



ANIMAL RIGHTS, HUMAN VALUES, SOCIAL ACTION



DVD containing:

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texts —

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ideal for students as
visual aids.



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WEBSITE offering:

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teachers and students
— enhancing critical
thinking about the
relationship between
humans and animals.



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ANIMAL RIGHTS, HUMAN VALUES, SOCIAL ACTION

RESOURCE MATERIALS

SUITABLE FOR YEARS 9-13 IN
SOCIAL STUDIES, HISTORY AND ENGLISH





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The views expressed within this resource are not necessarily those of SAFE Inc., nor of all the contributors.

Published by Save Animals From Exploitation Incorporated (SAFE Inc.)
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Printer
BLUE PRINT LTD

ISSN: 117-3804

www.animalsandus.org.nz



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When I first wrote a book about the emotional world of animals some thirteen years ago, called *When Elephants Weep*, I was surprised at how popular it became, selling over a million copies, and being translated into 25 different languages. I cannot tell you how many people wrote to me and told me how much this book had affected their life. Some even became vegetarian after reading it. Others found that they had renewed respect for animals, and some of them went on to devote their careers to helping them in whatever way they could. Some became veterinarians, others took advanced degrees in animal science, and a few wrote books like my own.

There is a growing movement in America, in Europe and now in New Zealand to think about our relationship to animals more carefully than we have in the past. The collective values of our Western society are changing rapidly: ecological sustainability is important for the maintenance of human life on our vulnerable planet. Never before have so many people put their talents and minds to work thinking about solutions to global warming and other problems facing our environment. The ways we treat animals play a major role in this emerging ethic. Similarly, when we think about equity today we are more inclined than ever to consider the wider community of sentient beings, that is, all other animals, and not just the human animal. We are all embedded in social, cultural and environmental webs that are rapidly expanding: no longer can we simply look to our own personal good without considering that of all other beings who inhabit our planet. Never before did we have the science to make us aware of how dependent we are on what might, at first glance, appear to be creatures far removed from human interests. The health of the planet, and so our own health, is deeply enmeshed with the health of fish, birds, mammals and even invertebrates.

It is vital that our school curriculum reflects these issues. Children are subjected to a socialisation process that resembles indoctrination through the family they grow up in. There is nothing wrong with this, as long as we recognise that there is a plurality of values, even in society at large. One of the advantages of sending children to school is that they are exposed to a greater degree of diversity of opinion. It is only comparatively recently that issues of social justice have been raised in schools, whether it be racism, the history of slavery, genocide, and now, perhaps for the first time in history, the way we treat animals.

So a programme like *Animals & Us*, and especially this booklet, *Animal Rights, Human Values, Social Action*, is well positioned to make a difference in schools in a way that was simply not possible previously. This is because *Animals & Us* is designed specifically to encourage school students to think carefully and critically about human-animal relationships.

My wife is a pediatrician, dedicated to the health and wellbeing of children. We have two boys, Manu six, and Ilan, 11. I want them to be exposed to many different points of view, not merely the ones we are inculcating at home. *Animals & Us* can help to accomplish this goal. The point is not to ensure that students agree with the texts contained in this resource, but to provide them with a range of previously unavailable points of view so they can learn how to evaluate for themselves the many and urgent problems facing our world. I can think of few things that will be of as much value to the minds of our cherished young adults than learning about the worth of all animals, not just the human animal. *Animals & Us* takes a large step in that desired direction.



Jeffrey Moussaieff Masson
Bestselling author of books about the emotional lives of animals.

ABOUT SAFE



Founded in 1932, SAFE (Save Animals From Exploitation) is a leading and unique voice for animals in New Zealand. SAFE is New Zealand's largest and most respected animal rights organisation and is regularly contacted for advice and comment on animal issues.

With over 10,000 members, supporters, a small, dedicated staff and a team of volunteers working around the country, SAFE undertakes high-profile campaigns, public stalls, displays, demonstrations, meetings, education visits, research, and promotional and publicity events to foster a more informed and compassionate understanding of human-animal relations in contemporary Aotearoa New Zealand.

SAFE's vision is of a society in which all animals are understood and respected in such a way that they are no longer exploited, abused or made to suffer. Our purpose is to achieve this vision through educating and advocating to:

- Change attitudes
- Create awareness
- Foster compassion
- Challenge cruel and exploitative practices

SAFE was the first animal advocacy group to draw national public attention to the plight of animals in factory farms in 1993 when, on *60 Minutes*, SAFE campaigner Hans Kriek exposed the appalling living conditions of battery hens in New Zealand. In 2000 SAFE successfully negotiated the relocation of circus chimpanzees Buddy and Sonny to Chimfunshi animal sanctuary in Africa.

SAFE works hard to represent, in a professional and peaceful manner, those animals caught up in abusive systems. SAFE campaigns are at times



confrontational and provocative, but this is often due to the disturbing nature of the abuse inflicted on animals. It takes courage to stand out from the crowd and challenge cruel systems whose legitimacy depends on the fact that those used and abused in these systems have no voice or power to resist. SAFE brings hope for a future where animals are no longer mistreated, abused or disregarded.

ABOUT ANIMALS & US



Animals & Us is an education initiative created by SAFE. One of the key areas of SAFE's work is education, and SAFE endeavours to provide schools, teachers and students with relevant and factual information on the human-animal relationship.

VISION

That Animals & Us will advance knowledge and critical thinking about the relationship between human and non-human animals while fostering attitudes and values of compassion, respect and empathy.

MISSION STATEMENT

Animals & Us is a SAFE education initiative that:

- Provides professional resources specifically designed for the New Zealand education framework.
- Advances knowledge and critical thinking about the social, economic, political, environmental and scientific relationship between human and non-human animals.

The quality of the Animals & Us programme is guaranteed by SAFE's ability to draw upon the knowledge of the most experienced animal advocates, and to combine this with the expertise of researchers, academics and teachers working in the area of human-animal studies.



ACKNOWLEDGEMENTS

Animal Rights, Human Values, Social Action is the second issue in the SAFE Animals & Us education series. This issue introduces the learner to the philosophies and history of the modern animal rights movement and explores how social action is driven by human values. Putting together a document that encapsulates a social justice movement is no small feat. Sadly, many excellent contributors were not able to be included due to lack of space. I would certainly recommend that anyone with an interest in this subject matter take a look through the introductory bibliography.

No book is ever the product of one person's efforts, and certainly this one is no different. It would never have become a reality without the assistance, guidance and skill of many colleagues and supporters. I would especially like to thank Philip Armstrong, a trusted friend and advisor, whose expertise and experience in this field were invaluable. The contribution Philip made to this book is extensive and significant and I simply could not have done it without him.

It is a privilege to be able to include the foreword by Jeffrey Moussaieff Masson. Jeffrey is most well known for his bestselling book *When Elephants Weep*, but he has written many other profound, enlightening and engaging books on animals and animal emotions – recommended reading for anyone who is interested in the internal world of animals.

The texts used in this booklet come from a wide range of sources both nationally and internationally. I would like to thank those publishers, authors and contributors who allowed Animals & Us to reproduce extracts from their works. Special thanks go to Al Nesbit;

Berg; Brill; Charles Patterson; Dan Piraro; GRACE; Jennifer Abbott; Linda Kalof; Nation Earth; Open Gate Press; Palgrave Macmillan; Penguin Group; Peter Singer; PMCA; Richard Ryder; The Animals' and Society Institute and The Animals' Voice, who allowed us to use their works free of charge.

Creating a booklet like this comes at considerable expense. Animals & Us are very grateful to the Lion Foundation, The Southern Trust and especially the Winsome Constance Kindness Trust who gave grants towards this important project.

Animals & Us is particularly indebted to those who volunteered their time and experience. Thanks to Debbie Matthews and Graeme Mulholland for creating the DVD and to Lynne Robertson who spent many hours proofreading this considerable document. Thanks to Mariann Matay for helping upload the materials in this booklet onto the Animals & Us website. Special thanks to Ali Teo and John O'Reilly of Flightless for their engaging cover design.

Finally, I want to thank my boss and friend Anthony Terry who not only worked tirelessly on the layout and design of this resource, but inspired and supported me throughout this project. It's wonderful to be part of a team of people whose compassion and respect for others provide constant motivation.

This booklet is dedicated to the animals we share this planet with, and to those who recognise their worth, and have the courage to speak for them.

Nichola Kriek, B.A., B.Mus., Dip Teach.
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Nichola Kriek
SAFE's Education Officer



INTRODUCTION



ANIMAL RIGHTS, HUMAN VALUES, SOCIAL ACTION

Unuhia te rito o te harakeke kei whea te kōmako e kō? Strip away the heart of the flax bush, and where will the bellbird sing?



© K Gosling

This proverb, (whakatauki), cited in *The New Zealand Curriculum* (2007) introduction to the social sciences, vividly conveys the interrelationship between humans and the rest of the living world.¹ The bellbird's wellbeing is interwoven with that of the environment, which in turn is essential to the wellbeing of humans, he tangata, who are the subject of the following lines of the whakatauki. This simple image embodies the connections between our understanding of ourselves, our values in regard to nature, and our behaviour towards other species. The resource presented here is designed to foster students' exploration of these same interrelationships, as implied in its title: *Animal Rights, Human Values, Social Action*.



© Milan Djokic



© David Hyde

WHY STUDY HUMAN-ANIMAL RELATIONSHIPS?

Animals are intimately bound up with the historical, social, geographical and economic aspects of human life. Many of the key shifts in human societies arose from changes in relationships between humans and other animals. Archaeologists associate the crucial move in ancient times from nomadic to settled societies with developments in animal domestication and agriculture. The word "capital" derives from the Latin term for "head of cattle", which reminds us that in their very origins, our ideas about property, wealth and investment are tied up with the ownership and use of animals.²

Local historians have begun to emphasise the same links between animals and human history. Some have suggested that the discovery of Aotearoa by Polynesian voyagers depended on observing the routes followed by whales and other migratory species.³ Others contend that the development of classical Māori culture occurred in response to the new kinds of wildlife encountered in these islands.⁴ Subsequently the first European visitors and settlers were drawn here by the global trade in seal pelts and whale-oil.⁵ And at the end of the nineteenth century our identity as an agricultural nation was locked into place by the invention of refrigerated shipping and our ensuing dependence on the international meat trade.⁶

In today's world, human-animal relationships still lie at the heart of our most pressing social, economic and geographical challenges. Environmental concerns about climate change, species extinction and habitat loss have everything to do with our agricultural practices, as well as our attitudes towards wild species. The implications of commodity culture, corporate capitalism and globalisation can be explored in very immediate ways by considering the trade in animals and animal products. These are all topics close to the hearts of young people and central to the social studies curriculum.

¹ *The New Zealand Curriculum* (Wellington: Ministry of Education, 2007), 30.

² Barbara Noske, *Beyond Boundaries: Humans and Animals* (Montreal: Black Rose Books, 1997).

³ Anne Salmond, *Between Worlds* (Auckland: Viking, 1997), 549.

⁴ James Belich, *Making Peoples* (Auckland: Penguin, 1996), 74.

⁵ Michael King, *Penguin History of New Zealand* (Auckland: Penguin, 2003), 118-23.

⁶ James Belich, *Paradise Reforged* (Auckland: Penguin, 2001).

HUMAN-ANIMAL RELATIONSHIPS, SOCIAL STUDIES AND THE NEW ZEALAND CURRICULUM

The New Zealand Curriculum emphasises the central importance of students' learning about "their own values and those of others". Students should "develop their ability to:

- express their own values;
- explore, with empathy, the values of others;
- critically analyse values and actions based on them;
- discuss disagreements that arise from differences in values and negotiate solutions;
- make ethical decisions and act on them".¹

Particular values identified by *The New Zealand Curriculum* as crucial to students' development include respect for oneself and for the rights of others, commitment to fairness and social justice, participation in the community, care for the non-human natural world, responsibility, accountability and ethical action.² The lessons and texts contained in this resource provide ample opportunities for the nurturing of these values by focusing on the questions of animal rights, human beliefs about animals, and social action in regard to human-animal relations.

In encouraging students to explore these themes, the resource invites students to undertake the kinds of inquiry specific to social studies, as described later in *The New Zealand Curriculum*. Hence, students who work through the material contained here will:

- "learn about society and communities and how they function";
- "come to understand the relationships that exist between people and the environment";
- "explore and analyse people's values and perspectives";
- "consider the ways in which people make decisions and participate in social action".³

Finally, the material offered here, while addressing a significant gap, is intended to complement the social studies units currently available for New Zealand classrooms. The lessons are designed to be compatible with others already being used by teachers, especially those on human rights, identity, social movements, globalisation and capitalism. Hence it is hoped that this resource, in its use as well as in its content, will advance the same interconnection amongst different kinds of knowledge, beliefs and action expressed by the image of the bellbird and the flax bush.

¹ *The New Zealand Curriculum* (2007), 10.

² *The New Zealand Curriculum* (2007), 10.

³ *The New Zealand Curriculum* (2007), 30.



© Michelle Millman



Deirdre Sims



IN THE CLASSROOM

UNITS OF STUDY

SECTION 1



ANIMAL RIGHTS, HUMAN VALUES, SOCIAL ACTION

Animals hold a fascination that is hard to overlook and prevalent not only in modern society (consider the number of animal images used in children's books, television programmes and toys), but as far back in history as the ancient cave paintings.

Animal Rights, Human Values, Social Action has been designed to bring animals, and in particular the relationship between human and non-human animals, into the classroom.

In this resource extracts from a range of different texts (written, visual and oral) and sources based on the emergence of the modern animal rights movement are provided to stimulate critical thinking and values exploration.

The texts include extracts from key academics in the field of animal rights philosophy and the ideas of historical scientists, Charles Darwin and René Descartes, who in very different but significant ways changed and shaped modern public attitudes and values towards animals.

In order to help you get started with your study of animal rights, six units of study are included in this book. Each unit explores a different aspect of the animal rights debate including:

- **Humans and Animals, Rights and Wrongs**
Investigations into the concept of rights, the relationship between human rights and animal rights and the kinds of social action that arise out of people's belief about rights.
- **Making a Difference: Animal Rights and Social Action**
The motivations, methods and effectiveness of social organisations working for animal rights.
- **The Company of Animals: A Social Studies Enquiry into 'Pet'-Keeping**
Research into the ways contemporary pet-keeping affects people's identity, social roles and responsibilities, and ideas about animal rights.
- **"We Owe it to the Animals to Help Them": Social Action and Social Identity**
Exploration of what motivates people to press for changes in relation to the ethical treatment of animals.
- **"Can They Suffer?": The History of Animal Rights**
The history of animal rights over the last three centuries presented in ways that demonstrate how social change comes about.
- **Animal Factories: Industrialisation and its Effects on Human-Animal Relations**
The history of industrialisation as it has changed human treatment of animals and the emergence of ideas and movements that seek to challenge those changes.



Open Rescue

HUMANS AND ANIMALS, RIGHTS AND WRONGS

YEAR 10-11 NCEA LEVEL 1
DURATION 2-3 WEEKS

PAGE 1/5

IDENTITY, CULTURE AND ORGANISATION 5.2

Students investigate the concept of rights, think about the relationship between human rights and animal rights, and study and evaluate the kinds of social action that arise out of people's beliefs about rights.

STRAND ACHIEVEMENT OBJECTIVES TO BE ASSESSED

LEARNING OUTCOMES

SOCIAL ORGANISATION¹ 5.2:

How and why people seek to gain and maintain social justice and rights.

- explain how and why people campaign for the recognition of the rights of others.

Inquiry

AS90217 Level 1.3

Students will:

- conduct an inquiry into rights.

Values Exploration

AS90218 Level 1.4

Students will:

- demonstrate how and why different groups in society have different values about the treatment of animals.

Social Decision Making

AS90219 Level 1.5

Students will:

- identify a range of problems associated with the issue of animal welfare and rights.
- plan possible actions in relation to these problems and identify the likely consequences of these actions.
- identify and justify preferred action(s).

REQUIREMENTS

Settings:

New Zealand

Perspectives:

- Current Issues
- The Future

Essential Learning About New Zealand Society (ELANZS):

- characteristics, roles, and cultural expressions of the various groups living in New Zealand.
- changing patterns of resource and land use.
- changing patterns of economic activity and trade.
- current events and issues.

ASSESSMENT

Design your own assessment using the template provided at:
www.tki.org.nz/r/socialscience/curriculum/SSOL/assessment_template_e.php.

¹ Equivalent to the "Identity, Culture and Organisation" strand in *The New Zealand Curriculum* (2007), p. 30



HUMANS AND ANIMALS, RIGHTS AND WRONGS

PAGE 2/5

TEACHING AND LEARNING ACTIVITIES

BACKGROUND MATERIAL

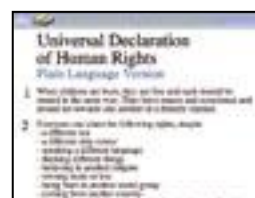
A Just World: Understanding Human Rights and Social Justice (website links, page 10) provides basic background material and useful Internet links on human rights for students. For lessons on animal rights, this can be combined with the following resources:

- The Declaration on Great Apes from the Great Ape Project (website links, page 10)
- The Universal Declaration of Animal Rights at Uncaged (website links, page 10)



STARTER: What do we Mean by “Rights”?
Brainstorm using Mindtools (website links, page 10) and respond to the following questions:

- What are rights? What is social justice?
- Should everyone have rights? Why?
- Should people expect to have social justice? Why?
- Who doesn't have them? Why?
- Who is excluded from social justice?



STARTER: Animal and Human Rights Comparison.
Look at the plain-language version of the *Universal Declaration of Human Rights* (website links, page 10) and *The Universal Declaration of Animal*

Rights (website links, page 10) and create a Comparison-Contrast chart (see sample on page 11) to show the similarities and differences between animal rights and human rights.



STARTER: Rights Venn Diagram.

In groups of five or six, fill in a Rights Venn Diagram (sample on page 11) as fully as you can.

- What rights do animals have in common with humans? (in the middle, where the ovals overlap).
- What rights do humans have that animals do not? (on the left side of the left-hand oval).
- What rights do animals have that humans do not? (on the right side of the right-hand oval).



STARTER: Images to Make You Stop and Think.
Examine some of the following images in Written and Visual Texts (this resource, pp. 157-164).

- advertisements
- posters
- campaign material

Use some of the techniques on picture interpretation provided at TK1. Picture Interpretation Questions (website links, page 10) to identify what each image is designed to achieve.



STARTER: Earthlings.

Watch the first seven minutes of *Earthlings*, *Animals & Us* DVD (Films). Then create a Comparison-Contrast chart (see sample on page 11) to show the similarities and differences between animal rights and human rights.



HUMANS AND ANIMALS, RIGHTS AND WRONGS

PAGE 3/5

INVESTIGATION: ANIMAL RIGHTS DETECTIVE
Your job as an animal rights detective is to uncover two cases of abuse or denial of animal rights and report back to the Chief of Detectives (your teacher). Your “Chief” may assign two or more detectives to work together on the cases. Here are some clues to work with:

(i) THE BIG PICTURE

Start by getting some background information on animal rights by looking at the following texts in the resource:

- Peter Singer, *Animal Liberation*, pp. 107-113.
- Richard Ryder, *Animal Revolution*, pp. 102-104, “Speciesism: The Battle of Ideas”.
- Gary Francione, *Introduction to Animal Rights*, pp. 64-67, “The Concept of Rights”, “The Basic Right Not to be Treated as a Thing”, “Animal Rights”.



(ii) ANIMAL RIGHTS POSTER

Choose one aspect of animal rights that you think is very important and make an A4 poster to show

why you think it is important. Include three suggestions of how you might protect that right (without breaking the law).

(iii) SEARCH the following websites and find two cases of ill treatment of animals:

- MAF media release archive (website links, page 10) and choose “animal welfare” in the keyword search box on the right.

- RSPCA news page (website links, page 10).
- SAFE campaigns page (website links, page 10).

(iv) CRIME SCENE:

What has happened and who is involved?

Find out:

- Who are the victims?
- Where did the incidents occur? Include diagram of the location.
- What happened to them, what were they doing, where, when?

- Why were they able to be victimised in this way?
- Who is guilty or accused?
- Were the perpetrators accused of breaking the law? If so, what law? If not, why not?
- Why did they do what they did?
- What rights have been violated?



(v) ACTION PLAN:

How can we help?

Suggest three things that could be done (without breaking the law) to stop such incidents occurring in the future.



- Peace Magazine: Methods of Non-violent Action (website links, page 10).

- the overview of animal advocacy actions given in “SAFE in Action”, *SAFE Magazine*, pp. 146-147.



You may want to draw some ideas from the following resources:

Choose your best idea, and give three reasons why it is the best action to take. Prepare a sample of your action.

HUMANS AND ANIMALS, RIGHTS AND WRONGS

INVESTIGATION: ANIMAL RIGHTS DETECTIVE cont...

PAGE 4/5

(vi) WITNESS REPORT

- What organisations are involved in fighting this kind of abuse, neglect or exploitation?
- Who are they and what do they do?

- What are their reasons for getting involved?
 - *SAFE Profiles*, p.144.
 - see website links, page 10.

(vii) PREPARE YOUR FINAL REPORT for the Chief of Detectives (your teacher).

- Your final report must contain:
- Animal Rights poster.
- Crime Scene Report for both cases (who, when, what, where, how, why).
- Your Action Plans (what could you do and what would you do).

- Witness Report
- Follow Up: take part in a letter writing campaign. You can use the guidelines of effective political letter-writing provided by Amnesty International (website links, page 10), the United Nations (website links, page 10) and/or Peta (website links, page 10).



WEBSITE LINKS: HUMAN AND ANIMALS, RIGHTS AND WRONGS

ANIMAL RIGHTS

Great Ape Project. Declaration on Great Apes.
www.greatapeproject.org/

Uncaged. The Universal Declaration of Animal Rights.
www.uncaged.co.uk/declarat.htm

HUMAN RIGHTS

TKI. A Just World: Understanding Human Rights. Social Studies Online.
www.tki.org.nz/r/socialscience/curriculum/SSOL/just_world/understanding_e.php

United Nations. Universal Declaration of Human Rights. CyberSchool Bus.
www.un.org/Pubs/CyberSchoolBus/humanrights/resources/plain.asp

CRUELTY TO ANIMALS

MAF. Media release archive. Keyword search: 'animal welfare'.
www.maf.govt.nz/mafnet/press/archive/index.htm

RNZSPCA. National press releases.
<http://rnzspca.org.nz/news/national-press-releases>

SAFE. Campaigns.
www.safe.org.nz/Campaigns/

NON-VIOLENT ACTION

Peace Magazine. 198 methods of non-violent action.
www.peacemagazine.org/198.htm

TEACHING AND LEARNING

Mindtools. Brainstorming.
www.mindtools.com/brainstm.html

Reading Quest. Comparison-Contrast Charts. Making Sense in Social Studies.
www.readingquest.org/strat/compare.html

TKI. Picture Interpretation Questions. Social Studies Online.
www.tki.org.nz/r/socialscience/curriculum/SSOL/egypt/picture_interpretation_e.php

ANIMAL RIGHTS AND WELFARE ORGANISATIONS (NZ)

CAFF. Campaign Against Factory Farming.
www.caff.bravehost.com

NAVVC. National Anti Vivisection Campaign.
www.stopvivisection.org.nz

RNZSPCA. Royal New Zealand Society for the Prevention of Cruelty to Animals.
www.rnzspca.org.nz

SAFE. Save Animals From Exploitation Inc.
www.safe.org.nz

LETTER WRITING

TKI. A Just World: Writing a Letter. Social Studies Online.
www.tki.org.nz/r/socialscience/curriculum/SSOL/just_world/letter_e.php

Amnesty International
oldwww.amnesty.org/campaigns/letter/guide.html

United Nations. Human Rights: The Right to Write. CyberSchool Bus.
www.un.org/Pubs/CyberSchoolBus/humanrights/resources/letter.asp

Peta. Peta's Get Active Center. Speak. Letter-writing guide.
www.peta.org/actioncenter/letter-writing-guide.asp

HUMANS AND ANIMALS, RIGHTS AND WRONGS

SAMPLE VENN DIAGRAM

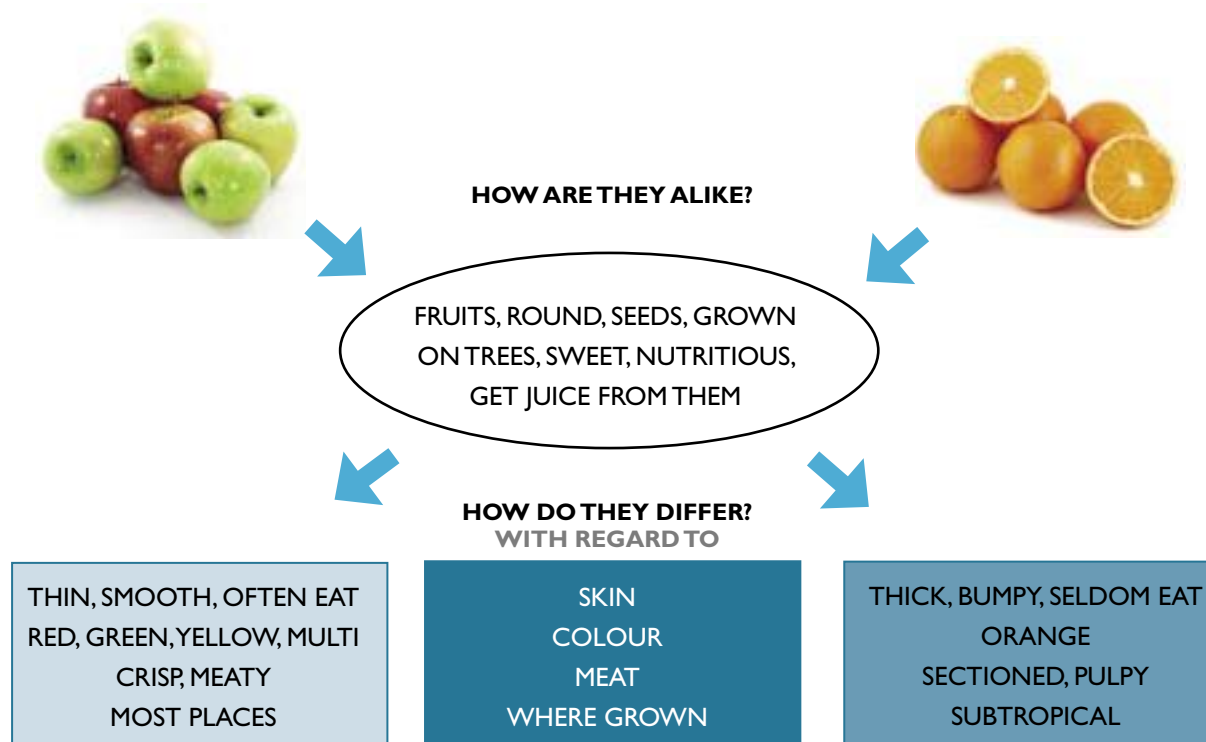
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RIGHTS BRAINSTORM VENN DIAGRAM



SAMPLE COMPARISON CONTRAST CHART

COMPARISON CONTRAST CHART





MAKING A DIFFERENCE: ANIMAL RIGHTS AND SOCIAL ACTION

YEAR 10-11 NCEA LEVELS 1 & 2
DURATION 2-3 WEEKS

IDENTITY, CULTURE AND ORGANISATION 5.2

PAGE 1/8

Students will investigate the motivations, methods and effectiveness of social organisations working for animal rights. They will then create their own plan for social action on this issue.

STRAND ACHIEVEMENT OBJECTIVES TO BE ASSESSED	LEARNING OUTCOMES
SOCIAL ORGANISATION ¹ 5.2: How and why people seek to gain and maintain social justice and rights.	Students will: <ul style="list-style-type: none"> - explain the ways people in New Zealand society press for changes in relation to the ethical treatment of animals. - explain the causes of resistance to such changes.
SOCIAL ORGANISATION ¹ 6.1: How and why people organise themselves to review systems and institutions in society.	<ul style="list-style-type: none"> - study organisations that advocate for changes to treatment of animals in society. - assess the most effective means for achieving such changes.
Inquiry AS90217 Level 1.3	Students will: <ul style="list-style-type: none"> - collect information about social organisations working for animal rights. - assess and communicate their assessment of the various means used to advance this cause.
Values Exploration AS90218 Level 1.4	Students will: <ul style="list-style-type: none"> - demonstrate how and why different groups in society have different values about the treatment of animals.
Social Decision Making AS90219 Level 1.5 AS90275 Level 2.5	Students will: <ul style="list-style-type: none"> - identify a range of problems associated with the issue of animal welfare and rights. - plan possible actions in relation to these problems and identify the likely consequences of these actions. - identify and justify preferred action(s).

REQUIREMENTS

Settings:	New Zealand
Perspectives:	<ul style="list-style-type: none"> - Current Issues - The Future

Essential Learning About New Zealand Society (ELANZS):	<ul style="list-style-type: none"> - characteristics, roles, and cultural expressions of the various groups living in New Zealand. - changing patterns of resource and land use. - changing patterns of economic activity and trade. - current events and issues.
--	---

ASSESSMENT

Design your own assessment using the template provided at:
www.tki.org.nz/r/socialscience/curriculum/SSOL/assessment_template_e.php

¹ Equivalent to the "Identity, Culture and Organisation" strand in *The New Zealand Curriculum* (2007), p. 30.



© SAFE

MAKING A DIFFERENCE: ANIMAL RIGHTS AND SOCIAL ACTION

PAGE 2/8

Select and adapt these learning activities to best meet the needs of your students, and to fit the time available:

Background

A wealthy person/corporation has decided to make a large fund available for any people/organisation involved in addressing an issue relating to animal rights by/through social action.

You will organise yourself with your classmates into groups of three or four. Your group will assume the role of a community group that wants money to fund their detailed plan of social action(s) in relation to the social issue.

You then, as an individual, will be asked to formulate a plan of social action in relation to the social issue of animal rights, and describe how the plan of social action will address animal rights in New Zealand.

1. UNDERSTANDING THE ISSUES

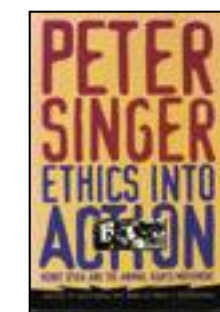
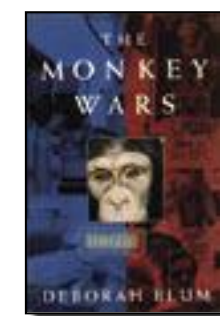
• Read three of the following texts:

- Deborah Blum, *The Monkey Wars*, pp. 49-53.
- Peter Singer, *Ethics into Action*, pp. 114-116.
- Philip Armstrong, "Farming Images", pp. 44-48.
- Kim Stallwood, *A Conversation with Peter Singer*, pp. 130-136.
- *SAFE in Action!*, pp. 146-147.
- *SAFE Profiles*, p. 144.
- Janet McAllister, *Animal Rights Fight Not Chicken Feed*, pp. 148-152.
- Catherine Masters, *A Tiger in the Court*, pp. 154-155.
- Kim Stallwood, *Animal Rights: The Changing Debate*, p. 117.

• Explore two of the websites recommended on page 15:

• Drawing information from these printed and online sources, fill in the "Issue-Belief-Action-Assessment" chart on page 16:

- in column one, state four issues that are the focus of animal rights social action today.
- in column two, identify in each case the belief that motivates those taking the social action.
- in column three, describe the action(s) being taken to address each issue.
- in column four, make an assessment of how successful you think the action(s) are. Try to consider both the strengths and weaknesses of each action you assess.



MAKING A DIFFERENCE: ANIMAL RIGHTS AND SOCIAL ACTION

PAGE 3/8



Deirdre Sims

2. SETTING THE SCENE

- Form a group of three or four people. Decide on a name (this may be the name of an existing group or a made-up one) and a logo.
- Using your work in 1. (Understanding the Issues), identify the social issue that you are looking at.
- Briefly outline the social issue.
- Fill in the Expression of Interest form from the funding organisation on page 17.
- Once an acceptance letter has been received, proceed to the next steps.
- As the Board, in your group discuss and decide on social actions that will best address your social issue.

FILL IN THE SOCIAL ACTION FORM ON PAGE 18.

FILL IN THE ACTION PLAN FORM ON PAGE 19.

3. FORMULATE A DETAILED PLAN OF SOCIAL ACTION IN RELATION TO ANIMAL RIGHTS IN NEW ZEALAND.

Decide on the **most appropriate course of action** in relation to the issue you have identified and described in 1. (Understanding the Issues) and 2. (Setting the Scene).

You must outline **at least THREE specific steps** that you could use in relation to this issue.

A detailed explanation of what is involved at each step of your action plan includes:

- specifics on who you will contact, who you will try to reach.
- how you will implement your plan.
- where your action will take place.
- why you use or do certain things.
- what things you will need to incorporate.

Fill in the Action Plan form on page 19.



Deirdre Sims



Nichola Kriek

MAKING A DIFFERENCE: ANIMAL RIGHTS AND SOCIAL ACTION

PAGE 4/8

4. JUSTIFY HOW THE PLAN OF SOCIAL ACTION WILL ADDRESS THE ISSUE OF ANIMAL RIGHTS IN NEW ZEALAND.

Through the use of perspectives on current issues and using social studies **concepts**, **explain with reasons**, how your plan of social action will address the issue of animal rights in New Zealand. You must provide, at least, **two likely consequences** of your social action, and support your answer with accurate and detailed supporting evidence.

Likely consequences could include short term, long term, positive and negative.

Using the strengths and weaknesses you identified in 2. (Setting the Scene), provide accurate and detailed supporting evidence to **evaluate the alternatives** of your social action.



5. CONVINCING THE BOARD

Once you have developed your action plan and analysed the plans and the possible consequences, reconvene as a Board and plan your group presentation to the funding organisation in order to convince them to fund your plan of social action.

Prepare a 5-10 minute group presentation.

This could include visuals, audio etc. You are to come dressed in character to convince the funding organisation.



WEBSITE LINKS: MAKING A DIFFERENCE

UNDERSTANDING THE ISSUES
SAFE. Love Pigs Campaign.
www.lovepigs.org.nz/Love-Pigs-campaign/

SAFE. Battery Hens.
www.safe.org.nz/Campaigns/Battery-Hens/


CAFF. Campaign Against Factory Farming.
www.caff.bravehost.com

Meat Free Media.
www.meatfreemedia.com/menu.php



MAKING A DIFFERENCE:
ANIMAL RIGHTS AND SOCIAL ACTION

ISSUE BELIEF ACTION ASSESSMENT




ISSUE	BELIEF	ACTION(S)	ASSESSMENT



MAKING A DIFFERENCE:
ANIMAL RIGHTS AND SOCIAL ACTION

EXPRESSION OF INTEREST FORM



1. NAME OF GROUP

2. BOARD MEMBERS

1.

2.

3.

4.

3. SOCIAL ISSUE WE WANT TO ADDRESS

4. EXPLANATION OF SOCIAL ISSUE

5. SETTING

6. PERSPECTIVES

CHAIRPERSON'S SIGNATURE

DATE

INSERT OFFICIAL LOGO HERE



MAKING A DIFFERENCE:
ANIMAL RIGHTS AND SOCIAL ACTION

PAGE 7/8

SOCIAL ACTION

COURSE OF ACTION 1

STRENGTHS

WEAKNESSES

COURSE OF ACTION 2

STRENGTHS

WEAKNESSES

COURSE OF ACTION 3

STRENGTHS

WEAKNESSES



MAKING A DIFFERENCE:
ANIMAL RIGHTS AND SOCIAL ACTION

PAGE 8/8

ACTION PLAN

MOST APPROPRIATE COURSE OF ACTION

STEP ONE

DETAILED EXPLANATION OF WHAT IS INVOLVED: CONSIDER I-V (ON PAGE 14)

STEP TWO

DETAILED EXPLANATION OF WHAT IS INVOLVED: CONSIDER I-V (ON PAGE 14)

STEP THREE

DETAILED EXPLANATION OF WHAT IS INVOLVED: CONSIDER I-V (ON PAGE 14)





THE COMPANY OF ANIMALS: A SOCIAL STUDIES ENQUIRY INTO 'PET'-KEEPING

YEAR 10-11 NCEA LEVELS 1 & 2 DURATION 2-3 WEEKS

IDENTITY, CULTURE AND ORGANISATION 5.2

PAGE 1/4

Students will conduct independent research into the ways in which contemporary 'pet'-keeping affects people's identity, social roles and responsibilities, and ideas about animal rights.

STRAND ACHIEVEMENT OBJECTIVES TO BE ASSESSED

LEARNING OUTCOMES

SOCIAL ORGANISATION¹ 5.2:

How and why people seek to gain and maintain social justice and rights.

Students will:

- assess whether and in what ways 'pet'-keeping affects people's attitude to the rights of animals.

SOCIAL ORGANISATION¹ 6.2:

The effects of changes in society on people's rights, roles and responsibilities.

- describe how the cultural practice of 'pet'-keeping impacts on people's ideas about animal rights, and about their roles and responsibilities in relation to animals.

CULTURE AND HERITAGE¹ 6.1:

How and why cultures adapt and change.

- identify the ways 'pet'-keeping is a result of cultural and social change, and how it contributes to cultural and social change.

PROCESSES

Inquiry

AS90217 Level 1.3

AS90273 Level 2.3

Students will:

- collect, process and communicate information about 'pet'-keeping in the past and in their own society.

Values Exploration

AS90218 Level 1.4

AS90274 Level 2.4

Students will:

- explain how values about human-animal relationships are formed and expressed in relation to social practices like 'pet'-keeping.

REQUIREMENTS

Settings:

New Zealand

Perspectives:

Current Issues

Essential Learning About New Zealand Society (ELANZS):

- European cultures and heritages and the influence of these heritages on New Zealand's social, cultural, political and religious beliefs and systems.
- characteristics, roles, and cultural expressions of the various groups living in New Zealand.
- current events and issues.

ASSESSMENT

Design your own assessment using the template provided at: www.tki.org.nz/r/socialscience/curriculum/SSOL/assessment_template_e.php.

¹ Equivalent to the "Identity, Culture and Organisation" strand in *The New Zealand Curriculum* (2007), p. 30.



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THE COMPANY OF ANIMALS: A SOCIAL STUDIES ENQUIRY INTO 'PET'-KEEPING

PAGE 2/4

TEACHING AND LEARNING ACTIVITIES

CONDUCT A SOCIAL STUDIES ENQUIRY

Study some of the impacts of 'pet'-keeping on society; in particular, its influence on ideas about animal sentience and rights etc.

(i) **WHAT IS AN ANIMAL?** Read the following texts:

- *The Philosophical Writings of Descartes*. "From the Letters of 1646 and 1649", pp. 61-63.
- Charles Darwin, *The Descent of Man*, pp. 54-59.
- Keith Thomas, *Man and the Natural World*, on Descartes, pp. 118-120

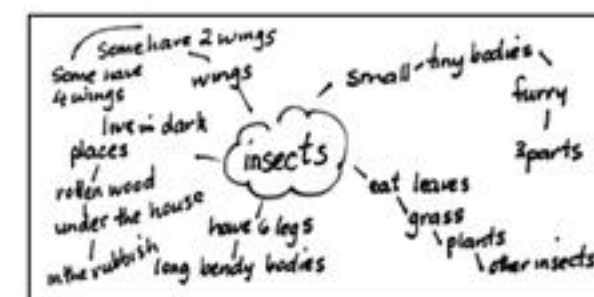
Complete the Compare and Contrast chart on page 22 on Descartes' and Darwin's views.

(ii) **WHAT IS A 'PET'?** Read the following texts:

- James Serpell and Aubrey Manning, *Animals and Human Society*, pp. 105-106.
- Keith Thomas, *Man and the Natural World* on 'pets', pp. 120-121.

Draw a Concept Map as shown below illustrating what these scholars say about the relationships between people and 'pets'.

SAMPLE CONCEPT MAP



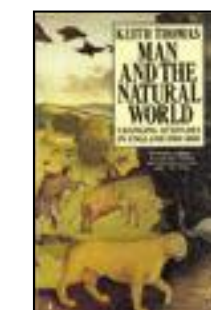
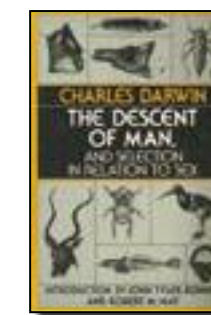
(iii) **RESEARCH** Using the ideas generated from (i) and (ii) above, draw up a survey designed to find out how people think about their 'pets'. Use a combination of the following:

- "closed" and "open" questions (for definitions and examples of these see Changing Minds (website links, page 23).
- rating scales and agreement scales (for definitions and examples of these see Survey Design (website links, page 23).

(iv) **FINDINGS** Create a poster presentation summarising the findings of your survey.

Your poster could be in the form of:

- a Structured Overview (see explanation and example at TKI, website links, page 23).
- a Thinking Map (see examples at website links, page 23).
- a Values Continuum (see explanation and example at TKI, weblinks page 23).



THE COMPANY OF ANIMALS:
A SOCIAL STUDIES ENQUIRY INTO 'PET'-KEEPING

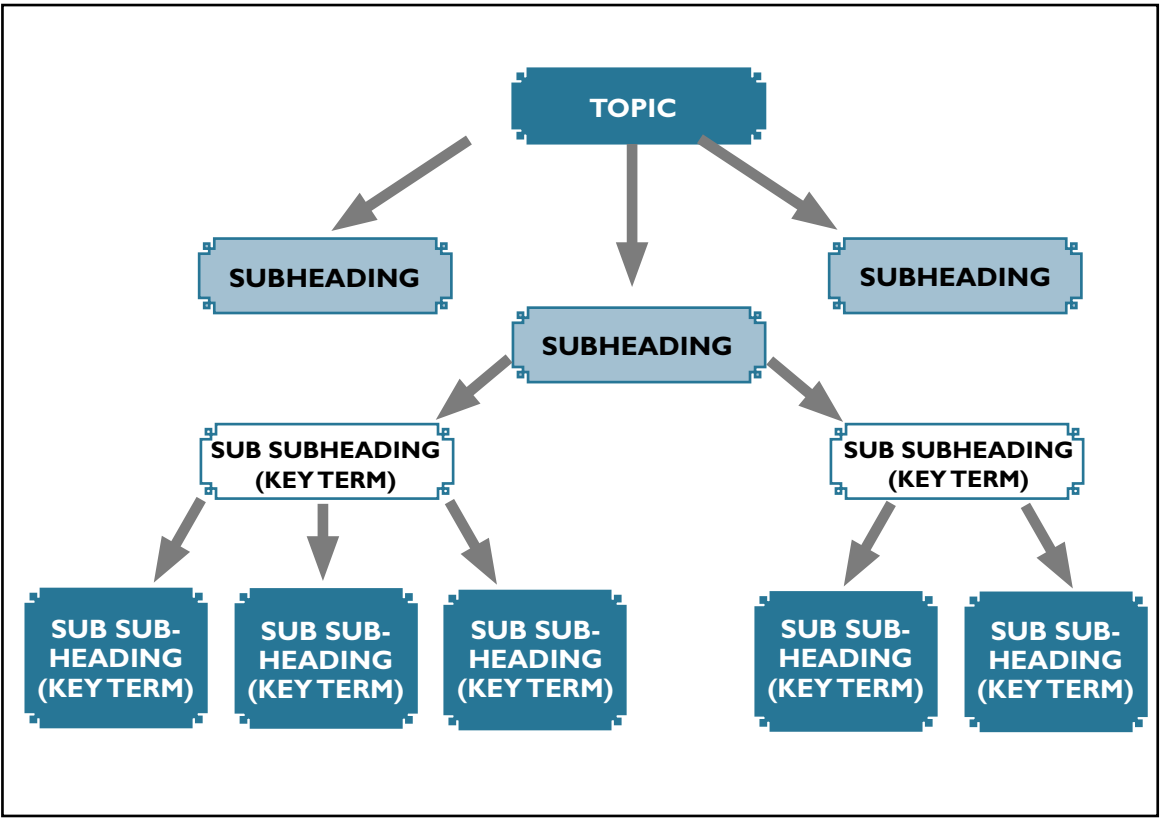
COMPARE AND CONTRAST CHART

 <p>René Descartes argued that animals are fundamentally different from humans because they do not have the following abilities:</p> <p><i>I don't think therefore I ain't.</i></p>	<p>Descartes' theory allowed animals to be treated in the following ways:</p>

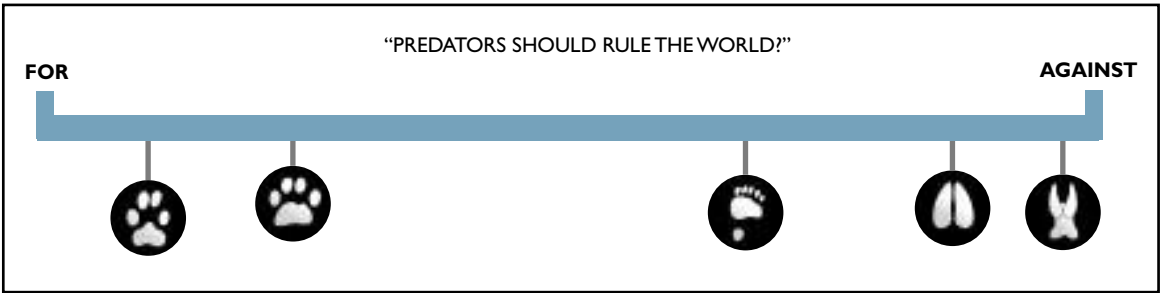
 <p>According to Charles Darwin, humans and animals share the following abilities:</p>	<p>What are the logical consequences of Darwin's views for our treatment of animals?</p>

THE COMPANY OF ANIMALS:
A SOCIAL STUDIES ENQUIRY INTO 'PET'-KEEPING

SAMPLE STRUCTURED OVERVIEW



SAMPLE VALUES CONTINUUM



WEBSITE LINKS: THE COMPANY OF ANIMALS

TEACHING AND LEARNING
English Online. Concept Mapping.
<http://english.unitechnology.ac.nz/resources/units/insects/concept.html>

Changing Minds. Open and Closed Questions.
http://changingminds.org/techniques/questioning/open_closed_questions.htm

Survey Design. Questionnaire Design Tips. Creative Research Systems.
www.surveysystem.com/sdesign.htm

TKI. Structured Overview. Social Studies Online.
www.tki.org.nz/r/socialscience/curriculum/SSOL/gallipoli/structured_e.php

Thinking Maps Inc. Thinking Maps. Student Examples.
www.thinkingmaps.com/htmexam.php3#mflowmap

TKI. Strategies:Values Continuum. Social Studies Online.
www.tki.org.nz/r/socialscience/curriculum/SSOL/resources/strategies/strategies/values_continuum_e.php





“WE OWE IT TO THE ANIMALS TO HELP THEM”: SOCIAL ACTION AND SOCIAL IDENTITY

YEAR 11-12 NCEA LEVEL 1 & 2
DURATION 2-3 WEEKS

IDENTITY, CULTURE AND ORGANISATION 5.2 PAGE 1/3

Students will create a “Social Action Biography” of someone who carries out social action in regard to animal rights.

STRAND ACHIEVEMENT OBJECTIVES TO BE ASSESSED LEARNING OUTCOMES

SOCIAL ORGANISATION ¹ 5.2: How and why people seek to gain and maintain social justice and rights.	Students will: - describe what motivates people in New Zealand society to press for changes in relation to the ethical treatment of animals. - describe how people engaged in social action go about achieving their goals.
--	---

SOCIAL ORGANISATION ¹ 6.2: The effect of changes in society on people’s rights, roles and responsibilities.	- explain how the decisions people make about their lives and their place in society are affected by current trends in the human treatment of animals, and by changing ideas about human-animal relations.
---	--

Inquiry AS90217 Level 1.3 AS90273 Level 2.3	Students will: - collect information about social activists working for animal rights. - communicate findings about how these forms of belief and social action relate to social identity and participation in society.
--	---

Values Exploration AS90218 Level 1.4	Students will: - give reasons why people hold particular beliefs and values about human-animal relations.
--	--

Social Decision Making AS90219 Level 1.5 AS90275 Level 2.5	Students will: - identify the main problems associated with the issue of animal welfare and rights. - develop ideas about how these problems and issues might be addressed.
---	---

REQUIREMENTS

Settings:	New Zealand
Perspectives:	- Current Issues - The Future

Essential Learning About New Zealand Society (ELANZS):

ASSESSMENT

Design your own assessment using the template provided at:
www.tki.org.nz/r/socialscience/curriculum/SSOL/assessment_template_e.php.

¹ Equivalent to the “Identity, Culture and Organisation” strand in *The New Zealand Curriculum* (2007), p. 30

“WE OWE IT TO THE ANIMALS TO HELP THEM”: SOCIAL ACTION AND SOCIAL IDENTITY

PAGE 2/3

TEACHING AND LEARNING ACTIVITIES



Hans Kriek

Select and adapt these learning activities to best meet the needs of your students, and to fit the time available:

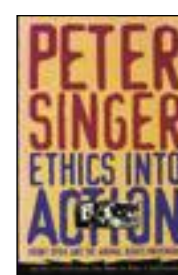
(i) ANIMAL ADVOCACY HEROES

Read/view three of the following resources to create biographical mind maps of three heroes of the animal advocacy movement:



- *SAFE Profiles*, an interview with Anthony Terry, *SAFE Magazine*, 1999, p. 144.
- *Thinking About Animals*, an interview with Peter Singer, *Safeguard*, 1995, pp. 141-143.

- the story of Henry Spira in Peter Singer, *Ethics into Action*, pp. 114-116.



- *A Tiger in the Court*, about Steven Wise, from the *Weekend Herald*, pp.154-155.

- video clip of Howard Lyman from *A Cow at My Table*, *Animals & Us DVD* (Films).

- video clip of Mark Eden from footage, *Animals & Us DVD* (Current Affairs and Activist Footage).

Draw a Concept Map (see sample below) for three of these figures that shows the following: their main influences; their main beliefs; their main challenges; their main actions.

(ii) ANIMAL ADVOCACY AND SOCIAL IDENTITY

Read and view the following resources online:

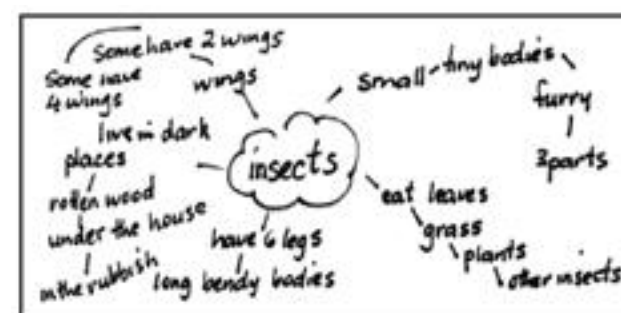
- Annie Potts and Mandala White, “Cruelty-Free Consumption in New Zealand”.
- Lyle Munro, from *Compassionate Beasts*.

See Electronic Texts p. 167 for the website links to these resources.

Create a Concept Map (see sample below) about the relationship between a commitment to animal advocacy and at least four of these other areas of social identity: gender, ethnicity, cultural heritage, religious or spiritual beliefs, age, “Kiwi-ness”, educational background, occupation, upbringing.



SAMPLE CONCEPT MAP





“WE OWE IT TO THE ANIMALS TO HELP THEM”: SOCIAL ACTION AND SOCIAL IDENTITY

PAGE 3/3

TEACHING AND LEARNING ACTIVITIES

(iii) RESEARCH

Using the ideas generated from (i) and (ii) above, draw up a series of ten interview questions for the animal activist or advocate whose biography you wish to write. Use a combination of “closed” and “open” questions (for definitions and examples of these see Changing Minds, website links, page 26).

Locate a person to interview. You could do this by:

- asking around amongst family and friends to find someone you know who may have taken part in some form of animal advocacy (letter-writing, street campaigning, going on protests or marches, etc).
- looking online to find a good person to interview; here are some sites to get you started (Research, website links, page 26).

Write a letter or email to the person whose biography you would like to compile, explaining the following:

- what your project is about and what you hope to achieve.
- why you have chosen this person.
- what use you will make of any information they provide you with.

If the person you have chosen agrees to be interviewed, either send them your interview questions and ask them to write or email their responses, or arrange a time to interview them in person, whichever they prefer.

Conduct the interview. For ideas on face-to-face interviews see TKI: Ideas for Class Interviews (website links, page 26).

(iv) FINDINGS

Write a biography of the person you have interviewed that focuses on their commitment to social action in regard to animal rights. Visit the BSD. Biomaker (website links, page 26) to get more ideas about how to organise your inquiry and your ideas.



WEBSITE LINKS: “WE OWE IT TO THE ANIMALS TO HELP THEM”.

TEACHING AND LEARNING

English Online. Concept Mapping.
<http://english.unitechnology.ac.nz/resources/units/insects/concept.html>

Changing Minds. Open and Closed Questions.
http://changingminds.org/techniques/questioning/open_closed_questions.htm

TKI. Ideas for Class Interviews. Social Studies Online.
www.tki.org.nz/r/socialscience/curriculum/SSOL/olympics/interview_ideas_e.php

BSD. Biomaker. The Biography Maker.
www.bham.wednet.edu/bio/biomak2.htm

RESEARCH

ARLAN. About Us.
www.arlan.org.nz/About_Us.html

Meat Free Media.
www.meatfreemedia.com/menu.php

SAFE. About SAFE.
www.safe.org.nz/About-Safe/

SOCIAL STUDIES - UNIT OF STUDY 5



“CAN THEY SUFFER?”: THE HISTORY OF ANIMAL RIGHTS

YEAR 12-13 NCEA LEVELS 2 & 3
DURATION 2-3 WEEKS

CONTINUITY AND CHANGE 6.2

PAGE 1/5

Students will study the history of animal rights over the last three centuries in ways that demonstrate how social change comes about.

STRAND ACHIEVEMENT OBJECTIVES TO BE ASSESSED

LEARNING OUTCOMES

TIME, CONTINUITY AND CHANGE¹ 6.1:

Beliefs and ideas that have changed society and continue to change it.

Students will:

- describe the development of concern for animal suffering over the last three centuries.
- explain the beliefs and ideas about animals that lie behind this development.

TIME, CONTINUITY AND CHANGE¹ 7.1:

How events have short-term and long-term causes and consequences.

- describe the impact of these ideas in two contexts: nineteenth-century Britain and contemporary New Zealand.

TIME, CONTINUITY AND CHANGE¹ 8.1:

Ways in which present events, issues and beliefs reflect social change and continuity.

- describe the present belief system of animal advocates and how these are significant.
- explain how these belief systems have come about over time, how they influence the present and may change the future.

Inquiry

AS90272 Level 2.3

Students will:

- collect, process and communicate information about human-animal relations, science, and the humane movements of the 19th and 20th centuries.

Values Exploration

AS90274 Level 2.4

AS90692 Level 3.4

Students will:

- explain how values have changed over time in regard to human-animal relationships.
- describe the consequences of these changes for animals and for humans.

Social Decision Making

AS90275 Level 2.5

AS90693 Level 3.5

Students will:

- state possible social action in regard to human-animal relations.
- identify likely consequences of these social actions.
- identify and justify preferred action(s).

REQUIREMENTS

Settings:

Britain and New Zealand

Perspectives:

Current Issues

Essential Learning About New Zealand Society (ELANZS):

- European cultures and heritages and the influence of these heritages on New Zealand's social, cultural, political and religious beliefs and systems.
- changing patterns of resource and land use.
- changing patterns of economic activity and trade.
- current events and issues.

ASSESSMENT

Design your own assessment using the template provided at:
www.tki.org.nz/r/socialscience/curriculum/SSOL/assessment_template_e.php.

¹ Equivalent to the “Identity, Culture and Organisation” strand in *The New Zealand Curriculum* (2007), p. 30.



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“CAN THEY SUFFER?”: THE HISTORY OF ANIMAL RIGHTS

PAGE 2/5

TEACHING AND LEARNING ACTIVITIES



Select and adapt these learning activities to best meet the needs of your students, and to fit the time available:

STARTER: The Four Stages of Cruelty

Look at the images drawn by William Hogarth during the 18th century (Graphic Witness, website links, page 31).

Use TKI: Picture Interpretation Questions (website links, page 31) to figure out what is going on in each picture, and identify the links between the various images; what are the stories behind them?

Then read Sue Coe's account of the images (Graphic Witness, website links, page 31). How close is this to your version?

STARTER: “I Don't Think Therefore I Ain't”

Read the following extracts:

- “From the Letters of 1646 and 1649”, in *The Philosophical Writings of Descartes*, pp. 61-63.
- Keith Thomas, *Man and the Natural World*, pp. 118-120.
- Claude Bernard, who developed both the philosophy and many of the techniques of experimentation on live animals practised from 19th century to the present (Coral Lansbury, *The Old Brown Dog*, pp. 85-87).

- Charles Darwin, whose theory of evolution through natural selection still forms the basis of biological and environmental science (Charles Darwin, from *The Descent of Man*, pp. 54-59).

Fill in the Compare and Contrast chart on page 22.



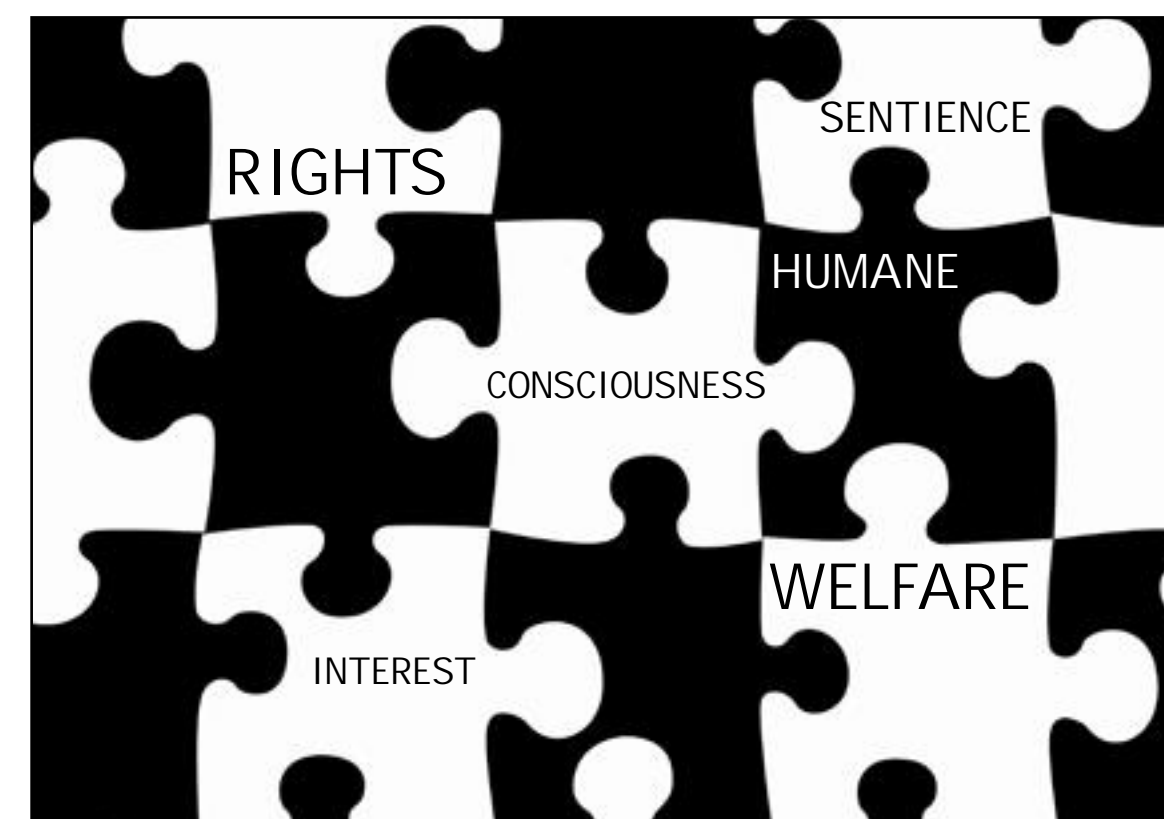
“CAN THEY SUFFER?”: THE HISTORY OF ANIMAL RIGHTS

PAGE 3/5

TEACHING AND LEARNING ACTIVITIES

STARTER: Words, words.

Look up the following words in a dictionary and create a large wall Jigsaw (website links, page 31) summarising the key ideas of animal rights:



(i) Read and view a selection of the following texts and visual resources:

- Hilda Kean, from *Animal Rights: Political and Social Change in Britain since 1800*, pp. 68-84.
- Lyle Munro, “A Short History of Animal Protection”, from *Compassionate Beasts*. (Electronic Texts, p. 167).
- Richard Ryder, “Beasts of Burden, Tiers of Tyranny”, *The Animals' Voice*, 1990, pp. 137-140.





CREATE A “3 X 3 X 3 TIMELINE”:

Draw a timeline of animal rights thought over the last three centuries, marked with the following:

- 1) Three important **ideas** about animal rights.
- 2) Three **people** who made important contributions to ideas about animal rights.
- 3) Three important **causes** of the emergence of animal rights ideas and activism.

Then explain your timeline to two other students; add their findings to your own timeline.

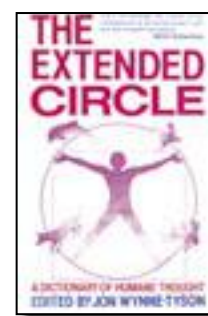
(ii) Read or view the following texts:

- Peter Singer, *Animal Liberation*, from “Jeremy Bentham, the founder ...” to “The pattern is identical in each case”, pp. 111-113.
- *Earthlings*, Animals & Us DVD (Films).
- Brigid Brophy quote from Jon Wynne-Tyson’s, *The Extended Circle*, p. 122.
- Richard Ryder, *Animal Revolution*, pp. 102-104, “Speciesism: The Battle of Ideas”.
- Gary Francione, *Introduction to Animal Rights*, pp. 64-67, “The Concept of Rights”, “The Basic Right Not to be Treated as a Thing”, “Animal Rights”.

Identify the main ideas about animal rights expressed by contemporary writers.

Social Decision Making

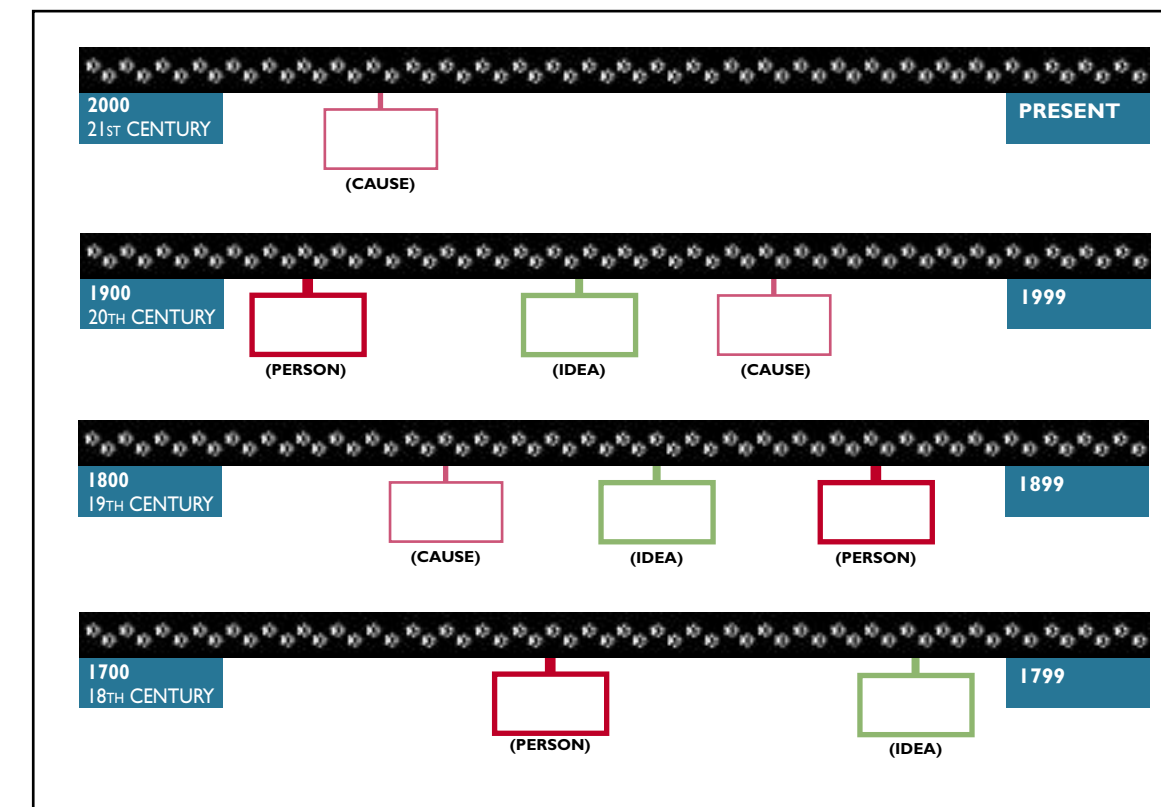
Investigate how ideas about animal rights are motivating individuals and groups in New Zealand today. Here are some places you could go to get started (website links, page 31).



“CAN THEY SUFFER?”: THE HISTORY OF ANIMAL RIGHTS

SAMPLE ANIMAL RIGHTS TIMELINE

PAGE 5/5



WEBSITE LINKS: “CAN THEY SUFFER?”.

THE FOUR STAGES OF CRUELTY

Graphic Witness. Visual Arts and Social Commentary. Sue Coe, William Hogarth: The Four Stages of Cruelty. www.graphicwitness.org/coe/cruel.htm

TEACHING AND LEARNING

TKI. Picture Interpretation Questions. Social Studies Online. www.tki.org.nz/r/socialscience/curriculum/SSOL/egypt/picture_interpretation_e.php

TKI. Jigsaw. Social Studies Online. www.tki.org.nz/r/socialscience/curriculum/SSOL/ronaldruz/jigsaw_e.php

SOCIAL DECISION MAKING

SAFE. Ban Beagle Experiments. Campaign Against Beagle Research in New Zealand. www.banbeagleexperiments.org.nz

NAVVC. National Anti Vivisection Campaign. www.stopvivisection.org.nz





ANIMAL FACTORIES: INDUSTRIALISATION AND ITS EFFECTS ON HUMAN-ANIMAL RELATIONS

YEAR 12-13 NCEA LEVELS 2 & 3
DURATION 2-3 WEEKS

CONTINUITY AND CHANGE 6.1

PAGE 1/6

Students will explore the history of industrialisation as it has changed human treatment of animals, and will learn about the emergence of ideas and movements that seek to challenge those changes.

STRAND ACHIEVEMENT OBJECTIVES TO BE ASSESSED

LEARNING OUTCOMES

TIME, CONTINUITY AND CHANGE¹ 6.1:

Beliefs and ideas that have changed society and continue to change it.

Students will:

- describe the development of industrial techniques for processing meat.
- explain the beliefs and ideas about animals that lie behind this development.

TIME, CONTINUITY AND CHANGE¹ 7.1:

How events have short-term and long-term causes and consequences.

- describe the impact of these changes in two contexts: early twentieth-century America, and contemporary New Zealand.

SOCIAL ORGANISATION² 6.1:

How and why people organise themselves to review systems and institutions in society

- explain people's motivations for seeking change in the treatment of animals in society.
- describe ways of going about seeking such change.

SOCIAL ORGANISATION² 7.2:

How communities and nations meet their responsibilities and exercise their rights.

- describe how pressure from social action groups exerts pressure to uphold the rights of animals.

PROCESSES

Inquiry

AS90273 Level 2.3

Students will:

- collect, process and communicate information about human-animal relations and industrialisation in the 20th and 21st centuries.

Values Exploration

AS90274 Level 2.4

AS90692 Level 3.4

Students will:

- explain how values have changed over time in regard to human-animal relationships.
- describe the consequences of these changes for animals and for humans.

Social Decision Making

AS90275 Level 2.5

AS90693 Level 3.5

Students will:

- state possible social action in regard to industrialisation of human-animal relations.
- identify likely consequences of these social actions.
- identify and justify preferred action(s).



ANIMAL FACTORIES: INDUSTRIALISATION AND ITS EFFECTS ON HUMAN-ANIMAL RELATIONS

YEAR 12-13 NCEA LEVELS 2 & 3
DURATION 2-3 WEEKS

CONTINUITY AND CHANGE 6.1 cont. . .

PAGE 2/6

Students will explore the history of industrialisation as it has changed human treatment of animals, and will learn about the emergence of ideas and movements that seek to challenge those changes.

STRAND ACHIEVEMENT OBJECTIVES TO BE ASSESSED

LEARNING OUTCOMES

REQUIREMENTS

Settings:

North America, global, and New Zealand

Perspectives:

Current Issues and the Future

Essential Learning About New Zealand Society (ELANZS):

- changing patterns of resource and land use.
- changing patterns of economic activity and trade.
- the nature and organisation of paid and unpaid work.
- current events and issues.

ASSESSMENT

Design your own assessment using the template provided at:
www.tki.org.nz/r/socialscience/curriculum/SSOL/assessment_template_e.php.

¹ Equivalent to the "Continuity and Change" strand in *The New Zealand Curriculum* (2007), p. 30

² Equivalent to the "Identity, Culture and Organisation" strand in *The New Zealand Curriculum* (2007), p. 30



Ben Griffiths



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ANIMAL FACTORIES: INDUSTRIALISATION AND ITS EFFECTS ON HUMAN-ANIMAL RELATIONS

PAGE 3/6

TEACHING AND LEARNING ACTIVITIES



Select and adapt these learning activities to best meet the needs of your students, and to fit the time available:

STARTER: *The Meatrix*

Watch this animation on the *Animals & Us* DVD (Films). Complete a Think-Pair-Share aimed at answering the following questions:



- According to *The Meatrix*, what are the main differences between industrialised farming and traditional farming in America?
- What are the factors that caused industrialisation of agriculture in America?
- Why does this animation use the story of *The Matrix* films to explain industrialisation?

STARTER: "I'm Glad I'm not a Hog!"

In 1906, American journalist Upton Sinclair published *The Jungle*, a novel about his investigations into the meat industry in Chicago, which is where many modern industrial techniques for processing animals were developed. Sinclair's novel caused a scandal and a government inquiry into the industry.

Read the extract from *The Jungle* on pp. 123-126 of the resource, which describes newly-arrived immigrant Jurgis Rudkos and his family being taken on a tour of the meatworks, where they are soon to be employed. Then, in small groups, create a three-part poster presentation to show:

- the machinery: how the industrial processing of the animals works, according to Sinclair's description of it.
- the animals: how the animals are perceived in this system.
- the people: how the human beings respond to the system.

THINK, PAIR, SHARE (TPS)

THINK

PAIR

The students first work individually writing down their ideas. Next they share their ideas with a partner and then with a larger group or whole class. The 'wait or think' time that is part of Think, Pair, Share has been demonstrated to be a powerful factor in improving student responses to questions.

share

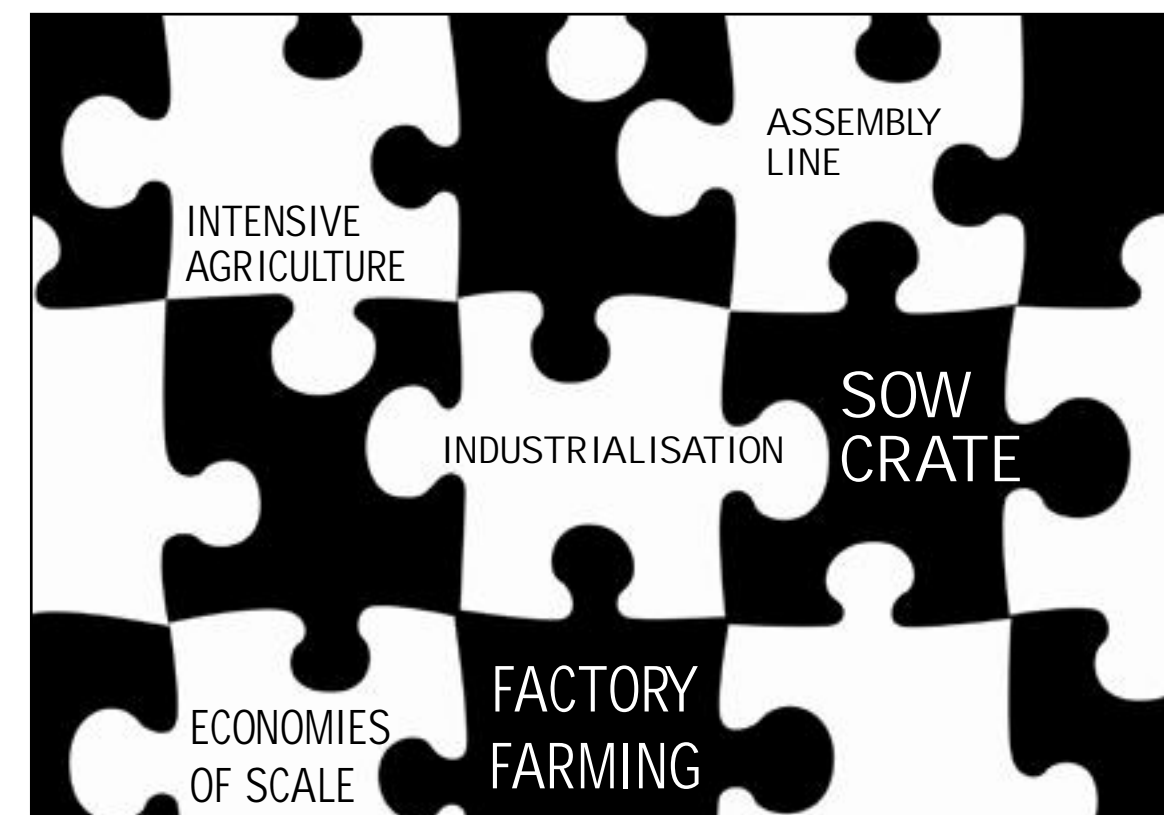
ANIMAL FACTORIES: INDUSTRIALISATION AND ITS EFFECTS ON HUMAN-ANIMAL RELATIONS

PAGE 4/6

TEACHING AND LEARNING ACTIVITIES

STARTER: Words, words.

Look up the following words in a dictionary and create a large wall jigsaw (TKI, website links, page 37) summarising the key ideas of factory farming:



(i) Read the following texts and visual resources:

- Charles Patterson, *Eternal Treblinka*, pp. 88-101.
- Charlie Leduff, "The Kill Floor", from *"In a Slaughterhouse, Some Things Never Die"* p. 153.
- *A Cow at My Table*. *Animals & Us* DVD (Films).

Identify the ways in which industrialisation affects relationships between humans and animals. Research questions might include:

- 1) How did the development of "assembly line" techniques change how animals were treated? Where was the assembly line first developed? What for? What else was it used for? By whom?
- 2) What historical forces helped influence the rise of industrial agriculture?
- 3) What are the main advantages of industrial farming? What are its main disadvantages?
- 4) How are animals perceived in industrial agriculture? What kind of language is used to describe them?



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ANIMAL FACTORIES: INDUSTRIALISATION AND ITS EFFECTS ON HUMAN-ANIMAL RELATIONS

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RESEARCH ACTIVITY



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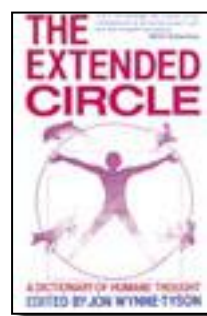
(ii) Read or view the following texts:

- Peter Singer, *Animal Liberation*, pp. 107-113.
- *Earthlings*, Animals & Us DVD (Films).
- Richard Ryder, *Animal Revolution*, pp. 102-104, "Speciesism: The Battle of Ideas".
- Brigid Brophy quote from Jon Wynne-Tyson's *The Extended Circle*, p. 122.
- Gary Francione, *Introduction to Animal Rights*, pp. 64-67, "The Concept of Rights", "The Basic Right Not to be Treated as a Thing", "Animal Rights".

Identify 3-5 different kinds of animal rights identified by these writers.

Draw up an Animal Rights Scorecard and rate the various techniques of industrial farming you have read about (above) on a scale of 0-10 (0 = no respect for the right in question; 10 = complete respect for that right).

Create a poster presenting your findings, which includes your own conclusions about animal rights and about the industrial farming of animals.



SAMPLE ANIMAL RIGHTS SCORECARD



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ANIMAL FACTORIES: INDUSTRIALISATION AND ITS EFFECTS ON HUMAN-ANIMAL RELATIONS

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RESEARCH ACTIVITY

(iii) Do some independent research to find out what kinds of industrial farming practices and techniques are used in New Zealand today. Here are some places you could go to get started:

- See Research (website links, page 37).
- Philip Armstrong, "Farming Images: Animal Rights and Agribusiness in Aotearoa New Zealand", pp. 44-48.

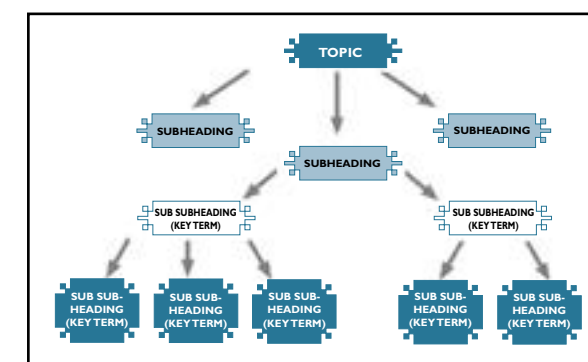
Social Decision Making

How and why do people make decisions about acceptable ways of treating animals? Some people feel very strongly on this issue and are prepared to take a stand, which includes social action. Choose an animal rights activist person/group, and work through the following activities:

- Complete a Structured Overview diagram (see explanation and example at website links, page 37).
- As a representative of your group/individual, write an informative article for a newspaper explaining the consequences of industrialised agriculture for animals.

Make your article easy to understand and relate to for everyday people. Include diagrams or sketches if you wish. See Write All About It for guidance on this kind of writing (website links, page 37).

SAMPLE STRUCTURED OVERVIEW



© Bizarro, 2006

Wrap up

Create your own political cartoon (see the English Online unit at website links, page 37 and for more on political cartoons) representing a point of view on industrial agriculture from what you have learnt.

WEBSITE LINKS: ANIMAL FACTORIES

TEACHING AND LEARNING

TKI. Teaching Strategies. Think, Pair, Share. ESOL Online.
www.tki.org.nz/r/esol/esolonline/classroom/teach_strats/think_pair_share_e.php

TKI. Jigsaw. Social Studies Online.
www.tki.org.nz/r/socialscience/curriculum/SSOL/ronaldruiz/jigsaw_e.php

RESEARCH

SAFE. Battery Hens.
www.safe.org.nz/Campaigns/Battery-Hens/

SAFE. Love Pigs Campaign.
www.lovepigs.org.nz/Love-Pigs-campaign/

CAFF. Campaign Against Factory Farming.
www.caff.bravehost.com

SOCIAL DECISION MAKING

Write All About It. Newspapers. The Language of News Stories. English Online.
www.english.unitecology.ac.nz/resources/units/paperprod/language.html

POLITICAL CARTOON

Social and Political Cartoon Satire. English Online.
www.english.unitecology.ac.nz/resources/units/cartoon_satire/home.html



RESOURCES AND TEXTS

A VARIETY OF WRITTEN AND VISUAL TEXTS FOR USE WITH UNITS OF STUDY AND IN THE CLASSROOM

SECTION 2



EXTENDED WRITTEN TEXTS

- NON-FICTION**
- 44 Extract from *Knowing Animals*. "Farming Images: Animal Rights and Agribusiness in the Field of Vision". Eds. Simmons, Laurence and Armstrong, Philip. 2007.
- 49 Extract from *The Monkey Wars*. Blum, Deborah. 1995.
- 54 Extracts from *The Descent of Man and Selection in Relation to Sex*. Darwin, Charles. 1874.
- 60 Extract from *The Animals Reader: The Essential Classic and Contemporary Readings*. Eds. Kalof, Linda and Fitzgerald, Amy. 2007.
- 61 Extract from *The Philosophical Writing of Descartes*. "From the Letters of 1646 and 1649". Eds. Cottingham, J. Kenny, A. Murdoch, D and Stoothoff, R. 1991.
- 64 Extracts from *Introduction to Animal Rights: Your Child or the Dog?* Francione, Gary. 2000.
- 68 Extracts from *Animal Rights, Political and Social Change in Britain since 1800*. Kean, Hilda. 1998.
- 85 Extracts from *The Old Brown Dog: Women, Workers, and Vivisection in Edwardian England*. Lansbury, Carol. 1985.
- 88 Extracts from *Eternal Treblinka*. Patterson, Charles. 2002.
- 102 Extract from *Animal Revolution. Changing Attitudes Towards Speciesism*. Ryder, Richard D. 2000.
- 105 Extracts from *Animals and Human Society*. "Pets and the Development of Positive Attitudes to Animals". Eds. Manning, Aubrey and Serpell, James. 1994.
- 107 Extracts from *Animal Liberation*. Singer, Peter. 1995.
- 114 Extract from *Ethics into Action. Henry Spira and the Animal Rights Movement*. Singer, Peter. 2000.
- 117 Extract from *Animal Rights: The Changing Debate*. "The Challenges of the Animal Advocacy Movement". Ed. Garner, Robert. 1996.
- 118 Extracts from *Man and the Natural World*. Thomas, Keith. 1984.
- 122 Extract from *The Extended Circle: A Dictionary of Humane Thought*. Wynne-Tyson, Jon. 1986.
- FICTION**
- 123 Extract from *The Jungle*. Sinclair, Upton. 1906.



SHORT WRITTEN TEXTS

- MAGAZINE**
- 130 **The Animals' Agenda** Stallwood, Kim. "A Conversation with Peter Singer (parts I & II)". 1994.
- 137 **The Animals' Voice Magazine** Ryder, Richard D. "Beasts of Burden, Tiers of Tyranny". 1990.
- 141 **SAFE Magazine** (formerly Safeguard) Lyons, Keith. "Thinking About Animals". 1995.
- 144 **SAFE Magazine** (formerly Safeguard) "SAFE Profiles". 1999.
- 145 **SAFE Magazine** (formerly Safeguard) "SAFE Editorial". 1999.
- 146 **SAFE Magazine** (formerly Safeguard) "SAFE in Action!" 2003.
- NEWSPAPER**
- 148 **Weekend Herald** McAllister, Janet. "Animal Rights Fight Not Chicken Feed". 2005.
- 153 **New York Times** Leduff, Charlie. "The Kill Floor". In *a Slaughterhouse Some Things Never Die*. 2000.
- 154 **Weekend Herald** Masters, Catherine. "A Tiger in the Court". 2007.

WRITTEN AND VISUAL TEXTS

- 158 **ADVERTISEMENTS**
Range of SAFE advertisements.
- 159 **POSTERS**
Anti-fur and anti-leather posters.
- 160 **CAMPAIGN MATERIALS**
Packed with Cruelty.
Love Pigs.
- 162 **LEAFLETS**
Animals and Us.
Caring Consumer Guide.
- 163 **STICKERS, BADGES, T-SHIRTS**
Range of slogans.
- 164 **CARTOONS**

VISUAL AND ORAL TEXTS ON DVD
(LOCATED INSIDE FRONT COVER)

- NEWS**
Duck Shooting
TV One News, 5 May 2007. © TVNZ Archive.
1.47 minutes.

- CURRENT AFFAIRS**
Animal Crazy — Part Two
Sunday, 3 June 2007. © TVNZ Archive. 5.42 minutes.

- TELEVISION COMMERCIAL**
Love Pigs
SAFE Inc. © 2007. 30 seconds.

- FILMS**
A Cow at My Table
Flying Eye Productions. © 1998. 35 minutes.

- Earthlings**
Nation Earth. © 2003. 8 minutes.

- The Meatrix**
Free Range Studios. © 2003. 3.30 minutes.

- ACTIVIST FOOTAGE**
Mad World
NZ Open Rescue. Summer 2006/7. 7 minutes.

- Piglet Rescue**
NZ Open Rescue. 11 May 2008. 6 minutes.

- Queen Street Pig Action**
SAFE. Auckland. 27 October 2007. 1 minute.

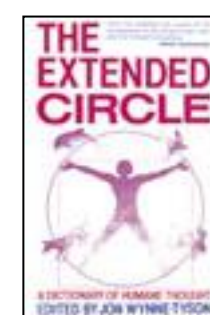
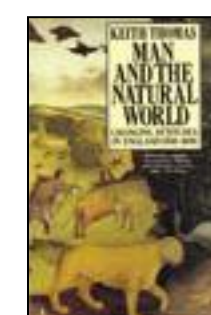
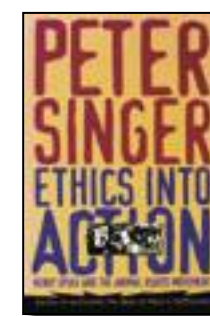
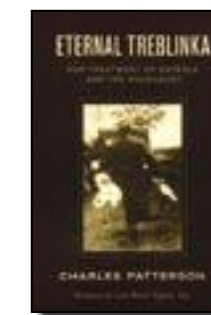
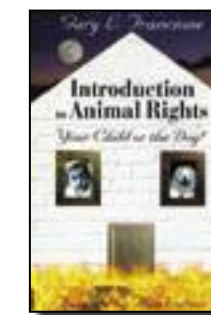
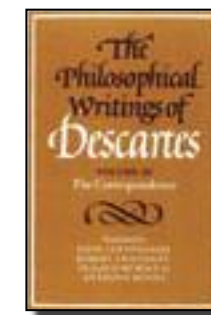
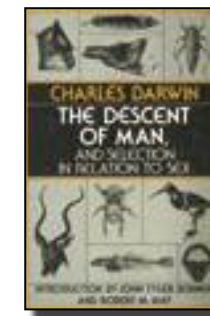
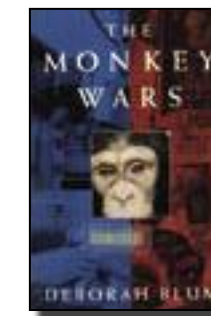
- Hawkes Bay Anti-vivisection Protests**
Save the Beagles. April 2008. 1.15 minutes.

- PHOTO GALLERY**
SAFE photo gallery (21 images).

ELECTRONIC TEXTS

- 167 **Battery Hens** SAFE Inc. NZ.
- 167 **Clean, Green and Cruelty Free**
Animal Protection Society. © 2007.
- 167 **Compassionate Beasts** Munro, Lyle. © 2001.
- 167 **Cruelty-Free Consumption in New Zealand**
Potts, Annie and White, Mandala. New Zealand Centre for Human-Animal Studies. © 2007.
- 167 **Earthlings** Nation Earth. © 2003.
- 167 **For the Love of Pigs ...** SAFE Inc. NZ.
- 167 **Four Stages of Cruelty** Hogarth, William.
Graphic Witness.
- 167 **Join the Campaign to Stop Animal Abuse**
Campaign Against Factory Farming. New Zealand.
- 167 **The Meatrix** Free Range Studios. © 2003.

EXTRACTS FROM EXTENDED WRITTEN TEXTS



Armstrong, Philip. "Farming Images: Animal Rights and Agribusiness in the Field of Vision".
Extract from Chapter Five: "Farming Images".

KNOWING ANIMALS

Chapter 5

FARMING IMAGES

MEDIA CIRCUS

On the first day the protestors gather at 10 am, a block from the hotel. They carry placards and megaphones, and they wear neck-warmers that have been specially made to stretch over their heads, as part of a performance to be held for the TV cameras at the protest site. The winter sunlight doesn't raise the temperature much, so some combine the neck-warmer with a beanie, leaving only their eyes showing, like a balaclava: the effect is "very ALF," as one young woman tells her friend admiringly.

At 10.30 am, accompanied by drumbeats, the line of protestors approaches the conference venue, a top-range hotel. At eleven A.M., in a carefully choreographed moment, twelve hooded protestors spit out the plastic baby comforters they have been holding between their teeth, to coincide with the press release prepared by the organizers: "Anti-Vivisection Protestors Spit the Dummy!" At the same moment, the Coalition Against Vivisection releases a long-prepared report into animal experimentation to the gathered media, accompanied by speeches from a sympathetic scientific researcher and a well-known Green Party Member of Parliament. On the TV news that night, images of chanting protestors, hooded faces, and sound-bites from the Coalition's spokespeople are accompanied by archival images of overseas animal experiments. The cameras also show the feet of conference delegates walking back and forth inside the venue—the only shots they are permitted to take inside the meeting itself.

The rest of the week follows a schedule that is familiar, by now, from such events worldwide. On the second day a polished spokesperson for the conference organizers emerges with a prepared response for the cameras. The media are satisfied—"Scientists Answer Animal Concerns"—but the protestors have heard similar assurances before. Wednesday is a rest day for the conference-goers; however the protestors gather anyway, chanting and blaring recorded animal noises up at the hotel windows. On Thursday a dozen hooded protestors stage a blockade, sitting across train tracks. The train-ride to take delegates on a wine-tasting expedition has to be abandoned. Protestors also lie under buses, and use bicycle locks to attach themselves to the roof of the hotel as delegates are leaving. By the final day, despite a large and elaborate vigil to conclude the week's actions, the mainstream news media have lost interest, and no more stories or images from the protest are seen on national television or in the press.[1]

Armstrong, Philip. "Farming Images: Animal Rights and Agribusiness in the Field of Vision".
Extract from Chapter Five: "Farming Images".

KNOWING ANIMALS

VANISHING ACT

Confrontations and debates over animal experimentation have been a familiar feature of radical social action in industrialized societies for well over a century. Participants tend to draw upon rhetorical markers and strategies established during key historical instantiations, from the Old Brown Dog riots of 1907 in Battersea, London, to the flurry of animal liberation actions in the 1980s and 90s.[2] Throughout this history, though, the most powerful rhetoric has always been visual in nature: actual images, word images and the language of visibility.

One reason for animal advocates' reliance upon visual communication is that "animals cannot speak up for themselves, so the message is in greater need of visual reinforcement than, presumably, for issues of human rights" (Burt 2002, 168-9). Burt goes on to note that the most effective animal rights campaigns have always been those that achieve the most striking visual impact: his example is the campaign against foxhunting in Britain, an issue that from both sides produces an elaborate spectacularism.[3] As James Jasper suggests, visibly charismatic animals of this kind provide "condensing symbols" that are crucial to what he calls the "art of moral protest," because they bring together meanings appropriate to different levels of debate and various kinds of audience (Jasper 1997, 160-7). On the other hand, amongst those involved in the use of animals—whether in science, medicine or farming and its support industries—the development of an urban-centered commodity capitalism has demanded that images of animal suffering be removed from public visibility.

No wonder, then, that the fruits of struggles between these two sides of the animal use debate have often been attempts to regulate the power and impact of the seen and the unseen. The nineteenth- and early twentieth-century legislation that emerged from early animal advocacy struggles, although ostensibly designed to improve the treatment of animals, also concentrated on limiting the visibility of their suffering: an 1857 Bill in Britain "proposed that children under fourteen should not witness killing in a slaughterhouse," later legislation included the 1876 banning of public lectures involving the demonstration of vivisection, and a 1911 law against children under sixteen witnessing the cutting up of carcasses (Burt 2002, 36-7).

These manipulations of the field of vision recall John Berger's assertion, often discussed within contemporary animal studies, that the 'real' animal, and the possibility of an authentic relation between human and animal, 'vanishes' in modern cultures as a result of capitalism, urbanization and industrialization. This vanishing is both demonstrated and effected, Berger argues, by the proliferation of certain kinds of animal images: pets, toys, zoo animals,

Armstrong, Philip. "Farming Images: Animal Rights and Agribusiness in the Field of Vision".
Extract from Chapter Five: "Farming Images".

KNOWING ANIMALS

storybook animals, Disney animals, all conspire to replace the animal as animal with the animal as spectacle (Berger 1971; 1977a, b and c). We might ask, then, whether the struggles between animal advocates and their opponents for control over animal imagery constitute another such disappearance of the animal via spectacle.

Inevitably, in the media-saturated cultures of the late twentieth and early twenty-first centuries, attempts to engage in a struggle for visual representation require animal advocates to show considerable virtuosity in their dealings with the media—a virtue necessitated by the unpopularity and complexity of their message, and the slenderness or nonexistence of their resource base (Sabloff 2001, 131). The organizers of protest events will therefore tend to combine noisy marches, street theatre, blockades and lockdowns to cater for the tastes of the more radical participants. At the same time, they will also try to introduce more lasting images via news and information networks hungry for sensational conflict and spectacular stereotypes. The increasing reliance upon visual media means that, over recent decades, the release of photographic or video evidence of the animal experimentation practices occurring 'behind closed doors' has become more and more significant for anti-vivisection movements worldwide. Thus, "Alex Pacheco's secret photography of abuse of primates at the Silver Spring laboratory [was] crucial to the rise of People for the Ethical Treatment of Animals (PETA)," now the world's largest animal rights organization (Burt 2002, 168-9). Similarly, the impact of the animal liberation movement in Britain depends largely upon infiltrations of companies like Huntingdon Life Sciences, and the public release of photos and video footage, such as the famous sequences of researchers beating and shaking the beagle dogs that comprise their standard "mammalian preparations" (SHAC, "HLS Exposed"). Baker remarks that the primary effectiveness of such imagery lies in its ability to represent a vast imaginary unseen; he glosses the viewer's response as follows: "if this scrap of documentary evidence has been ... 'stolen' from the realm of what we are not permitted to see, how much more remains unseen?" (Baker 2001, 221).

Again, those on the opposing side of the debate are far from ignorant of the power of such imagery: as a veteran journalist told one conference of animal experimenters a few years ago,

Animals, especially their welfare, make great news stories. . . . Editors are delighted by the combination of sentiment, anthropomorphism, indignation, commonality, highly graphic horror or cuteness and often, major economic significance, that is wrapped up in many animal stories. (Johnstone, in Mellor, Fisher, and Sutherland 2000, 119)

Armstrong, Philip. "Farming Images: Animal Rights and Agribusiness in the Field of Vision".
Extract from Chapter Five: "Farming Images".

KNOWING ANIMALS

This kind of realization results, inevitably, in a corresponding investment in image management by those involved in animal experimentation. Jasper describes how, after initial successes by antivivisection groups targeting Cornell Medical school in Manhattan in 1987, NYU initiated a tactic that would become standard practice throughout the US: "Around the country, slick PR officials replaced scientists as spokespersons, accompanied by normal Americans (especially children) who had been helped by biomedical research" (Jasper 1997, 312-13).

MAMMALIAN PREPARATIONS

NYU's lessons appear to have been well learnt by ANZCCART, the body hosting the conference referred to at the start of this chapter. The acronym stands for Australian and New Zealand Council for the Care of Animals in Research and Teaching—a name indicative of the kind of image-making that is this organization's primary objective. A significant proportion of each of its annual meetings addresses the public of animal industries and research in today's social climate.

During the 2003 ANZCCART Conference, then, the real struggle was over minutes on the TV news and columns in the newspapers. The conference title and theme—"Lifting the Veil: Finding Common Ground"—announced the intention of its organizers to regain the initiative over public representation of their work, and to do so by means of the language of visibility and transparency. To this end, presentations were included in the schedule that directly criticized animal experimentation, both from an ethical and a scientific viewpoint (Kedgley, in Cragg et al. 2004, 27-32; Morris, in Cragg et al. 2004, 137-44). So too was an "open session" (that is, open to registered conference delegates) during which small groups discussed various means by which "the legitimate demands of citizens for transparency" could be met (Cragg et al. 2004, 134). Eight recommendations were produced in order pursue this goal, which became the basis for the conference spokespeople's reply to the media on the second day of the conference. These strategies for increased visibility were, of course, quite carefully qualified: for example,

1. Balanced information on the value and need for animal research and testing must be made readily available to the public at all levels (particularly schools). . . . [R]eliable sources need to be established that can provide authoritative information on animal research, in a proactive fashion. (Cragg et al. 2004, 134; emphasis in original)

Armstrong, Philip. "Farming Images: Animal Rights and Agribusiness in the Field of Vision".
Extract from Chapter Five: "Farming Images".

KNOWING ANIMALS

The emphasis on balance, reliability and authoritativeness invokes the conventional rebuttals of anti-vivisection claims—that they are biased, irrational, inaccurate and non-authoritative—but it also suggests the delegates' sense of how much jurisdiction and initiative have been lost to the antivivisection movement.

[1] The events described here took place in the week of August 18 to 22, 2003, when delegates of several of the leading animal advocacy groups in Australasia converged in Christchurch, Aotearoa New Zealand, to confront the meeting of ANZCCART, the Australian and New Zealand body whose main function is to organize an annual conference of scientists engaged in live animal experimentation. Participants in the protest included from radical grassroots activist groups (which coalesced for the occasion under the heading of the "Animal Rights Alliance"), the Wellington-based National Anti-Vivisection Coalition, the Animal Rights Legal Advocacy Network, and SAFE (Save Animals From Exploitation), New Zealand's largest and longest-standing animal rights group. For an insightful history and analysis of grassroots animal activism in Aotearoa New Zealand, including some background on the wider context of animal welfare and rights movements, see Beynon (2003).

[2] For discussion of the Old Brown Dog riots see Lansbury (1985) and Kean (1998); for an account of animal liberation activism in Britain during the late twentieth century, see Baker (2001); for accounts of action against animal experimentation in the United States see Jasper (1987).

[3] A comparable example from Australasia would be the campaign during the late 1990s by SAFE (Save Animals from Exploitation) against the use of exotic animals in circuses, which entailed negotiating the renunciation of this tradition by a prominent local circus, in combination with the release of two chimpanzees, Sonny and Buddy, and their relocation to the Chimfunshi Wildlife Orphanage in Zambia (SAFE 2000). This triumph coincided, not accidentally, with the apogee of SAFE's national profile, and its highest-ever levels of income and memberships. See Tanja Schwalm's chapter in this volume for further discussion of this event.

Armstrong, Philip. "Farming Images: Animal Rights and Agribusiness in the Field of Vision".
Ed. Simmons, Laurence and Armstrong, Philip. *Knowing Animals*. Leiden: Brill, © 2007. Reproduced by permission of Brill.

Blum, Deborah. *The Monkey Wars*.
Extract from Chapter Five: "The Face of Evil".

THE MONKEY WARS

FIVE

The Face of Evil

PAUL WAS A crab-eating macaque with a dragging left arm. The nerves from the spinal cord to the arm—the relay system from the brain—had been severed in an experiment, a study of the body's response to major nerve loss. Paul had been a chunky monkey once, weighing almost 20 pounds. But when he died, in 1989, he was down to a little over 7 pounds.

This is how he died: First, he began to chew apart his nerve-dead arm. Isolated macaques do mutilate themselves and Paul lived alone. He was too crippled, too defenseless, to be housed with another animal. The chewing could go on and on. In an arm without feeling, there would be no pain to stop it.

On February 16, 1989 he attacked the arm as if it was a snake, suddenly come to coil around him. His teeth cracked the bones in his hand. "His arm looked like it had been through a meat-grinder," says Marion Ratterree, a veterinarian at the Tulane Regional Primate Research Center, where Paul was housed. The vets decided to amputate at mid-arm, severing near the elbow. They were reluctant to take off the whole arm, which required breaking apart the shoulder socket.

After surgery, Paul went back to his cage. He refused to eat. His caretakers tried to comfort him, scratching his back. They tried to tempt him with peanut butter, rice cakes, sliced banana. He just turned away. He developed a wasting, draining diarrhea that responded to no drugs. He started ripping apart the stump of his arm again. Gangrene appeared in spreading black streaks. On July 4, Ratterree took off the rest of the arm, cracking apart the shoulder anyway.

Paul kept losing weight. They tried force-feeding him with tubes

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Blum, Deborah. *The Monkey Wars*.
Extract from Chapter Five: "The Face of Evil".

THE MONKEY WARS

into his stomach, but he continued to wither. He lost the strength to stand. He died, down on the floor of his cage, head tucked against his remaining arm, on August 26.

You could say that any monkey put through a nerve-severing experiment is an unlucky animal. But Paul had the further misfortune of being more than an experimental animal. He was a symbol. He was one of the Silver Spring monkeys, removed by police from a Maryland laboratory in September 1981. Many believe that forcible removal marked the start of the current, combative animal rights movement.

Of course, the disagreements over research animals didn't begin at Silver Spring. There were too many confrontations before that. As Gene Sackett points out, animal activists were already angry over work like Harry Harlow's, already gathered in protest.

But Silver Spring began the most bitter 10 years in the history of relations between lab animal researchers and animal advocate groups. Before the 1980s, scientists did not fear activists so much, and activists gave researchers more benefit of the doubt. Now, they watch each other like wary enemies—each convinced that they are staring into the eyes of fanatics. Across that gap, negotiation and compromise can seem almost impossible. To understand where we are now—why the issue has become so polarized—you have to know what happened to the 17 monkeys from Silver Spring.

If Paul hadn't been one of those monkeys, he wouldn't have been caught in a cross-fire between researchers and animal rights activists. The vets treating him wouldn't have been forbidden by law to euthanize him. They wouldn't have had to watch him die slowly. There are few points on which animal advocates and scientists agree concerning the Silver Spring monkeys, but this is one: Paul died badly because the people on either side of this issue couldn't stand each other.

In addition to Paul, there was Billy, Sarah, Chester, Adidas, Big Boy, Augustus, Sisyphus, Haydn, Nero, Hard Times, Montaigne, Brooks, Allen, Titus, Charlie and Domitian. A 1993 *New Yorker* profile of the Silver Spring incident called them "arguably the most famous experimental animals in the history of science."

Certainly the story has been well-publicized: In May 1981, a 23-year-old college student, Alex Pacheco, applied for a job at a small private research center. The Institute for Behavioral Research was in Silver Spring, Maryland, prime science country, next door to the sprawling campus of the National Institutes of Health in Bethesda.

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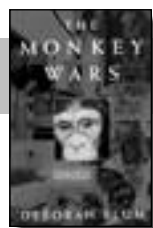
Pacheco interviewed with the institute's chief research scientist, Edward Taub. He claimed to be fascinated by research. Taub, then 50, was charmed by the young man's interest. He told Pacheco he had no money for a new position, but offered him a job as a volunteer. Pacheco took it. He did not tell Taub that his interest in animal research was not a friendly one.

He was already a seasoned animal rights activist. While in school at Ohio State University, Pacheco had organized such a scathing attack on local farmers, who castrated their animals without anesthetic, that a group of infuriated agriculture majors had camped outside his window one night, promising to perform the same procedure on him. After moving to Maryland, Pacheco had joined with another young believer in animal rights, Ingrid Newkirk, to form a tiny animal rights organization. They called it People for the Ethical Treatment of Animals. In 1980, it had fewer than 20 members.

Taub took Pacheco on faith. In an interview with the *Washington Post*, he recalled telling his wife, "I have a marvelous student. I told him there was no position, but he volunteered to work out of pure interest." Pacheco has always insisted that he picked Taub's building out of a hat, so to speak. He had obtained a list of federally funded research institutions using animals. The Silver Spring lab was closest to his home in Takoma Park, Maryland. He had no idea that Taub was in the business of surgically crippling monkeys.

The procedure Taub was using is known technically as deafferentation. It requires a surgeon to open the spinal cord and slice away the sensory nerves. The doctor could select the target, nerves leading to an arm, or both arms, or legs, or all limbs. Scientists had tried all versions, at times, numbing every limb in the body. They'd been experimenting with deafferentation since the 1890s, picking through the ways that nerves control the body. By the time Pacheco arrived, Taub had narrowed his focus considerably. He was interested in single-limb injuries. He had a group of sixteen crab-eating macaques and one rhesus macaque. Nine of the crab-eating macaques had been operated on; eight had lost all nerve connections to one arm. One, Billy, had both arms surgically numbed.

Taub wanted to challenge the long-standing theory that limb function was permanently lost when nerves were shredded away. He wanted to show that you could force recovery, perhaps even force new nerve growth. Force was an operative word. To make a crippled monkey use its bad limb, he tried strapping on a straitjacket to bind the good arm, leaving the animal only the damaged one. He



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tried putting the animals in restraining chairs and giving them electric shocks if they didn't move their numbed arms. He had shown that, under such duress, they could begin to regain function.

Taub believed that eventually such knowledge could help treat victims of strokes and accidents. NIH agreed. When Pacheco joined his lab, Taub had just received a \$180,000 grant to continue his work. After a year, he planned to examine the spinal cords of the crippled macaques, to see if all that forcing of motion had stimulated new nerve growth. The procedure would necessitate killing the animals.

Pacheco didn't see innovative science and he didn't see promising medicine. He hated the place. He thought it was filthy, smelly, smeared with animal feces. There were roaches skittering through the cages (although one of Taub's defenders would later argue that the insects were a good protein source). The cages were rusty and old and small; each monkey was boxed in a space about 18 by 18 inches. Twisted bits of protruding wire had to be clipped off almost daily. Pacheco made notes of finding monkey corpses bundled into an old refrigerator, one body floating in a barrel of formaldehyde.

The survivors showed the classic stress symptoms of macaques caged alone. Some of the monkeys were spinning themselves around, banging off the cage walls, masturbating compulsively, chewing themselves open—especially the numbed arms. Their limbs were raw with bites and spreading infection.

Pacheco didn't bother to find out if Taub, if pressed, would have improved conditions. In his mind, he says, he had become an unofficial undercover investigator. He didn't want to blow the cover. With no one else in the lab bitching about conditions, he figured he'd just be fired if he complained. Further, he thought whistle-blowing might have a more dramatic effect. "I was trying to clean up the whole system. If I'd gone to him, at best I might have cleaned up one lab and gotten myself fired." So, he began documenting the problems in secret. Pacheco told Taub he wanted to work at night. Still trusting, admiring his volunteer's dedication, Taub gave him the keys to the building.

In the dark, Pacheco would go inside to photograph, carrying a walkie-talkie. His PETA partner, Newkirk, would stand outside, ready to alert him if trouble arose. In late August, Pacheco began bringing in veterinarians and scientists known to be sympathetic to animal welfare issues. He asked for, and received, affidavits about conditions at the laboratory. The scientists were blistering: "I have

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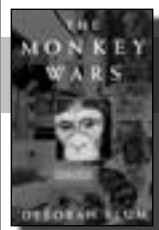
never seen a laboratory as poorly maintained," wrote Geza Teleki, a primatologist at George Washington University. In early September, PETA took the photos and documents to the local police department. On September 11, Montgomery County police seized the monkeys. After reviewing the evidence, in particular, photographs of the monkeys, limbs—chewed open, bloody, oozing with infection—the police department filed animal cruelty charges against Taub, 17 counts, one for each monkey.

Seventeen charges, but to some biomedical researchers, they might as well have been seventeen rifle shots. They were a volley from the enemy; a declaration of war. For all its impact, though, it's important to keep Silver Spring in context. It was a turning point, beyond a doubt, but it was hardly the birth of animal welfare movements in this country.

There were animal activists busy on this continent before there was even a United States of America. In 1641, the Puritans of the Massachusetts Bay Colony drew up a list of liberties. Their formal legal code included "Liberty 92" which reads: "No man shall exercise any Tyranny or Cruelty towards any brute Creature which are usalie kept for man's use."

During the nineteenth century, as rising industrialization drove concerns for civil liberties and oppression, animal activism became more organized. The American Society for Prevention of Cruelty to Animals (ASPCA) was founded in 1866; the American Anti-Vivisection Society in 1883; The New England Anti-Vivisection Society was chartered in 1895. Vivisection means to cut up a live animal, emphasis on live. Dissection, by contrast, usually refers to cutting up a dead animal.

The rise of animal welfare organizations in the United States marched, almost in lockstep, with the rising use of animals in biomedical research. Laboratory use of animals rapidly became a prime target of the new animal welfare groups. The American Medical Association created its first formal committee to defend research in 1884. For most of its history, the American animal welfare movement has armed itself to take on the country's research community.



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Darwin, Charles. *The Descent of Man and Selection in Relation to Sex*.

Extract from Chapter Three: "Comparison of the Mental Powers of Man and the Lower Animals".

THE DESCENT OF MAN AND SELECTION IN RELATION TO SEX

CHAPTER III

COMPARISON OF THE MENTAL POWERS OF MAN AND THE LOWER ANIMALS

My object in this chapter is to shew that there is no fundamental difference between man and the higher mammals in their mental faculties.

... the lower animals, like man, manifestly feel pleasure and pain, happiness and misery. Happiness is never better exhibited than by young animals, such as puppies, kittens, lambs, etc., when playing together, like our own children. Even insects play together, as has been described by that excellent observer, P. Huber (7. 'Recherches sur les Moeurs des Fourmis,' 1810, p. 173.), who saw ants chasing and pretending to bite each other, like so many puppies.

The fact that the lower animals are excited by the same emotions as ourselves is so well established, that it will not be necessary to weary the reader by many details. Terror acts in the same manner on them as on us, causing the muscles to tremble, the heart to palpitate, the sphincters to be relaxed, and the hair to stand on end. Suspicion, the offspring of fear, is eminently characteristic of most wild animals... Courage and timidity are extremely variable qualities in the individuals of the same species, as is plainly seen in our dogs. Some dogs and horses are ill-tempered, and easily turn sulky; others are good-tempered; and these qualities are certainly inherited. Every one knows how liable animals are to furious rage, and how plainly they shew it. Many, and probably true, anecdotes have been published on the long-delayed and artful revenge of various animals....

The love of a dog for his master is notorious; as an old writer quaintly says (9. Quoted by Dr. Lauder Lindsay, in his 'Physiology of Mind in the Lower Animals,' 'Journal of Mental Science,' April 1871, p. 38.), "A dog is the only thing on this earth that luvs you more than he luvs himself." In the agony of death a dog has been known to caress his master, and every one has heard of the dog suffering under vivisection, who licked the hand of the operator; this man, unless the operation was fully justified by an increase of our knowledge, or unless he had a heart of stone, must have felt remorse to the last hour of his life.

As Whewell (10. 'Bridgewater Treatise,' p. 263.) has well asked, "who that reads the touching instances of maternal affection, related so often of the women of all nations, and of the females of all animals, can doubt that the principle of action is the same in the two cases?" We see maternal affection exhibited in the most trifling details; thus Rengger observed an American monkey (a Cebus) carefully driving away the flies which plagued her infant; and Duvaucel saw a Hylobates washing the faces of her young ones in a stream.



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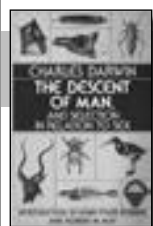
So intense is the grief of female monkeys for the loss of their young, that it invariably caused the death of certain kinds kept under confinement by Brehm in N. Africa. Orphan monkeys were always adopted and carefully guarded by the other monkeys, both males and females....

Most of the more complex emotions are common to the higher animals and ourselves. Every one has seen how jealous a dog is of his master's affection, if lavished on any other creature; and I have observed the same fact with monkeys. This shews that animals not only love, but have desire to be loved. Animals manifestly feel emulation. They love approbation or praise; and a dog carrying a basket for his master exhibits in a high degree self-complacency or pride. There can, I think, be no doubt that a dog feels shame, as distinct from fear, and something very like modesty when begging too often for food. A great dog scorns the snarling of a little dog, and this may be called magnanimity. Several observers have stated that monkeys certainly dislike being laughed at... Dogs shew what may be fairly called a sense of humour, as distinct from mere play; if a bit of stick or other such object be thrown to one, he will often carry it away for a short distance; and then squatting down with it on the ground close before him, will wait until his master comes quite close to take it away. The dog will then seize it and rush away in triumph, repeating the same manoeuvre, and evidently enjoying the practical joke.

We will now turn to the more intellectual emotions and faculties, which are very important, as forming the basis for the development of the higher mental powers. Animals manifestly enjoy excitement, and suffer from ennui, as may be seen with dogs, and, according to Rengger, with monkeys. All animals feel WONDER, and many exhibit CURIOSITY...

Hardly any faculty is more important for the intellectual progress of man than ATTENTION. Animals clearly manifest this power, as when a cat watches by a hole and prepares to spring on its prey. Wild animals sometimes become so absorbed when thus engaged, that they may be easily approached.....

It is almost superfluous to state that animals have excellent MEMORIES for persons and places. A baboon at the Cape of Good Hope, as I have been informed by Sir Andrew Smith, recognised him with joy after an absence of nine months. I had a dog who was savage and averse to all strangers, and I purposely tried his memory after an absence of five years and two days. I went near the stable where he lived, and shouted to him in my old manner; he shewed no joy, but instantly followed me out walking, and obeyed me, exactly as if I had parted with him only half an hour before. A train of old associations, dormant during five years, had thus been instantaneously awakened in his mind. Even ants, as P. Huber (18. 'Les Moeurs des Fourmis,' 1810, p. 150.) has clearly shewn, recognised their fellow-ants belonging to the same community after a separation of four months. Animals can certainly by some means judge of the intervals of time between recurrent events.



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The IMAGINATION is one of the highest prerogatives of man. By this faculty he unites former images and ideas, independently of the will, and thus creates brilliant and novel results.... The value of the products of our imagination depends of course on the number, accuracy, and clearness of our impressions, on our judgment and taste in selecting or rejecting the involuntary combinations, and to a certain extent on our power of voluntarily combining them. As dogs, cats, horses, and probably all the higher animals, even birds ... have vivid dreams, and this is shewn by their movements and the sounds uttered, we must admit that they possess some power of imagination. There must be something special, which causes dogs to howl in the night, and especially during moonlight, in that remarkable and melancholy manner called baying. All dogs do not do so; and, according to Houzeau (21. *ibid.* 1872, tom. ii. p. 181.), they do not then look at the moon, but at some fixed point near the horizon. Houzeau thinks that their imaginations are disturbed by the vague outlines of the surrounding objects, and conjure up before them fantastic images: if this be so, their feelings may almost be called superstitious.

Of all the faculties of the human mind, it will, I presume, be admitted that REASON stands at the summit. Only a few persons now dispute that animals possess some power of reasoning. Animals may constantly be seen to pause, deliberate, and resolve. It is a significant fact, that the more the habits of any particular animal are studied by a naturalist, the more he attributes to reason and the less to unlearned instincts ...

It has often been said that no animal uses any tool; but the chimpanzee in a state of nature cracks a native fruit, somewhat like a walnut, with a stone... I have myself seen a young orang put a stick into a crevice, slip his hand to the other end, and use it in the proper manner as a lever. The tamed elephants in India are well known to break off branches of trees and use them to drive away the flies; and this same act has been observed in an elephant in a state of nature. (39. *The Indian Field*, March 4, 1871.) I have seen a young orang, when she thought she was going to be whipped, cover and protect herself with a blanket or straw. In these several cases stones and sticks were employed as implements; but they are likewise used as weapons...

In the Zoological Gardens, a monkey, which had weak teeth, used to break open nuts with a stone; and I was assured by the keepers that after using the stone, he hid it in the straw, and would not let any other monkey touch it. Here, then, we have the idea of property; but this idea is common to every dog with a bone, and to most or all birds with their nests.



Darwin, Charles. *The Descent of Man and Selection in Relation to Sex*.
Extract from Chapter Three: "Abstraction, General Conceptions, Self-Consciousness, Mental Individuality".

THE DESCENT OF MAN AND SELECTION IN RELATION TO SEX

ABSTRACTION, GENERAL CONCEPTIONS, SELF-CONSCIOUSNESS, MENTAL INDIVIDUALITY.

It would be very difficult for any one with even much more knowledge than I possess, to determine how far animals exhibit any traces of these high mental powers. This difficulty arises from the impossibility of judging what passes through the mind of an animal; and again, the fact that writers differ to a great extent in the meaning which they attribute to the above terms, causes a further difficulty. If one may judge from various articles which have been published lately, the greatest stress seems to be laid on the supposed entire absence in animals of the power of abstraction, or of forming general concepts. But when a dog sees another dog at a distance, it is often clear that he perceives that it is a dog in the abstract; for when he gets nearer his whole manner suddenly changes, if the other dog be a friend. A recent writer remarks, that in all such cases it is a pure assumption to assert that the mental act is not essentially of the same nature in the animal as in man. If either refers what he perceives with his senses to a mental concept, then so do both. (44. Mr. Hookham, in a letter to Prof. Max Muller, in the 'Birmingham News,' May 1873.) When I say to my terrier, in an eager voice (and I have made the trial many times), "Hi, hi, where is it?" she at once takes it as a sign that something is to be hunted, and generally first looks quickly all around, and then rushes into the nearest thicket, to scent for any game, but finding nothing, she looks up into any neighbouring tree for a squirrel. Now do not these actions clearly shew that she had in her mind a general idea or concept that some animal is to be discovered and hunted?

It may be freely admitted that no animal is self-conscious, if by this term it is implied, that he reflects on such points, as whence he comes or whither he will go, or what is life and death, and so forth. But how can we feel sure that an old dog with an excellent memory and some power of imagination, as shewn by his dreams, never reflects on his past pleasures or pains in the chase? And this would be a form of self-consciousness... It is generally admitted, that the higher animals possess memory, attention, association, and even some imagination and reason. If these powers, which differ much in different animals, are capable of improvement, there seems no great improbability in more complex faculties, such as the higher forms of abstraction, and self-consciousness, etc., having been evolved through the development and combination of the simpler ones. It has been urged against the views here maintained that it is impossible to say at what point in the ascending scale animals become capable of abstraction, etc.; but who can say at what age this occurs in our young children? We see at least that such powers are developed in children by imperceptible degrees.

That animals retain their mental individuality is unquestionable. When my voice awakened a train of old associations in the mind of the before-mentioned dog, he must have retained his mental individuality, although every atom of his brain had probably undergone change more than once during the interval of five years...



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Darwin, Charles. *The Descent of Man and Selection in Relation to Sex*.
Extract from Chapter Three: "Language".

THE DESCENT OF MAN AND SELECTION IN RELATION TO SEX

LANGUAGE.

This faculty has justly been considered as one of the chief distinctions between man and the lower animals. But man, as a highly competent judge, Archbishop Whately remarks, "is not the only animal that can make use of language to express what is passing in his mind, and can understand, more or less, what is so expressed by another." (47. Quoted in 'Anthropological Review,' 1864, p. 158.) In Paraguay the *Cebus azarae* when excited utters at least six distinct sounds, which excite in other monkeys similar emotions. (48. Rengger, *ibid.* s. 45.) The movements of the features and gestures of monkeys are understood by us, and they partly understand ours, as Rengger and others declare. It is a more remarkable fact that the dog, since being domesticated, has learnt to bark (49. See my 'Variation of Animals and Plants under Domestication,' vol. i. p. 27.) in at least four or five distinct tones.

Although barking is a new art, no doubt the wild parent-species of the dog expressed their feelings by cries of various kinds. With the domesticated dog we have the bark of eagerness, as in the chase; that of anger, as well as growling; the yelp or howl of despair, as when shut up; the baying at night; the bark of joy, as when starting on a walk with his master; and the very distinct one of demand or supplication, as when wishing for a door or window to be opened. According to Houzeau, who paid particular attention to the subject, the domestic fowl utters at least a dozen significant sounds. (50. 'Facultes Mentales des Animaux,' tom. ii. 1872, p. 346-349.)

The habitual use of articulate language is, however, peculiar to man; but he uses, in common with the lower animals, inarticulate cries to express his meaning, aided by gestures and the movements of the muscles of the face. (51. See a discussion on this subject in Mr. E.B. Tylor's very interesting work, 'Researches into the Early History of Mankind,' 1865, chaps. ii. to iv.) This especially holds good with the more simple and vivid feelings, which are but little connected with our higher intelligence. Our cries of pain, fear, surprise, anger, together with their appropriate actions, and the murmur of a mother to her beloved child are more expressive than any words. That which distinguishes man from the lower animals is not the understanding of articulate sounds, for, as every one knows, dogs understand many words and sentences. In this respect they are at the same stage of development as infants, between the ages of ten and twelve months, who understand many words and short sentences, but cannot yet utter a single word. It is not the mere articulation which is our distinguishing character, for parrots and other birds possess this power. Nor is it the mere capacity of connecting definite sounds with definite ideas; for it is certain that some parrots, which have been taught to speak, connect unerringly words with things, and persons with events. (52. I have received several detailed accounts to this effect. Admiral Sir B.J. Sullivan, whom I know to be a careful observer, assures me that an African parrot, long kept in his father's house, invariably called certain persons of the household, as well as visitors, by their names. He said "good morning" to every one at breakfast, and "good night" to each as they left the room at night, and never reversed these salutations...



Darwin, Charles. *The Descent of Man and Selection in Relation to Sex*.
Extract from Chapter Four: "Summary of the Last Two Chapters".

THE DESCENT OF MAN AND SELECTION IN RELATION TO SEX

CHAPTER IV

SUMMARY OF THE LAST TWO CHAPTERS.

There can be no doubt that the difference between the mind of the lowest man and that of the highest animal is immense.....

Nevertheless the difference in mind between man and the higher animals, great as it is, certainly is one of degree and not of kind. We have seen that the senses and intuitions, the various emotions and faculties, such as love, memory, attention, curiosity, imitation, reason, etc., of which man boasts, may be found in an incipient, or even sometimes in a well-developed condition, in the lower animals. They are also capable of some inherited improvement, as we see in the domestic dog compared with the wolf or jackal. If it could be proved that certain high mental powers, such as the formation of general concepts, self-consciousness, etc., were absolutely peculiar to man, which seems extremely doubtful, it is not improbable that these qualities are merely the incidental results of other highly-advanced intellectual faculties; and these again mainly the result of the continued use of a perfect language. At what age does the new-born infant possess the power of abstraction, or become self-conscious, and reflect on its own existence? We cannot answer; nor can we answer in regard to the ascending organic scale. The half-art, half-instinct of language still bears the stamp of its gradual evolution.



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Kalof, Linda. *The Animals Reader: The Essential Classic and Contemporary Readings*.

Extract from: Chapter Nine: "René Descartes: From the Letters of 1646 and 1649".

THE ANIMALS READER

René Descartes, who lived from 1596 to 1650, was a French philosopher, scientist, and mathematician. Known as the father of modern science, he rejected all ideas that could not be verified through direct observation, thus establishing the backbone of the scientific method. Also considered the founder of modern philosophy, Descartes wrote on topics related to the natural sciences, mind, body, and the nature of reality. [He was the author of the famous dictum, "I think, therefore I am."] His contributions have been varied and numerous, but the most central to the animal question is his distinction between humans and other animals based on the possession of a mind and a capacity for conscious thought. In the extracts presented here from his letters to the Marquess of Newcastle (William Cavendish, Royalist general, patron of science and literature) and Henry More (a Cambridge philosopher), Descartes discusses what he considers to be the prejudicial belief held by Montaigne and Pythagoras that animals are thinking beings. He cites lack of speech by animals as evidence of his claim that animals do not think, reasoning that since animals have the organs necessary for speech their lack thereof must be the result of a paucity of the thoughts necessary to motivate speech. He therefore concludes that animal actions are not inspired by thought, but instead are instinctual or mechanical, and as mechanical entities animals lack souls. This kind of 'Cartesian' thinking has had far-reaching impacts on Western philosophy and science, with substantial implications for the moral and ethical issues surrounding the animal question.

Descartes, René. *The Philosophical Writings of Descartes*.

Extract from "From the Letter to the Marquess of Newcastle, 23 November 1646".

THE PHILOSOPHICAL WRITINGS OF DESCARTES

FROM THE LETTER TO THE MARQUESS OF NEWCASTLE, 23 NOVEMBER 1646

I cannot share the opinion of Montaigne and others who attribute understanding or thought to animals. I am not worried that people say that men have an absolute empire over all the other animals; because I agree that some of them are stronger than us, and believe that there may also be some who have an instinctive cunning capable of deceiving the shrewdest human beings. But I observe that they only imitate or surpass us in those of our actions which are not guided by our thoughts. It often happens that we walk or eat without thinking at all about what we are doing; and similarly, without using our reason, we reject things which are harmful for us, and parry the blows aimed at us. Indeed, even if we expressly willed not to put our hands in front of our head when we fall, we could not prevent ourselves. I think also that if we had no thought we would eat, as the animals do, without having to learn to; and it is said that those who walk in their sleep sometimes swim across streams in which they would drown if they were awake. As for the movements of our passions, even though in us they are accompanied with thought because we have the faculty of thinking, it is none the less very clear that they do not depend on thought, because they often occur in spite of us. Consequently they can also occur in animals, even more violently than they do in human beings, without our being able to conclude from that that they have thoughts.

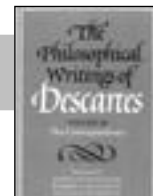
In fact, none of our external actions can show anyone who examines them that our body is not just a self-moving machine but contains a soul with thoughts, with the exception of words, or other signs that are relevant to particular topics without expressing any passion. I say words or other signs, because deaf-mutes use signs as we use spoken words; and I say that these signs must be relevant, to exclude the speech of parrots, without excluding the speech of madmen, which is relevant to particular topics even though it does not follow reason. I add also that these words or signs must not express any passion, to rule out not only cries of joy or sadness and the like, but also whatever can be taught by training animals. If you teach a magpie to say good-day to its mistress, which it sees her approach, this can only be by making the utterance of this word the expression of one of its passions. For instance it will be an expression of the hope of eating, if it has always been given a titbit when it says it. Similarly, all the things which dogs, horses, and monkeys are taught to perform are only expressions of their fear, their hope, or their joy; and consequently they can be performed without any thought. Now it seems to me very striking that the use of words, so defined, is something particular to human beings. Montaigne and Charron may have said that there is more difference between one human being and another than between a human being and an animal; but there has never been known an animal so perfect as to use a sign to make other animals understand something which expressed no passion; and there is no human being so imperfect as not to do so, since even deaf-mutes invent special signs to express their thoughts. This seems to me a very strong argument to prove that the reason why animals do not speak as we do is not that they lack the organs but that they have no thoughts. It cannot be said that they speak to each other and that we cannot understand them; because since dogs and some other animals express their passions to us, they would express their thoughts also if they had any.



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Descartes, René. *The Philosophical Writings of Descartes*.
 Extracts from "From the Letter to the Marquess of Newcastle, 23 November 1646" and
 "From the Letter to More, 5 February 1649".

THE PHILOSOPHICAL WRITINGS OF DESCARTES

I know that animals do many things better than we do, but this does not surprise me. It can even be used to prove they act naturally and mechanically, like a clock which tells the time better than our judgment does. Doubtless when the swallows come in spring, they operate like clocks. The actions of the honeybees are of the same nature, and the discipline of cranes in flight, and apes in fighting, if it is true that they keep discipline. Their instinct to bury their dead is no stranger than that of dogs and cats who scratch the earth for the purpose of burying their excrement; they hardly ever actually bury it, which shows that they act only by instinct and without thinking. The most that one can say is that though animals do not perform any action which shows us that they think, still, since the organs of their body are not very different from ours, it may be conjectured that there is attached to those organs some thoughts such as we experience in ourselves, but of a very much less perfect kind. To which I have nothing to reply except that if they thought as we do, they would have an immortal soul like us. This is unlikely, because there is no reason to believe it of some animals without believing it of all, and many of them such as oysters and sponges are too imperfect for this to be credible. But I am afraid of boring you with this discussion, and my only desire is to show you that I am, etc.

FROM THE LETTER TO MORE, 5 FEBRUARY 1649

But there is no prejudice to which we are all more accustomed from our earliest years than the belief that dumb animals think. Our only reason for this belief is the fact that we see that many of the organs of animals are not very different from ours in shape and movement. Since we believe that there is a single principle within us which causes these motions - namely the soul, which both moves the body and thinks - we do not doubt that some such soul is to be found in animals also. I came to realize, however, that there are two different principles causing our motions: one is purely mechanical and corporeal and depends solely on the force of the spirits and the construction of our organs, and can be called the corporeal soul; the other is the incorporeal mind, the soul which I have defined as a thinking substance. Thereupon I investigated more carefully whether the motions of animals originated from both these principles or from one only. I soon saw clearly that they could all originate from the corporeal and mechanical principle, and I thenceforward regarded it as certain and established that we cannot at all prove the presence of a thinking soul in animals. I am not disturbed by the astuteness and cunning of dogs and foxes, or all the things which animals do for the sake of food, sex, and fear; I claim that I can easily explain the origin of all of the from the constitution of their organs.

But though I regard it as established that we cannot prove there is any thought in animals, I do not think it is thereby proved that there it not, since the human mind does not reach into their hearts. But when I investigate what is most probable in this matter, I see no argument for animals having thoughts except the fact

Descartes, René. *The Philosophical Writings of Descartes*.
 Extracts from "From the Letter to More, 5 February 1649".

THE PHILOSOPHICAL WRITINGS OF DESCARTES

that since they have eyes, ears, tongues, and other sense-organs like ours, it seems likely that they have sensation like us; and since thought is included in our mode of sensation, similar thought seems to be attributable to them. This argument, which is very obvious, has taken possession of the minds of men from their earliest age. But there are other arguments, stronger and more numerous, but not so obvious to everyone, which strongly urge the opposite. One is that it is more probable that worms and flies and caterpillars move mechanically than that they all have immortal souls.

It is certain that in the bodies of animals, as in ours, there are bones, nerves, muscles, animal spirits, and other organs so disposed that they can by themselves without any thought, give rise to all the animal motions we observe. This is very clear in convulsive movements when the machine of the body moves despite the soul, and sometimes more violently and in a more varied manner than when it is moved by the will.

Second, it seems reasonable, since art copies nature, and men can make various automata which move without thought, that nature should produce its own automata, much more splendid than artificial ones. These natural automata are the animals. This is especially likely since we have no reason to believe that thought always accompanies the disposition of organs which we find in animals. It is much more wonderful that a mind should be found in every human body than that one should be lacking in every animal.

But in my opinion the main reason which suggests that the beasts lack thought is the following. Within a single species some of them are more perfect than others, as men are too. This can be seen in horses and dogs, some of whom learn what they are taught much better than others. Yet, although all animals easily communicate to us, by voice or bodily movement, their natural impulses of anger, fear, hunger, and so on, it has never yet been observed that any brute animal reached the stage of using real speech, that is to say, of indicating by word or sign something pertaining to pure thought and not to natural impulse. Such speech is the only certain sign of thought hidden in a body. All men use it, however stupid and insane they may be, and though they may lack tongue and organs of voice; but no animals do. Consequently it can be taken as a real specific difference between men and dumb animals.

For brevity's sake I here omit the other reasons for denying thought to animals. Please note that I am speaking of thought, and not of life or sensation. I do not deny life to animals, since I regard it as consisting simply of the heat of the heart; and I do not deny sensation, in so far as it depends on a bodily organ. Thus my opinion is not so much cruel to animals as indulgent to men - at least to those of us not given to the superstitions of Pythagoras - since it absolves them from the suspicion of crime when they eat or kill animals.

Perhaps I have written at too great length for the sharpness of your intelligence; but I wished to show you that very few people have yet sent me objections which were as agreeable as yours. Your kindness and candour has made you a friend of that most respectful admirer of all who seek true wisdom.

René Descartes

Francione, Gary. *Introduction to Animal Rights: Your Child or the Dog?*
Extract from Introduction: "The Concept of Rights".

INTRODUCTION TO ANIMAL RIGHTS: YOUR CHILD OR THE DOG

The Concept of Rights

There is a great deal of confusion surrounding the concept of rights. For our purposes, we need focus on only one aspect of the concept of a right that is common to virtually all theories about rights: a right is a particular way of protecting interests. To say that an interest is protected by a right is to say that the interest is protected against being ignored or violated simply because this will benefit someone else. We can think of a right of any sort as a fence or a wall that surrounds an interest and upon which hangs a "no trespass" sign that forbids entry, even if it would be beneficial to the person seeking that entry. As one writer describes it, rights are "moral notions that grow out of respect for the individual. They build protective fences around the individual. They establish areas where the individual is entitled to be protected against the state and the majority *even where a price is paid by the general welfare*."¹⁷

For example, our right of free speech protects our interest in self-expression even if other people do not value that expression and would stifle our expression merely because it would benefit them. Rights, however, are not absolute in the sense that their protection has no exception. For example, my right of free speech does not protect my falsely shouting "fire" in a crowded movie theater or my making false and defamatory statements about another. In those cases, my interest in speech is not protected, but in neither case is any attempt made to censor the content of my speech merely because others disagree with me.

Just so, a right of liberty protects our interest in our freedom regardless of the value that others attach to that interest. If other people think I should be imprisoned for no other reason than that my imprisonment will benefit them, my right will prevent such treatment. Again, however, my right is not absolute. If I am convicted by a jury of my peers of committing a crime, then I can be made to forfeit my liberty. But my interest in my liberty will be protected against being taken away from me because other people value my interest in a different way.

Similarly, a right to own property protects our interest in owning things—our interest in using, selling, disposing of, and valuing those things—even if others would benefit from a disregard of that interest. Property rights, like other rights, again are not absolute; we cannot use our property in a way that injures or harms others. And sometimes the state may take property, though in such cases it is generally required to provide compensation to the owner.

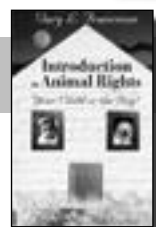
Francione, Gary. *Introduction to Animal Rights: Your Child or the Dog?*
Extract from Introduction: "The Basic Right Not to Be Treated as a Thing".

INTRODUCTION TO ANIMAL RIGHTS: YOUR CHILD OR THE DOG

The Basic Right Not to Be Treated as a Thing

We recognize that among humans there is a wide range of interests in that almost no two humans prefer or want or desire exactly the same things. Some humans prefer *La Bobeme*; others prefer Pink Floyd. Some humans have an interest in obtaining a university education; others prefer to learn a trade; still others have no interest in either. But all humans who are not brain dead or otherwise nonsentient have an interest in avoiding pain and suffering.

Although we do not protect humans from all suffering, and although we may not even agree about which human interests should be protected by rights, we generally agree that *all* humans should be protected from suffering that results from being used as the property or commodity of another human. We do not regard it as legitimate to treat *any* humans, irrespective of their particular characteristics, as the property of other humans. Indeed, in a world deeply divided on many moral issues, one of the few norms endorsed by the international community is the prohibition of human slavery. Nor is it a matter of whether the particular form of slavery is "humane" or not; we condemn all human slavery. It would, of course, be incorrect to say that human slavery has been eliminated entirely from the planet, but the institution is universally regarded as morally odious and is legally prohibited. We protect the interest of a human in not being the property of others with a right, which is to say that we do not allow this interest to be ignored or abrogated simply because it will benefit someone else to do so. The right not to be treated as the property of others is *basic* in that it is different from any other rights we might have because it is the grounding for those other rights; it is a precondition for the possession of morally significant interests. If we do not recognize that a human has the right not to be treated exclusively as a means to the end of another, then any other right that we may grant her, such as a right of free speech, or of liberty, or to vote or own property, is completely meaningless.¹⁸ To put the matter more simply, if I can enslave you and kill you at will, then any other right you may have will not be of much use to you. We may not agree about what other rights humans have, but in order for humans to have any rights at all, they must have the basic right not to be treated as things.



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INTRODUCTION TO ANIMAL RIGHTS: YOUR CHILD OR THE DOG

Animal Rights

The principle of equal consideration requires that we treat similar interests in a similar way unless there is a morally sound reason for not doing so. Is there a morally sound reason that justifies our giving all humans a basic right not to be the property of others while denying this same right to all animals and treating them merely as our resources?

The usual response is to claim that some empirical difference between humans and animals justifies this dissimilar treatment. For example, we maintain that animals cannot think rationally or abstractly, so it is acceptable for us to treat them as our property. In the first place, it is as difficult to deny that many animals are capable of rational or abstract thought as it is to deny that dogs have tails. But even if it is true that animals are not rational or cannot think in abstract ways, what possible difference could that make as a moral matter? Many humans, such as young children or severely retarded humans, cannot think rationally or in abstract terms, and we would never think of using such humans as subjects in painful biomedical experiments, or as sources of food or clothing. Despite what we say, we treat similar animal interests in a dissimilar way and thus deprive animal interests of moral significance.

There is no characteristic that serves to distinguish humans from all other animals. Whatever attribute we may think makes all humans "special" and thereby different from other animals is shared by some group of nonhumans. Whatever "defect" we may think makes animals inferior to us is shared by some group of us. In the end, the only difference between them and us is species, and species alone is not a morally relevant criterion for excluding animals from the moral community any more than is race a justification for human slavery or sex a justification for making women the property of their husbands. The use of species to justify the property status of animals is *speciesism* just as the use of race or sex to justify the property status of humans is racism or sexism.¹⁹ If we want animal interests to have moral significance, then we have to treat like cases alike, and we cannot treat animals in ways in which we would not be willing to treat any human.

Francione, Gary. *Introduction to Animal Rights: Your Child or the Dog?*
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INTRODUCTION TO ANIMAL RIGHTS: YOUR CHILD OR THE DOG

If we apply the principle of equal consideration to animals, then we must extend to animals the one basic right that we extend to all human beings: the right not to be treated as things. But just as our recognition that no humans should be the property of others required that we *abolish* slavery and not merely *regulate* it to be more "humane," our recognition that animals have this one basic right would mean that we could no longer justify our institutional exploitation of animals for food, clothing, amusement, or experiments. If we mean what we say and regard animals as having morally significant interests, then we really have no choice: we are similarly committed to the abolition of animal exploitation, and not merely to its regulation.

The position that I am proposing in this book is radical in the sense that it would force us to stop using animals in many of the ways that we now take for granted. In another sense, however, my argument is quite conservative in that it follows from a moral principle that we already claim to accept—that it is wrong to impose unnecessary suffering on animals. If the interest of animals in not suffering is truly a morally significant interest, and if animals are not merely things that are morally indistinguishable from inanimate objects, then we *must* interpret the prohibition against unnecessary animal suffering in a way similar to the way that we interpret the prohibition against unnecessary human suffering. In both cases, suffering cannot be justified because it facilitates the amusement, convenience, or pleasure of others. Humans and animals ought to be protected from suffering at all as the result of their use as the property or resources of others.



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Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*.
Extract from Chapter One: Radicals, Methodists and the Law for Animals. "Parliamentary Debates".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

In 1809 Lord Thomas Erskine, former Lord Chancellor in the Whig-dominated 'Ministry of all the Talents' in 1806–7 and popularly known as 'the British Cicero' for his eloquence in court, argued in Parliament that animals had rights and should not just be treated as property; they deserved protection. Erskine employed arguments about rights he had previously espoused in relation to people.⁹⁵ In his career as a barrister Erskine had advanced radical views and achieved popular support. In 1792 he had unsuccessfully defended Tom Paine in Paine's absence during the prosecution of the second part of his *Rights of Man*;⁹⁶ to great acclaim some two years later he had ensured that leaders of the Corresponding Societies were acquitted when charged with treason.⁹⁷ Erskine had also spoken for the abolition of the slave trade and against the Seditious Meetings Bill designed to squash Jacobin sentiment in Britain.⁹⁸ His famed eloquence and sense of commitment to radical causes was reflected in his speech to Parliament in 1809 about the plight of animals.⁹⁹ As others had previously argued, more humane treatment of animals would have beneficial consequences for people's behaviour towards each other:

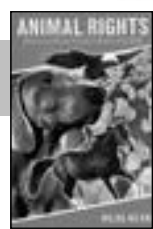
This extension of benevolence to objects beneath us, become habitual by a sense of duty inculcated by law, will reflect back upon our sympathies to one another; so that I may venture to say firmly that [the bill] will not only be an honour to the country, but an aera[sic] in the history of the world.¹⁰⁰

In contrast to Pulteney's earlier failed attempt, the emphasis in Erskine's bill was upon 'routine cruelty' seen daily in the streets. One would not need to seek out the disreputable venues of bull-baiters or the hidden dens of cock-fighters to witness the cruelty that Erskine was describing. A walk along the streets of any town would provide examples of cruelty towards cattle beaten on their way to market and horses driven furiously. This was not cruelty enacted in arcane country farms but cruelty clearly visible in the cities.¹⁰¹ Erskine's criticism extended to those of social extremes, from the 'base and worthless' who attended bear-baiting to the indolent rich 'galloping over our roads for neither good nor evil, but to fill up the dreary blank in unoccupied life', thereby causing horses to be ill-treated.¹⁰² Although Erskine's bill was given a second reading by the Lords it was defeated in the Commons, its main opponent – the same man who had led the opposition to Pulteney's bill some nine years before – being William Windham.¹⁰³

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ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

It was not until thirteen years later, in 1822, that legislation was first passed to protect animals from cruelty. Radical views continued to be repressed by legislation which outlawed seditious publications and meetings, trade union organization was still illegal, and despite petitions, consumer boycotts of sugar and parliamentary debates, slavery had yet to be abolished in British territories.¹⁰⁴ Although the rhetoric of opposition to slavery was used to promote the 1822 legislation it would be certain breeds of animals, rather than literally enslaved people, that were the first to benefit. On 7 June 1822 in what became known as Martin's Act, after Richard Martin, MP for Galway who promoted the bill, for the first time in Britain it became an offence punishable by fines and imprisonment to wantonly and cruelly 'beat, abuse, or ill-treat any horse, mare, gelding, mule, ass, ox, cow, heifer, steer, sheep or other cattle'.¹⁰⁵ Significantly, the animals afforded protection are those subject to routine cruelty and creatures usually seen in the public domain.¹⁰⁶ They are also domestic animals, being the property of particular individuals. The state was intervening in 'domestic relationships' decades before it would do so on behalf of children or of adult women. Those who could be found guilty of cruelty would normally be those who owned the animals in question or who were employed by the animals' owners to work with them.



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Extract from Chapter One: Radicals, Methodists and the Law for Animals. "The Society for the Prevention of Cruelty to Animals".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

The Society for the Prevention of Cruelty to Animals

Two years after Martin's Act had become law the Society for the Prevention of Cruelty to Animals (it became the RSPCA in 1840) was set up in London. The Society did not come into being to campaign for new legislation as such, but rather to ensure that the law which had been passed would be implemented.

The SPCA's founding statement is a manifesto of a new rational age, rejecting bull-baiting – and dissection – as a relic of 'rude and obscure ages' and seeking to improve 'moral temper . . . and consequently, social happiness'.¹¹⁸ From the very first the SPCA was keen to emphasize that it would be guided by sober, rational and practicable principles. It explicitly rejected 'all visionary and overstrained views'.¹¹⁹ Ironically its secretary from 1826 to 1832, Lewis Gompertz, was one such philosophical visionary. In his *Moral Inquiries on the Situation of Man and of Brutes*, published in the year the SPCA was established, Gompertz outlined a cruelty-free environment for animals. In the book he advocated a vegan diet, and gave practical suggestions about menus. Wheat and barley and vegetables cooked for only a short time were suggested, together with olive oil used as a substitute for butter. Stews and soups, particularly a tasty barley, endive, turnip, parsley and celery stew, were described with the proviso that 'a proper application of the art of cookery' was needed.¹²⁰ Gompertz also expressed sympathy for the work of Robert Owen in his co-operative communities. Most significantly, as Peter Singer has suggested, he may well have been the first modern Western thinker to take so strong a stand in favour of equal consideration for animals, to argue for this position in a logical and philosophical manner, and to act accordingly.¹²¹ These far-reaching ideas did not prevent him working in the SPCA, but such a visionary approach did not find favour in the group. Forced out of office in 1832 for allegedly anti-Christian views, Gompertz maintained his ideals in the founding of the Animal Friends' Society.¹²²

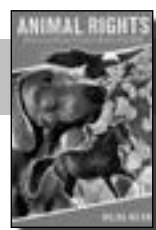
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Extract from Chapter Three: Continuity and Change: Fallen Dogs and Victorian Tales.

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

Charles Darwin's *Origin of Species* was not published until 1859, but his exploration of the continuum of human and animal existence, which underpinned much of the impetus towards animal protection, was evident from his journeys of exploration in the 1830s. Writing in 1837, he suggested that animals were 'our fellow brethren in pain, disease, death, suffering, and famine – our slaves in the most laborious works, our companions in our amusements – they may partake of our origin in one common ancestor – we may be all melted together'.⁴ Darwin's theories, and practical examples applied to domestic situations, helped give a scientific authority to demands for a raised status for animals within human affairs.

Darwin suggested that a greater empathy with animal suffering was not only humane, but rational. Moved by its complexity and beauty, Darwin took a holistic view of nature.⁵ While seeking to ascertain the nature of their competition, he was also interested in the interdependence of species and the way in which plants and animals were bound together by a web of complex relations.⁶ His strong empathy with animals and ascription to them of emotions was particularly reflected in his fondness for dogs; and he used his relationship with his household companions to inform his scientific writing. The devoted behaviour of a dog who remembered him despite his absence for five years on HMS *Beagle*⁷ was used to illuminate his theory that dogs had a conscious life: 'But can we feel sure that an old dog with an excellent memory and some power of imagination, as shewn by his dreams, never reflects on his past pleasures in the chase? and [sic] this would be a form of self-consciousness.'⁸



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Extract from Chapter Four: Bringing Light into Dark Places. "New Animals: New Forms of Cruelty".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

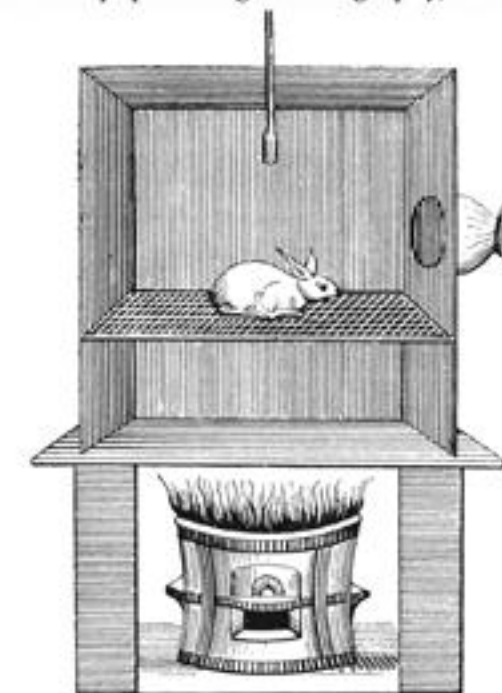
Coinciding with the growth in manuals on caring for pets, in 1857 the RSPCA issued its first tract specifically on the treatment of domestic animals, which were depicted as the servants of man and thus entitled to kind treatment.¹⁴ While pride of place in the tract went to the horse, chapters were also devoted to the dog, turkey, lowly hedgehog – which, purchased from Covent Garden market for the purpose, provided a service by eating cockroaches in kitchens – and the cat. As the publication declared, 'almost every household has a cat'.¹⁵ It was estimated that there was one cat to every ten of the London population, as well as thousands of dogs. Unsurprisingly, dogs' and cats' meat dealers did good business, walking up to 40 miles every day selling about a hundredweight of food daily across London.¹⁶ There were also, even then, women who fed stray cats – and annoyed the neighbours.¹⁷ Higher up the scale, Queen Victoria played a significant part in persuading her subjects that cruelty towards cats as well as dogs was reprehensible. In particular she had helped turn the tide of general aversion towards cats by directing the RSPCA to include a picture of a cat in the medal for its supporters.¹⁸ Moreover, when rabies scares flourished and dogs became feared as carriers of disease, the status of cats rose since they were so manifestly clean.¹⁹

Pets, be they the lowly beneficiaries of Mayhew's cats' and dogs' meat man or partakers of the royally approved Spratt's beetroot-filled biscuits, as fed to Queen Victoria's treasured Pomeranians, were found in the homes of people of all classes. They might destroy rodents and vermin but they were also companions and considered part of the family. Yet it was upon domestic animals, household pets, 'the most loving servants of mankind', that experiments were performed.²⁰ As pets were stolen for vivisection, it was often the selfsame animals that suffered. While domestic animals were seen as members of the family, meriting affection and good treatment, there was also a growing and changing 'role' for cats and dogs outside the domestic environment, within the vivisectionist's lab. For although the act of vivisection was hidden, the very animals upon whom such cruelty was perpetrated were the same animals *seen* elsewhere, in the streets and homes of poor and rich alike.²¹ Dogs and cats brutalized at St Bartholomew's Hospital were dogs and cats 'straying in the street at night', including pedigree dogs such as spaniels that were scalded and burned in the cause of 'science'.²²

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Extract from Chapter Four: Bringing Light into Dark Places. "New Animals: New Forms of Cruelty".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

The mythologizing of family pets in popular narratives played a further part in creating a climate of opinion receptive to anti-vivisectionist ideas. Ouida, the romantic novelist, was a staunch opponent of vivisection. Her 'autobiographical novel' of *Puck*, a tiny Maltese terrier, was a tale of escape from brutality. Puck witnessed cruelty to horses, badgers, dogs and canaries. The use of the autobiographical genre helped generate a sense of dogs as creatures with consciousness and almost with a sense of self, a context within which vivisection appeared even more brutal.²³ Gordon Stables's *Sable and White*, another popular dog autobiography, included a diatribe



Bernard's *Léçons sur la Chaleur Animale*, p. 347.

Exposing Claude Bernard's experiments in which rabbits were roasted alive. From Frances Power Cobbe, *Light in Dark Places* (London, 1885).

against vivisection that compared it to the Spanish Inquisition. Here a mastiff describes the dogs' intended fate: 'We were to undergo the torture I had often heard poor Professor Huxley speak about, the torture of vivisection; that, in a word, we would be tied to a bench or stool and cut to pieces alive, and all for the supposed benefit of that proud biped, the microbe man.'²⁴



Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*. London: Reaktion Books Ltd. © 1998.



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Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*.
Extract from Chapter Six: New Century: New Campaigns. "New Forms of Action".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

Although Louise Lind af Hageby prioritized anti-vivisection, she also endorsed vegetarianism, the enfranchisement of women, the abolition of the state regulation of vice and protection for animals.²³ Like Henry Salt of the Humanitarian League she believed that a comprehensive approach to injustice was vital: 'The temptations of the scientific egoist are as real as those of the gourmet, or the dainty lover of soft apparel of fur and feather.'²⁴ This drawing of connections between different campaigns was increasingly recognized by animal campaigners, who were scathing about those selective in their support of animal rights. Such hypocrisy had been vividly exposed by Shaw in his preface to *The Doctor's Dilemma* when he recalled speaking at an anti-vivisection meeting in London:

I found myself on the same platform with fox hunters, tame stag hunters, men and women whose calendar was divided, not by pay days and quarter days, but by seasons for killing animals for sport: the fox, the hare, the otter, the partridge . . . The ladies among us wore hats and cloaks and head dresses obtained by wholesale massacres, ruthless trappings, callous extermination of our fellow creatures . . . I made a very effective speech not exclusively against vivisection, but against cruelty; and I have never been asked to speak since by that Society. . . .²⁵

Involvement of animal reformers in a range of progressive campaigns was not new.²⁶ What was new in the first years of the twentieth century was the political nature of the other causes for which people worked, which reflected the new political situation.

Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*.
Extract from Chapter Six: New Century: New Campaigns. "New Forms of Action".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

The specific tactics that Louise Lind af Hageby adopted against vivisection were audacious. Recognizing, she said, the need for first-hand knowledge of the process of physiology and vivisection, she ventured into the laboratories of Dr Bayliss to watch him at work and recorded this experience in her book, *The Shambles of Science*. It consists of a lurid narrative of various experiments on cats and dogs which she and Liesa Schartau witnessed during 1903, and was intentionally titled to show this work as 'a sort of butchery'.²⁷ Frances Power Cobbe, who died in 1904, had exposed the practices of vivisection by publicizing their experiments through their own words and illustrations; she had not however entered into such places herself. The bringing to light had been achieved through the pamphleteers' pen reprinting for a non-scientific readership extracts from the physiologists' press. The personal witness was not of the act of vivisection itself but of the ordinary domestic animals who might fall prey to such treatment, a witness and knowledge shared by the readership. It was the contrast between the pet seen in the home, or walking in the park with its owner, and the imagined torture which created outrage.

Louise went back to an earlier form of testimony. In the same way that early SPCA or *The Voice of Humanity* supporters had taken up the horrors they had witnessed of cattle tormented in streets or calves in butchers' shops awaiting death,²⁸ Louise Lind af Hageby used her own words to describe what she herself had seen and to dispel the image of the caring scientist, describing him as a common slaughterman: 'attired in the bloodstained surplice of the priest of vivisection, [the lecturer] has tucked up his sleeves and is now comfortably smoking his pipe, whilst with hands coloured crimson he arranges the electrical circuit for the stimulation that will follow.'²⁹



Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*. London: Reaktion Books Ltd. © 1998.



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Extract from Chapter Six: New Century: New Campaigns. "Battersea and the Brown Dog".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800



ABOVE LEFT 'The Brown Dog in the Procession', from an issue of *The Anti-Vivisection Review*, 1909-10. ABOVE RIGHT Campaigning against vivisection and the removal of the brown dog statue. 'Major Richardson and his famous Bloodhounds under the Brown Dog Memorial Banner'; 'The Brown Dog's Day in Trafalgar Square.'



'The Demonstration on March 19th [1911].' From an issue of *The Anti-Vivisection Review*, 1909-10.

Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*. London: Reaktion Books Ltd. © 1998.

Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*.

Extract from Chapter Nine: Continuing Cruelty: Unconcluded Campaigns. "Vegetarianism: Spirituality and Consumption".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

Vegetarianism: spirituality and consumption

The impact of the Second World War led to renewed pressure for world peace, and, in Britain, the establishment of the Campaign for Nuclear Disarmament in 1958.¹² This same concern had led Donald Watson to found the Vegan Society in 1944. World peace and veganism – the total opposition to any killing of animals or use of their produce – were, he argued, inextricably linked.¹³ Like Peter Roberts, who would found Compassion in World Farming, Watson was concerned about growing trends in dairy farming such as the removal of calves prematurely from their mothers to be slaughtered as veal, and the growth of TB in dairy herds. Watson argued that animals should have justice on equal terms with humans, to protect both animals and humanity itself:

The acceptance of a reformed relationship between man and animals is imperative. The higher animals have feelings like ours, therefore they should have justice on equal terms with ourselves, or not be bred into the world . . . The attitude is one of conceit and selfishness and unless discarded will not confine itself to the treatment of animals. Therefore in man's interest animal exploitation must end.¹⁴

By the late 1960s there were different currents which adopted vegetarianism and veganism as a way of life that nourished the spirit.

This turn towards vegetarianism had a different rationale to the surge of the 1990s. By 1997 at least 5 per cent of all Britons were vegetarian and 5,000 people a week were estimated to be moving to a meat-free diet.¹⁵ Organic food sales had increased by 800 per cent between 1988 and 1992.¹⁶ This did not necessarily mean that people were more aware of animal suffering; rather, they were concerned with their own state of well-being, since vegetarians were said to be 40 per cent less likely than their meat-eating counterparts to die of cancer.²⁰ Indeed the almost daily publicity about farm animals contaminated by disease had, like the scandal of contaminated meat and milk 100 years ago, provided a rationale of self-preservation for the adoption of a lifestyle selected by others on moral and ethical grounds.

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Extract from Chapter Nine: Continuing Cruelty: Unconcluded Campaigns. "Vegetarianism: Spirituality and Consumption".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

The past twenty years, however, has also seen a growth in fast-food outlets arguably antithetical to the well-being of animals and of human health. The McDonald's hamburger chain opened its first outlet in Britain in 1974; by May 1996 there were 674 such premises. Much adverse publicity has been drawn to the chain by the libel action initiated by the company against Helen Steel and David Morris, the so-called McLibel Two. Using the tactics employed by anti-vivisectionists decades before, the pair went to court to challenge and publicize the practices of McDonalds against the animals used in its products, the environment in which they were kept and the human consequences for staff employed in the outlets and those who ate the product. Despite the eventual finding against the campaigners, the Hon. Mr Justice Bell ruled that McDonald's was indeed 'culpably responsible for cruel practices in the rearing and slaughter of some of the animals which are used to produce their food'. It was cruel to keep pigs virtually the whole of their lives in dry sow stalls, with no access to the open air and sunshine and without freedom of movement; it was also a cruel practice to keep broiler chickens cooped up in the last days of their lives with very little room to move, he agreed. Moreover some of the chickens were still fully conscious when their throats were cut.²² Such publicity, drawing links between the health of humans and the conditions in which animals were kept, mirrored the work undertaken decades before by sanitary experts and food reformers. The plethora of food scares, from contamination of eggs with salmonella to *E. coli* infestation in meat and BSE in a range of animals, which seemed to spread daily in the 1990s, suggest that little has been learnt from the experiences of nineteenth-century campaigners.

Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*.

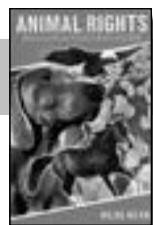
Extract from Chapter Nine: Continuing Cruelty: Unconcluded Campaigns. "New Spectacles: New Campaigns".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

New spectacles: new consumers

There has continued to be a close relationship between the cultural representation of animals and particular campaigns. The film *Babe*, about the speaking pig with an identity crisis – it thinks it is a dog – caused public interest at the time of its release since it coincided with protests about the conditions under which farm animals were kept. The relationship between fictional and real animals has continued to be explored imaginatively in film: in *Beethoven* a real dog rescued his canine friends from a vivisectioning vet; *101 Dalmatians* was re-made with real Dalmatians doing unreal things, uniting animals against their human persecutors; and *Lost World*, the sequel to *Jurassic Park*, urged its viewers not to meddle with nature.

Within the domestic domain, next to the televisual and video images of animals, most 1990s British households contained an animal as a family pet. By 1995 cats had overtaken dogs as the most popular pets, with a nationally estimated 7.2 million cats compared to 6.6 million dogs.²³ An increasing number of owners have taken out pet insurance,²⁵ while less fortunate animals continue to be looked after by the Mayhew Trust, the Cats Protection League, the Blue Cross or the National Canine Defence League.²⁴ Pet therapy has soared and one university offers a diploma in companion animal behaviour.²⁵ Respondents to a survey run by the makers of Go-Cat dried cat food claimed that if owners could say anything to their cat in its own language it would be, 'I love you'.²⁶ Memorials to domestic animals have incorporated the latest forms of visualization; on the Internet pet owners have devised their own memorial sites to much-loved animals.²⁷



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Extract from Chapter Nine: Continuing Cruelty: Unconcluded Campaigns. "Seeing Animals and Hidden Cruelty".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

Nowadays the Metropolitan Drinking Fountain and Cattle Trough Association no longer exists to provide aid; instead organizations like Compassion in World Farming (CIWF) have demonstrated to eradicate such transportation abroad in its entirety. Although the media made much of the presence of women, especially older women, at protests at coastal ports, such events received support from men and women alike.³⁹ Many interpreted what they were seeing as images of fascism: 'It makes me think with a shudder of the Nazi cattle trucks.'⁴⁰ This seems a common interpretation of such scenes. The actor Martin Shaw, for example, suggested, 'People of my generation have grown up on films about Belsen, Auschwitz, and the Holocaust, and feel horrified . . . In my mind, what I have just seen is no different, and it's going on every day, all the time, constantly.' For him there was no distinction between human and animal suffering and he was again reminded of the Nazis' thinking that 'people of inferior intellect and ability were the ones who were exterminated'.⁴¹ As a result of the CIWF campaigns, narrow veal crates and narrow stalls and tether chains for pregnant pigs were banned in Britain.⁴² The CIWF's campaign, however, did not mean the end of the confinement of young cows. European consumers were less squeamish than their British counterparts in their desire for white veal. Animals, including calves, were transported to satisfy the demand in Europe, entailing neglect on journeys the length and conditions of which defied the more humane laws on transportation of animals operating in Britain. Maverick seaports and airports – notably Shoreham, Brightlingsea and Coventry – continued to export animals. There were protests in which lorries holding 'tightly packed, terrorized calves' were attacked.⁴³

The CIWF's insistence that animals were sentient beings was interpreted by some demonstrators to mean that baby animals –

Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*.

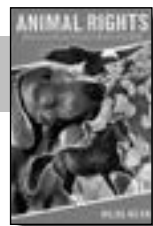
Extract from Chapter Nine: Continuing Cruelty: Unconcluded Campaigns. "Seeing Animals and Hidden Cruelty".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800



*Carrying on the traditions of the Humanitarian League.
Women at Brightlingsea, Essex, from the Independent, April 1995.*

calves – were just that, babies. Demonstrators included children displaying handmade placards of a calf with the slogan 'I want my mummy'.⁴⁴ Groups of animals were not invested with individual characteristics, rather they were perceived as a vulnerable group, like young children, that needed adult protection. Protesters numbered those of all ages, including elderly residents in wheelchairs, as dismayed by the police response to their actions as by the issue itself. Civil liberties became a motivating factor, as much as concern for animal welfare itself.⁴⁵ Several participants dramatically taped up their mouths so that they could not be falsely accused of starting a riot or of swearing at police officers.⁴⁶ The actions of the protesters recalled earlier events, like that of Miss Revell drenching the policeman to defend a supposedly rabid dog from attack. Here Tilly Merritt, an elderly protester at Brightlingsea, for example, turned a garden hose on policemen who were accompanying a convoy of lorries to the port, encouraged protesters to sit in the road, and had to be restrained from striking a policeman.⁴⁷



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Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*.

Extract from Chapter Nine: Continuing Cruelty: Unconcluded Campaigns. "NewLaws: Old Practices".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

New laws: old practices

Much as Frances Power Cobbe had predicted in the 1870s, experiments on animals increased up to the 1970s. By 1970 over five million experiments were performed on live animals, dropping to a still staggering three million for 1985 – two-thirds of which were performed without anaesthetics.¹³ Experimentation continued, despite the introduction of the Animals (Scientific Procedures) Act of 1986, replacing the equally contentious legislation of 1876. At the time David Mellor, then the Conservative minister responsible for its parliamentary passage, claimed that the reduction in the number of animals used and the reduction in suffering was at the heart of the legislation.¹⁴ But no category of experimentation was banned and the intention that humane alternatives should be found has come to little.¹⁵ The notorious LD50 test, in which animals are routinely poisoned to find the dose of the test substance designed to kill half of them, has continued, with over 160,000 such tests conducted in 1994 – and has not been banned by the Labour government of 1997.¹⁶ Although the Labour government backed the new status for animals under the Treaty of Rome, in which animals were recognized as sentient beings, experimentation has continued. A ban by the new government on the testing of finished cosmetic products on animals ignored the fact that 90 per cent of cosmetic testing takes place on ingredients rather than end products; moreover, such items are increasingly tested outside Britain and the EEC.¹⁷ Indeed the European Union has postponed a ban on the testing of cosmetics on animals to beyond the year 2000 at the earliest.¹⁸

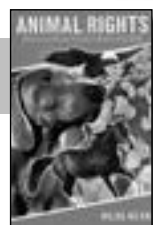
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Extract from Chapter Nine: Continuing Cruelty: Unconcluded Campaigns. "NewLaws: Old Practices".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

Campaigners continued to question the rationale of scientists experimenting on animals. As some have emphasized, despite millions of experiments on animals there has not been a massive improvement in human health. The level of chronic sickness has been extremely high and actually rising. The number of prescriptions issued per person is increasing, heart disease has reached epidemic proportions and cancer shows little sign of decline.¹⁹ Experimentation has moved beyond the aim of researching illness into new areas: genetic engineering and the transplanting of organs between different types of animals.²⁰ By the 1990s over 70,000 transgenic animals had been produced in Britain alone.²¹ It was ironic that a cloned sheep was given an individual name, Dolly, when the purpose of the experiment was to move away from individuality towards replication of 'group' characteristics.

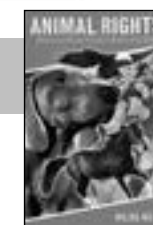
The types of experiments have changed: the tactics of anti-vivisectionists have not. Following in Frances Power Cobbe's pioneering steps, publicity has been used to bring 'light into the dark places' of the labs; certainly the work conducted within laboratories is intended to be hidden. Although vivisection continues, such work is not deemed respectable. Those who work in the labs refrain from exposing their means of gaining a livelihood. As a former vivisector explained, 'It was often commented on by the people I worked alongside, that they could not mention what they did in public. For example, if they are out for a drink and someone asks in all innocence what they do for a living, they have to either lie or the evening will almost certainly end in argument.'²² Much like their predecessor Louise Lind af Hageby, campaigners have entered into laboratories precisely to publicize their activities through the use of photographs and film.



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Extract from Chapter Nine: Continuing Cruelty: Unconcluded Campaigns. "New Laws: Old Practices".

ANIMAL RIGHTS, POLITICAL AND SOCIAL CHANGE IN BRITAIN SINCE 1800

In the spring of 1997 a Channel 4 documentary, *It's a Dog's Life*, exposed the treatment at unnamed laboratories in Huntingdon, where beagle dogs were deprived of bedding, subjected to beatings, and summarily killed.⁶¹ Even the *Guardian* television critic had been moved to declare, 'It wasn't so much the brutality as the hopelessness of the place that made grim viewing . . . This is why animal libbers resort to bolt cutters and petrol bombs.'⁶² Organizations including the NAVS, BUAV, and NCDL led a successful delegation to the Home Office to call for an inquiry. £85 million was wiped off the share prices of the firm, Huntingdon Life Sciences, and the Glaxo, Wellcome and Zeneca pharmaceutical companies withdrew business until the outcome of the Home Office investigation. Two former employees were convicted of cruelly terrifying dogs under the powers of the Protection of Animals Act 1911 and sentenced to 60 hours community service. Yet the process of vivisection itself was not the subject of action, merely the way in which it was conducted: a new licence to practise experimentation was granted to the company.⁶³

Lansbury, Carol. *The Old Brown Dog: Women, Workers, and Vivisection in Edwardian England*.
Extract from "The New Priesthood".

OLD BROWN DOG

Claude Bernard was not only the foremost physiologist of the nineteenth century but also the founder of a new faith which promised mankind the paradise of perfect health. Faith in Christianity could give the believer everlasting life: Bernard maintained that by means of vivisection the day would come when men would have the power to alter and change the very process of life itself. "It is not given to man to alter the cosmic phenomena of the whole universe nor even those of the earth; but the advances of science enable him to alter the phenomena within his reach. Thus man has already gained a power over mineral nature which is brilliantly revealed in the applications of modern science, still at its dawn. The result of experimental science applied to living bodies must also be to alter vital phenomena, by acting solely on the condition of these phenomena" (p. 114).² Humanity would eventually be raised to the power of divinity, and men would be truly gods. Lewes, like many of his contemporaries, was enthralled by the soaring prophecies which he sensed in Bernard's writings and the promise that man would one day free himself from his evolutionary fate and set about "teaching nature a new lesson."³

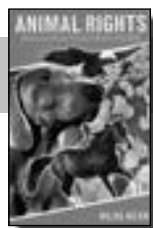
What exhilarated Lewes and many others appalled some. The de Goncourt brothers recorded in their journal:

Claude Bernard for his part was reported to have announced that after a hundred years of physiological science, one would be able to make laws for organisms and carry out human creation in competition with the Creator himself.

We made no objection, but we do believe that when science has reached that point, the good Lord with the white beard will arrive on earth with his key-chain and tell mankind, just as they do at the Art Show at five o'clock: "Gentlemen, it is closing time!"⁴

It was not difficult to find a place for God in Darwin's universe, but this was unnecessary in Bernard's world laboratory; all man required was a little more time, and God would be as redundant as the dodo.

Darwin's *Origin of the Species* (1859) established man's place in the animal world, where, like his fellow creatures, he was regulated by an evolutionary process. It was obvious that humanity had fought its way to a place of eminence in the long struggle to survive on earth, but it was still bound by the inescapable laws of natural selection. Bernard's *Introduction to the Study of Experimental Medicine* (1865) did not expound any aspect of evolutionary theory; rather, it seemed as though Bernard had chosen to regard Darwin as an irrelevance. Bernard was convinced that the physiologist now had within his grasp the means to master and modify the animal kingdom, which included his own nature and destiny. Like Dr. Moreau he had only to learn the intricacies of the animal machine to be able to fabricate new and more complex machines from living tissue and become the creator of a second genesis.



Kean, Hilda. *Animal Rights, Political and Social Change in Britain since 1800*. London: Reaktion Books Ltd. © 1998.



Lansbury, Carol. *The Old Brown Dog: Women, Workers, and Vivisection in Edwardian England*. Madison: The University of Wisconsin Press, Ltd. © 1985. Reprinted by permission of The University of Wisconsin Press.



OLD BROWN DOG

It was Bernard, not Darwin, who provided a new system by which nature should be examined and controlled. The schoolchild cutting up a frog or submitting it to electrical shock in a biology class was expressing Bernard's theory of observational vivisection. In the simplest terms, Darwin changed what men believed, Bernard what they did: but had it not been for the continuing excoriation of the antivivisectionists, Bernard's name and reputation might well have been confined to the society of scientists.

More than any scientific writer of his day, Bernard possessed a dramatic authority which gave his works a lucid and driving energy. Even in translation his language has a grace and excitement which captures the reader emotionally, for Bernard reaches out like a poet for metaphors to carry his meaning. His experiments were all quests for knowledge, but he described them as dramas of the human spirit confronting a brute world selfishly trying to conceal and defend its secrets. The paradox, of course, was that Bernard insisted throughout his life on the vivisector maintaining a calm and dispassionate attitude towards his experiments. When he exposed the nerves of a howling and struggling dog, the animal's cries were no more than the grating of gears in a machine, and it was mawkishly sentimental to place animal pain before the interests of science.

For his part, Bernard always insisted on the primacy of the physiologist in the quest for truth. Astronomers observed, the physiologist experimented, and those experiments would one day lead to perfection. When he described the physiologist in the *Introduction* he was speaking of himself: "The physiologist is no ordinary man: he is a scientist, possessed and absorbed by the scientific idea that he pursues. He does not hear the cries of animals, he does not see their flowing blood, he sees nothing but his idea, and is aware of nothing but an organism that conceals from him the problem he is seeking to resolve"

OLD BROWN DOG

Vivisection was the one certain means by which the perfection of knowledge could be attained, because Bernard believed in accord with Descartes that men and animals were machines. Unlike Descartes he denied the human machine a soul and saw men and animals controlled not by God, but by their internal environment, the *milieu intérieur*, and when physiologists "go down into the inner environment of a living machine they find an absolute determinism that must become the real foundation for the science of living bodies" (*Introduction*, p. 108). Once the physiologist had mastered the organic nature of the animal's internal environment, he would then be able to understand and control the infinitely more complex working of man. Bernard would make the clocks self-conscious and pronounce the clockmaker obsolete.

It was a vision he expressed at the beginning of the *Introduction* in a series of extraordinarily sonorous images. The blood and anguish of so many tortured animals was the necessary sacrifice which the new priesthood must make to enable humanity to gain the kingdom of earthly delight, and his description of that goal spoke directly to the aspirations of the age. He begins by relegating the apostates and unbelievers to a limbo of disregard, then calls the reader to his side as he points to the road ahead:

One must be brought up in laboratories and live in them, to appreciate the full importance of all the details of method in investigation, which are so often neglected or despised by spurious men of science who call themselves generalizers. Yet we will only attain really fruitful and illuminating generalizations about vital phenomena by experimentation and, in hospitals, theatres or laboratories stir the foetid or throbbing ground of life. Somewhere it has been said that true science is like a flowering and delectable plateau which can only be attained by climbing craggy slopes and tearing one's legs against branches and brambles. If I were to look for a simile that would express my feelings about the science of life, I should say that it was a superb hall, glittering with light, to which the only entrance is through a long and horrible kitchen. (P. 41)¹⁸



ETERNAL TREBLINKA

Slaughter in the Colonies

What Jeremy Rifkin calls the "cattlization" of the Americas began with Christopher Columbus's second voyage. Considered the start of the European invasion of America, the voyage brought thirty-four horses and a large number of cattle, which Columbus unloaded on the coast of Haiti in January, 1494. The Spanish galleys which followed brought more cattle and dispersed them throughout the West Indies.

In the early 1500s Gregario de Villalobos took cattle with him when he led a Spanish expedition onto the Mexican mainland. Then, as lieutenant-governor of New Spain, he channeled more settlers, supplies, horses, and cattle into Mexico. After Hernando Cortez defeated the Aztecs, the Spanish populated the rich grazing land between Veracruz and Mexico City with cattle, which they slaughtered for meat and hides.⁴

The European settlers brought with them to the Americas their practice of exploiting animals for labor, food, clothing, and transportation. "It was the Spaniards who introduced horses, cattle, sheep, and pigs to the New World," writes Keith Thomas. "Europeans, moreover, were exceptionally carnivorous by comparison with the vegetable-eating peoples of the East."⁵

Nowhere in Europe was the dependence on animals greater than in England and Holland. The great expansion of the use of horses during the early modern period led to the increased use of oxen for human consumption. Foreign visitors to England were amazed to see so many butcher shops and so much meat eating. "Our shambles [slaughterhouses]," declared the Elizabethan Thomas Muffett, are "the wonder of Europe, yea, verily, of the whole world."⁶

In North America the slaughter of animals began almost immediately with the arrival of the English. When famine faced the first English settlers in Jamestown during the winter of 1607–8, they slaughtered and ate all the pigs, sheep, and cattle they had brought from England. Once the colony's supply of livestock was replenished, the settlers butchered the surplus at the beginning of each winter, so the cold weather could preserve the meat until spring. Soon the settlers were curing, salting, and packing pork into barrels and selling it at bulk rates. By 1635 settlers in



ETERNAL TREBLINKA

the Massachusetts Bay Colony were slaughtering livestock out in the open and selling whole, half, and quarter carcasses to butchers and householders.

The Dutch colony of New Amsterdam became the slaughter capital of North America by the mid-1600s. Jimmy Skaggs, a history professor at Wichita State University, writes that in the colony, which became New York in 1664, slaughterhouses and cattle pens were "almost as conspicuous on the landscape as windmills in Holland."⁷ Along the palisade, which later became Wall Street, slaughterhouses straddled the ditch which carried the blood and guts of butchered animals into a small stream called "Bloody Run," which emptied into the East River.

In 1656, when the number of cattle, pigs, and lambs butchered each year in New Amsterdam approached 10,000, the colony began requiring slaughter permits. It also moved its slaughterhouses to the other side of the stockade barrier which ran along Wall Street in deference to the public, wanting to be spared the sights, sounds, and smells of slaughter. As New York expanded, the slaughterhouses kept getting moved north. By the 1830s, they were restricted to the area north of 42nd Street; by the Civil War, they had been moved north of 80th Street.

Since pork preserved better than the flesh of cattle and lambs, colonial butchers preferred pigs. Commercial meatpacking in North America started around 1660 in a warehouse in Springfield, Massachusetts, where William Pynchon slaughtered pigs and transported them to Boston for local and West Indian markets.

Colonial meatpackers clubbed, stabbed, and hung the pigs upside down to drain. Many also plunged the carcasses into vats of scalding water to make it easier to pull out the hair. After they gutted the pigs, they discarded their insides, until the mid-1800s when commercial uses began to be found for them. Workers quartered the carcasses and cut them up into hams, sides, shoulders, and ribs. They rubbed the meat with assorted salt-based compounds, including molasses, and packed it into large barrels called hogsheads.



Patterson, Charles. *Eternal Treblinka*.
Extract from Chapter Three: The Industrialization of Slaughter.

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City of Pork

When Elisha Mills set up a pork factory in Cincinnati in 1818, he became the first commercial meatpacker in the Ohio Valley. Cincinnati quickly became the center of the area's booming pork trade: by 1844 the city had twenty-six slaughterhouses; three years later it had forty. Most of the slaughterhouses were located near stock pens on or close to the Ohio River. Some drovers and farmers killed the pigs at the stockyards and dragged the bodies through the dirt streets to the slaughterhouse (called a packinghouse because it was where they processed and packed the meat); others preferred to drive the pigs to the door of the packinghouse where they beat them into submission with clubs and slit their throats.⁹ The rough way Americans treated farm animals made an impression on new European immigrants. One Dutchman wrote back to his friends in the Netherlands that American farmers had no regard for their animals.¹⁰

The first step toward the division of labor that was soon to transform the American meat industry was already in evidence in Cincinnati by the mid-1800s when some of the city's larger plants started combining their slaughter and meatpacking operations. Skaggs writes that the workers who packed the pigs into a large pen next to the plant "literally walked over their backs, striking each one a killing blow on the head with a two-pointed hammer especially designed for the purpose."¹⁰ Workers then hooked up the dead or stunned animals and hauled them into a "sticking room," where they slashed their throats and hung their carcasses up by the heels to drain, with "the blood running onto the sawdust-covered floors that became coagulated bogs."¹¹

After workers plunged the bled carcass into a vat of boiling water, they placed it on a large wooden table where they pulled off the hair and bristles and scraped the skin with sharp knives. Then, they carried the carcass to the next station and hung it up on a hook for the "gutter," who stripped out the pig's intestines, which "dropped onto the sawdust floor and, along with other body fluids, collected until the mess became intolerable."¹²



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Once the carcass was cleaned and gutted, it was taken to the "cooling room," which was often simply an area of the warehouse where the winter wind could chill it. There it stayed for twenty-four hours until it was firm enough for cutters to use their cleavers to chop off the pig's head, feet, legs, and knee joints, split the carcass, and cut it up into hams, shoulders, and "middles." The process reduced a 400-pound hog to 200 pounds of pork and forty pounds of lard. At the end of the day, workers swept up the blood-soaked sawdust, collected the entrails and other left-over body parts, and dumped them all into the Ohio River. Since the meat was perishable, and transportation by road and river was slow, Cincinnati's meatpacking business remained seasonal and limited, with few of its plants ever employing more than 100 workers.¹³

Union Stock Yards

While the spread of railroad lines was already shifting the focus of meat production to Chicago by the 1850s and early 1860s, it was the construction of the Union Stock Yards, opened officially on Christmas Day of 1865, that turned meatpacking into a major industry and made Chicago the new slaughter capital of America.

The huge complex, complete with hotels, restaurants, saloons, offices, and an interlocking system of 2,300 connected livestock pens, took up more than a square mile of land in southwestern Chicago. Dwarfing all the other industrial operations of the day, the Union Stock Yards complex was the largest enterprise of its kind in the world. Meatpacking companies like Armour and Swift employed more than 5,000 workers each in their facilities inside the Yards. By 1886 more than 100 miles of railroad track surrounded the Yards, with trains every day unloading hundreds of cars full of western longhorn cattle, sheep, and pigs into the Yards' vast network of pens. In order to handle the growing volume of livestock transported on rail lines strung out across the Great Plains and to satisfy the carnivorous appetites of the expanding population, meatpackers introduced the conveyor belt to increase the speed and efficiency of the nation's first mass-production industry. Rifkin writes that the speed with which this new assembly-line production killed, dismembered, cleaned, and prepared the animals for shipment to the public "was extraordinary."¹⁴



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As its markets and the range of its products increased, the meat industry expanded its networks of branch houses, railroad and storage facilities, and sales organizations. Packers also profited from the growth of by-product industries. Enterprises that made fertilizer, glue, soap, oil, and tallow sprang up in and around slaughterhouses, converting what was once discarded blood, bone, horn, hoof, spoiled meat, and dead animals into commercially valuable commodities. Although many small independent meatpacking firms shared the Yards with Armour, Swift, Morris, National, and Schwartzschild, these Big Five giants slaughtered more than ninety percent of all the animals. From the time the Union Stock Yards opened until 1900, the total number of livestock slaughtered there reached 400,000,000.¹⁵ That number is a drop in the bucket compared to what's going on now. Today, American slaughterhouses kill that number of animals in less than two weeks.

The demand for meat increased with the arrival of new waves of European immigrants from lands where beef and other choice meats had been reserved primarily for the tables of aristocrats and merchants. In Europe, writes Carson I. A. Ritchie, "the sizzling beefsteak, the juicy chop, the cut off the joint were...every bit as much a token of wealth as a starched collar, a broadcloth coat, or a top hat."¹⁶ Meat became a symbol of the newly attained wealth of better-off American workers and a rite of passage into the coveted American middle class. Workers often sacrificed other needs because eating roast beef and steak was a sure sign of success.¹⁷ In some trades American working men flaunted their improved status by eating steak for breakfast every morning.¹⁸ One German immigrant marveled, "Where in the old country do you find a workman who can have meat on his table three times a day?"¹⁹

The voracious meat eating of Americans could be quite disconcerting to foreign visitors. After a Chinese scholar returned from his first visit to America at the turn of the twentieth century, he was asked if the American people were civilized. "Civilized?" he said. "Far from it. They eat the flesh of bullocks and sheep in enormous quantities. It is carried into the dining room in huge chunks, often half raw. They pluck and slash and tear it apart, and they eat with knives and prongs, which make a civilized being quite nervous. One fancies himself in the presence of sword swallows."²⁰



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Recent Developments

The last decades of the twentieth century saw changes in the U.S. meat industry that involved fewer but larger slaughterhouses capable of killing more animals faster. Gail Eisnitz, chief investigator for the Humane Farming Association (HFA) and author of *Slaughterhouse*, writes that during the 1980s and 1990s "more than 2,000 small- to mid-sized slaughterhouses were replaced by a handful of corporate plants capable of killing several million animals per plant per year. There are now fewer plants killing an ever growing number of animals—not only for the domestic market but for the expanding global market."²¹

At the same time, there was a sharp acceleration of line speeds, which doubled and in some cases tripled. The acceleration began during the Reagan Administration when a new USDA policy of "streamlined inspection" resulted in fewer inspectors and greater latitude given to the meat industry to inspect itself. Today, line speeds at slaughterhouses run as fast as 1,100 animals per hour, which means that a single worker has to kill an animal every few seconds. Eisnitz says that one plant she visited slaughters 150,000 hogs a week.²²

As a result of faster line speeds and the tremendous increase in the number of chickens killed (now over eight billion a year), the number of animals slaughtered in the United States more than doubled in the last quarter of the twentieth century. The number of animals killed rose from four billion to 9.4 billion by the end of the twentieth century (more than twenty-five million a day).²³

Another trend involves the high wall of legal protection that surrounds what the American meat and dairy industries do to animals. At the very time when many Americans mistakenly assume that humane laws protect farm animals from abuse and neglect, legislatures in state after state are passing laws to exempt "food animals" from state anti-cruelty statutes.²⁴ Today, in thirty states across the country, writes Gene Bauston, co-founder of Farm Sanctuary, a shelter for rescued farm animals, "horrendous cruelties are considered legal *if* done to animals used for 'food production' purposes."²⁵ This development runs counter to what is happening in Europe where the trend is toward *more* protection for farm animals, not less. The American meat and dairy industries have successfully convinced their friends in state legislatures and Congress that what agribusiness does to animals should be "beyond the law."



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In his autobiography, *My Life and Work* (1922), Ford revealed that his inspiration for assembly-line production came from a visit he made as a young man to a Chicago slaughterhouse. "I believe that this was the first moving line ever installed," he wrote. "The idea [of the assembly line] came in a general way from the overhead trolley that the Chicago packers use in dressing beef."⁴⁸

A Swift and Company publication from that time described the division-of-labor principle that Ford adopted: "The slaughtered animals, suspended head downward from a moving chain, or conveyor, pass from workman to workman, each of whom performs some particular step in the process." Since the authors of the publication wanted to make sure the meatpackers got their due credit for the assembly-line idea, they wrote, "So efficient has this procedure proved to be that it has been adopted by many other industries, as for example in the assembling of automobiles."⁴⁹

This process, which hoists animals onto chains and hurries them along from station to station until they came out at the end of the line as cuts of meat, introduced something new into our modern industrial civilization—the neutralization of killing and a new level of detachment. "For the first time machines were used to speed along the process of mass slaughter," writes Rifkin, "leaving men as mere accomplices, forced to conform to the pace and requirements set by the assembly line itself."⁵⁰

As the twentieth century would demonstrate, it was but one step from the industrialized killing of American slaughterhouses to Nazi Germany's assembly-line mass murder. As noted earlier, it was the German Jew Theodor Adorno who declared that Auschwitz began at the slaughterhouse with people thinking, "They're just animals." In J. M. Coetzee's novel, *The Lives of Animals*, the protagonist Elizabeth Costello tells her audience: "Chicago showed us the way; it was from the Chicago stockyards that the Nazis learned how to process bodies."⁵¹



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Most people are unaware of the central role of the slaughterhouse in the history of American industry. "While most economic historians have been drawn to the steel and automobile industry for clues to America's early industrial genius," writes Rifkin, "it was in the slaughterhouse that many of the most salient innovations in industrial design were first used....It's no wonder historians of a later period were more comfortable extolling the virtues of the assembly line and mass production in the automotive industry."⁵² Still, the mental deadening of assembly-line workers, though unsettling, was very far removed from the blood-letting on the "kill floor." Rifkin writes that in the newly mechanized slaughterhouses of Chicago, "the stench of death, the clanking of chains overhead, and the whirr of disemboweled creatures passing by in an endless procession overwhelmed the senses and dampened the enthusiasm of even the most ardent supporters of the new production values."⁵³



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While the American meat industry has had more than a century to streamline its operations, the acceleration of line speeds in the last twenty-five years has greatly increased the pace with which the meat and poultry industries slaughter animals. While previously government inspectors would stop the line when they found defective meat or animals who had not been properly stunned, today the slaughter line does not stop for fear that even a minute of "down time" will hurt profits. As one slaughterhouse worker said, "They don't slow that line down for nothing or nobody."⁹

United States Department of Agriculture (USDA) inspectors quickly learn the hazards of doing their job. According to Tom Devine of the Government Accountability Project (GAP), "Inspectors who have attempted to stop the line have been reprimanded, reassigned, physically attacked by plant employees and then disciplined for being in fights, had their performance appraisals lowered, been placed under criminal investigation, fired, or been subjected to other forms of retaliation that were necessary to 'neutralize' them."¹⁰

Workers are under constant pressure to keep the line moving at top speed. "As long as that chain is running," one worker says, "they don't give a shit what you have to do to get that hog on the line. You got to get a hog on each hook or you got a foreman on your ass."¹⁰ Any worker who allows even a momentary lapse in the flow of animals—called a "hole in the line"—puts his job at risk. "All the drivers use pipes to kill hogs that can't go through the chutes. Or if you get a hog that refuses to go into the chutes and is stopping production, you beat him to death. Then push him off to the side and hang him up later."¹¹

Chute/Funnel/Tube

At killing centers the last part of the passage that takes victims to their deaths is called variously a "chute," "funnel," "tube," or "kill alley." In



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Sioux Falls, South Dakota, the nearly block-long underground passage used to drive livestock from the stockyard to the Morrell meatpacking plant is called the "Tunnel of Death."¹²

In his book about meatpacking and livestock raising in the United States, Jimmy Skaggs describes the "chute" at the 14-acre IBP (Iowa Beef Packers) plant in Holcomb, Kansas. Every day "cowpunchers push 3,700 head of cattle into a chute that feeds its disassembly line with raw material." Once a steer enters the chute, his fate is sealed. When he emerges out of the chute into the plant, he's immediately "zapped by a pneumatic gun that fires a yellow pellet into its skull" (with Skaggs the steer is always an "it" or a "beast"). After the steer "stumbles to its knees, glassy-eyed," workers tie his rear hoof with a chain. A pulley then yanks the "comatose beast" up off the platform so that he struggles upside down as he swings out over the kill floor where "men stand in gore with long knives slitting each steer's throat and puncturing the jugular vein."¹³

Another IBP facility calls the ramp which workers use to drive cattle single-file into the plant a "cattle funnel." According to Donald Stull, a social scientist at the University of Kansas, the ramp "gradually narrows as it winds upward to the knock box high above the killfloor." Two knockers with stun guns take turns shooting steel pistons point-blank at the arriving cattle to fracture their skulls and knock them unconscious, or at least stun them so they can't thrash around. Once a steer is hooked and chained, he "falls forward and down onto a mechanized overhead trolley and swings out onto the floor, hanging upside down from its left hind foot."¹⁴



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Animals who arrive sick, weak, or injured at American stockyards and meatpacking plants have long been a problem for the meat industry. Shortly after the Civil War, a *New York Times* editorial, which described the inhumane way animals were sent to slaughter, concluded that "the manner in which live cattle are dragged or driven to the shambles [slaughterhouse] is an outrage upon the natural feelings of anyone not utterly hardened by familiarity with cruelty in its most barbarous forms."²²

Little has changed in that regard since 1865. Animals arriving at stockyards, auction houses, and slaughterhouses today are often too sick, weak, or injured to stand. Calves and pigs kept since birth in small crates and stalls have an especially hard time. After being confined in crowded trucks, the animals arrive only to be met with workers who hit, kick, and jolt them with electric prods. On the way down slippery ramps, animals fall, break bones, get trampled. Animals too weak or injured to get up are called "downers."

In 1989 Becky Sanstedt captured on film the plight of downed animals at the United Stockyards in South St. Paul, Minnesota. The scenes she filmed were not unlike those described 124 years earlier in the *Times* editorial: downed animals left in holding pens for days unable to reach food or water; injured cows dragged by their hind legs behind trucks with heavy chains tearing their sockets and breaking their bones; bulldozers scooping injured cows up off the ground and depositing them on "dead piles." In the winter Sanstedt saw injured cows and pigs frozen to the ground. After she collected forty hours of video documentation, Sanstedt publicized her findings. Her exposé eventually forced the stockyard to announce a new policy regarding downed animals.²³

Since downers impede stockyard and slaughterhouse operations, workers usually leave them where they fall or drag them out of the way until they can deal with them later. If the downer is dead or looks dead, she gets dragged to a "dead pile." If it later turns out she is still alive, she will be killed for human consumption. If she's dead, she will go off to the renderer, where she will be stripped of her valuable body parts, with the rest of her going to make pet food. One worker says that because injured cows called "haulers" have to be dragged through the kill alley to the knocking box, they come out on line "covered with [cow shit]."²⁴



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Sick and injured pigs fare no better. One meat inspector who worked at a "distress kill plant" in the Midwest described the plant as the end of the line for worn-out, sick, and crippled pigs: "Most of these animals aren't that old, they're just abused—malnourished, frostbitten, injured. Lot of DOAs [dead on arrivals]. Sows with broken pelvises who pull themselves around with their front legs, scooting along on their rumps for so long they get emaciated. They call them 'scooters.'"²⁵ The meat from these distress kill plants that passes inspection gets used for sausages, hot dogs, pork by-products, and ham, while condemned animals get rendered into animal feed, cosmetics, plastics, and assorted household and industrial products.

One worker explained that on pig farms sows who are forced to live on concrete develop such painful conditions that they can't walk. "On the farm where I work," she said, "they drag the live ones who can't stand up anymore out of the crate. They put a metal snare around her ear or foot and drag her the full length of the building. These animals are just screaming in pain. They're dragging them across the concrete, it's ripping their skin, the metal snares are tearing up their ears."²⁶ Worn-out sows are dumped on a pile, where they stay for up to two weeks until the cull truck picks them up and takes them to renderers who grind them up to make them into something profitable.²⁷

Perhaps no animal is more "downed" and vulnerable than a female giving birth. Sue Coe witnessed a birth at the Dallas Crown Packing plant in Texas, which kills 1,500 horses a day for the European market, mostly France. When she visited the plant, Coe noticed a white mare in distress in front of a nearby restraining pen. Coe recorded what she saw: "Two workers use a six-foot whip on the horse as she gives birth, to get her to speed up and go onto the kill floor. The foal is thrown into a spare parts bucket. The boss in his cowboy hat observes from the overhead walkway."²⁸



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Killing the Young

Since the meat industry sends animals to slaughter as soon as they have enough flesh on them (and not a day later), these very young animals live out only a small fraction of their natural lives. Broiler chickens, who are the overwhelming majority of animals killed and eaten, are only seven weeks old when they are slaughtered. Since their natural life span is fifteen to twenty years, these artificially bloated infants get to live less than one percent of their natural lives. As Dr. Karen Davis, founder and president of United Poultry Concerns, says, "All the ones you see in the store are just baby birds with huge overblown bodies."²⁹ Pigs and lambs are sent to slaughter at five to seven months. Veal calves are four months old when they leave their crate and take their first walk to the truck that takes them to the slaughterhouse.

Robert Louis Stevenson once wrote, "Nothing more strongly arouses our disgust than cannibalism, yet we make the same impression on vegetarians, for we feed on babies, though not our own."³⁰ Some of the animals people feed on are "babies" in the most literal sense. Baby suckling pigs, killed and sold intact, minus only their innards, weigh between twenty and thirty-five pounds, while bottle-fed baby lambs, considered a "delicacy," are only one to nine weeks old when they are slaughtered. The youngest of the veal calves—called bob or bobby veal—is the closest human beings come to robbing the cradle. These baby calves are only one to five days old when they are killed and eaten.

Even the female animals whom the dairy and egg industries exploit for their milk and eggs live out only a small part of their natural lives before their usefulness ends and they are sent to slaughter. Dairy cows who could live twenty-five years in a healthy environment are usually slaughtered for ground beef after three or four years, while hens used for egg production live less than one tenth of the time they would live ordinarily.

Killing the young can sometimes be a problem for slaughterhouse workers. One English observer writes, "It is interesting what still reaches a slaughterman's calloused heart—calloused, that is, by the job of work he's commissioned to do by the consumer. For one man it is goats. 'They cry just like babies.' For a veteran blood-and-guts disposal man, it is carrying three-day-old calves to the shooting box and destroying them with a captive bolt."³¹



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One American worker reported that to kill the calves faster, they would put eight or nine of them in the knocking box at the same time. "As soon as they start going in, you start shooting, the calves are jumping, they're all piling up on top of each other," he said. "You don't know which ones got shot and which ones didn't get shot at all, and you forget to do the bottom ones." They're hanged alive and go down the line, wriggling and yelling. "The baby ones—two, three weeks old—I felt bad killing them so I just let them walk past."³² However, he did those baby calves no favor by letting them "walk past," since it meant that the calves were fully conscious when the workers farther down the line hanged, bled, and cut them up.

In England Dr. Alan Long, who regularly visits slaughterhouses as a research adviser of the Vegetarian Society of the United Kingdom, has noticed a certain squeamishness among some of the workers about killing young animals. Workers have confided to him that the hardest part of their job is killing lambs and calves because "they're just babies." Long says it's a poignant moment "when a bewildered little calf, just torn from its mother, sucks the slaughterman's fingers in the hope of drawing milk and gets the milk of human unkindness." He calls what goes on in slaughterhouses "a relentless, merciless, remorseless business."³³

Long often talks with workers during their breaks. "I've often gone with the gang of slaughtermen to their hut, when they are all bloody and disheveled from the slaughtering. I try to find out as much as I can and get their point of view. The sort of revealing remark that they'll make is, 'Well, it's legal, isn't it?' And I always think that in that remark there is a suggestion that they are perhaps a little bit surprised themselves."³⁴

Long discovered that when it comes to baby animals, some workers have "sentimental quirks." He says, "sometimes a ewe will give birth in the slaughterhouse, and they won't slaughter the baby lamb; they'll feed it, make a pet of it. But then, there isn't much point in slaughtering a lamb that size because there's hardly any meat on it; it's nearly all bone. So what the slaughtermen do is make a pet of it and then ultimately they give it to a farmer. It comes back a bit later on, unrecognized, and it is slaughtered just like all the others."³⁵



ANIMAL REVOLUTION

The Battle of Ideas

The moral basis for animal liberation has been given much attention by modern philosophers since the publication of the well-known novelist Brigid Brophy's major article entitled 'The Rights of Animals' in the *Sunday Times* in 1965. Brophy wrote:

The relationship of homo sapiens to the other animals is one of unremitting exploitation. We employ their work; we eat and wear them. We exploit them to serve our superstitions: whereas we used to sacrifice them to our gods and tear out their entrails in order to foresee the future, we now sacrifice them to science, and experiment on their entrails in the hope – or on the mere offchance – that we might thereby see a little more clearly into the present.⁴

Six years later *Animals, Men and Morals* was published, a book edited by three young Oxford philosophers, Stanley and Roslind Godlovitch and John Harris; Roslind Godlovitch's essay 'Animals and Morals' came out in the same year.⁵ Anti-vivisection letters in the *Daily Telegraph*, the first entitled 'Rights of Non Human Animals', were my own opening shots.⁶ At that time I had no contacts with the then rather stagnant animal welfare movement, nor with the other people in Oxford who were beginning to think along similar lines; for me, it was spontaneous eruption of thought and indignation arising out of the conflict between my natural sympathy for nonhuman animals and what I had witnessed in university laboratories in Cambridge, Edinburgh, New York and California in the 1960s. Brophy, reading my letters in the *Daily Telegraph*, put me in touch with the Godlovitches and John Harris in 1969, and I was able to contribute to *Animals, Men and Morals*. This was reviewed in the *New York Review of Books* in 1973 by Peter Singer, who had known us in Oxford two years earlier.⁷ Andrew Linzey then became part of our circle and so did Stephen Clark; we formed what, retrospectively, can be called an informal Oxford Group. With the support of John Harris, the Godlovitches and others, I organized campaigns against otter-hunting and animal experiments. Years later the Group was superseded by Oxford Animal Rights – a body run by Macdonald Daly of Balliol.



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A spate of serious books on the subject followed, many or most written by members of this group, including my *Victims of Science* in 1975 and Peter Singer's *Animal Liberation* published in America in the same year and in Britain in 1976.⁸ The Oxford Group's powerful contingent of academic philosophers started a discussion which has continued ever since among their colleagues around the English-speaking world and in Europe. Academic journals such as *Ethics* (January 1978), *Philosophy* (October 1978), *Inquiry* (Summer 1979) and *Etyka* (1980) have published special editions on the moral status of animals. Indeed, animal liberation is possibly unique among liberation movements in the extent to which it has been led and inspired by professional philosophers; rarely has a cause been so rationally argued and so intellectually well armed. Albert Schweitzer had once complained that philosophy had ignored the question, playing 'a piano of which a whole series of keys were considered untouchable'. Yet this modern revolution in thought, which experienced a remarkable surge after the *annus mirabilis* of 1969 (see chapter 11), was heralded by the philosophers themselves.

Our moral argument is that species alone is not a valid criterion for cruel discrimination. Like race or sex, species denotes some physical and other differences but in no way does it nullify the great similarity among all sentients – our capacity for suffering. Where it is wrong to inflict pain upon a human animal it is probably wrong to do so to a nonhuman sentient. The actual killing of a nonhuman animal may also be wrong if it causes suffering or, more contentiously, if it deprives the nonhuman of future pleasures. The logic is very simple.

Geneticists tell us that humankind is physically closer to a chimpanzee than a horse is to a donkey. Surely if animals are related through evolution, then we should all be related morally? The species gap is not an unbridgeable gulf, even physically; some species, such as lions and tigers, can interbreed naturally and produce fertile offspring. Even primate species can do so and, in the laboratory, species can now be mixed like cocktails. One day, if human apes are interbred with other apes, will it be justifiable to hunt or eat or experiment upon the hybrid child, or should he or she be sent to school?

In order to produce cheaper meat, pigs have already been born who contain human genes. Yet surely this makes a nonsense of our speciesist morality? Is it not partial cannibalism to eat such a humanopig? How many human genes are required to make a creature human in the eyes of the law? The Oxford Group has been warning of such genetic developments since the early 1970s.⁹ In the 1980s transpecies fertilization became a reality and in April 1988 the US Administration awarded to Harvard University the first patent for a new animal species – a cancer-prone mouse containing a human gene.¹⁰



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The findings of a scientific RSPCA committee under Lord Medway¹¹ in 1979 to the effect that there now is strong scientific evidence that all vertebrate classes can suffer because all have been found to possess in their bodies those biochemical substances known to mediate pain, supplemented the older biological, neurological and behavioural evidence which pointed in the same direction. Furthermore, we have seen the scientific definition of nonhuman suffering widen to include disease, starvation and mental states such as fear, despair, and those arising from the deprivation of exercise, companionship or stimulation, or from the frustration of other psychological needs.¹²

As if to assert our superior moral status it is sometimes claimed that *Homo Sapiens* is the only altruistic species. But this may not be accurate, for there are authenticated cases of elephants and cetacea trying to assist ailing individuals of their own species, and reports exist of dolphins allegedly trying to help humans. There are also many instances of symbiosis in nature, where one species depends upon another; a predatory fish, for example, allowing cleaner-fish of a different species to cleanse his or her scales in safety. Perhaps our greater toleration of nonhumans may have similar survival value for ourselves, in terms of physical, ecological or even moral benefits. But even if it were true that humans are the only unselfish species, how could this justify our exploitation of other sentients? Should it not reinforce our sense of duty towards them?

The answer to the question 'But isn't it *natural* to be speciesist?' is that it may *not* be, and that even if it is, speciesism and selfishness are still wrong; rape and murder, after all, can spring from 'natural' impulses, but this consideration does not transform rape or murder into virtuous behaviour. We are not slaves to our genes; genetic tendencies can, to a large extent, be overcome through education and by the restraints of civilization.

Other excuses have been used by humans to justify our speciesism, for example, that we are the only tool-using or tool-making species, or that we are the only animal capable of language. In recent decades, all such distinctions have been eroded by science. Other apes, in particular, have been found to be tool-makers capable of learning human sign-language.

One is left in the startlingly simple position, already stated, that whatever is morally wrong in the human case is probably wrong in the nonhuman case as well. When faced with a particular type of exploitation one can apply some such 'human test'. *Veal calves*: would it be right to separate babies from their mothers while still suckling? *Laboratory rats*: would it be right to inflict severe electric shocks upon unwilling men and women? *Bullocks*: would it be right to castrate boys and fatten them to be eaten? *Foxes*: would it be right to chase vagrants across the countryside and to encourage hounds to tear them apart?

The implications of such a revolutionary conclusion are inconvenient, yet they remain entirely rational. What holds for humans, especially for such categories as the mentally handicapped and infants, should also apply in the case of nonhumans.



PETS AND THE DEVELOPMENT OF POSITIVE ATTITUDES TO ANIMALS

DISCUSSION AND CONCLUSIONS

Scientific studies of the so-called 'human-companion animal relationship' have become increasingly widespread during the last decade. Much of this research has been largely anthropocentric in focus, concentrating particularly on the putative benefits that humans derive from living or interacting with their animal companions (see, e.g., Serpell 1991; Rowan 1991). In this chapter we have examined one way in which human-pet relationships may also confer benefits on other species, albeit indirectly through their effects on people's attitudes and values.

Positive attitudes to animals are promoted through a sense of familiarity or closeness. In the case of people and their pets, expressions of closeness or kinship are an unusually prominent feature of the relationship. Pets are given personal names, they are spoken to as if they understand human speech, and they are generally treated as honorary members of the human social groups to which they belong (Midgley 1983; Serpell 1986; Council for Science and Society 1988). The question we have tried to address in this review is whether, in the process of acquiring quasi-human status, pets can also serve as ambassadors; nonhuman representatives of the interests and moral claims, not only of their own species, but of animals in general.

The answer to this question must ultimately depend on whether attitudes to companion animals ever generalize to include other species or more abstract animal-related concerns. Cultural and historical comparisons certainly provide circumstantial evidence that pet-keeping is associated with more humane and respectful attitudes to animals. Conversely, where pet-keeping is actively discouraged, its absence typically denotes a more ruthless and exploitative approach to the treatment of non-humans. In medieval and Renaissance Europe, for instance, theologians and moralists evidently regarded the keeping of pets as heretical, or even diabolical, precisely because of its tendency to subvert the notion of human superiority or uniqueness. Anecdotal and autobiographical accounts further suggest that the opinions of many early humanitarian thinkers were influenced by their relationships with pet animals. Indeed, at the level of individual development, an association between pet ownership and the development of more sympathetic attitudes to animals has long been assumed, and a small number of recent research studies have now

Serpell, J., & Paul E. "Pets and the Development of Positive Attitudes to Animals". *Animals and Human Society*.
Extract from Pets and Positive Attitudes to Animals "Discussion and Conclusions".

PETS AND THE DEVELOPMENT OF POSITIVE ATTITUDES TO ANIMALS

provided some empirical support for a link between the two phenomena. Although none of these fragments of evidence is convincing on its own, taken together they represent a reasonable case for arguing that relationships with pets can at least contribute to the process of positive attitudinal change.

Clearly, it would be misleading to conclude from this that affection for pets provides some guarantee of concern for other classes of animal. After all, many lifelong pet owners appear content to disregard or contribute to the suffering or demise of other species (including humans), despite their ardent devotion to dogs and cats (see e.g. Arluke and Sax 1992). Nor can it be assumed that human-pet relationships necessarily provide the best or most reliable means of fostering respect and compassion for animals or nature. Many people with no previous history of pet ownership are nevertheless passionately concerned about animal-related issues, such as conservation or animal welfare. Conversely, like Henry Salt a century ago, some critics would argue that pet-keeping perpetuates a distorted, patronizing or dominionistic view of animals that is inappropriate in the modern context. Still others might point out (with some justification) that the depredations of free-ranging domestic pets pose a significant environmental threat to rare birds, reptiles and small mammals, particularly where they have been introduced to oceanic islands (Merton 1977). All of this serves to underline the complex and often conflicting origins of people's concerns about animals, but it does not necessarily refute the central theory.

Animals are currently exposed to greater threats to their welfare and survival than ever before. On farms and in laboratories they are subjected to increasingly intensive or invasive production systems and procedures. In the wild, they are at risk from overexploitation, environmental pollution and unprecedented habitat losses. Such trends will only be reversed through the promotion of more respectful attitudes and behaviour, and anything which appears to aid in this process of attitudinal change is therefore worthy of detailed and urgent investigation. Bowd (1989) has pointed out that: 'if we are to change the way people behave towards animals, we must learn about the origins of that behaviour in childhood'. For many children, companion animals are almost the equivalent of adopted siblings, and it is difficult to imagine how such early and significant familial bonds could fail to engender at least some sense of affinity or kinship with other nonhuman species.

Singer, Peter. *Animal Liberation*. Second Edition.
Extract from Preface.

ANIMAL LIBERATION

The title of this book has a serious point behind it. A liberation movement is a demand for an end to prejudice and discrimination based on an arbitrary characteristic like race or sex. The classic instance is the Black Liberation movement. The immediate appeal of this movement, and its initial, if limited, success, made it a model for other oppressed groups. We soon became familiar with Gay Liberation and movements on behalf of American Indians and Spanish-speaking Americans. When a majority group—women—began their campaign some thought we had come to the end of the road. Discrimination on the basis of sex, it was said, was the last form of discrimination to be universally accepted and practiced without secrecy or pretense, even in those liberal circles that have long prided themselves on their freedom from prejudice against racial minorities.

We should always be wary of talking of "the last remaining form of discrimination." If we have learned anything from the liberation movements we should have learned how difficult it is to be aware of latent prejudices in our attitudes to particular groups until these prejudices are forcefully pointed out to us.

A liberation movement demands an expansion of our moral horizons. Practices that were previously regarded as natural and inevitable come to be seen as the result of an unjustifiable prejudice. Who can say with any confidence that none of his or her attitudes and practices can legitimately be questioned? If we wish to avoid being numbered among the oppressors, we must be prepared to rethink all our attitudes to other groups, including the most fundamental of them. We need to consider our attitudes from the point of view of those who suffer by them, and by the practices that follow from them. If we can make this unaccustomed mental switch we may discover a pattern in our attitudes and practices that operates so as consistently to benefit the same group—usually the group to which we ourselves belong—at the expense of another group. So we come to see that there is a case for a new liberation movement.

The aim of this book is to lead you to make this mental switch in your attitudes and practices toward a very large group of beings: members of species other than our own. I believe that our



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present attitudes to these beings are based on a long history of prejudice and arbitrary discrimination. I argue that there can be no reason—except the selfish desire to preserve the privileges of the exploiting group—for refusing to extend the basic principle of equality of consideration to members of other species. I ask you to recognize that your attitudes to members of other species are a form of prejudice no less objectionable than prejudice about a person's race or sex.

In comparison with other liberation movements, Animal Liberation has a lot of handicaps. First and most obvious is the fact that members of the exploited group cannot themselves make an organized protest against the treatment they receive (though they can and do protest to the best of their abilities individually). We have to speak up on behalf of those who cannot speak for themselves. You can appreciate how serious this handicap is by asking yourself how long blacks would have had to wait for equal rights if they had not been able to stand up for themselves and demand it. The less able a group is to stand up and organize against oppression, the more easily it is oppressed.

More significant still for the prospects of the Animal Liberation movement is the fact that almost all of the oppressing group are directly involved in, and see themselves as benefiting from, the oppression. There are few humans indeed who can view the oppression of animals with the detachment possessed, say, by Northern whites debating the institution of slavery in the Southern states of the Union. People who eat pieces of slaughtered nonhumans every day find it hard to believe that they are doing wrong; and they also find it hard to imagine what else they could eat. On this issue, anyone who eats meat is an interested party. They benefit—or at least they think they benefit—from the present disregard of the interests of nonhuman animals. This makes persuasion more difficult. How many Southern slaveholders were persuaded by the arguments used by the Northern abolitionists, and accepted by nearly all of us today? Some, but not many. I can and do ask you to put aside your interest in eating meat when considering the arguments of this book; but I know from my own experience that with the best will in the world this is not an easy thing to do. For behind the mere momentary desire to eat meat on a particular occasion lie many years of habitual meat-eating which have conditioned our attitudes to animals.



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Habit. That is the final barrier that the Animal Liberation movement faces. Habits not only of diet but also of thought and language must be challenged and altered. Habits of thought lead us to brush aside descriptions of cruelty to animals as emotional, for "animal-lovers only"; or if not that, then anyway the problem is so trivial in comparison to the problems of human beings that no sensible person could give it time and attention. This too is a prejudice—for how can one know that a problem is trivial until one has taken the time to examine its extent? Although in order to allow a more thorough treatment this book deals with only two of the many areas in which humans cause other animals to suffer, I do not think anyone who reads it to the end will ever again think that the only problems that merit time and energy are problems concerning humans.

The habits of thought that lead us to disregard the interests of animals can be challenged, as they are challenged in the following pages. This challenge has to be expressed in a language, which in this case happens to be English. The English language, like other languages, reflects the prejudices of its users. So authors who wish to challenge these prejudices are in a well-known type of bind: either they use language that reinforces the very prejudices they wish to challenge, or else they fail to communicate with their audience. This book has already been forced along the former of these paths. We commonly use the word "animal" to mean "animals other than human beings." This usage sets humans apart from other animals, implying that we are not ourselves animals—an implication that everyone who has had elementary lessons in biology knows to be false.

In the popular mind the term "animal" lumps together beings as different as oysters and chimpanzees, while placing a gulf between chimpanzees and humans, although our relationship to those apes is much closer than the oyster's. Since there exists no other short term for the nonhuman animals, I have, in the title of this book and elsewhere in these pages, had to use "animal" as if it did not include the human animal. This is a regrettable lapse from the standards of revolutionary purity but it seems necessary for effective communication. Occasionally, however, to remind you that this is a matter of convenience only, I shall use longer, more accurate modes of referring to what was once called "the brute creation." In other cases, too, I have tried to avoid language



Singer, Peter. *Animal Liberation*. Second Edition.
Extract from Preface.

ANIMAL LIBERATION

which tends to degrade animals or disguise the nature of the food we eat.

The basic principles of Animal Liberation are very simple. I have tried to write a book that is clear and easy to understand, requiring no expertise of any kind. It is necessary, however, to begin with a discussion of the principles that underlie what I have to say. While there should be nothing here that is difficult, readers unused to this kind of discussion might find the first chapter rather abstract. Don't be put off. In the next chapters we get down to the little-known details of how our species oppresses others under our control. There is nothing abstract about this oppression, or about the chapters that describe it.

If the recommendations made in the following chapters are accepted, millions of animals will be spared considerable pain. Moreover, millions of humans will benefit too. As I write, people are starving to death in many parts of the world; and many more are in imminent danger of starvation. The United States government has said that because of poor harvests and diminished stocks of grain it can provide only limited—and inadequate—assistance; but as Chapter 4 of this book makes clear, the heavy emphasis in affluent nations on rearing animals for food wastes several times as much food as it produces. By ceasing to rear and kill animals for food, we can make so much extra food available for humans that, properly distributed, it would eliminate starvation and malnutrition from this planet. Animal Liberation is Human Liberation too.



Singer, Peter. *Animal Liberation*. Second Edition.
Extract from Chapter One: "All Animals Are Equal".

ANIMAL LIBERATION

Jeremy Bentham, the founder of the reforming utilitarian school of moral philosophy, incorporated the essential basis of moral equality into his system of ethics by means of the formula: "Each to count for one and none for more than one." In other words, the interests of every being affected by an action are to be taken into account and given the same weight as the like interests of any other being. A later utilitarian, Henry Sidgwick, put the point in this way: "The good of any one individual is of no more importance, from the point of view (if I may say so) of the Universe, than the good of any other." More recently the leading figures in contemporary moral philosophy have shown a great deal of agreement in specifying as a fundamental presupposition of their moral theories some similar requirement that works to give everyone's interests equal consideration—although these writers generally cannot agree on how this requirement is best formulated.¹

It is an implication of this principle of equality that our concern for others and our readiness to consider their interests ought not to depend on what they are like or on what abilities they may possess. Precisely what our concern or consideration requires us to do may vary according to the characteristics of those affected by what we do: concern for the well-being of children growing up in America would require that we teach them to read; concern for the well-being of pigs may require no more than that we leave them with other pigs in a place where there is adequate food and room to run freely. But the basic element—the taking into account of the interests of the being, whatever those interests may be—must, according to the principle of equality, be extended to all beings, black or white, masculine or feminine, human or nonhuman.



Singer, Peter. *Animal Liberation*. Second Edition.
Extract from Chapter One: "All Animals are Equal".

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Many philosophers and other writers have proposed the principle of equal consideration of interests, in some form or other, as a basic moral principle; but not many of them have recognized that this principle applies to members of other species as well as to our own. Jeremy Bentham was one of the few who did realize this. In a forward-looking passage written at a time when black slaves had been freed by the French but in the British dominions were still being treated in the way we now treat animals, Bentham wrote:

The day *may* come when the rest of the animal creation may acquire those rights which never could have been withholden from them but by the hand of tyranny. The French have already discovered that the blackness of the skin is no reason why a human being should be abandoned without redress to the caprice of a tormentor. It may one day come to be recognized that the number of the legs, the villosity of the skin, or the termination of the *os sacrum* are reasons equally insufficient for abandoning a sensitive being to the same fate. What else is it that should trace the insuperable line? Is it the faculty of reason, or perhaps the faculty of discourse? But a full-grown horse or dog is beyond comparison a more rational, as well as a more conversable animal, than an infant of a day or a week or even a month, old. But suppose they were otherwise, what would it avail? The question is not, Can they *reason*? nor Can they *talk*? but, Can they *suffer*?⁵

In this passage Bentham points to the capacity for suffering as the vital characteristic that gives a being the right to equal consideration. The capacity for suffering—or more strictly, for suffering and/or enjoyment or happiness—is not just another characteristic like the capacity for language or higher mathematics. Bentham is not saying that those who try to mark "the insuperable line" that determines whether the interests of a being should be considered happen to have chosen the wrong characteristic.



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By saying that we must consider the interests of all beings with the capacity for suffering or enjoyment Bentham does not arbitrarily exclude from consideration any interests at all—as those who draw the line with reference to the possession of reason or language do. The capacity for suffering and enjoyment is a *pre-requisite for having interests at all*, a condition that must be satisfied before we can speak of interests in a meaningful way. It would be nonsense to say that it was not in the interests of a stone to be kicked along the road by a schoolboy. A stone does not have interests because it cannot suffer. Nothing that we can do to it could possibly make any difference to its welfare. The capacity for suffering and enjoyment is, however, not only necessary, but also sufficient for us to say that a being has interests—at an absolute minimum, an interest in not suffering. A mouse, for example, does have an interest in not being kicked along the road, because it will suffer if it is.

If a being suffers there can be no moral justification for refusing to take that suffering into consideration. No matter what the nature of the being, the principle of equality requires that its suffering be counted equally with the like suffering—insofar as rough comparisons can be made—of any other being. If a being is not capable of suffering, or of experiencing enjoyment or happiness, there is nothing to be taken into account. So the limit of sentience (using the term as a convenient if not strictly accurate shorthand for the capacity to suffer and/or experience enjoyment) is the only defensible boundary of concern for the interests of others. To mark this boundary by some other characteristic like intelligence or rationality would be to mark it in an arbitrary manner. Why not choose some other characteristic, like skin color?

Racists violate the principle of equality by giving greater weight to the interests of members of their own race when there is a clash between their interests and the interests of those of another race. Sexists violate the principle of equality by favoring the interests of their own sex. Similarly, speciesists allow the interests of their own species to override the greater interests of members of other species. The pattern is identical in each case.



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Singer, Peter. *Ethics into Action. Henry Spira and the Animal Rights Movement*.
Extract from Preface.

ETHICS INTO ACTION

PREFACE

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On April 15, 1980, the *New York Times* ran a startling full-page advertisement. In the middle of the page was a picture of a white rabbit with bandages over both eyes, next to two glass laboratory flasks. Across the top of the page three lines of heavy black type asked a single question: "How many rabbits does Revlon blind for beauty's sake?" The text began under the picture:

Imagine someone placing your head in a stock. As you stare helplessly ahead, unable to defend yourself, your head is pulled back. Your lower eyelid is pulled away from your eyeball. Then chemicals are poured into the eye. There is pain. You scream and writhe hopelessly. There is no escape. This is the Draize Test. The test which measures the harmfulness of chemicals by the damage inflicted on the unprotected eyes of conscious rabbits. The test that Revlon and other cosmetic firms force on thousands of rabbits to test their products.

The advertisement gave precise figures for the number of rabbits Revlon used. It quoted scientists who said that the test was unreliable and that alternatives to it that did not use animals could be developed. Then it asked readers to write to Revlon's president and report that they would not use Revlon products until Revlon funded a crash program to develop nonanimal eye irritancy tests.

Roger Shelley was Revlon's vice president for investor relations on the day the advertisement appeared. Later he said,

I knew the stock was going down that day, but more importantly I knew the company had a very significant problem that could affect not just one day's stock price trading, but could cut to the core of the company. In fact if it weren't really well handled, it would have such a deleterious effect that it could theoretically wipe Revlon off the face of the counter in drugstores and department stores.

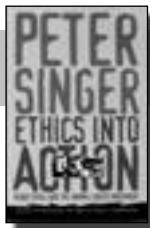
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Shelley was soon put in charge of the unenviable task of handling the problem. A smooth-voiced, immaculately groomed, and elegantly dressed representative of a corporation that prides itself on its refined image, he soon found himself talking to Henry Spira, a bushy-haired New York high school teacher who spoke with a broad accent that came from years spent on ships as a sailor in the merchant marine and on the General Motors assembly line in New Jersey. Shelley saw that Henry's clothes were crumpled, that he rarely wore a tie, and that when he did, he seemed incapable of getting it to meet his collar. But that wasn't all that Shelley noticed: "There was not one ounce of product on his body that was produced by an animal, and that included his belt, that included shoes, that included everything. . . . Here was a man who did what he said he would do."

Does living according to your beliefs help you to win a battle with a billion-dollar corporate giant? Could there be a more unequal contest than this one, which pitted a high school teacher working out of his own apartment against the flagship of the cosmetics industry? Those who had studied Henry's past record, however, would not have dismissed his prospects of success. They would have known that he had already tackled FBI director J. Edgar Hoover, corrupt union bosses buttressed by hired thugs, the august American Museum of Natural History in New York City, and the New York state legislature. If he had not always got what he wanted, his record was improving. So it was to prove in this case. Before the year was over, Revlon agreed to donate \$750,000 to Rockefeller University for a three-year research project aimed at finding nonanimal alternatives to testing cosmetics on the eyes of rabbits. It was the first step toward putting the words "Not tested on animals" on cosmetic products.

For more than a century, anti-vivisection societies had been campaigning against animal experiments without having the slightest impact. They were dismissed as cranks. While they put out their strongly worded leaflets condemning animal experimentation, the number of animals used in research grew from a few hundred a year to an estimated 20 million. Yet in his very first campaign, Henry brought to an end a series of experiments that involved examining the sexual behavior of mutilated cats. From there he went on to tackle such organizations as Revlon, Avon, Bristol-Myers, the Food and Drug Administration, and Procter & Gamble. Turning then to the even more intractable problem of the suffering of animals used for food, he targeted the chicken producer Frank Perdue, several major slaughtering companies, the U.S. Department of Agriculture, and McDonald's. In twenty years, his unique campaigning methods have done more to reduce animal



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suffering than anything done in the previous fifty years by vastly larger organizations with millions of dollars at their disposal.

Indirectly, I played a role in these events. It was my article "Animal Liberation," published in the *New York Review of Books* in 1973, that made Henry think seriously of animals as a group in need of someone to act on its behalf. More effectively than anyone else, he has taken my ideas and forged them into a weapon for reducing the pain and suffering that animals must endure. I have written this book to show how he has done it. An account of Henry's life as a campaigner can serve as a handbook for activists, not just in the animal movement, but for many other ethical causes as well. But that is not the only reason why I find the story of Henry's life worth telling. It serves as a counterexample to two pervasive and dispiriting assumptions about what we can do with our lives.

The first of these assumptions is that society has become too big and too complex for an individual to make a difference—unless, perhaps, that individual has extraordinary wealth or the good fortune to rise to the top of a major organization. After all, our societies consist of tens or hundreds of millions of people. Our governments are tied down in bureaucracy and fear doing anything that could lose them votes. Multinational corporations, with annual profits running into billions of dollars and advertising budgets to match, wield such formidable power over public opinion that the biggest organizations of consumers cannot hope to match them. How, then, could an individual possibly bring about any significant change?

Henry's victory over Revlon did not require wealth or the leadership of a large organization. It came from applying insights gained over four decades spent working on the side of the weak and exploited, learning from others what strategies are likely to succeed and trying them out. Knowledge of that kind is empowering. It can be passed on to others who will use it in the same way, adding to it and adapting it to the circumstances they face.

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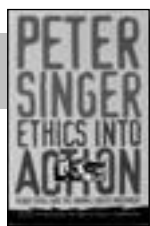
ANIMAL RIGHTS

The Challenges of the Animal Advocacy Movement

The task of the animal advocacy movement is to challenge the cultural, political, and scientific assumptions of speciesism through the pursuit of a strategy that balances a utopian vision of animal liberation with a pragmatic political agenda for achieving rights for animals. If successful, this strategy will achieve two goals: The community of [human] equals will be extended to include all nonhuman animals, and nonhuman animals will be accorded under the law the right to life, the protection of individual liberty, and the prohibition of torture.

To meet this goal the animal rights movement must overcome the following seven challenges:

1. to establish unity and professionalism within the animal rights movement by forming a professional association of animal advocacy organizations;
2. to develop a complementary programme of political objectives and public educational campaigns – from the international to the grass-roots levels – that establishes animal advocacy as a legitimate political issue;
3. to demonstrate the connection between human suffering and nonhuman animal exploitation;
4. to oppose unequivocally acts of violence toward humans and animals, even when those acts are committed in the name of animal rights;
5. to develop a positive relationship with the media;
6. to promote international cooperation among animal rights groups;
7. to articulate a vision of a new society that extends the community of [human] equals to include all nonhuman animals and to make people aware of the practical, everyday actions they can take toward this end.



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Thomas, Keith. *Man and the Natural World*.
Extract from *Human Ascendancy*: "Human Uniqueness".

MAN AND THE NATURAL WORLD

In the seventeenth century the most remarkable attempt to magnify this difference was a doctrine originally formulated by a Spanish physician, Gomez Pereira, in 1554, but independently developed and made famous by René Descartes from the 1630s onwards. This was the view that animals were mere machines or automata, like clocks, capable of complex behaviour, but wholly incapable of speech, reasoning, or, on some interpretations, even sensation. For Descartes, the human body was also an automaton; after all, it performed many unconscious functions, like that of digestion. But the difference was that within the human machine there was a mind and therefore a separable soul, whereas brutes were automata without minds or souls. Only man combined both matter and intellect.¹⁶

This doctrine anticipated much later mechanistic psychology and contained the germs of the materialism of La Mettrie and other eighteenth-century thinkers. In due course, it would make it possible for scientists to argue that consciousness could be explained mechanically and that the whole of an individual's psychic life was the product of his physical organization. What Descartes said of animals would one day be said of man.¹⁷ In the meantime, however, the Cartesian doctrine had the effect of further downgrading animals by comparison with human beings. Descartes himself seems to have modified his doctrine in later years and was unwilling to conclude that brutes were wholly incapable of sensation; for him the essential point was that they lacked the faculty of cogitation. He denied souls to animals because they exhibited no behaviour which could not be accounted for in terms of mere natural impulse.¹⁸ But his supporters went further. Animals, they declared, did not feel pain; the cry of a beaten dog was no more evidence of the brute's suffering than was the sound of an organ proof that the instrument felt pain when struck.¹⁹ Animal howls and writhings were merely external reflexes, unconnected with any inner sensation.

Today, this doctrine may seem to fly in the face of common sense. But it is not surprising that Cartesianism had its supporters at the time. An age accustomed to a host of mechanical marvels – clocks, watches, moving figures and automata of every kind – was well prepared to

Thomas, Keith. *Man and the Natural World*.
Extract from *Human Ascendancy*: "Human Uniqueness".

MAN AND THE NATURAL WORLD

believe that animals were also machines, though made by God, not man.^{20*} Besides, Descartes was only sharpening a distinction already implicit in scholastic teaching. Aquinas, after all, had taught that the so-called prudence of animals was no more than divinely implanted instinct.²¹ Moreover, Cartesianism seemed an excellent way of safeguarding religion. Its opponents, by contrast, could be made to seem theologically suspect, for when they conceded to beasts the powers of perception, memory and reflection, they were implicitly attributing to animals all the ingredients of an immortal soul, which was absurd; and if they denied that they had an immortal soul, even though they had such powers, they were by implication questioning whether man had an immortal soul either.²² Cartesianism was a way of escaping both of these unequally unacceptable alternatives. It denied that animals had souls and it maintained that men were something more than mere machines. It was, thought Leibniz, an opinion into which its supporters had foolishly rushed 'because it seemed necessary either to ascribe immortal souls to beasts or to admit that the soul of man could be mortal'.²³

But the most powerful argument for the Cartesian position was that it was the best possible rationalization for the way man actually treated animals. The alternative view had left room for human guilt by conceding that animals could and did suffer; and it aroused worries about the motives of a God who could allow beasts to undergo undeserved miseries on such a scale. Cartesianism, by contrast, absolved God from the charge of unjustly causing pain to innocent beasts by permitting humans to ill-treat them; it also justified the ascendancy of men, by freeing them, as Descartes put it, from 'any suspicion of crime, however often they may eat or kill animals'.²⁴ By denying the immortality of beasts, it removed any lingering doubts about the human right to exploit the brute creation. For, as the Cartesians observed, if animals really had an immortal element, the liberties men took with them would be impossible to justify; and to concede that animals had sensation was to make human behaviour seem intolerably cruel.²⁵ The suggestion that a beast could feel or possess an immaterial soul, commented John Locke, had so worried some men that they 'had rather thought fit to conclude all beasts perfect machines rather than allow their souls immortality'.²⁶ Descartes's explicit aim had been to make men 'lords and possessors of nature'.²⁷ It fitted in well with his intention that he should have portrayed other species as inert and lacking any spiritual dimension. In so doing he

* The Cartesians cited the Chinese ruler who, when shown a watch, was supposed to have mistaken it for a living creature; Sir Kenelm Digby, *Two Treatises* (1645), i. 400.

MAN AND THE NATURAL WORLD

created an absolute break between man and the rest of nature, thus clearing the way very satisfactorily for the uninhibited exercise of human rule.

The Cartesian view of animal souls generated a vast learned literature, and it is no exaggeration to describe it as a central preoccupation of seventeenth- and eighteenth-century European intellectuals.²⁸ Yet, though Descartes's work was disseminated in England, the country threw up only half a dozen or so explicit defenders of the Cartesian position. They included the virtuoso Sir Kenelm Digby, who did not hesitate to declare that birds were machines, and that their motions when building their nests and feeding their young were no different from the striking of a clock or the ringing of an alarm.²⁹ Many physiologists agreed that the body had its mechanical and involuntary movements. But the theologian Henry More was more representative of English opinion when he bluntly told Descartes in 1648 that he thought his a 'murderous' doctrine.³⁰ Most later English intellectuals felt with Locke and Ray that the whole idea of beast-machine was 'against all evidence of sense and reason' and 'contrary to the commonsense of mankind'. As Bolingbroke remarked, the plain man would persist in believing that there was a difference between the town bull and the parish clock.

Today the scale of Western European pet-keeping is undoubtedly unique in human history. It reflects the tendency of modern men and women to withdraw into their own small family unit for their greatest emotional satisfactions. It has grown rapidly with urbanization; the irony is that constricted, garden-less flats actually encourage pet-ownership. Sterilized, isolated, and usually deprived of contact with other animals, the pet is a creature of its owner's way of life; and the fact that so many people feel it necessary to maintain a dependent animal for the sake of emotional completeness tells us something about the atomistic society in which we live.¹⁴⁶ The spread of pet-keeping among the urban middle classes in the early modern period is thus a development of genuine social, psychological, and indeed commercial importance.

MAN AND THE NATURAL WORLD

But it also had intellectual implications. It encouraged the middle classes to form optimistic conclusions about animal intelligence; it gave rise to innumerable anecdotes about animal sagacity;* it stimulated the notion that animals could have character and individual personality; and it created the psychological foundation for the view that some animals at least were entitled to moral consideration. It is no coincidence that many, if not indeed the majority, of those who wrote on behalf of animals in the eighteenth century were, like Pope or Cowper or Bentham, persons who had themselves formed close relationships with cats, dogs or other pets. (Jeremy Bentham indeed was one of those unfortunates who shared an equal liking for cats and for mice.)¹⁴⁷ Lord Erskine was famous for having several favourite dogs, a favourite goose, a favourite macaw, even favourite leeches, whom he named after two surgeons of the day. It is no surprise to learn that it was he who in 1809 proposed a parliamentary motion against cruelty to animals.¹⁴⁸

I cannot be
Unkind, t'a beast that loveth me.

Andrew Marvell's *Nymph Complaining for the Death of her Faun* is a reminder of the emotional bonds which could be forged between pet and owner; while Chaucer's Prioress, who wept not just when someone beat her dogs, but also when a mouse was caught in a trap, shows how sympathies could be extended outwards from pets to other animals.¹⁴⁹ As a hostile commentator wrote of Frances Power Cobbe, leader of the anti-vivisectionists in the 1870s:

Her dog and her cat are a great deal to her; and it is the idea of their suffering which excites her . . . She is not defending a right inherent in sentient things as such; she is doing special pleading for some of them for which she has a special liking.¹⁵⁰



Wynne-Tyson, Jon. *The Extended Circle: A Dictionary of Humane Thought*.
Extract from "Brigid Brophy".

THE EXTENDED CIRCLE

Once we acknowledge life and sentience in the other animals, we are bound to acknowledge what follows, the right to life, liberty and the pursuit of happiness. (This is not to deny that we owe them, as to our fellow-humans, a duty to end their life when the pursuit of pleasure and the shunning of pain have become impossible for them. And we have the right or duty to limit their populations by contraceptives, as we must our own). That I like the flavour of mutton no more entitles me to kill a sheep than a taste for roast leg of human would entitle me to kill you. To argue that we humans are capable of complex, multifarious thought and feeling, whereas the sheep's experience is probably limited by lowly sheepish perceptions, is no more to the point than if I were to slaughter and eat you on the grounds that I am a sophisticated personality able to enjoy Mozart, formal logic and cannibalism, whereas your imaginative world seems confined to *True Romances* and tinned spaghetti. For the point is what your life and perceptions are worth to you, not me, and what the sheep's life and sheepish perceptions are worth to the sheep.

Brigid Brophy
Animals, Men and Morals

Sinclair, Upton. *The Jungle*.
Extract from Chapter Three.

THE JUNGLE

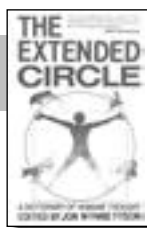
They passed down the busy street that led to the yards. It was still early morning, and everything was at its high tide of activity. A steady stream of employees was pouring through the gate--employees of the higher sort, at this hour, clerks and stenographers and such. For the women there were waiting big two-horse wagons, which set off at a gallop as fast as they were filled. In the distance there was heard again the lowing of the cattle, a sound as of a far-off ocean calling. They followed it, this time, as eager as children in sight of a circus menagerie--which, indeed, the scene a good deal resembled. They crossed the railroad tracks, and then on each side of the street were the pens full of cattle; they would have stopped to look, but Jokubas hurried them on, to where there was a stairway and a raised gallery, from which everything could be seen. Here they stood, staring, breathless with wonder.

There is over a square mile of space in the yards, and more than half of it is occupied by cattle pens; north and south as far as the eye can reach there stretches a sea of pens. And they were all filled--so many cattle no one had ever dreamed existed in the world. Red cattle, black, white, and yellow cattle; old cattle and young cattle; great bellowing bulls and little calves not an hour born; meek-eyed milch cows and fierce, long-horned Texas steers. The sound of them here was as of all the barnyards of the universe; and as for counting them--it would have taken all day simply to count the pens. Here and there ran long alleys, blocked at intervals by gates; and Jokubas told them that the number of these gates was twenty-five thousand. Jokubas had recently been reading a newspaper article which was full of statistics such as that, and he was very proud as he repeated them and made his guests cry out with wonder. Jurgis too had a little of this sense of pride. Had he not just gotten a job, and become a sharer in all this activity, a cog in this marvelous machine? Here and there about the alleys galloped men upon horseback, booted, and carrying long whips; they were very busy, calling to each other, and to those who were driving the cattle. They were drovers and stock raisers, who had come from far states, and brokers and commission merchants, and buyers for all the big packing houses.

Here and there they would stop to inspect a bunch of cattle, and there would be a parley, brief and businesslike. The buyer would nod or drop his whip, and that would mean a bargain; and he would note it in his little book, along with hundreds of others he had made that morning. Then Jokubas pointed out the place where the cattle were driven to be weighed, upon a great scale that would weigh a hundred thousand pounds at once and record it automatically. It was near to the east entrance that they stood, and all along this east side of the yards ran the railroad tracks, into which the cars were run, loaded with cattle. All night long this had been going on, and now the pens were full; by tonight they would all be empty, and the same thing would be done again.

"And what will become of all these creatures?" cried Teta Elzbieta.

"By tonight," Jokubas answered, "they will all be killed and cut up; and over there on the other side of the packing houses are more railroad tracks, where the cars come to take them away."



Wynne-Tyson, Jon. *The Extended Circle: A Dictionary of Humane Thought*. Fontwell, Sussex: Centaur Press Limited. © 1986. Reproduced by permission of Open Gate Press.



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Sinclair, Upton. *The Jungle*.
Extract from Chapter Three.

THE JUNGLE

There were two hundred and fifty miles of track within the yards, their guide went on to tell them. They brought about ten thousand head of cattle every day, and as many hogs, and half as many sheep--which meant some eight or ten million live creatures turned into food every year. One stood and watched, and little by little caught the drift of the tide, as it set in the direction of the packing houses. There were groups of cattle being driven to the chutes, which were roadways about fifteen feet wide, raised high above the pens. In these chutes the stream of animals was continuous; it was quite uncanny to watch them, pressing on to their fate, all unsuspecting a very river of death. Our friends were not poetical, and the sight suggested to them no metaphors of human destiny; they thought only of the wonderful efficiency of it all. The chutes into which the hogs went climbed high up--to the very top of the distant buildings; and Jokubas explained that the hogs went up by the power of their own legs, and then their weight carried them back through all the processes necessary to make them into pork.

"They don't waste anything here," said the guide, and then he laughed and added a witticism, which he was pleased that his unsophisticated friends should take to be his own: "They use everything about the hog except the squeal." In front of Brown's General Office building there grows a tiny plot of grass, and this, you may learn, is the only bit of green thing in Packingtown; likewise this jest about the hog and his squeal, the stock in trade of all the guides, is the one gleam of humor that you will find there.

After they had seen enough of the pens, the party went up the street, to the mass of buildings which occupy the center of the yards. These buildings, made of brick and stained with innumerable layers of Packingtown smoke, were painted all over with advertising signs, from which the visitor realized suddenly that he had come to the home of many of the torments of his life. It was here that they made those products with the wonders of which they pestered him so--by placards that defaced the landscape when he traveled, and by staring advertisements in the newspapers and magazines--by silly little jingles that he could not get out of his mind, and gaudy pictures that lurked for him around every street corner. Here was where they made Brown's Imperial Hams and Bacon, Brown's Dressed Beef, Brown's Excelsior Sausages! Here was the headquarters of Durham's Pure Leaf Lard, of Durham's Breakfast Bacon, Durham's Canned Beef, Potted Ham, Deviled Chicken, Peerless Fertilizer!

Entering one of the Durham buildings, they found a number of other visitors waiting; and before long there came a guide, to escort them through the place. They make a great feature of showing strangers through the packing plants, for it is a good advertisement. But Ponas Jokubas whispered maliciously that the visitors did not see any more than the packers wanted them to. They climbed a long series of stairways outside of the building, to the top of its five or six stories. Here was the chute, with its river of hogs, all patiently toiling upward; there was a place for them to rest to cool off, and then through another passageway they went into a room from which there is no returning for hogs.

Sinclair, Upton. *The Jungle*.
Extract from Chapter Three.

THE JUNGLE

It was a long, narrow room, with a gallery along it for visitors. At the head there was a great iron wheel, about twenty feet in circumference, with rings here and there along its edge. Upon both sides of this wheel there was a narrow space, into which came the hogs at the end of their journey; in the midst of them stood a great burly Negro, bare-armed and bare-chested. He was resting for the moment, for the wheel had stopped while men were cleaning up. In a minute or two, however, it began slowly to revolve, and then the men upon each side of it sprang to work. They had chains which they fastened about the leg of the nearest hog, and the other end of the chain they hooked into one of the rings upon the wheel. So, as the wheel turned, a hog was suddenly jerked off his feet and borne aloft.

At the same instant the car was assailed by a most terrifying shriek; the visitors started in alarm, the women turned pale and shrank back. The shriek was followed by another, louder and yet more agonizing--for once started upon that journey, the hog never came back; at the top of the wheel he was shunted off upon a trolley, and went sailing down the room. And meantime another was swung up, and then another, and another, until there was a double line of them, each dangling by a foot and kicking in frenzy--and squealing. The uproar was appalling, perilous to the eardrums; one feared there was too much sound for the room to hold--that the walls must give way or the ceiling crack. There were high squeals and low squeals, grunts, and wails of agony; there would come a momentary lull, and then a fresh outburst, louder than ever, surging up to a deafening climax. It was too much for some of the visitors--the men would look at each other, laughing nervously, and the women would stand with hands clenched, and the blood rushing to their faces, and the tears starting in their eyes.

Meantime, heedless of all these things, the men upon the floor were going about their work. Neither squeals of hogs nor tears of visitors made any difference to them; one by one they hooked up the hogs, and one by one with a swift stroke they slit their throats. There was a long line of hogs, with squeals and lifeblood ebbing away together; until at last each started again, and vanished with a splash into a huge vat of boiling water.

It was all so very businesslike that one watched it fascinated. It was porkmaking by machinery, porkmaking by applied mathematics. And yet somehow the most matter-of-fact person could not help thinking of the hogs; they were so innocent, they came so very trustingly; and they were so very human in their protests--and so perfectly within their rights! They had done nothing to deserve it; and it was adding insult to injury, as the thing was done here, swinging them up in this cold-blooded, impersonal way, without a pretense of apology, without the homage of a tear. Now and then a visitor wept, to be sure; but this slaughtering machine ran on, visitors or no visitors. It was like some horrible crime committed in a dungeon, all unseen and unheeded, buried out of sight and of memory.



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❁❁❁❁ THE JUNGLE ❁❁❁❁

One could not stand and watch very long without becoming philosophical, without beginning to deal in symbols and similes, and to hear the hog squeal of the universe. Was it permitted to believe that there was nowhere upon the earth, or above the earth, a heaven for hogs, where they were requited for all this suffering? Each one of these hogs was a separate creature. Some were white hogs, some were black; some were brown, some were spotted; some were old, some young; some were long and lean, some were monstrous. And each of them had an individuality of his own, a will of his own, a hope and a heart's desire; each was full of self-confidence, of self-importance, and a sense of dignity. And trusting and strong in faith he had gone about his business, the while a black shadow hung over him and a horrid Fate waited in his pathway. Now suddenly it had swooped upon him, and had seized him by the leg. Relentless, remorseless, it was; all his protests, his screams, were nothing to it--it did its cruel will with him, as if his wishes, his feelings, had simply no existence at all; it cut his throat and watched him gasp out his life. And now was one to believe that there was nowhere a god of hogs, to whom this hog personality was precious, to whom these hog squeals and agonies had a meaning? Who would take this hog into his arms and comfort him, reward him for his work well done, and show him the meaning of his sacrifice? Perhaps some glimpse of all this was in the thoughts of our humble-minded Jurgis, as he turned to go on with the rest of the party, and muttered: "Dieve--but I'm glad I'm not a hog!"

The carcass hog was scooped out of the vat by machinery, and then it fell to the second floor, passing on the way through a wonderful machine with numerous scrapers, which adjusted themselves to the size and shape of the animal, and sent it out at the other end with nearly all of its bristles removed. It was then again strung up by machinery, and sent upon another trolley ride; this time passing between two lines of men, who sat upon a raised platform, each doing a certain single thing to the carcass as it came to him. One scraped the outside of a leg; another scraped the inside of the same leg. One with a swift stroke cut the throat; another with two swift strokes severed the head, which fell to the floor and vanished through a hole. Another made a slit down the body; a second opened the body wider; a third with a saw cut the breastbone; a fourth loosened the entrails; a fifth pulled them out--and they also slid through a hole in the floor. There were men to scrape each side and men to scrape the back; there were men to clean the carcass inside, to trim it and wash it. Looking down this room, one saw, creeping slowly, a line of dangling hogs a hundred yards in length; and for every yard there was a man, working as if a demon were after him. At the end of this hog's progress every inch of the carcass had been gone over several times; and then it was rolled into the chilling room, where it stayed for twenty-four hours, and where a stranger might lose himself in a forest of freezing hogs.




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SHORT WRITTEN TEXTS MAGAZINES AND NEWSPAPERS



Stallwood, Kim. *A Conversation with Peter Singer*. (parts I & II)
The Animals' Agenda.



"I am pleased both personally and as a professional philosopher to have shown that philosophy and rational argument can make a difference."

a conversation with peter singer

In 1975 a 29-year-old Australian philosopher named Peter Singer published *Animal Liberation*, the book that is often credited with launching the animal rights movement. Since *Animal Liberation* was published, Singer has written or co-written nine other books, including *Animal Factories* (with Jim Mason), *Practical Ethics*, and *How Are We to Live?* Singer also has edited or co-edited nine additional books, including *In Defense of Animals*, *Animal Rights and Human Obligations*, and *The Great Ape Project* (with Paola Cavalieri), which is reviewed in this issue.

Born in Melbourne, Australia, Singer was educated at the University of Melbourne and the University of Oxford. Currently he is professor of philosophy, co-director of the Institute of Ethics and Public Affairs, and deputy director of the Centre for Human Bioethics at Monash University, Melbourne. He also has taught at five other universities around the world, including the University of Oxford and New York University.

Singer has been married to Renata Diamond for 26 years. They have three daughters. When he is not writing, teaching, lecturing, or traveling, Singer enjoys bushwalking, swimming, and growing fruits and vegetables.

Recently, Singer was in the United States to promote *The Great Ape Project*. *Animals' Agenda* visited with him in the offices of St. Martin's Press, publisher of *The Great Ape Project*, in New York.

Kim W. Stallwood

THE ANIMALS' AGENDA MARCH/APRIL 1994

Stallwood, Kim. *A Conversation with Peter Singer*. (parts I & II)
The Animals' Agenda.



AGENDA: You recently co-edited *The Great Ape Project* with Paola Cavalieri. What do you hope this book will accomplish?

SINGER: I hope it will help to build a bridge between us and other species. We're asking that the community of equals, as we call it, the community of beings for whom we accept the same ultimate, basic rights, should cease to be the species *homo sapiens* and should become the great apes as a whole. If we were to accomplish that, and people were to accept that all species of great apes are not items of property, but are beings with rights, equals, if you like, persons in the full sense, both legally and morally, that would be a historic expansion of that community of equals. Once that community ceases to be identical with the species *homo sapiens*, a lot of other possibilities open up. We're making a case for one rather narrowly defined group at the moment, but we don't disguise the fact that cases may be made for other species as well.

AGENDA: Why do you think the public is going to be more receptive to the idea of bringing great apes into the human sphere of ethics first as opposed to any other species?

SINGER: For a number of reasons. One is that because of the work that's been done by Jane Goodall—and the apes' ability to communicate through signing—we now know so much more about the apes and about their emotional and social lives in which we recognize ourselves very directly. People who see the great apes on film or hear reports of their signing can recognize themselves and recognize the interests and desires of the apes as rather like theirs. Because of that close likeness we identify more immediately with the apes. Secondly, we are not embedded in a culture that ruthlessly exploits the great apes in a large-scale way—as we are embedded in a culture that exploits pigs and chickens and so on. So the kind of psychological opposition people have to considering an idea that would force them to change their diet—and the much more tangible opposition of industries prepared to put millions of dollars into fighting us—isn't going to be there in the case of great apes.

AGENDA: What's the current status of the declaration that people can sign in support of including the great apes in the community of equals?

SINGER: Quite a number of people have written to us from England, where the book has been out for more than eight months. In Australia about 1,200 people have signed up as supporters. We were also pleased to have endorsements from a well-known author like Douglas Adams and a distinguished biological scientist like Richard Dawkins, who did not previously have a track record of support for animal liberation causes. And I just had a letter from a woman who works with Carl Sagan. He's indicated that he's supportive of it.

AGENDA: What's the next stage for *The Great Ape Project*?

SINGER: We've already had letters of support from people in 30 countries. We want to build up national groups in each of those countries. Then we want to think about helping particular great apes whose conditions of imprisonment are blatantly ones of deprivation and torture. We would try to get them into a sanctuary or reservation where we can provide for their needs. At the same time we would keep in the forefront the idea that *The Great Ape Project* is not simply rescuing animals from inhumane conditions, it's really trying to extend the community of equals. We might go to people in politics, trying to get resolutions of principle on this matter. We might go through the courts. I'm having some discussions with lawyers in America about those possibilities. And eventually we might go to the United Nations, trying to get them to pass a declaration on the Great Apes akin to the declarations on the rights of children or women or the disabled.

AGENDA: Next year will mark the 20th anniversary of the publication of *Animal Liberation*. What were your original goals when you wrote the book and have they been accomplished?

SINGER: My goals were to bring about a situation where we give the same consideration to the interests of nonhuman animals as we give to our own. That would mean a society that ceases to exploit animals, ceases to discount their interests, and ceases to sacrifice their major interests for the much more minor interests of our own. Obviously that goal has not been accomplished at all. What has been accomplished is this: First, a movement now exists that didn't really exist in 1975, so there is an organizational base from which to work for the accomplishment of those goals. Second, there have been some changes in the severity of our exploitation of animals in a wide variety of fields. In this country there has been a move away from testing cosmetics on animals, and apparently there's been quite a significant drop in the number of animals used in laboratory experiments, according to the report from the Tufts University Center for Animals and Public Policy. There's also been a significant impact on the fur trade.

AGENDA: Are you surprised at the growth of the movement and the growth of all these issues during the last twenty years?

SINGER: That's hard to say because I didn't know what to expect. You've got to remember that the book was written in the early 1970s when a lot of things seemed possible that perhaps people have

"Eventually we might go to the United Nations, trying to get them to pass a declaration on the Great Apes akin to the declarations on the rights of children or women or the disabled."

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become more cynical about now. My expectations ranged all the way from having mass support for goals such as getting rid of factory farming, which seems to me to be absolutely indefensible. But that hasn't come, so in that sense the book hasn't reached my expectations. Yet in more pessimistic moments I thought, 'Ah, well, this is too utopian. It's going to cause a flap, then be forgotten.' But that hasn't happened, either. So I guess the book's success has been somewhere between my more optimistic and more pessimistic expectations.

AGENDA: What do you think is the most difficult challenge facing the animal rights movement now?

SINGER: To maintain the momentum that was built up during the 1980s. We took our opponents, to some extent, by surprise. At first they laughed at us. They didn't take us seriously. That allowed us a sympathetic hearing with the media and made it relatively easy to get a lot of attention. It's now become harder. Our opponents have cleverly exploited this idea that the movement is full of terrorists or fanatical extremists. There's a real danger to the movement in getting painted into that corner.

AGENDA: How do we avoid that?

SINGER: First, by making it clear that we do not support any violence toward human beings. Second, by showing that we are prepared to talk to our opponents and to work with them to devise concrete ways that will allow them to do the things they want to do without exploiting animals. We have to show that we are not anti-science, but we want to see ways in which scientific research can be achieved without the exploitation of animals. We are not anti-farmer, but we want to see ways in which farmers can make a living and produce food without exploiting animals.

AGENDA: Where do you think the message of animal rights has not gotten through, and what can we do about it?

SINGER: In the United States the message about food and farm animals has not got through effectively. The United States is well behind Europe, not that Europe has reached the state we want to see, but there's a lot more awareness in Europe of the fact that food

animals live in miserable conditions that do not satisfy their needs and that it's not impossible to change this.

More ultimately, the ethical argument, the anti-speciesism argument, has not got through enough with most people. It hasn't been taken seriously enough perhaps, or it hasn't been understood. We have to keep hammering away at the fundamental philosophical point that animals have interests and the fact that animals are not of our species is not a reason for ignoring or discounting those interests.

"We took our opponents, to some extent, by surprise. At first they laughed at us. They didn't take us seriously. That allowed us a sympathetic hearing with the media and made it relatively easy to get a lot of attention. It's now become harder."

AGENDA: How would you rate the movement's effectiveness in relating the issue of the interests of animals toward the interests of women and minorities?

SINGER: From my experience there is a fairly solid and reasonably active group of feminists who are concerned about the animal movement, ranging from, I guess, ecofeminists who take a broader view of feminism and nature, to some of those who have written specifically about the animal movement, like Carol Adams.

We've been less successful in involving minorities in the movement. Obviously we ought to try more. At the same time we have to understand that they may have their own priorities. Because a lot of their problems have not been met, they would naturally see them as more urgent.

AGENDA: How far should we

compromise when we seek legislation for animals?

SINGER: I'm prepared to support any legislation that reduces the suffering of animals or enables them to meet their needs more fully. I'm not prepared to bargain away the more far-reaching goals of the movement for the sake of those reforms. In other words, I'm prepared to support, say, the European move to get rid of the battery cage for hens, even though raising hens is obviously still compatible with a fair amount of exploitation. I'm not prepared to say, 'If this happens, I will give up any sort of suggestions that we need to go further.'

If you could get hens out of cages and into free-range or deep-litter systems, you might switch to other priorities because hens would not be among the most severely exploited animals. But it's important to see these reforms as stepping stones on the path to further goals, not as the be-all and end-all of the campaign.

AGENDA: You're involved with ANZFAS: the Australian and New Zealand Federation of Animal Societies. Can you tell us how that movement has evolved? And do you see parallels between their evolution and what you're aware of that's happening in this country or in Europe?

SINGER: ANZFAS evolved as an attempt to get the various Australian animal rights, animal liberation, and animal welfare groups together because we have a federal system where we need to make representations to state government on specific issues, but we also need to have a voice at the federal level for a number of other issues. We felt that there were few groups representing the movement at a national level. When the national government would call for submissions on any particular issue, there would be 40 different groups that might make submissions, but none of them had the expertise or the time to research the issues properly. So we invited the groups to join our federation, which would represent their concerns at a national level. They might still put in submissions if they wished, but we would have the expertise to look at this sort of thing properly. About 45 different organizations joined. The ones that



stayed out were either the SPCAs, who basically felt they had their own national organization and state branches, and a few of the most hard line anti-slaughter groups. ANZFAS hasn't been able to keep the entire movement together, that would be unrealistic, but it's kept the solid middle body together. That includes animal liberation groups as well as some shelters and so on.

ANZFAS has put members on various government committees in the department of primary industries, committees that are developing codes of practice for the keeping of hens and cattle. I think it's done a very useful sort of work. I don't really know of anything similar in other countries. I don't think there is anything drawing the movement together in the United States.

AGENDA: There's nothing here in the United States. In fact, we're proposing that something like that should be formed here. I'm not aware of anything similar in Britain. Does ANZFAS have its own budget, its own staff? Where does it get its funding?

SINGER: ANZFAS gets its funding partly from member society subscriptions, but they're pretty low



because the idea is to keep in as many member societies as possible. It also has its own individual members who joined in order to give it direct support, and it has a couple of larger donors who have given it money from time to time. Our government now gives some money directly to bodies who represent movements at political levels. These are called administrative services grants. The government recognizes that the existence of ANZFAS means that if it [the government] wants to consult with the animal movement, it can do so with one request, one letter, rather than

"I'm prepared to support any legislation that reduces the suffering of animals or enables them to meet their needs more fully. I'm not prepared to bargain away the more far-reaching goals of the movement for the sake of those reforms."

having to find 45 different bodies and go around to them.

AGENDA: Does ANZFAS get active when there's a general election or in other statewide elections?

SINGER: It has at times, but that took a major amount of funds. In the last couple of elections it hasn't been as active. It really is struggling with the work load it has. Essentially it has a full-time executive director, a secretary, and a part-time assistant.

AGENDA: Why do you think cooperation and unity among organizations and individuals within the animal rights movement is notoriously difficult to accomplish?

SINGER: This is not a movement that is going to attract large numbers of people who conform to what others say. That might be one factor. Otherwise, I don't think it's a whole lot worse than other voluntary movements, where there

are splits and friction, too. People fighting for a cause they passionately believe in get upset when things don't work or when people do things in a way that they see as not being right. But we shouldn't think we are a whole lot worse than any other groups.

AGENDA: The opposition seems to be much more willing to band together to fight us. How come they are and we're not?

SINGER: Don't forget that they're not passionately committed to an ethical cause. They're basically concerned to keep us off so they can continue to make their profit. In that sense, there's less of a sense of commitment and dedication, almost desperation, which, I think, gets people to be a little short fused with each other.

AGENDA: Is there a similar counter initiative in Australia?

SINGER: Yes. There's a group that calls itself, rather misleadingly, the Animal Welfare Federation of Australia, which consists of circuses, animal experimenters, factory farmers, and so on. They haven't made a very big impact fortunately.

The scientists in Australia, the animal experimenters, do not present a united front of opposition. In fact, the leaders of the animal experimentation issue within our United Health and Medical Research Council, the equivalent of your National Institutes of Health, do not join the Animal Welfare Federation. They are very willing to talk to the animal rights movement, to recognize that there is a need for reforms and for getting fairly stringent codes in place and so on. In that sense we've had a less polarized debate. And you could say that the Animal Welfare Federation of Australia has actually split the relatively small number of extremists who think that animal research should be absolutely unfettered and don't want to talk to us from the majority of more moderate scientists who recognize the serious ethical issue there.

AGENDA: In the United States companion animals have received increased attention from people in the animal rights movement, particularly with regard to solving the overpopulation problem. Yet some

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animal rights people think that having a companion animal is exploitative, per se, while others disagree. Do you think it's possible to live with an animal and not be part of an exploitative situation?

SINGER: It's certainly possible. At present, of course, there are many companion animals who have no future except to be killed or to live fairly miserable lives as strays. I don't see any sense in criticizing people who take in those animals and give them the best possible lives they can and treat them as much as they can as equals, as you would treat a human companion.

I certainly don't think people should go out and buy companion animals. Ultimately, we may have a society in which we phase out those companion animals whom we have to kill other animals in order to feed. It's not an ideal situation to have companion animals who are carnivorous by nature. But we don't live in a society that's vegetarian, so that's a long-term solution. At the present stage I think it is possible to have a companion animal in an ethical way.

AGENDA: Would your goal, ultimately, be a society in which people, after having somehow solved the present surplus-animal problem, would ideally live without companion animals?

SINGER: No, I wouldn't say that. I think there may be species who can benefit from living with us and with whom we can live in a symbiotic relationship. If we solve the problem of having to exploit other animals in order to feed companion animals, then I don't see a problem about the possibility of those interspecies relationships.

AGENDA: Do you have interspecies relationships at home?

SINGER: We have a cat who was given to us by a friend who had taken the cat in as a stray. We've also had some rats that have come to us in other ways, and they've been companions as well. There's still one of them around.

AGENDA: Do you ever become overwhelmed with so much animal suffering and misery in the world?

SINGER: I wouldn't say overwhelmed. There are always opportunities for feeling that you're making some impact. One can, I guess,

get a certain feeling of desperation about how hard it is to keep making that impact, and there are times when I get depressed about the difficulty of making progress. For me the greatest way out of that is to go back to being with people who are trying to make a difference. That is part of a long tradition, and I'm not just thinking about the animal tradition. I'm thinking about a broader, civilizing tradition, an attempt to produce a more humane, just society. That tradition has included the slave trade reformers and the prison reformers and people all the way back to Roman and Greek times. That tradition clearly

"This is not a movement that is going to attract large numbers of people who conform to what others say."

is never going to die out, and I feel consolation in knowing that the tradition is here and is a strong one.

AGENDA: In the second edition of *Practical Ethics* you talk about your experiences in Germany and Austria. You spoke about how opponents to the views you expressed in *Practical Ethics* campaigned to close the conferences at which you were going to speak. And at one point you were actually physically assaulted.

SINGER: I had my glasses smashed, that's right.

AGENDA: What kind of impact did that have on your thinking about the legitimate forms of tactics that animal advocates should use?

SINGER: This was a fairly distressing experience. And quite an ironic one given my family background. My parents were Jewish refugees who came to Australia from Vienna in 1938 after the Nazis took over Austria. Given that three of my four grandparents died in Nazi camps, I saw it as deeply ironic that because I mentioned the word euthanasia, which is a word that the Nazis used for something quite different, I was denounced as in some way

supporting a fascist or Nazi platform. There was an amazing depth of ignorance in these people. Many of them did not know that I had written anything on animals. In fact, they would ask the opposite questions. 'Why have you committed your life to promoting euthanasia?' Which obviously is not something I've done.

This incident strengthened my commitment toward free speech. It strengthened my belief that rational debate and exchange of ideas are really the way forward because you can see that there's just so much ignorance to be overcome. To some extent what happened to me in Germany has made me a bit uncomfortable on some occasions in the [animal] movement because I think there are elements in all movements which are, perhaps, not sufficiently open to the possibility that some of the things they're saying are a bit simplistic and not well-founded. And we can only change that by encouraging a freer debate and not trying to impose a group mentality on the movement as a whole.

AGENDA: What are you most proud of accomplishing?

SINGER: Oh, I think writing *Animal Liberation*. I've changed a few things in the second edition, but basically it's a book that's stood the test of time. The other thing I'm pleased with is that people keep coming up to me and saying, 'Your book changed our lives. We've abandoned exploiting animals and are involved in the movement.' I am pleased both personally and as a professional philosopher to have shown that philosophy and rational argument can make a difference.

(This concludes part one of our conversation with Peter Singer. Part two will be published in the May/June issue of *The Animals' Agenda*.)

your agenda

Write in support for the declaration in *The Great Ape Project* to:
**The Great Ape Project, 4062
Washington Street, Apt. #2,
Roslindale, MA 02131.**

THE ANIMALS' AGENDA MARCH / APRIL 1994

Stallwood, Kim. *A Conversation with Peter Singer.* (parts I & II)
The Animals' Agenda.

In the second and final installment of his conversation with *The Animals' Agenda*, Peter Singer discusses topics ranging from the feminist critique of animal oppression to suggestions for combating the backlash against the animal rights movement.



Born in Melbourne, Australia, Peter Singer was educated at the University of Melbourne and the University of Oxford. Currently, he is professor of philosophy, co-director of the Institute of Ethics and Public Affairs, and deputy director of the Centre for Human Bioethics at Monash University, Melbourne.

a conversation with peter singer part II

In 1975 Peter Singer published *Animal Liberation*, the book that is often credited with launching the animal rights movement. Since then he has written or co-written nine more books, including *Animal Factories* (with Jim Mason). In addition, he has been the editor or co-editor of nine other texts, among them *In Defence of Animals*, *Animal Rights and Human Obligations*, and *The Great Ape Project* (with Paola Cavalieri).

Recently, Singer was in the United States to promote *The Great Ape Project* and to persuade people to sign the declaration it contains. In Singer's words that declaration asserts "[that] the community of equals, the community of beings for whom we accept the same ultimate, basic rights, should cease to be the species *homo sapiens* and should become the great apes as a whole."

Kim W. Stallwood, editor-in-chief of *The Animals' Agenda* visited with Singer in the offices of St. Martin's Press, publisher of *The Great Ape Project*, in New York.

AGENDA: What do you think has been added to the animal rights movement by the feminist critique of animal oppression?

SINGER: The feminist critique has, perhaps, made some of us who are inclined to look at things in a rational way realize that we have not given enough attention to emotional connections to animals and to caring attitudes towards them. We should try to extend people's emotional attachment and commitment to animals, and we ought to try to get people to empathize more with the less charismatic, less attractive animals. That's something I've gotten from the feminist critique.

AGENDA: What is your opinion of ecofeminism, which argues that both utilitarian calculations and natural rights theories are an integral part of the dominant patriarchal culture that exploits animals?

SINGER: I'm not sure that all those who consider themselves ecofeminists would adopt that position. I've spoken to some who would accept the idea of equal consideration of all animals, although they may not think it goes far enough. Still, they wouldn't reject equal consideration as part of patriarchal domination. I think ecofeminists would recognize that an equal-consideration viewpoint provides a moral stance from which you get away from domination.

There are several strains of ecofeminism. I couldn't speak for all of them, but my position is compatible with much of what ecofeminists are talking about. If they're saying, for example, the male attitude has been disastrous for the planet and for other species, I certainly agree. And I'm inclined to accept that, in gener-

al, women have more of a long-term sense of responsibility for the planet as they often do for human relationships. You could speculate on the reasons for that, whether men have been socialized into this dominant attitude or if women are, in some way, naturally more long term in their perspective.

AGENDA: Do you think animal liberation can be accomplished under patriarchy?

SINGER: The goals of care and com-

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Stallwood, Kim. *A Conversation with Peter Singer. (parts I & II)*
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mitment for animals—like the goals for oppressed minorities, indigenous peoples, and the ecological systems of the planet—are subversive of patriarchy. Therefore, if we accomplish animal liberation, we are simultaneously undermining a patriarchal society, so that it wouldn't exist by the time we got to our goal; but that's not to say we have to eliminate patriarchy before working towards animal liberation.

AGENDA: Can animal liberation be accomplished under capitalism?

SINGER: I don't think animal liberation can be accomplished under a system that promotes greed and personal self-interest as the natural goals for every individual. To some extent, then, animal liberation would have to be accomplished under a dramatically modified capitalism, but it still would be a system that allows free markets to perform certain functions. I don't see any reason for assuming that government control of the economy in itself brings about animal liberation. My inclination is towards smaller-scale, regional-community development, which allows a place for markets and for exchange but would not be the global-scale capitalist system we know today.

AGENDA: Do you think we will accomplish animal liberation in our lifetime?

SINGER: Animal liberation will not be accomplished until we persuade people that we don't have the right to dominate and exploit animals. We cannot accomplish that while the prevailing diet is based on the assumption that animals are here to produce food for us rather than to lead lives of their own. That's the underlying buttress of speciesism, and it may be the last one we get rid of. When we do, if other forms of speciesism still exist, they will collapse. If society ceased to regard animals as food, they would cease to be regarded as fur coats or laboratory tools or anything else. I don't expect to see that in my lifetime. We've seen steps towards it, but eliminating an animal-based diet is a bigger and more historical change

than the abolition of slavery, which was not so central in the lives and economy of the people in the New World at the time that the reformists began to abolish it. Yet it took them from the late 18th century until the middle of the 19th century to abolish slavery.

AGENDA: If you were not a philosopher, but, say, a public information officer for the animal rights movement, what message would you articulate to combat the strategy of the anti-animal rights forces?

SINGER: I would try to revive grass

*"I want to make
a difference in
the way animals
are treated."*

roots initiatives, to get people in their own communities prepared to stand up and say, 'I want to make a difference in the way animals are treated. I'm going to tell other people why I'm not eating animals. I'm going to make it easier for others to do this by pointing out that there are vegetarian alternatives available. I'm going to look out for cases of animal abuse. If I'm a student or a parent, I'm going to see that there are alternatives to using animals in classes.' We need to promote that level of local activity. It's too easy for people to feel that because they write a check once a year to some organization, that's the extent of their responsibility for the movement. I'd like people to realize that living an ethical life is worthwhile in itself. It's not just as a side issue to the goal of pursuing a career.

AGENDA: Are you concerned about the image of the animal rights movement and the backlash against the movement?

SINGER: The backlash is effective at combating specific initiatives from large animal rights groups, but it's less effective at the grass roots level

because it can't be everywhere at once. The backlash is fueled by a few well-heeled professional organizations who employ other professionals to fight us full time. Reviving a grass roots movement is one way of combating those professionals. People in local communities are going to be more influenced by those they know, respect, and work with than they are by outsiders. We also must keep hitting the fact that opponents of the animal rights movement are defending their financial self-interest. When we get people to see that, I think they will automatically discount the kinds of things professionals say against us.

AGENDA: Why did you become a philosopher?

SINGER: I was always interested in doing things that would contribute to public debates about ethical and political issues. Philosophy offered the potential for doing that. I was quite unsure about becoming a philosopher for some time during my university career. I didn't make the decision until after I had graduated. That was a time when philosophy was going through some interesting changes. After spending a lot of time rather fruitlessly analyzing the meanings of words it was just starting to get involved in debates about the Vietnam conflict, civil disobedience, racial rights, and so on.

(This concludes the second and final part of our conversation with Peter Singer. If you missed part one, you can order the March/April issue of *The Animals' Agenda*, in which it appeared, by sending \$3.00 to The Animals' Agenda, 3201 Elliott Street, Baltimore, MD 21224.)

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The Great Ape Project to: The Great
Ape Project, 4062 Washington Street,
Apt. #2, Roslindale, MA 02131.

THE ANIMALS' AGENDA Volume 14, No. 3

Ryder, Richard D. *Beasts of Burden, Tiers of Tyranny.*
The Animals' Voice Magazine.

Beasts of Burden, Tiers of Tyranny

BY RICHARD D. RYDER

For millenia, humankind has regarded nonhuman animals as enemies or rivals to the world's resources and hence they have been subordinated as slaves. Yet there has also been a lurking guilt about our exploitation of them founded, no doubt, upon our realization that they suffer as we do ...

Stallwood, Kim. *A Conversation with Peter Singer. (parts I & II).* The Animals' Agenda. Volume 14, No. 2 and Volume 14, No. 3. © 1994.
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Ryder, Richard D. *Beasts of Burden, Tiers of Tyranny.*
The Animals' Voice Magazine.

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In ancient Egypt, laws were passed to protect wildlife and Pythagoras preached vegetarianism based upon a theory of reincarnation, purchasing animals in the market in order to liberate them. Porphyry, Plotinus and Seneca also abstained from eating animal flesh and in Rome, Plutarch based his vegetarian diet upon a duty of kindness to living creatures.

Many of the world's major religions acknowledged the importance of the human/nonhuman relationship and laid down ethical guidelines — Hinduism, Jainism and Buddhism are clear examples and also, but more often forgotten, is the Judaism of Isaiah and Hosea.

Using animals for meat and as beasts of burden was almost universal in early civilization, as was the sport of hunting enjoyed

St. Francis in the 13th century. Aquinas, influenced by Aristotle's view that the less rational (e.g., slaves and animals) should serve the interests of the more rational (humans), argued that the only grounds for objecting to cruelty toward nonhuman animals was that it might lead to cruelty to humans.

With the coming of the Renaissance, humankind's treatment of the other animals sharply worsened and for over 300 years in Britain, the baiting of captive bears, bulls, badgers and even horses, became popular sports, excused on the grounds that God had given humans "dominion" over the animals and that such rode sports were conducive of manliness. The cruelties of the medieval kitchen, too, were horrendous. As in certain Asian countries today, there was a tendency to skin, cut up or cook animals alive.



"The day may come when the rest of the animal creation may acquire those rights which never could have been withheld from them but by the hand of tyranny."

— JEREMY BENTHAM, 1748-1832

by the leisured classes which was often associated with the cult of manliness. Indeed, the skills of the chase were sometimes seen as equivalent to those of battle and part of humankind's huge war of conquest against nature. In warlike cultures, such as that of Rome, the torture and slaughter of thousands of elephants, giraffes, lions and smaller creatures, became a popular spectator sport at the coliseum and throughout the Empire.

Early Christianity, far from being entirely blind to the issue of cruelty, produced many saints noted for their closeness to animal life. Indeed, several saints, anticipating the modern Animal Liberation Front, actually rescued wildlife from huntsmen — St. Anselm, St. Neut, St. Godric, and St. Avenline, among them. One, the Hermit of Eskdale, was actually killed by the hunters in retaliation. Vegetarianism was not uncommon in the early church and even the moderate St. Benedict ruled that the members of his order should eat no four-footed creatures.

Christianity's reputation for speciesism took a turn for the worse after the influence of St. Thomas Aquinas eclipsed that of

There had been a few isolated voices of dissent during the Renaissance — Sir Thomas More, Leonardo da Vinci (who, like Pythagoras, would buy animals in the market in order to set them free) and Michel de Montaigne — but there was no campaign to protect nonhumans.

By the 17th century, Britain, far from being regarded as it is today, as the pioneering country of reform in the treatment of animals, was widely regarded in Europe as the cruelest.

Perhaps this is the one reason why Britain began to produce individual reformers. In 1635, the Englishman Thomas Westworth legislated in Ireland to prevent cruelty to horses and sheep. In 1641, the Puritans of the Massachusetts Bay Colony, on the advice of Nathaniel Ward (a graduate of Cambridge University in England) legislated against cruelty and tyranny toward domesticated animals. Later in the century, a number of writers began voicing their compassion for nonhumans, notably John Locke who thought that "people from their cradle should be tender to all sensible creatures" and the shepherd Thomas Tyron

Ryder, Richard D. *Beasts of Burden, Tiers of Tyranny.*
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who was probably the first to use the word "rights" in a nonhuman context, in about 1683.

Matters did not, of course, improve overnight. Actually, they stayed much the same throughout the following century. Indeed, the 18th century saw a sudden explosion of indignation on the part of civilized and compassionate opinion which really marks the start of the enlightened modern attitude toward nonhuman life: men of letters such as Richard Steele, Joseph Addison and Alexander Pope led the way by attacking not only barbarous sports and cruel culinary practices but also vivisection (condoned by Descartes in the previous century on the absurd grounds that only the human animal suffers pain); lesser known figures such as John Oswald, John Hildroip and George Nicholson expanded the subject from both the religious and secular points of view. In the final quarter of the century, the topic of animal rights was on the lips of almost everyone who considered themselves

Erskine, succeeded in pushing their Act through parliament, making it illegal to "beat, abuse, or ill-treat" farm animals.

Martin proceeded to bring as many prosecutions as he could under his new Act against drovers and carters he had observed beating horses and cattle in and around the great London market of Smithfield. But Martin, anxious to publicize the principles of humanity rather than to be vindictive toward individuals, would sometimes pay the fines himself.

In 1824, Martin, William Wilberforce, the Reverend Arthur Broome and others founded the Society for the Prevention of Cruelty to Animals (SPCA) in order to monitor the markets, slaughterhouses and streets and to publish educational literature. For its first few years the new SPCA teetered on the brink of bankruptcy while persevering with its campaigns to prosecute and educate. In the middle 1830s, it began to take on its aristocratic character. In 1835, the young Princess Victoria became a

"I think the rapidly growing tendency to regard animals as born for nothing except slavery to so-called humanity is absolutely disgusting."

— SIR VICTOR GOLLANCZ, 1893-1967



educated — from Dr. Samuel Johnson to poets such as William Cowper, William Blake, and Robert Burns. Percy Bysshe Shelley was one of the first to attack cruelty to farm animals and narrowly escaped with his life when angry Welsh shepherds shot at him after he had put out of their misery several diseased or dying sheep.

The theological position was best put by Rev. Dr. Humphry Primatt in 1776: "Pain is pain, whether it be inflicted on man or on beast; and the creature that suffers it, whether man or beast, being sensible of the misery of it while it lasts, suffers evil." And the philosophical, as expounded by Jeremy Bentham in 1789, sounded remarkably similar: "The question is not 'Can they reason?' nor 'Can they talk?' but 'Can they suffer?'"

British attempts to introduce legislation to protect nonhumans began in 1800 but were unsuccessful until 1877 when the redoubtable Richard Martin MP and the equally robust Thomas Lord

patron of the SPCA and then, in 1840, after she had become queen, she granted the prefix "Royal" to the Society's title. Henceforward, the RSPCA went from strength to strength and there is no doubt that its royal and aristocratic connections helped to make animal welfare — once considered the concern of intellectuals and women — an accepted part of staid British society.

It was in 1865 that Henry Bergh, a wealthy American, attended the annual meeting of the RSPCA in England and was inspired to establish a similar organization in New York. Others, such as Caroline Earl White of Philadelphia and Emily Appleton in Boston, were thinking along similar lines, and before the end of the decade both east and west coasts had established a number of humane societies campaigning to protect horses from whips and bearing reins, opposing vivisection and the worst cruelties of the long distance transportation of food animals being taken

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Ryder, Richard D. *Beasts of Burden, Tiers of Tyranny.*
The Animals' Voice Magazine.

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to the slaughterhouses of the Mid-West.

In Britain, many of the early animal welfarists such as Martin, Wilberforce and Lord Shaftesbury were equally or better known as reformers of human society — slavery abolitionists, campaigners against poverty and injustice. The same was true in America where Samuel Gidly Howe, educator of the blind and deaf, became a director of the Massachusetts SPCA, and anti-slavery writers such as Lydia Maria Child and Harriet Beecher Stowe became pioneer protectors of abused children in New York and inspired the BSPCA in London to set up a society to do likewise. Noted feminists, too, on both sides of the Atlantic, were swept up in the anti-vivisection movement, and by the end of the century animal welfare had become predominantly female.

and other writers based in Oxford at that time; in America, it was led by writer/philosopher Dr. Tom Regan.

In Britain, the Hunt Saboteurs' campaigns of the 1960s and 1970s made news as young people staged direct protests against otter, fox, hare and stag hunting with hounds. The early 1970s also saw street demonstrations and increasing political agitation against animal experimentation (especially the testing of cosmetics and weapons) and factory farming. In 1972, Ronnie Lee and Cliff Goodman founded the Animal Liberation Front, setting about the liberation of laboratory and farm animals and the destruction of property associated with speciesist exploitation. In America, such tactics appeared toward the end of the decade.

In America, too, the 1980s have been a time of mounting animal rights activity as veteran campaigners such as Christine

"The animals, you say,
were 'sent'
For man's free use
and nutriment.
Pray, then, inform me,
and be candid,
Why came they aeons
before man did,
To spend long
centuries on earth



Awaiting their
Devourer's birth?
Those ill-timed chattels,
sent from Heaven,
Were, sure, the maddest
gift e'er given —
'Sent' for man's use
(can man believe it?)
When there was
no man to receive it!"
— HENRY S. SALT, 1851-1939

The effects of wars on freedom movements is an intriguing subject. In Britain, feminism stagnated after 1914 and so did animal welfare. In the 20th century, one world war rapidly followed another and their horrors concentrated the minds of the survivors upon the troubles of their own species: the plight of other sentient beings was ignored. Furthermore, the emphasis upon martial traits had confused some into believing that an exploitative attitude toward nonhumans was a manly virtue and this misplaced machismo continues as a potent source of cruelty and violence to the present day.

It was only in the 1960s that Western societies showed signs of psychological recovery from the world wars and the cold war ethos of the 1950s; the civil rights and women's liberation movements in the United States were followed by a major revival of serious interest in animal rights in Britain from 1969 onward. It was led, to a large extent, by philosophers such as Peter Singer

Stevens, Cleveland Amory, and Shirley McGreal were joined by vigorous newcomers like Henry Spira, Ingrid Newkirk and Alex Pacheco backed by philosophers such as Tom Regan, Charles Magel and Bernard Rollin. Unlike in Britain, pressure was often directed at professions, individual laboratories and exploiting companies rather than at federal government. As a result, however, the American record of achievement has been better than the one in Britain in recent years.

Let us hope that the 1990s will be a golden age in the international crusade against speciesism; the time is ripe for a moral revolution of great significance for the whole planet.

Richard D. Ryder studied animal behavior at Cambridge University and is the former Chairman of the Royal SPCA, the world's oldest and largest humane society. Ryder has been an active campaigner for animal rights since the early 1970s.

THE ANIMALS' VOICE MAGAZINE

Lyons, Keith. *Thinking About Animals.*
SAFE Magazine (formerly Safeguard).

thinking about animals



His book has changed lives, saved lives and is considered to be THE book which gave rise to the animal rights movement. Keith Lyons talked to Australian philosopher and author Peter Singer during a recent visit to New Zealand and found out about the person behind *Animal Liberation*.

Safeguard: What sort of changes have happened since *Animal Liberation* was first published?

Peter: Well, there is now an animal rights movement when there really wasn't one before and there's been some important breakthroughs over animal welfare issues.

The ones you would see most visibly here in New Zealand would be issues like cosmetic testing. Back then there was no awareness of the fact that cosmetics were tested on animals. Now we see many large and reputable companies making a feature of the fact they are cruelty free. Consequently, the number of alternatives to testing on animals has significantly increased too.

There has been considerable changes in certain areas of animal experimentation with many countries implementing some kind of ethics committee to help screen experiments. By all means this still isn't enough but it does mean that some of the other worst experiments that used to be performed on animals have been stopped.

In the area of factory farming — which I think is one of the biggest areas of animal abuse — there has been remarkable improvements in countries like in Britain, where veal stalls have been banned and in America, where the number of intensively farmed calves has dramatically declined. We are seeing

It hasn't come out as a movie, but the bible of the animal rights movement has sold over half a million copies around the world. *Animal Liberation: A new ethic for our treatment of animals* with its distinctive giraffe, elephant and other animals on the cover is found in many bookshelves. It's been translated into all the major European languages. You can get a copy in Japanese or Chinese. Twenty years after it was first published the 258 pages book is still considered the work that gave rise to the animal rights movement and a greater ethical concern about the treatment and eating of animals.

Australian philosopher Peter Singer was 29 and still at Oxford University when *Animal Liberation*

was published back in 1975. Since then he has written and edited another 18 books ranging from *Animal Factories* and *The Great Ape Project*, to *Practical Ethics* and *How Are We To Live? Animal Liberation* was revised in 1991.

Despite his high profile, Singer leads a relatively simple life revolving around his work at the Institute of Ethics and Public Affairs and the Centre for Human Bioethics at Monash University in Melbourne.

He is unassuming and pleasant to meet. During a hectic schedule to promote the battery hen petition he was able to talk about the changes since *Animal Liberation*, the animal rights movement and his own lifestyle to *Safeguard* magazine.

Safeguard April - June 1995

Ryder, Richard D. *Beasts of Burden, Tiers of Tyranny.* The Animals' Voice Magazine. Volume 3, No. 1. © 1990.
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Lyons, Keith. *Thinking About Animals.* SAFE Magazine (formerly Safeguard). April-June. © 1995.

the demise of some intensive farming systems like the battery hen cage in Switzerland and sow stalls are now being phased out in Britain, so there have been some sufficient improvements.

The fur trade is another big area where there's been change. The fur industry has really been knocked quite badly with sales in some countries such as the Netherlands down to about 10%. What it's like here I wouldn't know.

Do you think the exploitation of animals is engrained in our society.

Yes. It's very deeply engrained. We've always grown up to think that animals are things for us to use in the same way that crops are or other resources. With the exception of some companion animals and some animals that are particularly appealing to us, like seals or dolphins, it's very deeply engrained and it's been that way for a millennium so it's not going to change overnight.

What would you say to people who say 'why worry about animals when half the human world is starving'?

As I said you have to look at the numbers and you have to get rid of the prejudice that any issue about human beings is more important than the issue of animals. I'm not saying that the issue of human starvation or others are not huge issues, but you can't automatically assume that they're more important.

There's also the question of how we can change it. We can talk about the issue that brought me over here, there's 2.5 million hens in cages, it's really totally unnecessary, it could just be stopped by an electoral act and stopped by the referendum and then all those hens will be able to live a decent life unconfined.

Now, there's nothing similar that we can do that will be guaranteed to have a corresponding effect on sufficient number of human beings to end their starvation. I'm not really saying one hen is worth one human being, I don't want to get into that sort of comparison. But you have to also talk about the degree of confinement, the degree of suffering,

I think it's a prejudice just to assume that issues relating to animals can't be just as important as issues relating to humans.

What is so bad about battery hen farming?

Well basically because of the degree of confinement. I can't think of other areas, except for the way in which breeding sows are kept, in which so many animals are so restricted and so

“ I think it's a prejudice just to assume that issues relating to animals can't be just as important as issues relating to humans. ”

prevented from performing the most basic natural functions. I think every animal ought to be able to move around freely, at least to walk a few steps, at least to stretch its limbs. Battery hens can't do this and I think it's a life of constant deprivation and frustration.

The inability to peck around the ground; to scratch the ground; to peck the food, which is something that they naturally spend most of their time doing; the inability to lay an egg in a nest; all of these are real frustrations that we are causing the hens which we don't put any other animals through. It's a long 12-18 months of basically living in hell.

The animal liberation movement is often seen as being rather urban and not really knowing what goes on at farms. What do you think?

We get a lot of support from people who are or have been farmers. A couple of hours ago we were out with the battery hen petition outside

the Bodyshop. A man came past and asked what's all this about. We said it was about trying to phase out battery hen cages, and he said "I used to breed hens, that's a cruel way of doing it in those cages" and he signed it.

He was obviously someone who had been involved some years ago. I've spoken to farmers, who tend to be older people, who will say something to me, like, 'yeah I'm not really a farmer any more, I used to be, I sort of enjoyed being with the animals and thought of them as individuals, but you can't do that any more. I would have gone out of business if I hadn't converted my farm to compete with everyone else's operations'. Quite often it's not as though farmers have a choice, they're as much as trapped in the system as the animals are really. I think a lot of farmers understand what we're on about.

What do you think of the Animal Liberation Front and their actions?

The ALF have carried out a lot of different actions and much to the benefit of the movement. What I totally deplore are the kind of actions which are life

threatening where for example, a bomb is placed under a experimenter's vehicle. I don't think these actions have any place in the animal movement. On the contrary, I think it's very damaging and that it is the wrong thing to do. You ought to show equal concern in the interests of all beings, including vivisectioners.

ALF actions which, for example, provide photographs and video evidence to the public of conditions inside laboratories has proven very instrumental. These actions expose conditions and sometimes stop cruel practices that could not have been stopped by any other ways. Where that's been carefully done in a way that avoids violent confrontation with other people, and so on, I support.

You've been involved in some direct protest actions. Have these ever turned nasty?

Yes. Once on a battery hen farm in Victoria where we went in with a television crew to try and publicise

conditions on the farm. We discovered it was even more overcrowded than Ministry guidelines. That led to a confrontation with the owner's son; the owner was away.

We had been tipped off that he would be away, but his son was there and he came out with a shot gun and demanded the film from my camera. I had been taking shots. He pointed the gun at me and obviously I gave him my camera and he exposed the film and he did the same with the TV crew and blasted their video coverage to pieces. The cameraman however managed to exchange videotapes just in time to give him one that didn't have much on it, so we managed to obtain some footage.

How do you live? How would you describe your lifestyle?

I don't think my lifestyle is particularly unusual. I feel it would be nice to live out in the country on a commune and be self-sufficient and so on, but it would also make it impossible for me to do the work I do.

So obviously I compromise. I do grow some vegetables in my back garden, but I can only spend a limited amount of time doing it. I try not to be overly materialistic, but that doesn't mean I don't buy anything new.

Again, if you don't dress in a moderately decent way, particularly when you appear on television, I feel you don't get taken seriously so there's a whole lot of compromise. If I want to come over and influence the campaign about battery hens, I've got to get on to a plane that contributes to the burning of jet fuel and so on.

How long have you been a vegetarian and what made you stop eating animals?

I guess I became a vegetarian in 1970 when I met someone who was a vegetarian who got me to think about the issue of what right have we got to use animals as things for our purposes. That made me think about the whole question. My wife and three children are also vegetarian.

Is your wife involved in philosophy at all?

No. She was a school teacher at the time. She's now working for Oxfam. She's never been into philosophy.



Never particularly worked in the animal movement either. Her view was if it was wrong to exploit animals then there was no need to do it. The fact that you're not eating them any more, doesn't mean you have to devote your life to working for them. It's just one fairly small thing to do to stop participating in that sort of exploitation.

Do you have any companion animals?

We have a cat called Max, who was a stray who came to us through a friend who seemed to attract strays; she had more of them than she could look after. My daughters at various stages had ex-laboratory rats that would have been used for research experiments. They're quite endearing little things too, when you get to know them.

How do you feel when people come up to you and say, after reading your books, become vegetarians and change their lives.

It gives me a real sense of fulfilment. I feel I've been able to achieve something by writing books on the philosophical arguments of animal rights that encourages people to make personal changes to their lifestyle that they would not normally do. People who are convinced by the book aren't changing because it's in their interests, they're changing because they really believe in not exploiting animals further. When you consider that many people regard

humans beings as entirely selfish and that we never do anything else unselfish, then you see a philosophical argument can actually move people to change their lives in this way. It's really encouraging to feel that I had a part in this move.

What groups are you currently involved with?

I was recently appointed the President of the Australian New Zealand Federation of Animal Societies (ANZFAS) which is an umbrella group for a lot of different animal groups of Australia and New Zealand. I was for many years, President of Animal Liberation (Victoria). I'm a member of lots of other groups. I'm involved with the Greens, politically.

What motivates you to do your work?

I find it interesting, stimulating and satisfying. I like to feel I'm on the right side and doing something for it. Life would be a bit boring if you didn't get involved in any issues or causes that you believed in.

Thanks to Nicky for transcribing the tape.

SAFE Profiles.
SAFE Magazine (formerly Safeguard).

SAFE Editorial.
SAFE Magazine (formerly Safeguard).

SAFE PROFILES



His IR12 tax certificate states 'animal rights campaigner' and for over a decade he has been a driving force behind SAFE. We profile SAFE's National Director, Anthony Terry to learn if it's loyalty or lunacy that motivates his commitment to advocate compassion to all beings.

The implications of my consumer choices were never an issue. I appreciate all life and set no precedents over particular species, races or cultures. My practical and cynical nature helps me through the 'depressing patches' of knowing the realities of the world.

As a child, were your views any different to other children?
No I seemed a regular kid raised in Christchurch. I do however have awful memories of whacking white butterflies with a tennis racket to protect my dad's vegetable garden, enjoying fishing, keeping caged animals and I enjoyed going to the zoo. The conflicting care/kill messages don't help. I was told to be nice to the cat yet not discouraged to harm or even kill other animals such as fish and insects. I wish someone had encouraged me to foster respect towards life, rather than harming it during my early years.

What frustrates you the most in your work at SAFE?
Apathy, closed-mindedness, a lack of resources and funds. It's hard not to become resentful at people unwilling to consider the impact of their daily decisions in life. It's too easy for people to ignore the extent animals suffer. Our selfish attitude to life means animals and the environment pay the highest price. Continuing to improve our lifestyles makes an enormous difference. It all comes down to changing lifestyles and sometimes making sacrifices.

What's your life like outside of SAFE?
I share my life with six rescued, well-loved cats and Nichola, my very supportive like-minded partner. I'm a bit of a homebody, enjoy watching videos, love the X-files, and being with friends. I despise rugby/enjoy pool, hate sago/crave liquorice and feel very at home in Christchurch. While sometimes hard-going, I feel my life would not be as fulfilled if it wasn't for being involved with SAFE — it is my life.

Any last words . . . advice for would-be animal advocates?
Speaking metaphorically, grab a bucket of water and let's put this fire out. Some of us may get burned but I reckon we can extinguish the blaze. Undoubtedly there will be smoke forcing some people to keep their eyes shut, but with our support, we can guide them to a 'SAFE' place and see them right!

What prompted you to become an animal rights campaigner?
For several years before learning of 'animal rights' I felt a sense of imbalance — an injustice in society that was horrifically unjust. Society's apathy and tolerance to wars, poverty, violence, social injustices, environmental degradation, human and animal suffering plagued me. The foundations for a peaceful and caring world were being overshadowed by greed and selfishness. It was awfully depressing.

In late 1989, I returned from two years of travelling overseas. An old school friend invited me to a SAFE meeting. It was my first introduction to people advocating for the rights of animals. I felt an immediate affinity with them. I promptly discovered the extent animals suffered and the compelling arguments in favour of animal rights, through books like Peter Singer's *Animal Liberation*. The animal rights principles seemed twofold solutions to a troubled world. Advocating compassion seemed logical solutions to addressing many of the world's problems.

Many activists quickly reach 'burn out', having been involved for over 10 years, what motivates you to carry on?
Someone once compared my work to putting out a warehouse fire with a glass of water!

As much as I would like to think I could enjoy drinking the water and wait for the fire to burn itself out, they're right. I have seen some of the most active campaigners fall victim to their own convictions, often being overwhelmed by a feeling of isolation and hopelessness.

Campaigning for animal rights is extremely difficult and I believe it is the most ambitious objective ever sought. Animals are unable to challenge being oppressed and argue their defence. Campaigners against 'speciesism' are the minority who often feel they're fighting a losing battle. I've been there, it's an awful feeling and I can fully understand why people leave the cause. Sadly, animals desperately need our help and people need to be educated about their plight. We can't give up. Humans have created the problems and we owe it to the animals to help them.

Since working for SAFE, do you feel you have personally changed?
I feel more enlightened and endeavour to lead a lifestyle which reflects my beliefs. It feels very satisfying knowing you are not exploiting animals or the environment. I have a deep respect for anyone prepared to make sacrifices in their lifestyle to benefit others. I wasn't a vegetarian before joining SAFE and didn't think twice about buying cruelty-free.



October 1999 ISSN 1171-6219

editorial

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National Director

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SAFE Publications:
Published bi-annually in between two Campaign Reports produced by SAFE's Christchurch office. SAFE welcomes contributions of letters, articles, news, photographs, illustrations, poems etc. Opinions expressed in this publication do not necessarily reflect the views of SAFE Inc.

What is SAFE?
Founded in the late 1950s, SAFE is New Zealand's leading national organisation campaigning for the rights of all animals. SAFE undertakes a diverse range of educational programmes that help educate the public about how they can help stop animal suffering and exploitation.

With over 2,000 members and a small group of dedicated campaigners, SAFE undertakes public stunts, displays, protests, meetings, educational visits, research, promotional and publicity events to help the cause. The more people become aware of how our lives affect the lives of animals and take action, the less likely animals and the environment will have to suffer.

To join SAFE or to renew your membership, complete the order form on the inside back page.

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Changing the status of animals

"THEY ARE NOT OUR PROPERTY, WE ARE NOT THEIR OWNERS"

THROUGHOUT HISTORY it is language, together with action, that has stood at the forefront of progress and victory. It is undeniably an influential and powerful medium of communication. Many liberation movements, in their struggle for equality, have challenged society's views and language; arguing both can be equally oppressive. It is easy to overlook the implications of our language and this is no more profound than in the animal liberation movement.

Many common terms and references we use to refer to animals, as innocent as they may seem, continue to reinforce negative connotations towards them. For example, 'owner', 'ownership', 'master' and 'pet' are all fairly demeaning and encourage people to consider animals as property rather than sentient beings. To quote Ingrid Newkirk, President of People for the Ethical Treatment of Animals, one of America's most notable animal protection organisations: "As long as people treat animals as toys, possessions and commodities, rather than as individuals with feelings, widespread neglect and abuse is destined to continue."

SAFE has recently joined a coalition of over 120 international animal protection organisations supporting a campaign derived from the notion that our language is causing incalculable harm to animals. The "They are not our property, we are not their owners" campaign is being co-ordinated by US-based group in Defence of Animals. It is based on the premise that virtually all animal abuse and exploitation can be linked to the universal status of animals as property.

In fact, even our legal system regards animals as exactly that — property. As the 'owner' of a dog, for instance, the law upholds your legal right to kill the dog so long as it is done humanely. If your neighbour took the dog to a vet and had it destroyed, the likely a charge would only be theft. Our justice system fails miserably on moral or ethical considerations for animals. Animals without 'owners' not deemed

'protected' or 'endangered' have even less protection. In an unprecedented case in the US, a judge overturned instructions left in a will that requested the owner's two horses be killed upon his death. The "owner", it seemed, was sparing the horses from any possible pending inhumane treatment. The judge ruled in favour of the horses, citing the request was more a death sentence, which might be perceived cruel in its own right. This landmark judgement gave consideration to the horses over the "owner's" rights.

Judge Susan Fowler cited this statement in her ruling: "In the Seventeenth century, Africans brought into the United States were bought and sold as chattel. During the same period, women, once married, became the property of their husbands. Possibly the biggest barrier to the exertion of rights by either group was their status as property. By definition, this categorisation relegated both slaves and married women to a position with few legally cognisable rights."

As part of a global mission to change the status of animals, SAFE has pledged to replace 'oppressive' terms with words like guardian, companion, friend, or caretaker. In doing so we will help promote that animals are individuals with needs, wants and rights. Please join SAFE in supporting the "Animals — They are not our property" campaign. It is time we acknowledged humans are more closely related to non-human animals than we are to our worldly possessions, and they should be treated accordingly.

Finally, we are delighted to offer you another exciting SAFE magazine crammed full of diversity, insight and know-how. Make sure you check out our main feature story on genetic engineering and why animals pay the highest price. If you haven't already ordered some raffle tickets for SAFE's national fundraising raffle, then now's your chance. There are some great prizes and if we're to sell all the tickets we need you. Until next edition, watch your language!

SAFE Profiles. SAFE Magazine (formerly Safeguard), October. © 1999.

Terry, Anthony. Changing the Status of Animals. SAFE Magazine (formerly Safeguard), October. © 1999.

SAFE IN ACTION!

SAFE continues to extend the circle of compassion through its dedicated team of volunteers, staff, activists and members. SAFE's outreach and promotional programmes have had an added boost with the recruitment of new personnel, not to mention the relocation of the Auckland SAFE office. Here's a low down on SAFE's high points!

PROMOTIONS

SAFE takes to K'Road!

The SAFE office in Auckland has moved to Karangahape Road! Nestled in the heart of Auckland central city, SAFE is now situated in St Kevins Arcade, an ornate and authentic arcade harbouring the infamous Alleluys cafe, and is surrounded by a diverse range of

retail outlets. 'Planet Species' (shop 23) hosts a modest-sized office and retail outlet (specialising in cruelty-free wares), alongside an educational resource centre. SAFE's newly appointed Auckland Manager, Deirdre Sims, says, "Planet Species is a huge step forward for SAFE. I see it as the tangible form of the Caring Consumer

Shopping Guide! We have an excellent range of cruelty-free toiletries and household products, as well as lots of lovely vegan chocolates! We also stock the latest, very cool SAFE t-shirts and have a diverse selection of Vegan Wares products, such as cruelty-free shoes, belts and wallets." Planet Species is open from 10am week days.

Advertising

Magazine advertisements, billboards and street posters have been some of the various ways SAFE has taken the message to the public. Keep an eye out for exciting ideas for the coming months.

EXPOSING



STALLS

Upfront and personal!

The Big Day Out, Grey Lynn Festival, Mink, Body and Soul festivals, the Festival of Opportunities and Canterbury market days — you name it, SAFE has had a stall at it! Not to mention its regular stalls in city malls nationwide.

SAFE at Moby stall

The 'coolest' of stall locations had to be in the foyer of the Moby concert at the St James complex in Auckland. Moby, a staunch vegan and environmentalist, also gave permission for SAFE to use one



OUTREACH

Street canvassing

SAFE has mounted a pilot scheme that takes professional SAFE campaigners onto the streets to inform people about what SAFE does within the community and to canvass support on particular campaign issues. Launched in Christchurch during March, the

scheme has received a terrific response from those approached. Four campaign issues are identified along with a brief outline of SAFE's role within New Zealand. People are encouraged to pledge against animal cruelty, thereby agreeing to receive a free info pack in the mail. Leading street canvasser and coordinator David Cowles says it's been marvellous.

"On the streets, we have immediately seen a very positive response to our introduction of SAFE. The public provides a diverse and stimulating environment, and we enjoy this direct form of contact. Every personal approach gives us an opportunity to address the vast suffering of animals and instantly sows a seed for change," says Cowles.



Tauranga gets active

Volunteers protested at the Whirling Brothers Circus with banners such as "Circuses — no

fun for the animals". Displays on factory farming and the benefits of a vegetarian lifestyle have been touring festivals.

Getting busy in Wellington

A stall was recently held on club day at Victoria University with the aim of setting up a group on campus. More stalls and displays are planned.



Nelson speaks out

Animal advocates in Nelson recently funded and organised the release of eight Kaimanawa horses to a life of freedom in Golden Bay. The group also objected to the Motueka rodeo and have run several stalls on the cruelty of factory farming.

VOLUNTEERS

Christchurch on the move

A rodeo protest, video projections, weekly demonstrations outside battery hen farm Farmer Browns (resulting in the announcement they intend to close), regular stalls, street canvassing, library displays and fortnightly meetings have made it a pretty busy schedule for the Cantabrian team.

SUPPORT



LOBBYING

Submissions

Extensive hours and resources have been spent thoroughly researching and writing comprehensive submissions used by SAFE to argue for greater legal protection for animals. SAFE owes enormous gratitude to senior researcher Karen Petersen, who has sided in producing submissions opposing

intensive pig farming, battery hens, rodeos, slaughter, broiler meat chickens, glue traps, trapping and electromobilers. Next up..... circuses and zoos! Brilliant work, Karen!



of the songs off his latest album to accompany SAFE's new promotional video." SAFE Director Anthony Terry briefly met with Moby before his show. Moby spoke positively about SAFE and was most appreciative of the surprise vegan hamper we delivered to his hotel room as a welcoming gift for being such an ambassador for the animals," says Terry.



Chris P. Carrot in NZ

SAFE and international animal rights organisation People for the Ethical Treatment of Animals (PETA) united outside an Auckland intermediate school accompanied by Chris P. Carrot, with his message "Eat your veggies, not your friends!" SAFE was delighted to assist PETA's novelty demonstration as part of a global campaign promoting veganism on every continent.

SAFE forging allies in UK

SAFE met with Compassion in World Farming (CIWF) International Development Director Janice Cox, and Australian representative, Carole de Fraga, in Christchurch recently. During their Australian visit the CIWF representatives discussed current campaigns and proposals to forge a greater international alliance with SAFE.

THERE WILL BE NO JUSTICE AS LONG AS MAN WILL STAND WITH A KNIFE OR WITH A GUN AND DESTROY THOSE WHO ARE WEAKER THAN HE IS.
(ISAAC BASHEVITS ZINGER (AUTHOR, KOREA, 1978))

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SAFE in Action! SAFE Magazine (formerly Safeguard).



SAFE in Action! SAFE Magazine (formerly Safeguard). Autumn. © 2003.



FUR FLIES: Zambesi boss Neville Findlay with Auckland Animal Action members outside his Newmarket store. He withdrew two jackets with raccoon-fur collars.

ANIMAL RIGHTS FIGHT NOT CHICKEN FEED

A group at the vanguard of the Auckland battle for animal rights says its members are mainstream, not uneducated bums, but their ethos is unequivocal: "To lose just isn't in the equation." **JANET McALLISTER** follows a week of protests

McAllister, Janet. *Animal Rights Fight Not Chicken Feed*.
Weekend Herald, 7 May. © 2005. Used by permission of PMCA, www.pmc.co.nz

The New York Times

WEDNESDAY, 16 JUNE, 2000

IN A SLAUGHTERHOUSE SOME THINGS NEVER DIE

THE KILL FLOOR

The kill floor sets the pace of the work, and for those jobs they pick strong men and pay a top wage, as high as \$12 an hour. If the men fail to make quota, plenty of others are willing to try. It is mostly the blacks who work the kill floor, the stone-hearted jobs that pay more and appear out of bounds for all but a few Mexicans.

Plant workers gave various reasons for this: The Mexicans are too small; they don't like blood; they don't like heavy lifting; or just plain "We built this country and we ain't going to hand them everything," as one black man put it.

Kill-floor work is hot, quick and bloody. The hog is herded in from the stockyard, then stunned with an electric gun. It is lifted onto a conveyor belt, dazed but not dead, and passed to a waiting group of men wearing bloodstained smocks and blank faces. They slit the neck, shackle the hind legs and watch a machine lift the carcass into the air, letting its life flow out in a purple gush, into a steaming collection trough.

The carcass is run through a scalding bath, trolleyed over the factory floor and then dumped onto a table with all the force of a quarter-ton water balloon. In the misty-red



room, men slit along its hind tendons and skewer the beast with hooks. It is again lifted and shot across the room on a pulley and bar, where it hangs with hundreds of others as if in some kind of horrific dry-cleaning shop. It is then pulled through a wall of flames and met on the other side by more black men who, stripped to the waist beneath their smocks, scrape away any straggling bristles.

The place reeks of sweat and scared animal, steam and blood. Nothing is wasted from these beasts, not the plasma, not the glands, not the bones. Everything is used, and the kill men, repeating slaughterhouse lore, say that even the squeal is sold.

The carcasses sit in the freezer overnight and are then rolled out to the cut floor. The cut floor is opposite to the kill floor in nearly every way. The workers are mostly brown -- Mexicans -- not black; the lighting yellow, not red. The vapor comes from cold breath, not hot water. It is here that the hog is quartered. The pieces are parceled

out and sent along the disassembly lines to be cut into ribs, hams, bellies, loins and chops.

People on the cut lines work with a mindless fury. There is tremendous pressure to keep the conveyor belts moving, to pack orders, to put bacon and ham and sausage on the public's breakfast table. There is no clock, no window, no fragment of the world outside. Everything is pork. If the line fails to keep pace, the kill men must slow down, backing up the slaughter. The boxing line will have little to do, costing the company payroll hours. The blacks who kill will become angry with the Mexicans who cut, who in turn will become angry with the white superintendents who push them.



Leduff, Charlie. "The Kill Floor". In *A Slaughterhouse Some Things Never Die*. Extract from "The Kill Floor".
New York Times, 16 June. © 2000. www.partners.nytimes.com/library/national/race/06/1600leduffmeat.html





4.28PM, SUNDAY: "Animal abusers! Total losers!"

As a chant, it's hard to beat: rhyme, humour, message, all there. Whether the delegates of the Third Annual International Poultry Broiler Nutritionists' Conference appreciate such creativity from the motley lot outside is another matter. They're scientists flown in to Auckland from companies and universities around the Asia-Pacific region and probably need to sleep off their jet lag. At least the chant isn't as noisy as the companion sirens, whistles and drumming on soya bean oil cans.

Half a dozen police wearing fluoro-yellow vests and fat-slug earpieces guard the Symonds St entrance to the conference venue, the Langham Hotel, formerly the Sheraton. The objects of their attention are jeaned and T-shirted, pierced and mohawked. They hold banners which read "Animal Abusers Go Home!", "From Shell to Hell" and the philosophical "Animal Liberation is Human Liberation".

Older, well-fed suits — security guards? management? — are loitering. Significantly, they're outside every Langham entrance asking people to state their business before letting them into the hotel.

Guests look out of their windows wondering what all the fuss is about. The protesters are sorry to bother the Prosodia Rally drivers, who are also staying at the hotel, but hey, that's life. As the United States Army says about innocent bystanders caught in crossfire, the rally contingent is "collateral damage".

This fight is to help the broilers — the industry name for chickens farmed for their meat rather than their eggs — kept in "huge, ammonia-filled, windowless and cramped sheds", according to the leaflets being handed out, and their suffering is far worse than that inflicted on nearby humans by a spot of protesting.

The mysterious suits watching the protesters get tired and sit on the bus stop bench. Some cars too as they go by, a middle-aged man walks past with a tray of eggs — you just know they have been laid by battery hens. Did one of the protesters just raise his eyebrows in a friendly greeting to one of the cops? Could be — you get the feeling they meet each other fairly often.

6.52PM: After more than two hours of cacophony, the protesters pack up. That's another day's work, done by Auckland Animal Action (AAA). The hotel's brochures might even clear before the pack is back tomorrow.

All rather exciting, being perceived as a threat. But AAA is "not an exclusive weirdo group — we are mainstream," says AAA member Rob, over tofu burgers a few days later. Rob is a 36-year-old property developer earning six figures a year. Fellow AAA member Suzi, 31, talking with us at Vulkan Lane's Raw Power Cafe, is a student in "computery stuff".

Rob, dressed casually and rather blandly, has a little beard tuft just below his bottom lip. Suzi, slightly more striking, with a long face and dark brunette curls, has a piercing below hers.

"The public perception of protesters is that we're all unwashed hippies without jobs and we're just uneducated smelly bums," says Rob. "Whereas I think there's just one unemployed person in AAA. The average animal rights activist is uni-educated."

What sets them apart is their belief that using animals in any way is "cultural convenience" and exploitation. They believe that experimenting on animals, wearing them, eating them — is entirely unnecessary and should be avoided.

Ninety per cent of AAA members are vegan, the other 10 per cent mostly vegetarian. Some occasionally eat meat, "but they're new." You can eat meat and wear leather shoes and be concerned about animal welfare, but animal rights is a different kettle of textured vegetable protein.

"We'd like to abolish farming, but we're realists," says Rob. Hence the focus on welfare issues, such as improving chicken treatment, as a first step. "It's something that you can educate the public about. It's easy for the public to understand."

AAA's main focus now is stopping shops from selling

internationally recognised as progressive and forward thinking —

4.30PM: The AAA protesters turn up again, to highlight the fact that the barns are still ammonia-filled. At one point, 17 hotel guests stare out at them. One of them flushes his buttocks at the protesters. "We got it on tape," says Rob, happily. The noise is loud enough that office workers 16 storeys up in a nearby building leave early rather than try to soldier on with the disruption. AAA: "We're not there to piss off Joe Public, we're there to get our point across."

Often they do — a major source of funds for AAA is people giving demonstrators donations, even though they do not actively solicit for funds.

However, not everyone agrees with their modus operandi. Even among animal rights activists, is a feeling that AAA's aggressiveness might put people's backs up and make them resist. Their tactics are seen to be treating the symptom — fur selling — and not the cause — public awareness.

Remember the images of Stars-and-Stripes shorts on the front of the Herald a few weeks ago?

Zambesi, whose head designer is Findlay's wife Elisabeth, was stocking two jackets with raccoon-fur collars — raccoons killed as pests in North America, not farmed and tortured animals. But AAA says the raccoons were caught in inhumane traps, and that any fur use — especially by such a high-profile company as Zambesi — promotes the industry as a whole.

Zambesi was ambushed by demonstrators. The activists say information was sent through the post beforehand but Findlay says he never received it. AAA has apologised for the sudden swoop, and now hands information to shops, so they know it has been delivered.

Findlay has sympathy for the AAA view but wishes they took a more "sensible and civilised approach". The parties are still trying to schedule a formal meeting, but Findlay has taken the offending jackets off the shelves. It is a pragmatic decision — he doesn't necessarily agree that Zambesi shouldn't stock any fur, but he

says: "I'd rather my staff were not sworn at and intimidated, which was happening." Is AAA sometimes doing more harm than good to their cause? Their attitude is that it's best if store owners start agreeing with them, but in the end it doesn't matter why the stores take the fur off the shelves as long as it's gone.

AAA will find they have more target stores this season — fur is back in fashion. "The designers overseas hope people have forgotten [about the ethical concerns]," says

canvases

canvases

'New Zealand consumers increasingly question not just what goes into the chicken they eat but also how those chickens are raised ...

— DAMIEN O'CONNOR, ASSOCIATE AGRICULTURE MINISTER

fur and so far they have been successful. Suzi claims the group has stopped 30 stores in the past three years, by picking them off one by one. AAA sends a letter and information to the store about the cruel practices of fur farms, follows it up with a phone call, and if they don't hear the shop owners saying: "My God, I didn't realise how terrible the conditions were, I'm sending the merchandise back immediately," — which happens fairly often — the protests start.

Not many customers are brave enough to step into a shop surrounded by protesters and not many owners can deal long with the lack of custom. Belucci in Newmarket reportedly claimed an hour-long AAA protest cost them \$3000 in lost business.

A couple of times, when shop owners were still holding out after two or three demonstrations, protesters chained themselves to the shop doors and prevented anyone coming in or out of the store. Last time, in High St in 2003, it took firefighters, police and the jaws of Life several hours to prise them off.

The group's aim? A fur-free Auckland. They're concentrating now on factory-farmed fur — most of it in New Zealand shops is rabbit fur from China, where the farms are not regulated and conditions for the animals, often skinned alive, are excruciating.

When AAA has stamped out factory-farmed fur, they will go where no public opinion has gone before — targeting stores stocking possum fur. "One hundred per cent, we will win. To lose just isn't in the equation," say Rob and Suzi.

8.30 AM, MONDAY: Associate Agriculture Minister Damien O'Connor addresses the chicken feeders conference: "New Zealand ... upholds extremely high animal-welfare standards ... New Zealand consumers increasingly question not just what goes into the chicken they eat, but also how those chickens are raised ... our Animal Welfare Act ... is



McAllister, Janet. *Animal Rights Fight Not Chicken Feed*. Weekend Herald, 7 May. © 2005. Used by permission of PMCA, www.pmcacanz.com



McAllister, Janet. *Animal Rights Fight Not Chicken Feed*. Weekend Herald.

fashion editor Alice Ryerhoff. Clearly they haven't. Jennifer Lopez had to face the gauntlet of protesters at her latest movie launch but ignored their demand to remove fur from her clothing range. Local designers are using mainly possum fur because most people don't see anything wrong with adorning oneself with an environmental pest.

But AAA does. It is still using animals for vanity. Gossip columnist Bridget Saunders was thrown out of AAA when other members learned she had a business making garments out of possum fur and that she also sold recycled fur.

It says something of the schisms that protest groups are prone to that Save Animals From Exploitation (SAFE), another, larger animal rights group, is mild-mannered about Saunders. In fact, she was instrumental in organising a photo shoot of several high-profile socialites in feather bras for a SAFE billboard headed: "No chick deserves to suffer; boycott battery eggs."

SAFE national campaign director Hans Kriek says: "Bridget is a supporter of animal rights issues and has done a lot of good. We have a disagreement [over fur] ... but it's no problem if some supporters disagree with some of our policies." SAFE is inclusive, a sort of animal-rights-for-beginners group, while the AAA practises staunch no-compromise.

6AM, TUESDAY: Surprise! This is your wake up chant, delegates — the protesters are here already. Although this is one of the protests not noted on the AAA website "due to police monitoring [sic]", the police are there anyway. From experience, the protesters suspect up to six police officers are staying at the hotel 24 hours a day.

'The public perception of protesters is that we're all unwashed hippies without jobs and we're uneducated smelly bums ... whereas the average animal rights activist is uni-educated.'
— ROB, AUCKLAND ANIMAL ACTION

A woman from a nearby apartment block, rudely awakened, comes down to throw eggs at the protesters, but is stopped by police. Perhaps she's the reason police tell the protesters they can't drum but they can still yell. One young man puts his fingers in his mouth and starts whistling. He is immediately arrested for disorderly behaviour, as are two other protesters, including a woman with a video camera.

"Arrested — for whistling?" Rob shakes his head in disbelief at police heavy-handedness. Later AAA says it had "inside information" that conference delegates having breakfast in the restaurant were told to return to their hotel rooms, and that other hotel guests had left Langham to seek quieter accommodation elsewhere.

AAA admit they push the bounds of what they can do legally — the only time they officially overstep the mark is when they padlock themselves to shops — and arrests are fairly frequent, 10 last year. "It's like driving a car, you get tickets," says Rob.

The activists are not anti-police; their fight is with the "animal abusers", not the boys in blue. But Rob says matter-of-factly his own "next arrest will be in June", at the Council for the Care of Animals in Research and Teaching conference in Wellington. The main theme of what AAA calls "the vivisection conference" is "Animal Ethics Committees ... is the ethics real, imagined or necessary?"

But although arrests are to be expected, Rob and Suzy say it is rare for anyone to be convicted. "The most recent arrest was for a demo outside a shop selling fur on the North Shore — two people were arrested for disorderly behaviour, they went to court, defended themselves without a lawyer and won," says Suzy.

"We get quite good at it," adds Rob, who after a handful of arrests has never been convicted but once, successfully, sued the police — with the help of a lawyer — for wrongful arrest and received enough money to go on an overseas holiday.

Rob met the officer in question at a demonstration later and asked him if the police hadn't learned that it was just silly to react so strongly to protesters. "The cop just said, 'It's not my f---ing money.'"

6.30PM, WEDNESDAY: Another protester is arrested for disorderly behaviour after police "change the rules" and disallow any noise. Whenever a member is arrested, an AAA "team" stands outside the police station until they're released "so that the first face that they see when they get out is a happy one," says Rob. The team will have drinks, chocolate — vegan of course — and hugs at the ready, as being arrested is still fairly traumatic, even if it is "just part of the job".

BEING RAIDED In June last year, six AAA members had computers, video cameras, diaries and personal letters were removed from their homes. Two of the people involved have since moved because they felt so violated, says Suzy. Rob says phones have been bugged as well. Suzy and Rob not giving curvas their last names seems an understandable, if futile, bid for anonymity.

Why were they raided? AAA says the reason they were given was that Belucci staff made a complaint to the police that they felt threatened by AAA demonstrators at a protest several months before the raid. The police treated the question from curvas as a request under the Official Information Act and national manager for crime Win van der Velle replied: "The police had good cause to suspect that [specific] crimes had been or were being or were about to be committed by occupants of the addresses searched."

Those specific crimes? Theft, intimidation and disorderly behaviour. The alleged theft was of a sign in the Belucci shop window which said that no fur was sold in the shop. AAA denies both the sign's claim and the accusation that they stole it. One person has pleaded guilty and was given diversion, court hearings for the five who pleaded not guilty are scheduled for this July. Suzy says the woman who pleaded guilty was a fairly new AAA member and attended the protest for only a few minutes — she pleaded guilty so she could put the charge behind her.

Who knew you could be raided for offences so minor they could be wiped from your record with diversion? It is puzzling why police with overstretched resources would bother. Perhaps they're concerned that AAA has links with the Animal Liberation Front (ALF), which operates anonymously and illegally — although even ALF is publicly described by police as only a "low-level" criminal nuisance.

AAA openly supports ALF. "We understand why ALF do what they do," says Suzy. "These people need someone to publicly stand up [for them] because they obviously can't do it themselves because they'll be arrested." AAA gets anonymous emails from ALF about their activities which they pass on, and they send out press releases for ALF as well. ALF activists do not use violence against humans, but in other respects, the AAA is Sinn Féin to ALF's Irish Republican Army.

7PM, THURSDAY: The protest starts late to coincide with the conference gala dinner. Police start arresting people for breach of the peace, when they refuse to stop making a noise. According to AAA "after seven people were arrested, the cops decided not to make any more arrests and let the remaining protesters make noise". The seven arrested included Suzy. All were released without charge.

It's a dramatic end to the conference week. What has AAA achieved? As with all groups in this age of information overload, they hope they have raised public awareness. They hope Langham Hotel will think twice before hosting another "animal abusers event". And they have let the chicken feeders know that they care.



WHO'S WHO OF AUCKLAND ANIMAL RIGHTS GROUPS

■ **SAFE** — Save Animals From Exploitation is New Zealand's only national animal rights organisation, based in Christchurch, but with one paid staff member and a shop in Auckland. A vegan group which believes all human use of animals is exploitation, but is happy to include meat-eating supporters and members who don't agree with all their policies. Acknowledges there are some instances where animal populations have to be controlled, for example, New Zealand's possum population. The emphasis is on raising consumer awareness — their present campaigns are against genetic engineering of animals, factory farming, rodeo brutality and circus animals.

■ **AAA** — Auckland Animal Action is one of a number of loosely networked, grassroots animal rights groups across the country. The group's beliefs are similar to SAFE's but it is voluntary, with no hierarchical structure. It is focussing on stopping the selling of fur in Auckland, targeting stores one by one with protests for immediate change. Carries out no covert illegal operations but publicly supports the Animal Liberation Front and publishes ALF news reports.

■ **ALF** — Animal Liberation Front is an international, anonymous movement rather than an organisation, which practises "direct action", often illegal, such as taking animals from factory farms and damaging property owned by people who make money through animals. Anyone can say they are part of the ALF if they carry out actions complying with ALF guidelines, which include not using violence on humans or animals.

It is not known how much ALF activity goes on in New Zealand, but police say "most damage referred to comprises spray-painting graffiti and low-level damage, which although annoying and costly for the recipient, equates to low-level criminal activity ... This activity tends to track with Varsity semesters and has been ongoing for some years. Spikes in behaviour normally occur during specific events or activity, ie duck shooting season, etc."



McAllister, Janet. Animal Rights Fight Not Chicken Feed. Weekend Herald.

An American lawyer is rattling cages in the field of rights for the world's creatures.
Catherine Masters met him

CELEBRITY animal rights lawyer Steven Wise usually stirs clear of zoos, which is why we take him to the one in Auckland.

On the way to see Janie, the last tea party chimp, I explain her performances were a long time ago and the zoo is quite different today. Wise is concerned because chimps are complex and social animals and Janie is now on her own.

"The whole idea there'd be a single chimpanzee is awful to think about. It's like being in a solitary confinement for a human," he says.

Wise is interested in seeing Janie because he plans to go to court in an attempt to get fundamental human rights for chimpanzees.

He's deadly serious. He just hasn't decided on the jurisdiction and he needs to find an appropriate chimp.

Janie is nowhere to be seen in her cage. This is good, says Wise. It means she has some privacy. As we move on, he says enthusiastically "that's great" if he can't spot any of the animals in their enclosures.

Like the mothers and toddlers out in force this morning, Wise is mesmerised by the animals he does see. He spends a long time at the orangutan enclosure and almost has to be dragged away from the underwater sea lion viewing.

That while the kids are going "ooh", Wise is looking through different eyes. Orangutans can do maths, he says. "Oh yeah, they can add and subtract."

And some seals have been taught language, which means they have the capacity for abstract thinking.

"They're pretty smart guys." It's obvious the lawyer is having a pleasant time and he admits he has taken his children to zoos — they, too, are drawn to cute animals — but justified the excursions by lecturing them on the cognitive abilities of the animals. The atmosphere at this zoo is "nice" but zoo animals are not the animals he focuses on.

In between working on the chimpanzee test case, he is writing a book about the horror of the lives of farm animals and the cognitive abilities of pigs.

He was in Auckland to give a lecture on animal rights law at the invitation of Auckland University's Law Faculty.

Wise, an American, is a pioneer in this field and has practised solely in animal rights law for decades. In 2000 he was the first person to teach the



CRUEL AND DEGRADING: Chimpanzee tea parties at Auckland Zoo, which were once a big crowd-puller, are now a thing of the past.

A TIGER IN THE

subject at elite Harvard Law School in Massachusetts, an achievement credited with being instrumental in convincing faculties around the world that animal rights law is a field worthy of study.

In the Auckland lecture, to a standing-room-only audience mainly of law students, he stressed his opinions were based not on emotion but on science and the legal system. Judges wanted evidence, not emotion. He also talked about the test case, which he expects to win and hopes will open doors for other species.

Chimpanzees are capable of what Wise calls "practical autonomy", meaning they think, feel and are self-aware.

They should, therefore, be entitled to key rights of bodily integrity and liberty. Winning these rights through the courts would set the animals free from experimentation in a laboratory or imprisonment in a zoo.

For one of his books Wise worked

out categories of animals with practical autonomy and says his then 5-year-old son made the top category alongside the great apes and bottlenose dolphins. A couple of years younger, though, and his son would not have made it.

His point is that there is not much

The whole idea there'd be a single chimpanzee [at the zoo] is awful to think about. It's like being in a solitary confinement for a human.

STEVEN WISE
ANIMAL RIGHTS LAWYER

difference between the cognitive abilities of a child and an ape. But you wouldn't lock a child in a cage and you wouldn't put one.

I put it to him some might think he is nuts. He fixes an unwavering look

and says mildly he is quite sane. In fact, anyone who thought him nuts was "grossly ignorant" of history. What he practices is animal slave law — and the case he is preparing on behalf of a chimp has a legal precedent from the slave days. There was a time, he says, when there were many, many

human "things" without rights. "Black slaves were things. Children were almost things."

One of these "things" was a black slave called James Somerset, about whom Wise wrote his book *Though the*



ANIMALS' BEST FRIEND: Steven Wise has represented dogs sentenced to death and disputed the ownership of dolphins by the American Navy.

PICTURE: DEAMPARCELL

animals, Wise says it is more about "chimpanzee rights for chimpanzees and orang rights for orangs". He is not talking about chimpanzees riding buses or packing groceries at the supermarket. The key is that under the law people would have to act in the animal's benefit, not the human's benefit. "You would look to the 'what's in the best interests of the chimpanzee test', as you would look to, say, the 'best interests of the child test'."

Over the years Wise has represented dogs sentenced to death and disputed the ownership of dolphins by the American Navy. He has fought for cats, parrots, eagles, monkeys, and horses. This man, who tries to stick to a vegan diet and who wears plastic shoes, admits he doesn't love all animals. His friend Jane Goodall, the primatologist, says he is a "sissy" for being scared of snakes but if a snake was being abused he would not hesitate to represent its interests in court. Or a spider, which he also shudders at, or a great white shark, or any other animal.

"Because they have interests, they have a life, they might have families, they might have cultures, they might be sentient," Wise has become what he calls a "minor" celebrity in America. While yet to make Oprah, he has represented a St Bernard dog on death row on court TV.

He says his interest in animal rights was a natural progression from a passion for social justice and when he began practising law he took on many "doggy death" cases. In almost every case he won.

He also read Peter Singer's *Animal Liberation*, published in 1975, and the idea of social justice for animals as an area of law opened up before Wise's eyes.

Back at the zoo, Wise does not pretend he knows about the best interests of many of the species sunning themselves. He would have to ask someone who has studied masked love birds, for example, to see whether the cage the pretty yellow birds live in suits their best interests.

Neither does he get too exercised about seeing the giant Galapagos turtle immobile on the dirt. "Now, does the turtle care if he's here or in the Galapagos? I don't know."

As we leave, Janie the tea party chimp comes out. She sits in the sun and yawns. Although still bothered that she is in solitary, Wise rules her out for his test case because she's in pretty good shape. He will likely find a chimp in a biomedical research laboratory.

He thinks Janie must find life quite depressing but "she's like the end product of tea party chimps and what do you do? Even when you adopt the theories I'm arguing there's going to have to be some kind of transition time where you don't know what to do with what you have."

But after that everyone will know the rules.

THE COURT

Heaven's May Fall. It had an agenda and was part of his master plan to try to attain legal human rights for chimpanzees.

"I wrote the book in order to show how it can be done. I've been thinking about this for 20 years."

James Somerset was captured in Africa when he was about 5 years old. He was taken to America and as an adult in the early 1770s was taken to England. He escaped from his master but was recaptured. He was put in chains and thrown on a boat bound for Jamaica, destined to work and die in the sugar cane fields.

A common law writ of *habeas corpus* (where a judge decides if a person's detention is lawful) was filed on Somerset's behalf to a British judge, Lord Mansfield.

The case went back and forth for months. Lord Mansfield was critically aware of the economic and other repercussions of ruling in Somerset's favour. There were 15,000 slaves in

England, but in the end he ruled that slavery was so odious the common law would not support it.

Says Wise: "Finally he threw up his hands and said 'well, then let justice be done though the heavens may fall.'"

Somerset moved from being a thing to a legal person.

Wise says just as Somerset was regarded as a "thing" so animals are regarded as "things" today without legal rights. So, once Wise has nailed down his case, he will file a common law writ of *habeas corpus* on behalf of a chimpanzee.

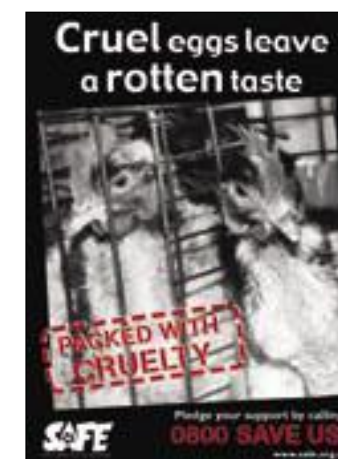
AT the moment a legal wall exists with humans on one side and everything else on the other. If Wise wins, instead of asking "are you human?" judges will have to ask "what kind of creature are you and what kind of rights may you be entitled to and why?"

Questioned about human rights for

Masters, Catherine.
A Tiger in the Court.
Weekend Herald, 12 May. © 2007.
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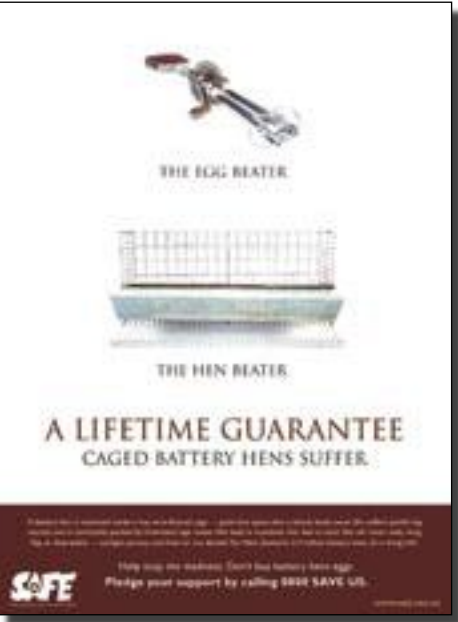
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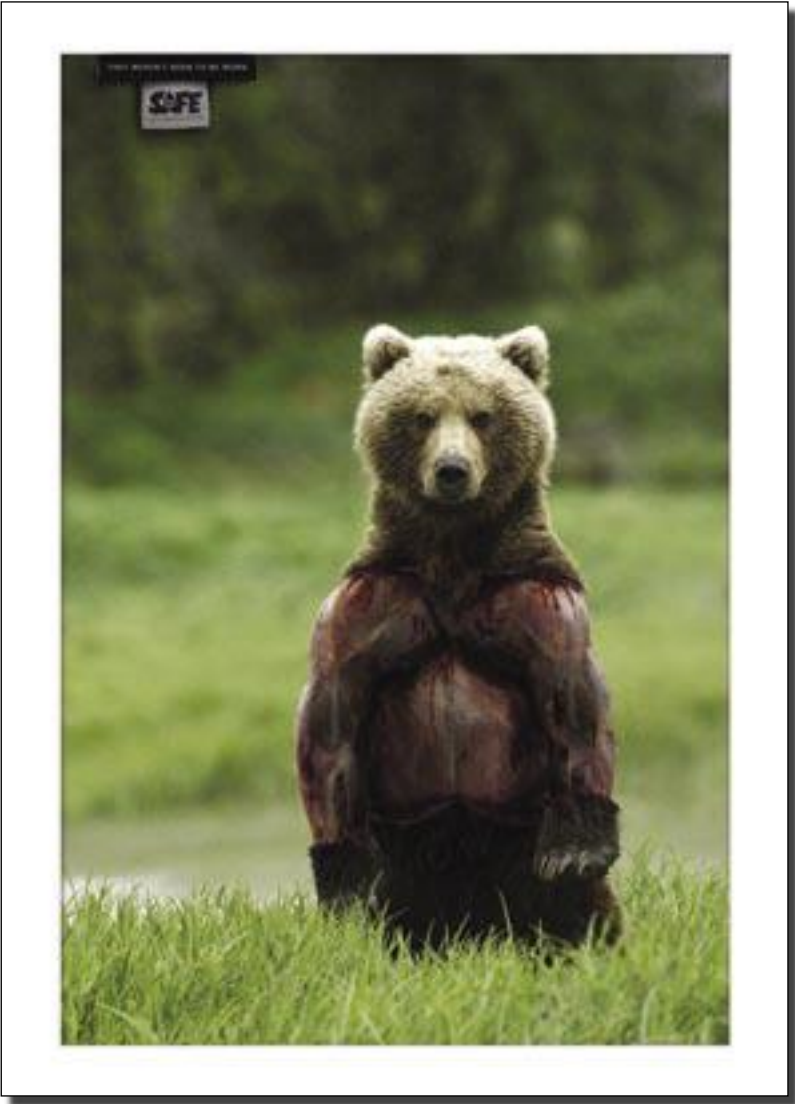
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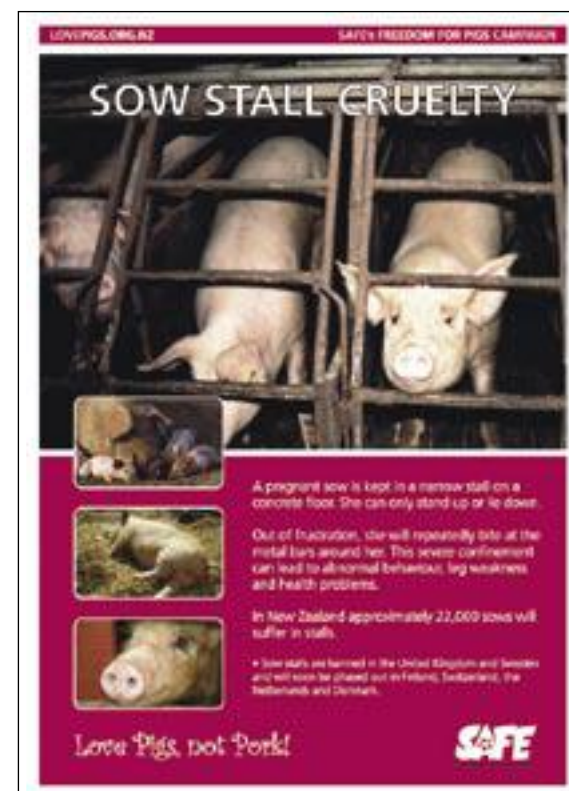
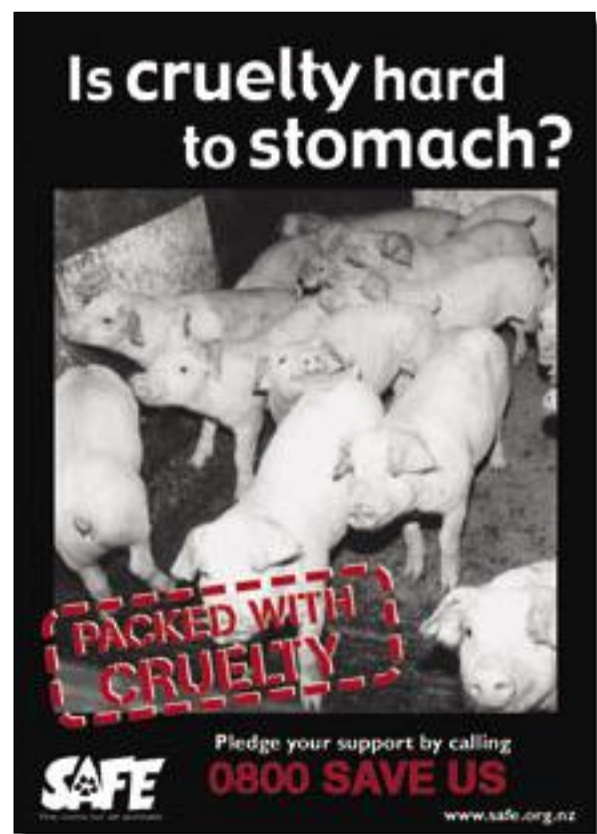
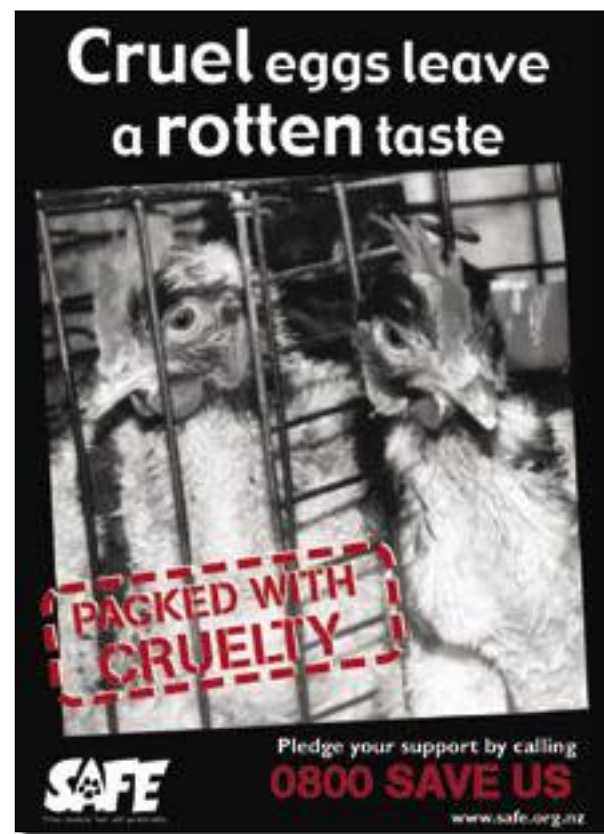
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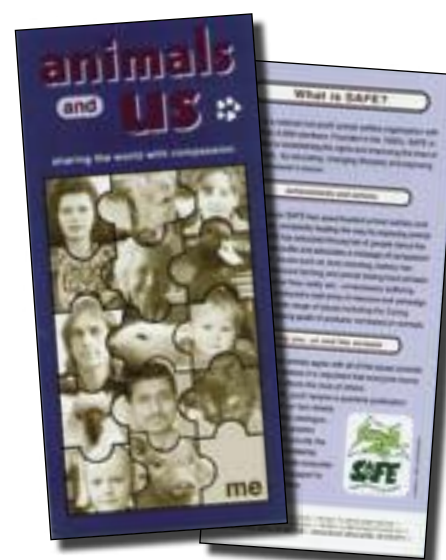


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Caring Consumer Guide © 1995 SAFE Inc.



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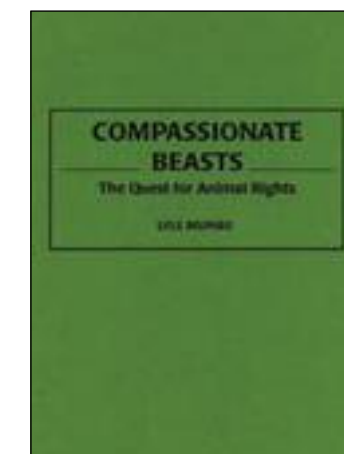


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SAFE Inc. NZ. 17 April 2008.
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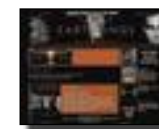
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OTHER RESOURCES, LINKS AND GLOSSARY

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Bate, Jonathan. *The Song of the Earth*. London: Picador, 2000.
An examination of nature and animals in Romantic-era writing by one of the most important literary scholars writing today.

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Scholtmeijer, Marian. *Animal Victims in Modern Fiction: From Sanctity to Sacrifice*. Toronto: University of Toronto Press, 1993.

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Simons, John. *Animal Rights and the Politics of Literary Representation*. Houndmills: Palgrave, 2002.
A sensible and helpful introduction to reading about animals in a range of literary genres.

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A collection of studies of human-animal relationships in a variety of social settings.

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An important collection of anthropological essays about what animals mean in human societies and cultures.

Noske, Barbara. *Beyond Boundaries: Humans and Animals*. Montreal: Black Rose, 1997.
A feminist account of human-animal relations, especially in modern Western societies.

Orbell, Margaret. *Birds of Aotearoa: A Natural and Cultural History*. Auckland: Reed, 2003.
In this book, an important scholar of tikanga Māori turns her attention to the meanings and histories of birds.

Riley, Murdoch. *Māori Bird Lore: An Introduction*. Paraparaumu: Viking Sevenses NZ Ltd., 2001.
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Serpell, James. *In the Company of Animals: A Study of Human-Animal Relationships*. Cambridge and New York: Cambridge University Press, 1996.
A wide-ranging and accessible account of pet-keeping and animal companionship throughout the world, both in the present and in history.



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Bagemihl, Bruce. *Biological Exuberance: Animal Homosexuality and Natural Diversity*. London: Profile, 1999.
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Rifkin, Jeremy. *Beyond Beef: The Rise and Fall of the Cattle Culture*. New York: Plume, 1993.
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Thomas, Keith. *Man and the Natural World: Changing Attitudes in England 1500-1800*. Harmondsworth, Middlesex: Penguin Books, 1984.
The foundational historical study of changing human-animal relations; focuses on Early Modern and Enlightenment England.

Turner, James. *Reckoning with the Beast: Animals, Pain, and Humanity in the Victorian Mind*. Baltimore: Johns Hopkins University, 1980.
A fascinating account of the origins of the animal rights and animal welfare movements in Britain and North America during the 19th century.



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Crosby, Alfred W. *Ecological Imperialism: The Biological Expansion of Europe, 900-1900*. Studies in Environment and History. Cambridge: Cambridge University Press, 1986.

Ground-breaking study of the impact of introduced animal species on the environment and history of colonised lands; later chapters concentrate on New Zealand as a case history.

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Flannery, Tim. *The Future Eaters: An Ecological History of the Australasian Lands and People*. Chatswood NSW: Reed, 1994. Groundbreaking environmental history of Australian and New Zealand settlement.

Park, Geoff. *Nga Uruora, the Groves of Life: Ecology and History in a New Zealand Landscape*. Wellington: Victoria University Press, 1995.

New Zealand's leading environmental cultural historian describes the impact of Pakeha settlement on the New Zealand natural world.

Philo, Chris, and Wilbert, Chris, Eds. *Animal Spaces, Beastly Places: New Geographies of Human-Animal Relations*. Edited by Skelton, Tracey and Valentine, Gill. Vol. 10, *Critical Geographies*. London and New York: Routledge, 2000.

A series of essays on the relations between humans, animals and particular environments and spaces; the introduction to this volume offers an excellent survey of the impact of human-animal studies.

Wolch, Jennifer, and Jody Emel, Eds. *Animal Geographies: Place, Politics, and Identity in the Nature-Culture Borderlands*. London & New York: Verso, 1998.

Like the volume above, a collection of essays on relationships between humans, animals and geographical spaces.

ETHICS AND HUMAN-ANIMAL RELATIONS

Francione, Gary. *Animals, Property and the Law*. Philadelphia: Temple University Press, 1995.

Examines the moral issues surrounding animal treatment from the perspective of law; particularly useful for students interested in law or studying the language of law.

Masson, Jeffrey, and Susan McCarthy. *When Elephants Weep: The Emotional Lives of Animals*. London: Vintage, 1996.

The first book in which this famous American psychoanalyst and scholar turned his attention to human-animal relations. Now resident in New Zealand, Masson has continued writing about the emotional lives of various animals, producing volumes on dogs and cats, and most recently, *The Pig Who Sang to the Moon: the Emotional World of Farm Animals* (Ballantine, 2003), from which an extract has been taken for this resource.

Midgley, Mary. *Animals and Why They Matter*. Athens, Georgia: University of Georgia Press, 1983.

A clear and accessible introduction to ethical and moral issues surrounding human-animal relations.

Scully, Matthew. *Dominion: The Power of Man, the Suffering of Animals, and the Call to Mercy*. New York: St. Martin's, 2002.

Students could learn a great deal about the art of persuasive writing from Scully's prose. Deals with whaling, big-game hunting, factory farming, cruelty and other issues.

Singer, Peter. *Animal Liberation*. Revised Edition. New York: Avon, 1990.

Singer's ground-breaking introduction to the philosophy of animal liberation has had the biggest impact of any book in recent history on changing attitudes towards treatment of animals. See extracts in this resource.

ANIMAL ADVOCACY Retrieved 14 February 2008

**Animals Australia**

www.animalsaustralia.org/

Australia's second largest and most dynamic national animal protection organisation.

**Animals and Society**

www.animalsandsociety.org/

A non-profit, independent research and educational organisation that advances the status of animals in public policy, and promotes the study of human-animal relationships.

**ARLAN (Animal Rights Legal Advocacy Network)**

www.arlan.org.nz

New Zealand's premier animal law organisation. ARLAN campaigns and launches legal actions aimed at improving the law relating to animals and winning them the legal protections they deserve.

**CAFF (Campaign Against Factory Farming)**

www.caff.bravehost.com

CAFF informs people about the cruelty inflicted upon animals in the farming industry, particularly intensive (factory) farming.

**Meat Free Media**

www.meatfreemedia.com

A non-profit, voluntarily run organisation promoting the issues of animal rights through the use of creative and informative media.

**Open Rescue**

www.openrescue.org/

The immediate aim of open rescue is to save lives and secondly to document the cruel conditions forced upon literally billions of animals around the world.

**Peta (People for the Ethical Treatment of Animals)**

www.peta.org/

With more than 1.8 million members and supporters, Peta is the largest animal rights organisation in the world.

**SAFE (Save Animals From Exploitation)**

www.safe.org.nz

New Zealand's largest national animal rights organisation.

**SHAC (Stop Huntingdon Animal Cruelty)**

www.shac.net/

The SHAC campaign was formed in November 1999 with the aim of closing down Europe's largest animal testing lab, Huntingdon Life Sciences.

**Voiceless**

www.voiceless.org.au/

Voiceless plays a leading role in the development of a cutting edge social justice movement – animal protection.



Abolitionist: a person who favours the abolition of a practice or institution, esp. capital punishment or (formerly) slavery.

Abstraction: the quality of dealing with ideas rather than events.

Acquit: free (someone) from a criminal charge by a verdict of not guilty.

Activist: a person who takes direct action against controversial social or political events. Methods can vary from peaceful demonstrations to protests.

Advocate: a person who publicly supports or recommends a particular cause or policy.

Affidavit: a written statement confirmed by oath or affirmation, for use as evidence in court.

Agriculture: the science or practice of farming, including cultivation of the soil for the growing of crops and the rearing of animals to provide food, wool, and other products.

ALF (Animal Liberation Front): a name used internationally by those who, through the means of direct action, oppose the use of animals as property or resources by capitalising on their destruction or experimentation on them.

Altruism: unselfish regard for or devotion to the welfare of others.

Anaesthetic: a substance that induces insensitivity to pain.

Ancestor: an early type of animal or plant from which others have evolved.

Animal campaigner: a person who works to bring about positive change for animals.

Animal rights activist: a person who believes that animals should not be exploited for human advantage.

Animal rights: the belief that animals should not be exploited for human advantage.

Animal welfare: the belief that the wellbeing of animals should be considered when humans use animals. Reductions in welfare are defined (and measured) as reductions in biological fitness. (See definition.)

Anthropocentric: regarding humankind as the central or most important element of existence, esp. as opposed to God or animals.

Anthropomorphism: the attribution of human characteristics or behaviour to a god, animal, or object.

Anti-vivisection: opposed to operations on live animals for scientific research.

ANZCCART: abbreviation

Australia New Zealand Council for the Care of Animals in Research and Teaching: body which was established to provide a focus for consideration of the scientific, ethical and social issues associated with the use of animals in research and teaching.

ANZFAS: abbreviation

Australia New Zealand Federation of Animal Societies. Note: this group was officially taken over by Animals Australia in 2006.

Apostate: a person who renounces a religious or political belief or principle.

Archaeology: the study of human history and prehistory through the excavation of sites and the analysis of artefacts and other physical remains.

Assembly line: a series of workers and machines in a factory by which a succession of identical items is progressively assembled.

Atomistic: a theoretical approach that regards something as interpretable through analysis into distinct, separable, and independent elementary components.

Automata: a moving mechanical device made in imitation of a human being.

Battery cages: a large number of small cages in which egg-laying hens are kept.

Battery hen: colloquial term used to describe an egg-laying hen that lives in a battery cage. Also described by egg producers as 'caged layer'.

Behavioural needs: term used to describe the actions and responses necessary to fulfil basic requirements.

Benevolence: well meaning and kindly.

Bioethics: the ethics of medical and biological research.

Biomedical: of or relating to both biology and medicine.

Blockade: an act of sealing off a place to prevent goods or people from entering or leaving.

Broiler: a chicken that is bred and raised exclusively for their meat.

Brute: an animal as opposed to a human being.

BSE: bovine spongiform encephalopathy, a usually fatal disease of cattle affecting the central nervous system, causing agitation and staggering. It is thought to be caused by an agent such as a prion or a virino, and its possible connection with Creutzfeldt-Jakob disease in humans is still much debated. Also (popularly) called mad cow disease.

Buddhism: a widespread Asian religion or philosophy, founded by Siddhartha Gautama in northeastern India in the 5th century BC.



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Bullbaiting: the practice of setting dogs to harass and attack a tethered bull, popular as a sport in medieval Europe.

Butcher: a person who slaughters and cuts up animals for food.

Campaign: work in an organised and active way toward a particular goal, typically a political or social one.

Cannibal: an animal that eats its own kind.

Capitalism: an economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state.

Carcass: the body of a dead animal.

Cartesian: of or relating to Descartes and his ideas.

Castrate: remove the testicles of (a male animal or man).

Civil disobedience: the refusal to comply with certain laws or to pay taxes and fines, as a peaceful form of political protest.

Cloned: a group of organisms or cells produced asexually from one ancestor or stock, to which they are genetically identical.

Cockfighting: the setting of specially bred cocks, usually fitted with metal spurs, to fight each other for public entertainment.

Cogitation: think deeply about something; meditate or reflect.

Cognitive ability: refers to the mental act or process of acquiring knowledge that involves the processing of sensory information and includes perception, awareness and judgment.

Colonialism: the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically.

Commodity: a raw material or primary agricultural product that can be bought and sold.



Companion animals: term used to describe animals that live alongside people as chosen companions.

Concentration camp: a camp where political prisoners, refugees etc. are confined.

Confrontation: a hostile or argumentative meeting or situation between opposing parties.

Consciousness: the fact of awareness by the mind of itself and the world.

Consumerism: the preoccupation of society with the acquisition of consumer goods.

Conveyer belt: a continuous moving band of fabric, rubber, or metal used for moving objects from one place to another.

Corporeal: of or relating to a person's body, esp. as opposed to their spirit.

Deafferentation: the interruption or destruction of the afferent connections of nerve cells, performed esp. in animal experiments to demonstrate the spontaneity of locomotor movement.

Deep litter: indoor intensive farming where the birds are kept on flooring of sawdust or other similar material. Often used in barn and broiler systems.

Demonstrator: a person who takes part in a public protest meeting or march.

Deprivation: the lack or denial of something considered to be a necessity.

Desacralise: remove religious or sacred status or significance.

Detachment: the state of being objective or aloof.

Determinism: the doctrine that all events, including human action, are ultimately determined by causes external to the will. Some philosophers have taken determinism to imply that individual human beings have no free will and cannot be held morally responsible for their actions.



Deirdre Sims



Deirdre Sims

Direct action: action that seeks to achieve an end by the most immediate effective means, e.g. a boycott or strike.

Discrimination: the unjust or prejudicial treatment of different categories of people or things, esp. on the grounds of race, age, or sex.

Disembodied: separated from or existing without the body.

Disembowel: cut open and remove the internal organs.

Dismember: cut off the limbs of (a person or animal).

Dissect: methodically cut up (a body, part, or plant) in order to study its internal parts.

Divinity: a divine being; a god or goddess.

Domestic animal: tame and kept by humans.

Domestication: to bring [an animal or species] under human control for some specific purpose, e.g. for carrying loads, hunting, or food.

Domination: sovereignty; control.

Draize test: a pharmacological test in which a substance is introduced into the eye or applied to the skin of a laboratory animal in order to ascertain the likely effect of that substance on the corresponding human tissue.

E. coli: a bacterium commonly found in the intestines of humans and other animals, where it usually causes no harm. Some strains can cause severe food poisoning, esp. in old people and children.

Eco-feminism: a philosophical and political movement that combines ecological concerns with feminist ones, regarding both as resulting from male domination of society.

Emotions: a natural, instinctive state of mind deriving from one's circumstances, mood, or relationships with others.

Emulate: match or surpass (a person or achievement), typically by imitation.

Entrails: a person or animal's intestines or internal organs, esp. when removed or exposed.

Epidemic: a sudden, widespread occurrence of a particular undesirable phenomenon.

Equality: the state of being equal, esp. in status, rights, and opportunities.

Ethics: moral principles that govern a person's or group's behaviour.

Euthanise: put (a living being, esp. a dog or cat) to death humanely.

Evolution: the process by which different kinds of living organisms are thought to have developed and diversified from earlier forms during the history of the Earth.

Exotic animal: animals originating in or characteristic of a distant foreign country.

Experiment: a scientific procedure undertaken to make a discovery, test a hypothesis, or demonstrate a known fact.

Exploit: to take unfair advantage [of somebody] for financial or other gain.

Extremist: a person who holds extreme or fanatical political or religious views, esp. one who resorts to or advocates extreme action.

Factory farming: colloquial term used to describe intensive farming practices. Particularly common when referring to the use of battery hen cages and sow stalls.

Fanatical: filled with excessive and single-minded zeal.

Fast-food: food that can be prepared quickly and easily and is sold in restaurants and snack bars as a quick meal or to be taken out.

Feedlot: an area or building where farm animals are fed and fattened up.

Free-range: a system providing birds with access to an extensive outdoor area and which typically includes housing (either fixed or movable) similar to a barn, aviary, or perchery without cages. Eggs produced by free-range hens are often referred to as 'free-range'.

Genetic engineering: the deliberate modification of the characteristics of an organism by manipulating its genetic material.

Genesis: the origin or mode of formation of something.

Globalise: develop so as to make possible international influence or operation.

Hinduism: a major religious and cultural tradition of the Indian subcontinent, developed from Vedic religion.

Human-animal relations: the changing nature of mankind's dependencies on animals and the consequences of these transformations in human-animal relations for human society.

Humane: having or showing compassion or benevolence.

Humane education: a process that encourages an understanding of the need for compassion and respect for people, animals and the environment and recognises the interdependence of all living things.

Humanitarian movement: the promotion of human welfare and social reform.

Indigenous: originating or occurring naturally in a particular place; native.

Immortal: living forever; never dying or decaying.

Industrialisation: wide-scale development of industries in a country or region.

Instinct: an animal's largely inheritable tendency to respond in a particular way.

Intensive farming: a method of farming designed to increase productivity by the expenditure of more capital rather than by increase in the land or raw materials used.

Interdependence: (of two or more people or things) dependent on each other.

Invasive: (of medical procedures) involving the introduction of instruments or other objects into the body or body cavities.

Jainism: a nontheistic religion founded in India in the 6th century BC by the Jina Vardhamana Mahavira as a reaction against the teachings of orthodox Brahmanism, and still practised there. The Jain religion teaches salvation by perfection through successive lives, and non-injury to living creatures, and is noted for its ascetics.

Laboratory: a room or building equipped for scientific experiments, research, or teaching.

Language: the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way.

LD50: lethal dose (of a toxic compound, drug, or pathogen). It is usually written with a following numeral indicating the percentage of a group of animals or cultured cells or microorganisms killed by such a dose, typically standardised at 50 per cent (LD₅₀).

Legislation: laws, considered collectively.

Liberate: to set (somebody or something) free.

Lockdown: act of chaining, concreting or bolting oneself down in order to prevent physical removal by authorities.

Mainstream: the ideas, attitudes, or activities that are regarded as normal or conventional; the dominant trend in opinion, fashion, or the arts.

March: walk along public roads in an organised procession to protest about something.

Mass production: production of large quantities of (a standardised article) by an automated mechanical process.

Mechanical: working or produced by machines or machinery.

Megaphone: a large funnel-shaped device for amplifying and directing the voice.

Migratory: describes an animal, (typically a bird or fish) that moves from one region or habitat to another, according to the seasons, for feeding or breeding.

Moral: examining the nature of ethics and the foundations of good and bad character and conduct.

Mythologise: convert into myth or mythology; make the subject of a myth.

Natural selection: the process whereby organisms better adapted to their environment tend to survive and produce more offspring. The theory of its action was first fully expounded by Charles Darwin and is now believed to be the main process that brings about evolution.

Non-human: of, relating to, or characteristic of a creature or thing that is not a human being.

Nonviolent: (esp. of political action or resistance) characterised by nonviolence.

Oppress: keep (someone) in subservience and hardship, esp. by the unjust exercise of authority.

Organic: (of food or farming methods) produced or involving production without the use of chemical fertilisers, pesticides, or other artificial agents.

Patriarchal: of, relating to, or characteristic of a system of society or government controlled by men.

Pet therapy: the use of animals to induce relaxation. For example, a certified therapy dog will work with a patient to provide emotional comfort and encourage a positive state of mind. The animal may ease discomfort and pain through its affection, play and presence.

Philosophy: the study of the fundamental nature of knowledge, reality, and existence, esp. when considered as an academic discipline.

Physiology: the branch of biology that deals with the normal functions of living organisms and their parts.

Placard: a poster or sign for public display, either fixed to a wall or carried during a demonstration.

Plasma: the colourless, fluid part of blood, lymph, or milk, in which corpuscles or fat globules are suspended.

Pneumonia: lung inflammation caused by bacterial or viral infection, in which the air sacs fill with pus and may become solid.

Prejudice: dislike, hostility, or unjust behavior formed on such a basis.

Processor: a person or device that processes something.

Producer: an individual or entity that grows agricultural products or manufactures articles.

Property: a thing or things belonging to someone; possessions collectively.

Prosecution: the institution and conducting of legal proceedings against someone in respect of a criminal charge.

Protest: an organised public demonstration expressing strong objection to a policy or course of action adopted by those in authority.

Psychological: of, affecting, or arising in the mind; related to the mental and emotional state.

Radical: advocating thorough or complete political or social reform; representing or supporting an extreme section of a political party.



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Reason: the power of the mind to think, understand, and form judgments by a process of logic.

Rationality: ability to think clearly, sensibly, and logically.

Referendum: a general vote by the electorate on a single political question that has been referred to them for a direct decision.

Regulation: a rule or directive made and maintained by an authority.

Reincarnation: a person or animal in whom a particular soul is believed to have been reborn.

Research: the systematic investigation into and study of materials and sources in order to establish facts and reach new conclusions.

Resources: a country's collective means of supporting itself or becoming wealthier, as represented by its reserves of minerals, land, and other assets.

Reformist: supporting or advancing gradual reform rather than abolition or revolution.

Right: a moral or legal entitlement to have or obtain something or to act in a certain way.

Sabotage: deliberately destroy, damage, or obstruct (something), esp. for political or military advantage.

Salmonella: bacterium that occurs mainly in the intestine, esp. a serotype causing food poisoning.

Sanctuary: a refuge for animals that have been injured, neglected, ill-treated etc.

Scab: a person who refuses to strike or to join a labour union or who takes over the job responsibilities of a striking worker.

Self-consciousness: having knowledge of one's own existence, esp. the knowledge of oneself as a conscious being.

Sentient: capable of perceiving through the senses, conscious.

Slaughterhouse: an establishment where animals are killed for food.

Slave: a person who is the legal property of another and is forced to obey them.

Soul: the spiritual or immaterial part of a human being or animal, regarded as immortal.

Sow stall: gestation crate in which a breeding sow is kept.

SPCA: abbreviation
Society for the Prevention of Cruelty to Animals.



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Species: a group of living organisms consisting of similar individuals capable of exchanging genes or interbreeding. The species is the principal natural taxonomic unit, ranking below a genus and denoted by a Latin binomial, e.g. *Homo sapiens*.

Speciesism: the assumption of human superiority leading to the exploitation of animals.

Stereotype: a widely held but fixed and oversimplified image or idea of a particular type of person or thing.

Stockyard: a large yard containing pens and sheds, typically adjacent to a slaughterhouse, in which farm animals are kept and sorted.

Subjugate: bring under domination or control, esp. by conquest.

Submission: the action of presenting a proposal, application, or other document for consideration or judgment.

Sustainability: conservation of an ecological balance by avoiding depletion of natural resources.

Straitjacket: a strong garment with long sleeves that can be tied together to confine the arms of a violent prisoner or mental patient.

Symbiosis: interaction between two different organisms living in close physical association, typically to the advantage of both.

Terrorist: a person who uses terrorism in the pursuit of political aims.

Testimony: a formal written or spoken statement, esp. one given in a court of law.

Tether: A rope, chain, or similar restraint for holding an animal in place, allowing a short radius in which it can move about.

Transgenic: of, relating to, or denoting an organism that contains genetic material into which DNA from an unrelated organism has been artificially introduced.

Treason: the action of betraying someone or something.



Tuberculosis: an infectious bacterial disease characterised by the growth of nodules (tubercles) in the tissues, esp. the lungs.

Undercover investigator: a person involved in secret work within a community or organisation, esp. for the purposes of police investigation or espionage.

Urbanisation: making or becoming urban in character.

Utilitarianism: the doctrine that actions are right if they are useful or for the benefit of a majority.

Utopian: modeled on or aiming for a state in which everything is perfect; idealistic.

Veal crate: a partitioned area with restricted light and space in which a calf is reared for slaughter.

Vegan: a person who does not eat or use animal products.

Vegetarian: a person who does not eat meat, and sometimes other animal products, esp. for moral, religious, or health reasons.

Vertebrate: an animal of a large group distinguished by the possession of a backbone or spinal column, including mammals, birds, reptiles, amphibians, and fishes.

Vigil: a stationary, peaceful demonstration in support of a particular cause, typically without speeches.

Vissection: the practice of performing operations on live animals for the purpose of experimentation or scientific research.

Welfare: the health, happiness, and fortunes of a person or group.

Western longhorn: Any of a breed of cattle with long horns, formerly bred in great numbers in the southwest United States.

Whistle-blower: a person who informs on someone engaged in an illicit activity.





www.animalsandus.org.nz

Animals & Us is a SAFE humane education programme designed to advance knowledge and critical thinking about the relationship between human and non-human animals, while fostering attitudes and values of compassion, respect and empathy.



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