the creation of 'food deserts' – localities where small retailers have disappeared.
- Putting some producers out of business by various practices; rejecting produce deemed to be the wrong size or shape; off-loading costs by offering lower payments than those agreed, or forcing producers to finance promotions and below-cost sales of produce.
- Flouting of planning regulations, often with the complicity of local or national government. This undue political influence is reflected in the number of major supermarkets represented on government committees concerned with the regulation of planning or the food industry.
- Syphoning money out of localities and into tax havens. Supermarkets never pay their way. By contrast independent businesses tend to keep money circulating in localities.
- Supermarkets often use job creation as the trump card to persuade planning authorities, and yet research financed by them actually points to net reductions in employment within a 15 km radius of development as the independent sector contracts [7]. Most of the jobs in the sector are low paid, part-time drudgery.
- Supermarkets are major contributors to climate change and congestion. Centralised distribution involves transporting food over unnecessarily long distances, and the position of many developments makes car use mandatory.

Supermarkets are so ingrained in our psyche they have become the default setting for vegans as much as anyone else. Gently criticise this on vegan internet forums and you will encounter a *tsunami* of passionate defences. One day, fed up with this, I engaged in a bit of trolling and asked what folks thought about the ethics of shopping in my local butchers since they made lots of vegan relishes and chutneys, and even stocked McSweens vegan haggis [8]. Let's just say I got a roasting, although one perspicacious commentator did pick up where I was going with this and referred people back to my post on threads about supermarkets!

Supermarkets are effectively butchers on a humongous scale. Indeed, the production end of the industrialised food system evolved to meet the demands of the supermarkets for economies of scale, bringing industrialised husbandry and slaughter in its wake. The imperative to reduce costs and then trim them again has driven down standards of farmed animal welfare. This brings us back to the development of specialist artificial animal feeds, touched upon in the section on soya, designed to produce maximum yields (and profits) at minimum cost. The abject misery of the battery hen or the dairy cow are determined by the industrialised food system from beginning to end.

At this point it's of relevance to confess that I used to own a vegetarian organic grocery in a North Yorkshire market town – which is still a going concern. It was common for customers to call in regularly for the one particular item they got from me (I stocked 2000 lines), and tell me without a hint of irony that this was because they could not get it with their 'normal' shopping. Occasionally, after an absence, some of these customers would return explaining that Sainsburys or Asda – both on the edge of a neighbouring town – had discontinued the product they used to get from me!

Supermarkets often test demand for specialist dietary products – dairy or gluten free, organic, etc, only to de-list them a short time later. A sudden drop in the turnover of a product in my shop generally meant a supermarket had begun to stock it. Such is the disconnect from economic reality that customers would complain bitterly about this, "I was relying on you and you've let me down." As if it were reasonable to expect me to fill the shelves with stock for which there was no demand. Consequently some products – including vegan products – disappear from circulation.

Vegan products also disappear from circulation when manufacturers start out in the independent distribution and retail channels to establish a product, and then are lured into the supermarket chains by the promise of big bucks. Then, usually because the supermarkets have demanded better terms which can't be met by the fledgling company, the product goes west and the company has burned its bridges with the independents. Many independents known to me have discontinued lines when suppliers get into bed with the supermarkets – it's just not worth the grief.

Towns with a decent presence of independents will take more lines from local small producers than supermarkets. Centralised distribution and decision making mean that they can't stock as many products from artisan or minority market producers – the system is simply not set up to include them. As a corollary, the arrival of a supermarket signals a loss of markets for small producers.

A Vegan-friendly Pizza Express? No Thanks

When I became vegetarian thirty one years ago it was considered eccentric, yet there were more businesses with exclusively vegetarian catering then than now. Labours of love, often veg*n owned, these places were hubs of a counter-culture, a rainbow coalition of 'alternative' people and ideas. Now we flock to the same shiny refectories whether we're in London, Llandudno or Limerick. We eat regulation uniform fodder and listen to the insincere corporate "have a nice day", and soon, if the Vegan Society 'vision' is fulfilled, "would you prefer a cheese-like substance on that?".

Trying to veganise Pizza Express would only help Pizza Express at the end of the day. Not by expanding its market – vegans are a tiny minority who in any case have no problem eating there already, just leave off the cheese! But by letting it bathe in the limelight of dietary democracy without any of the commitment. Pizza Express don't really care about vegan values and anyhow they're packed to the gunnels most nights of the week. Meanwhile all the small, individual, creative veg*n places still struggling on are starved of your vegan cash. I know only too well there are easier ways to make a living than running a vegan business.

Pushing The World in Your Direction

There are many things we can do to push the world in vegan directions and stop pushing it in directions antithetical to vegan values, when we've stopped whining about the lack of cheese-like substances on corporate menus.

- Get informed: Read a few of the books cited in the notes and follow up some of the websites.
- Become a locavore: Use your little independent local shops, cafés and restaurants. Connect with businesses who share some or all of your vegan aims. Investigate the market and organic box schemes.
- Stop using supermarkets: There's a breezily informative book by York journalist Kate Lock titled *Confessions of an*

Eco-shopper [9] that outlines her transition from supermarket addict to dedicated localist. She found her 'localist' experience more satisfying and actually cheaper. Look for the logo "Never Sold In Supermarkets" [10] on products.

- Learn to cook and eat real food: There are so many good ingredients and it's easy to build a repertoire of quick and easy meals, there's no excuse. Google "quick vegan recipes" - see what I mean?
- Don't buy Functional Foods or anything with a health claim on it. They are almost always food industry pitches for added profit with very little real benefit. Watch anything that says a product "could" or "may" do something. This means the jury is still out on it!
- The collective route: Make sure any veg*n organisations you belong to represent your views.

Notes

1. A 1999 Observer investigation revealed that Pizza Express was exploiting a legal loophole by using tips to top up pay to the level of the minimum wage. Their website (FAQs) now says that they do not indulge in this practice but makes no reference to the reason that

this comment appears there.

2. Felicity Lawrence: *Eat Your Heart Out: why the food business is bad for the planet and your health* (Penguin 2008).
3. ibid. pix
4. UK Government: *Phytoestrogens and Health* (Committee on Toxicity of Food report 2003).
5. Many studies have shown lower incidence of heart disease, hypertension, strokes and obesity among vegetarians.
6. These criticisms are expanded in Andrew Simms: *Tescopoly* (Constable 2007); Paul Kingsnorth: *Real England* (Portobello Books 2008). Websites: www.tescopoly.org www.corporatewatch.org www.neweconomics.org www.foodethicscouncil.org
7. George Monbiot: *Captive State* (Macmillan 2000) cites a report financed by the major supermarkets which admitted this (p.171)!
8. I never actually shopped at the local butcher although I would consider it more ethical to do so. It is however true that he sold McSweens vegetarian haggis!
9. Kate Lock: *Confessions of an Eco-shopper* (Hodder & Stoughton 2007).
10. The logo originated with the vegan company Booja Booja who understand the value of supporting food distribution and retail infrastructures congruent with your aims.

NOSTALGIA

*I remember a time when seven was old
and those hay-ricks were seen there crossing the wold
when bread came forth on a windmill dawn
and poppies preached from the August corn,
when church doors were open - never to lock
and hours were missed from not reading the clock,
with nodding horses and a Constable sky
and watermills with a stream running by,
when days of summer seemed golden and long
now lost as the tune to an ancient song;
much closer to me than that orbital pass
are all of these bygones, defying the 'glass',
for what we have lost is like bread without leaven
or the lie of the land as a way to a heaven.*

Roy K. Austin



◆◆◆ THE ART OF VEGAN CONVERSATION ◆◆◆

BUTTERFLIES KATZ is a vegan activist in New Zealand. She has been vegan for over 32 years and writes regularly on her blog <http://thevegantruth.blogspot.com>

My mother, a cat lover, was pretty much vegan for about 20 years. She had read *Diet for A New America* when it first came out years ago. That, and her two children being vegan, was what set her on her vegan path. The kitchen became a vegan kitchen, she stopped buying leather, etc. In the last five years, she has let it all go. She also has been diagnosed with a disease similar to Alzheimer's and Parkinson's. She has been steadily regressing in all ways; to the point where she hardly ever speaks. She has withdrawn. She doesn't want to die. But she doesn't want to live. She cares about basically nothing. Her cats are her greatest treasure at this point – her source of love and affection. She has always loved cats.

Last week, after a multitude of attempts to get her back on the vegan bandwagon to no avail, she seemed to really grasp this conversation we were having. I will call it *New and Improved Vegan Conversation - Part 1*. In this talk, I showed her that there was no relevant difference between her cat and a cow or a pig or a duck or a turkey, when it comes to the capacity to suffer, or when it comes to the basic right not to be exploited. And I shared with her all our similarities with the animals that society kills. She was able to see it a bit clearer that way; using her cats as a reference.

My brother, who cares for my parents and keeps the kitchen vegan, had been working with her on this issue too. He said "Ma - if you want meat, we will cook Tiger (her cat)". That might have helped too. Also, I told her that one of the things I had always admired in her was the joy she got from animals.

This morning, I had *Part 2 of the New and Improved Vegan Conversation* with her. She is Jewish and raised me with knowing about the Holocaust – *lest we never forget*. I told her that if I was living during Nazi Germany and knew what was going on to the Jews in the concentration camps, I would not be one to be silent. Even if everyone around me pretended that it was not happening, I would be one to speak up. Using that analogy helped the point to penetrate. There is an art form to finding just what will encourage each person to awaken. This morning she says to me "I am being more conscious ... I couldn't order duck because I remember the ducks we fed. I am trying to be more vegan again." For most people, you wouldn't get all that excited about such baby steps. But my mother has a disease that is causing her to regress. She is fighting that disease in her desire to be more conscious. She even sounded better; it was quite amazing. It was the most meaningful birthday gift she could possibly give me.

Letters

Vegan Views has always featured a good variety of letters from its readers.

Please send in your thoughts, comments and ideas so that the Letters page (or pages) can flourish...see page 2 for contact details.



Willow Fox

I'm writing to inform you of the loss of a wonderful person, my friend Willow Fox (1962-2010), who did a tremendous amount of compassionate work for animals.

Willow (known previously as Paul Fox) was a hunt sab and animal rights activist, who was vegan for the sake of the animals, and the person who introduced me to veganism in 1989.

Willow had a terrible time in hospital, they were not compassionate. She went in there in September 2009 and passed away there in May 2010. She really suffered, had no chemo or radiotherapy, just took 'alternative' tablets.

The surgeon suspected cancer and should have told Willow. He cut into the tumour (a rare sarcoma) instead of taking the sac away, so it spread to her liver and lungs. The good thing was that her friends came to see her. The night before Willow passed away my friends brought in their two lurchers. Having been 'out of it' all day the transformation was incredible, and the dogs worked wonders for a little while. Willow had a pagan ceremony and is buried at Golden Valley Woodland Burial Ground in Riddings, Derbyshire.

Brightest blessings,
Sue Fox
Derbyshire

Vegan holidays abroad

My friend Miriam and I always manage to find cheap flights and self-catering accommodation, very often through late deals. Both of us are retired, so we are very lucky to be able to do this.

It can be very difficult to buy vegan protein, unless you live on nuts and beans, so we take our own. This is my choice: I always cook a nut and seed bake which I cut and wrap in portions and freeze beforehand, along with cooked beanburgers. These can go straight in the freezer when we arrive. There is seldom an oven, just a hob. I also take a vegan soft and hard Sheese, slicing sausage, herb or mushroom pâté in tubes, yeast

extract, vegan mayonnaise, packet soups, and stock cubes, along with teabags and Barleycup.

Soya milk is usually available now, but just in case I take a couple of soya creams with me. Any fruit and vegetables not used at home also comes with me, which must include a few apples, grapes and celery. I also take a small bottle of cider vinegar.

I've just discovered a tinned vegan spaghetti bolognese which I will take with me next time. There is so much I could take, eg tofu, sausages, etc, but I have to watch the weight allowance. Because we don't eat in restaurants, we buy what we like and spend on average £40/60 per fortnight.

We both eat a good selection of fruit in the mornings, and later fresh bread with sausage or Sheese and tomato and cucumber. Dinner for me is a very big salad with beans, onion, olives and one of the proteins I brought with me. If there is an oven, then it's jacket potatoes with olive oil and sautéed onions, mushrooms, tomatoes and beans. Miriam prefers a hot meal, usually a vegetable stew and beans. I don't have a sweet tooth so am not tempted, but I do like a few crisps now and then - plain of course. We eat very well but simply, with our added home comforts.

Mercy Stonehill,
Christchurch, Dorset

Be the change you want to see...

I was very impressed with the first issue under the new team. To answer David Mather's opening questions: it was *both* a comforting "return to the old" (ie. very like Harry Mather's format in size and style) *and* also, "in with the new" with David, Sarah and Malcolm very professionally in charge. So thank you for this excellent issue - every contribution was interesting and informative and set the context for the new beginning.

In the piece 'Tolstoyans (UK)' on page 6, Gerard Bane quoted "Be the change you want to see in the world". I believe this was originally said by Gandhi? Perhaps this could be V.V.'s motto for the future? It is apt for helping our world to become more compassionate and healthy through veganism. It puts the responsibility firmly on us to set the example and lead the way.

All the very best for the future,
Elizabeth M. Angas
London

• HELP TO PUBLICISE V.V. •

Would you like to help promote and publicise Vegan Views, especially on the internet (Facebook etc)? If you think you could help, please get in touch. Email us at: editor@veganviews.org.uk

Cake bake sale in Bristol



Bristol Animal Rights Collective joined the international vegan cake bake sale bandwagon in April, with great success! There was a huge range of cake, including some fantastic cupcakes (or fairy cakes as we should really say if we want to avoid Americanisms).

Despite being the day after the notorious anti-Tesco riots on Stokes Croft in Bristol (nobody involved, honest!), the sale still went ahead, not far away from the smashed-up Tesco. With one sign saying: "Who needs Tesco, we've got cake", at least a hundred passers-by popped in throughout the day, mostly drawn in by the dancing cow. Some people were vegan, but not all of them!

Comments included: "How did you make such fluffy cakes without eggs?". An amazing £370 was raised, which has gone towards the printing of the latest version of Bristol Animal Rights Collective's *Vegan Beginner guide*.

For photos of the event see: www.bristolanimalrights.org.uk/news/vegancakelikesale.html

Also, we've recently done an organic / free range leaflet ("Happy meat? Think again..."), which other groups could make use of: www.bristolanimalrights.org.uk/resources/org_free_range.pdf

Caroline,
Bristol



Critical Society

I only came across Critical Society a few months back. It's a quarterly e-journal (www.criticalsocietyjournal.org.uk) "for articles denied space elsewhere due to prevailing ideology, censorship, reductionism, exclusion, narrowing down, length, fashion, form, and so on", and is edited by Barry Kew, a former secretary of the Vegan Society.

Imagine a 20 or 24 page issue of Vegan Views, very plain and with little or no illustration, and consisting simply of five or six fairly erudite and philosophical articles, some as long as seven or eight pages, and the majority with footnotes and references. (The nearest equivalent to most of these articles would be Jonathan Smith's 'Shooting Yourself in the Foot' which we've printed in this issue of Vegan Views.)

Critical Society began in 2009 and, as I write, has reached its sixth issue. The original intention appears to have been to publish articles on a variety of topics, but that has to some extent fallen by the wayside in favour of animal rights with a strong vegan perspective (representing about 80% of the content and, I noticed, overwhelmingly written by men!).

Of the articles on other topics I enjoyed Geoff Francis's thoughtful piece (issue 2) about the involvement of Stanley Matthews in the development of African football in Ghana and South Africa. There's also a piece on Scientists for Global Responsibility, and on Asperger's Syndrome, and on Media Lens (who argue that even 'liberal' newspapers/broadcasters distort the truth). There's even an article on the possible benefits and pleasures of smoking!

Of course it is the animal rights and vegan articles that catch the eye. Many are long, and a few of them (to me at least) are difficult - phrases such as "the ultra-commodification of animal patenting" or "no objective ontological reality" tend to test my patience. But many are also very interesting.

Inevitably it's a personal choice but I'd recommend Robin Howard's 'A letter from America' (issue 6), a reflective and sometimes witty piece about attitudes in small town America to animal rights, religion, guns, etc ("Don't get me wrong. These are nice people. Very nice people. Just totally misguided."), and how we might go about changing those attitudes.

I guess I tend to go for the reflective articles. Also in this category is Ronnie Lee's article (issue 5): "*Although the wisdom of years has rather brought me down to Earth, and made me realise and accept the limitations of other human beings, it hasn't made me any less confident that we can create a much better world for animals. I have just somewhat changed my opinion as to how this can be brought about.*" And, in the same issue, Dave Wetton's musings on exotic meats, on Freedom Foods, on CIWF and the RSPCA, and on religious slaughter, etc: "*Wherever you live on this planet you grow up within that country's prevailing cultural conditions and it's up to you whether you decide to accept them acquiescently or challenge them. All governments naturally prefer their citizenry to adopt the former option.*"

All these people are veterans of the animal rights movement. As is John Bryant, the contributor of three good articles so far (on red & grey squirrels, anglers, and the problems of feeding urban wild animals). There are too a few pertinent reprints of articles from earlier times, eg by Brigid Brophy,

Richard Ryder and Jon Wynne Tyson.

You will hopefully find other interesting articles here too, and all the issues (old and new) are readily available in pdf form on their website. I do wonder how many people are prepared to read lengthy and serious articles on the web (though a printed journal with the same content would probably struggle to attract subscribers too). However it is good that somebody is doing it, and it deserves to attract readers.

Malcolm Horne

❖ World Day for Laboratory Animals ❖ National March in Manchester, Saturday April 16th 2011



Animal rights campaigners from all over the country gathered in Manchester in April to mark World Day for Laboratory Animals. Manchester was chosen as the location for this year's march because Manchester University is one of the major users of animals in research in the North of England.

We gathered at 12 noon in beautiful Whitworth Park and there were lots of stalls selling tempting vegan goodies, and t-shirts and campaigning materials. The main catering was by Veggies and was very good – supplying my partner Julia with a very much needed cup of tea. How blissful not to have to take your own soya milk!

There were talks by Adrian Stallwood of Animal Aid, Helder Constantino of NAVS, and various others, including an impassioned plea from Stop Huntingdon Animal Cruelty, and poetry by vegan poet Dominique Berry.

The procession left the park at 1.30 and moved down Oxford Road chanting:

"Stop the torture,
Stop the lies!
Every six seconds
An animal dies!"

- which I found quite moving and upsetting.

We stopped outside the Stopford Building where the university torturers enact their barbarisms. It was extremely upsetting to think that inside there were animals suffering, and we were unable to stop it. One experiment that was carried out in the place of hell was the cutting of a mini pig's stomach to test scar healing. The poor creature had an incision made almost along its entire body.

The march then moved on to the shoppers of Manchester, and Lush had a small banner outside, with staff supporting, which I thought was nice.

To finish off there was a rally in Albert Square followed by stalls and much needed vegan refreshment in the Unitarian Chapel. All in all it was a good day's campaigning and hopefully it alerted the people of Manchester to the terrible atrocities committed in their city in the name of science.

Jenny Wood

EVENTS

For loads more events (including **World Vegan Day November 1st** and **World Vegan Month**) click the Events link at the Veggies website www.veggies.org.uk

VEGAN CAMP 6-20 August 2011

The Camp began in 1981 and rotates around campsites in England, Wales and Scotland. The 31st Camp is set for Fenny Bentley, Ashbourne, Derbyshire. Family-oriented but many single people go too. Focus is mainly on outdoor activities (walks, fun sports, trips out, etc). Friendly atmosphere, and ideal for children. Stay for a day or two, or up to the whole two weeks. Website: www.vegancamp.co.uk or SAE to Gordon Forrest, 9 Seymour Street, North Shields, Tyne & Wear NE29 6SN.

LONDON VEGAN FESTIVAL Sunday

21 August 2011 Kensington Town Hall 11am-8pm, entry £2. Stalls, talks, workshops, and food by Veggies. Website: www.vegancampaigns.org.uk/festival

FESTIVAL OF LIFE Saturday

24 September 2011 Conway Hall, London. Talks, workshops, stalls, healthy vegan organic meals and wholefoods, permaculture and environmentalism, simple and non-consumerist living, etc. Website: www.festivaloflife.net

POGO CAFE NEEDS HELP

76 Clarence Rd, Hackney, London E5 8HB, tel: 020 8533-1214. Autonomous, non-hierarchical 100% vegan space run completely by volunteers. Pogo aims to encourage veganism and animal liberation by providing delicious, affordable food, and useful information, to the local community and beyond. They host regular film nights, plus one-off gourmet dinners, raw food parties, poetry nights etc. They are always looking for new volunteers. If you'd like to get involved in this exciting, unique cafe please get in touch with them.

You may not have visited Pogo yet, but they are in the middle of a crisis. There is a shortage of people to take responsibility for the day-to-day running of the cafe, coupled with a gaping hole in their finances, which threatens to force Pogo to close once and for all. Now, more than ever, Pogo needs you!

Please tell your friends in London. Send this message out on your email lists or social networks: "Pogo Cafe (www.pogocafe.co.uk) is an autonomous 100% vegan space run completely by volunteers in Hackney. They need your help & support." Donate a pound or two via their website. If you can't get to Hackney, you could donate the price of a coffee! More at: www.veggies.org.uk/2011/06/pogo-cafe-needs-your-support

GROUPS

VEGAN SOCIETY The UK Vegan Society is an educational charity providing information and guidance on various aspects of veganism, for new and potential vegans, caterers, healthcare professionals, educators, the media, etc. Membership £21 a year (with various concessions) includes quarterly magazine *The Vegan* - from Donald Watson House, 21 Hylton Street, Hockley, Birmingham B18 6HJ (tel: 0121-523-1730). Extensive website (with online shop): www.vegansociety.com

VON The Vegan-Organic Network researches and promotes vegan organic methods of agriculture and horticulture. They produce a large informative magazine

Growing Green International twice a year, with articles and news from vegan-organic growers worldwide. Membership £16 a year: 504 Manchester Rd, Blackrod, Bolton BL6 5SW (tel: 0845 223-5232). Website: www.veganorganic.net



VEGGIES are a vegan food catering service, based in Nottingham but operating at events all over the country. Their "vast & extensive" website www.veggies.org.uk includes the UK Animal Rights Calendar and the Vegan Outreach Diary. At 245 Gladstone Rd, Nottingham NG7 6HX (tel: 0115 960-8254).

MCL (Movement for Compassionate Living - the vegan way) promotes "a way of life that is free of the exploitation and slaughter of sentient beings, that is possible for all the world's people and that is sustainable within the resources of the planet". Annual sub £5 includes the quarterly journal *New Leaves*. From 105 Cyfng Road, Ystalyfera, Swansea SA9 2BT (tel: 01639-841223). Website: www.mclveganway.org.uk

VEGAN VILLAGE

Their website www.veganvillage.co.uk lists hundreds of UK vegan companies and contacts. Also regularly updated message noticeboard, plus shopping, food, travel, health, and more.



VEGAN FORUM www.veganforum.com is a very active online message board for vegans. New posts each day on a wide variety of vegan-related topics.

OVER 1200 LINKS TO VEGAN-RELATED WEBSITES (blogs, recipes, forums, action & campaigns, online shopping, recipes, events & festivals, networking, etc, etc) at www.veganchatroom.co.uk

ADVERTS

Small text adverts (preferably not more than 50 words inc contact details) are free to subscribers, although a donation would be very welcome especially if you are a profit-making business. Please contact us if you are interested in placing a large text advert or a box advert.

COMMUNAL LIVING If anyone is interested in the possibility of living as part of a community, do contact me (Roisin) to discuss a venture (or an adventure!) scheduled for next year. I plan to set up a meeting this year. Love & Peace to all, roisingrunner@yahoo.co.uk (01202-425095).

VEGAN SKINCARE Daily cleansing, exfoliation and acne & pore control. Visit www.skinvac.com and see it work before you buy. Kind to humans & animals! Vegan discount code: *vegan*.

ACCOMMODATION Self-catering holiday accommodation available in the Burren National Park in Co.Clare, Ireland. The house is situated in its own grounds deep in the countryside and is surrounded by spectacular views. The letting in this very comfortable house consists of a living room with wood burner, sunroom, kitchen, two bedrooms and a bathroom. Tel: 0161-4913027.

FOLLOWERS OF THE WAY Fathom the mystery of iniquity - spiritual vision after vegetarian Rev. Todd Ferrier and vegan artist Antony Bates: P.O Box 39/2 Viva!, 8 York Court, Wilder St, Bristol BS2 8QH (allow 21 days for reply to paper mail).

PERSONAL Vegan female, living in Provence, would like to get in touch with vegans in England. Please write to Janna Van Wijngaarden, 287 Chemin Rural du Plan, 83630 Aups, France.

VEGFAM ("Feeds the Hungry Without Exploiting Animals"), registered charity no. 232208, has been helping to alleviate hunger, thirst, malnutrition and starvation since 1963, by funding vegan food production projects worldwide.

During 2009 and 2010, Vegfam financed 18 projects (totalling over £261,000) in 12 countries (Bangladesh, Belize, Brazil, Cambodia, Colombia, DR Congo, India, Kenya, Malawi, Niger, Pakistan and Rwanda), which should help more than 200,000 people. Funding the seeds, tools and other supplies facilitated the planting of thousands of acres of land – to provide lifesaving nutritious food. Water resources of 26 different types will provide safe, clean drinking water and much needed irrigation.

More information from Vegfam (VV), c/o Cwm Cottage, Cwmynys, Cilycwm, Llandovery, Carmarthenshire SA20 0EU (tel: 01550 721197). Website (with link to online giving): www.vegfamcharity.org.uk