



The Dusty Wakeful Eyes in Adam's *The Sexual Politics of Meat*

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Abstract— Within the anthropocentric possibility, where the human being as a part of subjectivity has power to determine the status of subgroups including the environment, animal species, or to neglect the sanctuary of the existence of women, Derrida's carnophallogocentric concept is more interrelated with ecological attitudes. Along the same lines, Carol J. Adam's *The Sexual Politics of Meat* awakens awareness of the deforestation, exploitation, abuse, and injustice deeply rooted in the dominance, discourse and causes of the dark fates of both women and non-human animals. Furthermore, it renders new articles for equalities, justices, rights, idealism and even responsibilities which they are all settling down in the heart of Gifford's post-pastoral literature. She recalls a utopian zoon or what Gifford calls Arcadia wherein both humans and other creatures possess their own realm. Therefore, the aims of this article take into account, either explicitly or implicitly, both Derrida's constitutive concept and three of six central features of post-pastoralism, including an awe in attention to the natural world, awareness of culture as nature, and potential abuse of nature as the same of women and minorities.

Keywords— Carnophallogocentrism, Post-pastoralism, Ecological Attitude, Women and Minorities, Arcadia,



I. INTRODUCTION

As far as the deteriorating status of women is concerned, the name of Carol J. Adams, an American writer, eco-feminist, feminist-vegan, activist, and animal rights advocate, could easily be considered among other prominent female authors. She was born in New York (1951) and is the author of *The Sexual Politics of Meat: A Feminist-Vegetarian Critical Theory* (1990), *The Pornography of Meat* (2004), *Animals and Women Feminist Theoretical Explorations* (1995), and other records concentrating on women's identity and a new epoch of cruelty against women and minorities (children/species) in oppressive schemes. In Adams's particular book *The Sexual Politics of Meat*, she innovatively employs the elements to portray both silence and obscuring of the universe concerning the loss of innocence or what values are missing in conventional illusions owing to the relationship between human and non-human minorities. It is pertinent to include that the

author associates his manuscript with masculinized transfiguring reflected in an awkward mirror of women's exploitation known as sexual exploitation and the emergence of animal slaughtering wherein she challenges American societies with the importance of activism. Undeniably, she quests for moral awareness within the depravity of happiness, and both transcendental consciousness and the sentimental re-establishment which upsurge moral responsibilities to harmonize this disastrous gap would also be overweight. Consequently, such an attitude can be found within 'Derrida's Carnophallogocentric observation associated with human-animal relations and interweaves with post-pastoral discourse for different academic writing practices.

II. METHODOLOGY

Given an ecological term, 'post-pastoral', there is a discourse concerning any kind of literature or patterns of

the anecdotes “which escapes the closed circuit of pastoral and reactive anti-pastoral, and take[s] responsibility for our problematic, responsibility with our natural home ground, from slugs to our solar system, from genes to galaxies, or as Marvell puts it, all that can be encompassed by a green Thought in a green Shade” (Gifford 2006: 57). Gifford refers to the term ‘post’ for the sake “[of] being beyond the traps of the pastoral, of being aware of some of the problematic of the pastoral, of pushing into the complexities of celebration and responsibility, of being a part of nature and yet uneasy with relationships of ownership and exploitation” (ibid 2012:74).

To shape this multifaceted paradigm, not only are Karl Marx's sentimental pastoral and complex pastoral dealt with the confrontation of idyllic and industrial domains considered, but on a more thoughtful level, I believe that Jacques Derrida's Carnophallogocentrism as a practical segment can play an organic role in advancing post-pastoral goals.

Inherently, this remodeled term ‘post-pastoral’ offers “[an] adaptive pastoral continuity [followed by] a set of provisional criteria (the six principles) by which to distinguish texts that lapsed back into a pastoral of the past and those that problematized their engagement with the land” (ibid 78). It is relevant to say that “all six features cannot be expected to be present in every text of a Post-pastoral writer and will be found together in one remarkable text only barely, but they will all be a part of the vision represented in the best work of a Post-pastoral writer” (Ibid 1999: 150). Consequently, through this inquiry, Gifford's theory offers a practice of challenging any cultural dominations on assassinating and violence.

III. THE WAKEFUL INNOCENT EYES

This creative term cited in the title of one of my poems refers to the cautious status of minorities like women, children, and animals that are homeless, scarified, or suffering from human dominancy in deforestation or mistreatment. It is tempting to include that the represented term generates a sense of strangeness for those creatures faced with new experiences in life. Indeed, in such a condition, they have been brought into the world of innocence since the depravity of happiness is also more touchable.

IV. THE SUBDUED VOICE

The Sexual Politics of Meat (1990) is one of the argumentative sources of nature-thinking attitude and environmental difficulties in which the life of both animals and species is being greeted to disappear. Adam's dualistic

voice which is oriented in different aspects of her masterpiece addresses “[the readers] an awe in attention to the natural world” (Gifford 1999: 151). It grasps incoming awe at the attendance of all blessings of nature, where it is not merely pleasant for idealization. It is obvious that the new epoch of cruelty against natural elements brings a sense of alienation for birds, reptiles, amphibians, and even endangered species, and the undoubted result is the devastation of their population. Since the advent of technology and progressively mankind's discontinuation from Nature's voice caused in preparing social necessities, many creatures have lost hope to dream of the golden status of pastoral life while “the material attractiveness of pastoral source including green plains, ebullient brooks, vivacious rivers destroyed by the people who live and worked” (Gifford 1999:9).

In these anthropocentric steps, the majority of spotless ecosystems around the world are undergoing all forms of exploitation and cruelties. Consequently, they are burning, being chopped by chainsaws, or vanishing in front of all innocent eyes since the harsh sounds have made them rattle. To elaborate on their trembling status, a glance at third and fourth stanzas of my creative poem *The Wakeful Innocent Eyes* from a collection of poems entitled “The Ashy Blossoms” (2023), would not be out of grace:

«At the wedding of efflorescence and flows,
One weird guest guides an ebb'd gift of force,
Then Boughs are being rattled by chainsaws,
While choppers are chopping them with tools.
The wedding's sweetness melts into virulence,
Vows of begging to icky bells,
Nests to waste through hands of power,
While buzzing sounds are seizing each cry of knells.»
(TWIE lines 10-17)

As is cleared by these selected stanzas ‘the wedding of efflorescence and flows’, has been dictated by a ‘weird guest’ or what I call as the intruder for the consequence of “... brutalizing those who undertook it and those who benefited from it” (Adams, 152). Below is an image that portrays the blameless animals are massively fraught by human abuse of their habitats:

The below picture shows how the squirrel as representative of all animals with innocent eyes is waiting for an unknown fate since their homes are being chopped down by chainsaws.



Fig.1: Sad Squirrel Grieves to Losing Innocence

It is pertinent to include that by the concept of *Thinking Literally*, the strange behavior of animal species, particularly birds toward humans, to some extent can justify “[The] shock of the violent attacks on people by the birds... and why these birds suddenly turned on humans” (Adams, 105). The designated concept represents two kinds of oppression whether they are being trapped in cages or slaughtered for the orders of restaurants “We are reminded of the fate of the birds (they are dead and fried), that they are victims of multiple violations (three chickens rather than one are ordered, each was first incarcerated and murdered” (Adams, 106). Hence, the literally chicken meat addresses the literal fate of animals accompanied by the causes of attacking humans:

Things feel worse not only in terms of the cultural depiction but also in terms of the staggering numbers. Anyone familiar with the first edition of this book knows the dedication was to six billion animals slaughtered for food in the United States. Now the number is almost at nine and a half billion and rising. Added to this number is the conservative estimate of 21.7 billion sea animals killed every year in the United States. (Adams, 18)

V. CARNOPHALOGOCENTRISM

Derrida’s artistic term which is taken out from Western philosophy associated with enlightenment speech addresses the male dominance and a glance at all entities as objects, in which being functional and comestible is always centralized:

It would be a matter only of recalling the concept of the subject as phallogocentric structure, at least according to its dominant schema: one day I hope to demonstrate that this schema implies

carnivorous virility. I would want to explain cargo-phallogocentrism, even if this comes down to a sort of tautology or rather a heterotautology as a priori synthesis, which you could translate as “speculative idealism”, becoming-subject of substance”, “ absolute knowledge” passing through the “speculative Good Friday”: it suffices to take seriously the idealization interiorization of the phallus and the necessity of its passage through the mouth, whether it’s a matter of words or things, of sentence, of daily bread or wine, of the tongue, the lips, or the breast of the other. (qtd.in Baumeister, 54)

VI. ANIMAL AS THE ABSENT REFERENT

The brutalization of animals and species has entered into a new epoch since their existence is unquestionably convincible in transfiguring of their physical bodies “... Animals in name and body are made absent as animals for meat to exist. Animals’ lives precede and enable the existence of meat. If animals are alive, they cannot be meat. Thus, a dead body replaces the live animal” (Adams, 66). The label of the absent referent holds them into literal, definitional, and metaphorical shapes since they are heightened in being palatable, unidentified, and figurative shapes. Therefore, serving the meat in different slices and cuisines accompany by dish sides and spices during wining and dining never lets the customers ponder about their real names like lambs, cows, birds, or even their genders like male and female. It is tempting to include that the animals’ names are metaphorically being employed to address human behavioral experiences in social-cultural communication. A humble example of this is when someone owing to the love’s affection is intensively addressed by a kitten or a pup and even animals’ organs. On the flip side, a knock-on effect of the absent referent has become more observant when animals’ fate is interlinked with female harassment and rape victimization, “I felt like a piece of meat” since it is “deprived of all feeling” (Ibid, 67). Even though animals are metaphorically abused, they are also the symbol of male’s violation against unfortunate women: “He would tie me up and force me to have intercourse with our family dog... He would get on top of me, holding the dog, and he would like hump the dog, while the dog its penis inside me” (qtd. in Adams, 81). On the same side, although there have not evidently been ample statistics considering how many animals are being sexually maltreated, undoubtedly, the internet, social media, and other broadcasters have been accomplices to enumerate this concern: “In the 1960s, a team of researchers compared incarcerated males, convicted male sex

offenders, and a control group of non-incarcerated males on various measures. The overall finding was that, among the 2,715 people studied, 17.7 percent of the sex offenders, 14.7 percent of the prison inmates, and 8 percent of the control group reported having committed sex acts with animals” (qtd. in Edwards, 1). Unfortunately, many animals have been killed or seriously injured during sex exploitation as long as they are dumped enabling them to speak out about their harassment. Henceforth, both animals and women are neglected as passive objects without paying attention to their existence.

VII. THE WOMEN AS AN ABSENT REFERENT

Just as meat eaters anonymize the existence of animals and refute their roles as the planet's arm, women under the control of patriarchal dominance are also identified as manipulated objects through different shapes: “The exploitation of the planet is of the same mindset as the exploitation of women and minorities” (Gifford, 1999, 164). For making a living, many of the oppressed women are being employed as porno actresses and they are treated like slices of meat. Indeed, they are involved in unpredictable scenarios followed by very harsh rules like BDSM relationship which is the cause of pain for pleasure. As a result, they are chained to an operating table surrounded by many pornographic tools counting dog's collars and leashes, handcuffs, blindfolds, muzzles, lashes, etc. which all of them are oriented to tame wild animals can be sufficient to belittle their soft spirits: “women in brothels can be used like animals in cages” (qtd. in Adams, 72). The below portrait reveals how they are oppressed and behaved:



Fig.2: *Flying Away of Decency*

As a result, the awful experience of poor women will result in different fatal hurts and psychological problems since they are symbols of chastity and delicateness.

On the other hand, during twentieth-century racism, native Americans and particularly black women were doubly marginalized and systematically excluded from communities and basic needs. They were affiliated with less-paid jobs with poor working conditions compared to white women. Furthermore, they came to be regarded as not only inferiors but also due to their evolutions associated with big and strong figures and black-skinned appearance, a threat to communities. It is pertinent to include that they were viewed as baby producers since they were “to be less rational and more sexual than whites, to have uncontrollable sexual impulses, like animals in heat, and to be unable to subdue their sexual impulses through reason” (qtd. in Taylor & Nichols, 176). Consequently, black women owing to both ‘over-sized’ genitals and ‘over-active sex drives’ were always compared to animals:

They were assumed to be whores and prostitutes, regardless of their actual behavior or lifestyle, insatiable bitches constantly in search of something to fill up their enormous vaginas, luring naïve white boys and young men with their primitive wiles to produce dangerously degenerate mulattos who might sneak across the color line and pass for white, there to wreak biological havoc for generations. (McWhorter, 162).

VIII. THE PROMISED TERRESTRIAL LAND

Adams implicitly looks for a utopian zone for both the oppressed animals and humans as she challenges man's determined culture of any kind of mistreatment. Though introducing the new definition of culture, she tries to engage her readers to accommodate both culture and nature in a unique boat: “[an] awareness of both nature as culture and of culture as nature” (Gifford, 1999, 161). As a result, in attempting to reconstruct the new voice accompanied by mankind's responsibilities, she refers to the Golden Age of the writers like Shakespeare, Hesiod, and Homer manuscripts, followed by “the nature of humanity”, in which how “ballads, folk songs, nursery rhymes” were overlooked (Adams, 140). Moreover, to promote such a culture, she suggests the literal term *The Creature* which would be linear with vegetarian consciousness and moral codes as well as apart from any kinds of animals slaughtering for meat:

My food is not that of man; I do not destroy the lamb and the kid, to glut my appetite; acorns and

berries afford me sufficient nourishment. My companion will be of the same nature as myself and will be content with the same fare. We shall make our bed of dried leaves, the sun will shine on us on man and will ripen our food. The picture I present to you is peaceful and human. (qtd. in Adams, 151-152)

The aforementioned quotation includes animals and species within a specific moral sphere as just “the Creature provides an emblem for what it hoped for and needed- but failed to receive- from human society” (Adams, 151). Below is a portrait of spotless Arcadia or the Garden of Eden where either butchering or belittling is worthless:



Fig.3: *The Garden of Age of Vegetarian*

The assumed portrait of Eden traces romantic sensibility and sublimity where “God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you, it shall be for meat” (qtd. in Adams, 153). By suggesting the age of vegetarianism, Adams suggests that there is a spiritual heaven as compensation for all heavenly creatures, in other words, an ideal culture within our terrestrial world. Furthermore, this is the age of human and animal unification considering disabusing of both women and minorities (children, and animals) and it possesses emotional reestablishment.

IX. CONCLUSION

The muted voice of women and minorities such as children and animal species has found an empowered status in the work of activists, environmentalists, eco-feminists, and whoever knees for their rights. As a result, at the heart of the male-controlled methodology, they are often neglected as exploited instruments serving materialistic characteristics, including gender differences, widespread poverty, child labor, discrimination, and etc. In this discussion, the book titled *The Sexual Politics of Meat* by

Carol J. Adams was scrutinized based on the interwoven of both carnophallogocentric orientation and the ecological traces of an ecologic discourse known as post-pastoralism. She employs an overabundance of myths and pieces of evidence to hint at the oppression of both animals and women where the anthropocentric orientations of male dominance are legitimated by much cultural expression. Furthermore, she seeks an awareness of the interrelatedness to bind the ruptured connection between humans and non-humans. Therefore, she invites all emotional shades to join activism and to rebuild and protect a new culture.

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ABBREVIATIONS

The following abbreviation is used in the manuscript and any other citations are based on the APA principle.

T W I E..... *The Wakeful Innocent Eyes*

FIGURES

<https://www.indiatoday.in/fyi/story/humans-chop-trees-animals-lose-their-homes-squirrel-tree-cut-down-315859-2016-04-01>:

Figure 1

<https://www.vice.com/en/article/kwkkea/abusive-bdsm-relationships-do-exist-despite-what-community-says-784>: **Figure 2**

2

<https://www.biblestudytools.com/bible-study/topical-studies/where-is-the-garden-of-eden.html>: **Figure 3**