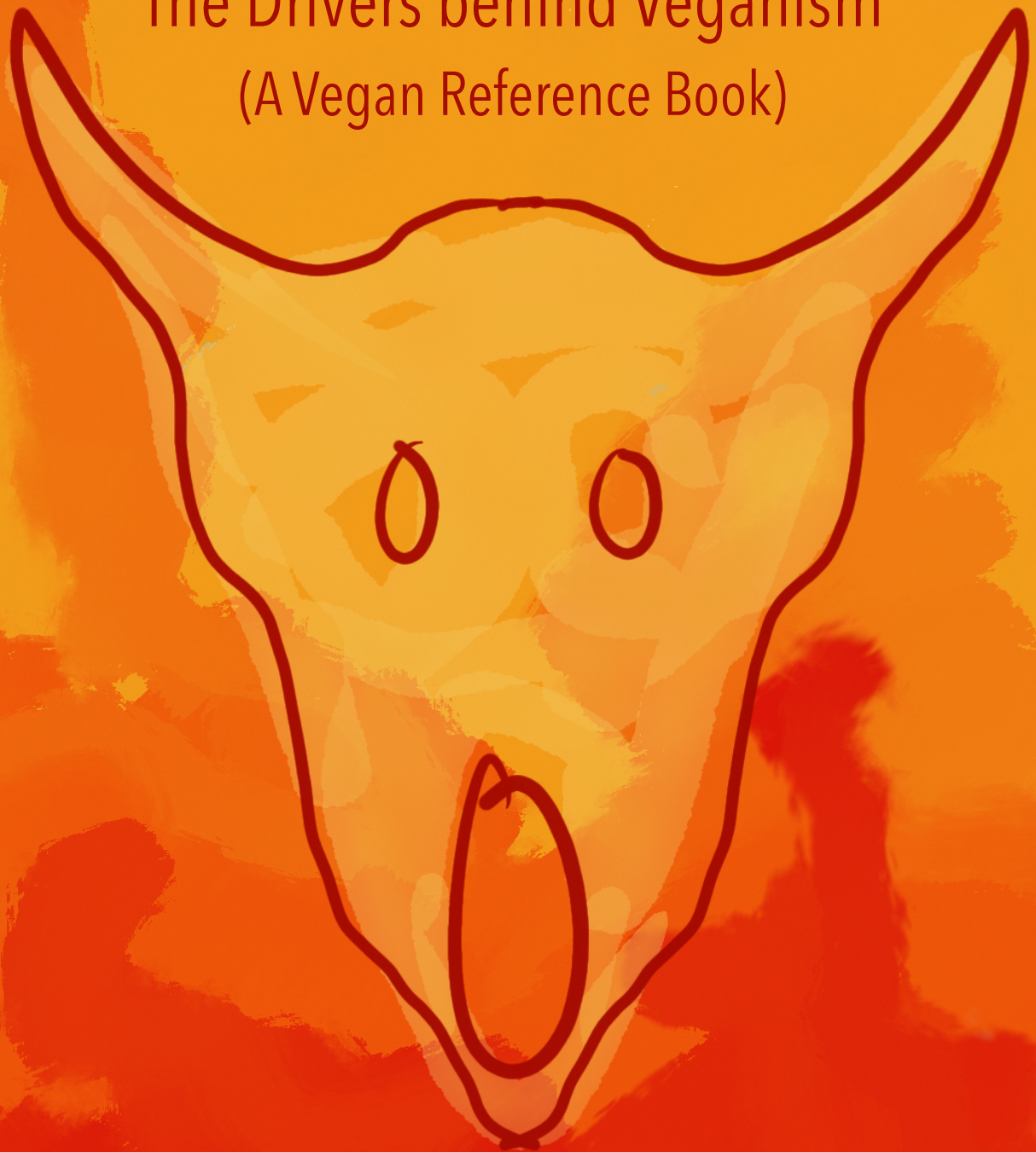


# THE WAY IT IS...

Hard Facts and Despicable Truths  
The Drivers behind Veganism  
(A Vegan Reference Book)



Author-Compiler

**NYMPH KELLERMAN**

Foreword by Douglas Leith

# ***THE WAY IT IS...***

**Hard Facts and Despicable Truths**

**- The Drivers behind Veganism -**

**(A Vegan Reference book)**

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Francois Smit**

## Acknowledgements

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*I appreciate your helping to make this book a reality and allowing me to reprint your papers and articles.*

**Douglas Leith** for authoring the Foreword.

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**Francois Smit** for designing the cover page.

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Animal Defenders International

Animal Ethics

Cowspiracy Team

FREE FROM HARM

NASA

PETA (People for the Ethical Treatment of Animals)

ProVeg South Africa

Seaspiracy Team

Sentient Media

The Humane League

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Yael Tischler



### **Note to Readers:**

*This collection of articles, essays, references, and material spans a 20-year period and beyond.*

*It was hand-picked from a pool of several hundred articles, essays and documents. I am confident that it will enrich your life and as the pages unfold before you, I pray that you may find strength, determination, and dedication in your life as a vegan. I believe that the information you will receive here, will motivate you in becoming a powerful advocate for animals and the environment!*

*They absolutely need your voice....*

*Namaste!*

*Nymph K*

## ***Who Are They..... The Vegans....***

*Amidst the naked and grievous reality of immense animal suffering,  
vegans ferociously reject all harm done to animals and are driven  
by a burning passion to end this suffering.*

*Their hearts are broken.*

*They are saddened by intense feelings of despondency.*

*They retain their sanity by dreaming of a world in which animals and the  
environment will hurt no more.*

*They are the tireless mortals,*

*The unstoppable warriors,*

*The believers in a greater tomorrow,*

*They are the proverbial voice of the voiceless,*

*They are.... the vegans....*

*And I salute them!*

*Nymph K.*

# FOREWORD

By

**Douglas Leith**

"There's an elephant in the room. More accurately there's a cow, chicken, pig, sheep, fish and a mouse. They (and so many other species) are the most common victims of our daily choices. Choices made unthinkingly and habitually as a result of our mimicking of our parents, friends, celebrities and society and enforced by advertising, persistent myths and even by authorities and our cognitive dissonance. To an extent industrialized economies can be blamed as the victims remain out of sight and so out of mind. They are presented to us in parts, unrecognizable as living animals who wanted to live, loved their children, felt sadness, fear, pain and sometimes, in those rare moments humans allow; happiness.

In life there are moments when we are faced with a shocking realisation, an injustice which is palpable and present and where we are forced to choose to face that reality and do something or to placate ourselves with lies and wishful thinking. For me that occurred at age 19 as a meat eater who gave little thought to animals other than dogs and cats I knew. When attending a healthy living show I was faced with film of conscious primates with electrodes in their exposed brains. I was shocked and angry. I had no idea this happened. Should I continue in blissful, or at least happier, ignorance or do the right thing and talk to these good people about this atrocity? It was a close call but I did the latter and life, while less peaceful as an activist, became more meaningful.

If you're reading this book you too may have had a moment of awakening which compelled you to stop eating animals and animal products, stop contributing to vivisection, deforestation and the other harms, direct and indirect, from our abuse of animals. If not, then this expansive and comprehensive tome may be the catalyst for change you need while also being a reference to the facts, from huge numbers to the faces and hearts of the individual animal who we, through easy choices which also benefit ourselves, can let live and to be free.

If we think of the dogs, cats and other individuals we've known and cared for in our lives being the same as each of those, adding to billions of land animals and trillions of fish, then the overwhelming reality of the scale of this suffering hits us. Studies show that other species are sentient, but our own lived experience already tells us this. We've known it and felt it in the animals we've loved and lost. It could be tempting to say, "What can I do? I'm just one person." But in our lifetimes we consume thousands of animals and contribute to the living (or just existing for it's not a life) suffering of thousands more. You can be one more candle in a dark place.

Winners and losers, the food chain, the food pyramid, dominion over animals are other ideas which contribute to our learned belief that we should use animals as we please. Competition certainly has its place but what sort of prize is heart disease, bowel cancer and other illness? And what sort of "sportsman" takes on not only ducks, rabbits, deer and others humans shoot (none of whom chose to be in this "contest") but also hens and pigs locked in tiny cages and the docile cow and sheep, all wanting nothing more than to be left to live, who we pay others to kill, something very few of us would do ourselves and which psychologically damages the slaughterhouse worker and their families?

The corollary of diseases of affluence is starvation as both have a common cause. The earth produces more than enough food to feed everyone yet millions of tons of corn, wheat and soy is fed to cattle and other animals humans eat while millions of humans starve to death each year.

*Veganism is now "twice as popular as it was just five years ago, and it doesn't show any sign of slowing down." (Chefs Pencil, Most Popular Countries and Cities for Veganism in 2020)*

*Interest in veganism as measured by Google searches and sign ups for vegan events such as Veganuary has tripled in the last 5 years. (The Economist, Interest in Veganism is Surging, 29/1/20)*

Concern for the environment is a driving force but it's those individual animals who thank you and your future, probably healthier self, who would also say thanks. Not only the animals humans kill and cage but the myriad residents of the Amazon rainforest and others burned to the ground to put cattle there for humans to eat, then soy beans, most of which will become cattle food while humans starve to death.

Remember to stay in contact with other vegans and don't just surround yourself with nay sayers. After all you're right and doing them a favour by your example which they would be wise to follow. Not only is eating animals and animal excretions not benefitting us but animal experiments aren't curing human diseases, animal "tests" aren't protecting us (see the contribution of myself and others on that in this book), wearing animals is unnecessary and shooting them, seeing them in zoos and circuses is not entertaining. Exposing children to the killing of animals is psychologically harmful.

Nature can scarcely have made it easier for us to be vegan. Fruit is visually appealing, naturally delicious, fragrant, obvious (it will even fall at our feet if we didn't see it in front of us), plants don't die but in fact seek to reproduce by animals consuming their fruit. Compare this to eating animals; do they look appetising? Does sucking a cow's teat seem appealing? They flee in fear from killers, seek to protect their young, people disguise and flavour their body parts and need fire and tools to eat them...and even then our major diseases are often associated with consuming animals. But animals kill other animals one may say. True, but they don't lock them up, cut teeth, tails, genitals, de-feather, brand, kill slowly etc. Life is full and death is quick at the hands of carnivores in nature. While we're not calling for animals in the wild to be vegan it's worth noting that dogs live long and well on a vegan diet, such as Brambles who was the oldest dog in the world once, and even a lioness named Little Tyke grew to full size without meat.

*"For as long as men massacre animals, they will kill each other. Indeed he who sows the seeds of murder and pain cannot reap joy and love." Pythagoras*

*"The animals share with us the privilege of having a soul" Pythagoras*

Hopefully the desired future of visionaries and scholars such as him, Gandhi, Einstein, George Bernard Shaw and many others will come to fruition. This book thoroughly provides the evidence proving that the world doesn't need to be dog-eat-dog or humans-eat-animals but it can be a peaceful place without needless and prolonged suffering.

I wish you, and all other animals, peace and luck on your journey."

**Doug Leith**



## Something about Nymph Kellerman

*Nymph began her career in the Performing Arts as an opera singer in the 1980s.*

*She added acting to her resume in the 1990s.*

*She is a dramatist, scriptwriter, video- and stage director with extensive experience.*

*She has been active in animal activism since 2005 and has been distributing knowledge and instructional content via social media and live performances.*

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**“Farm Animal Activists” - Link:**

[https://m.facebook.com/groups/323014071465206/permalink/1395412137558722/?comment\\_id=1395413660891903](https://m.facebook.com/groups/323014071465206/permalink/1395412137558722/?comment_id=1395413660891903)

**LinkedIn** - <https://www.linkedin.com/in/nymph-kellerman-3824102b/>

**Pinterest** - <https://za.pinterest.com/nymphdunja/>

**Twitter** - <https://twitter.com/NymphK>

### **BOOKS LINKS:**

**“Towards a Vegan Theology and Spirituality” – Author-Compiler Nymph Kellerman** - <https://www.scribd.com/document/537350937/Booklet-Theology-and-Spirituality-in-Veganism>

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# SECTION 1

## **CLIMATE CHANGE AND GLOBAL WARMING**

---ooOoo---

***“Whatever befalls the earth, befalls the sons and daughters of the earth” Speech by Chief Seattle 1855.***

---ooOoo---

### ***Note to Readers***

*For many years, both experts and laypeople have been concerned about this scenario, which has been dubbed "Climate Change."*

*The destructive actions of mankind are mostly to blame for the life-threatening scenario in which our planet finds itself.*

*Climate Change - We all experience it, we feel it, we live it and we are all aware of the catastrophic impact it has on life in general.*

*We understand that if we continue to annihilate, the situation will deteriorate. We already know that greater heat will have a devastating effect on our health, and that disease transmitters will spread as temperatures rise. We already know that our water supplies will dwindle, that we will be subjected to longer and longer droughts, bug outbreaks, and more frequent wildfires.*

*We pay attention to scientists' warnings about coastal flooding, hurricanes, and erosion as additional threats.*

*All of this occurs as a result of human-caused greenhouse gas emissions.*

*So, let us look at Climate Change by browsing through a few NASA websites.*

*Namaste!*

*Nymph K.*

## Links to websites

NASA Climate Kids - <https://climatekids.nasa.gov/climate-change-meaning/>

NASA CLIMATE CHANGE FACTS - <https://climate.nasa.gov/evidence/>

NASA THE DIFFERENCE BETWEEN CLIMATE CHANGE AND GLOBAL WARMING - <https://climate.nasa.gov/faq/12/whats-the-difference-between-climate-change-and-global-warming/>

## NASA FOR KIDS

Website: <https://climatekids.nasa.gov/climate-change-meaning/>

**Credit:** Climate Kids is produced by the Earth Science Communications Team at [NASA's Jet Propulsion Laboratory](#) / [California Institute of Technology](#) Program Manager: Heather Doyle

The following information was taken from the NASA website “Climate Kids” and is ideal for many of us. If you’re not a meteorologist but you want to have a basic knowledge of this thing called “Climate Change”, let’s begin by having a look at how NASA explains it to kids!

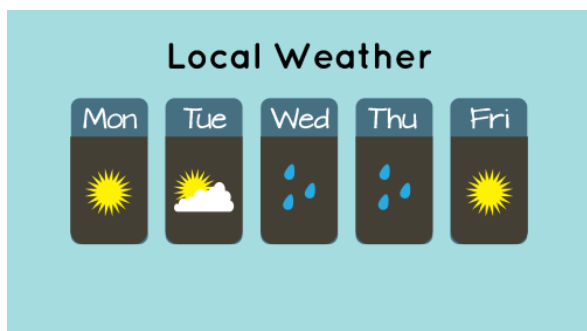
## What is Climate Change?

Link: <https://climatekids.nasa.gov/climate-change-meaning/>

### NASA’s Short Answer:

Climate change describes a change in the average conditions — such as temperature and rainfall — in a region over a long period of time. NASA scientists have observed Earth’s surface is warming, and many of the warmest years on record have happened in the past 20 years.

## WEATHER VERSUS CLIMATE



**Credit:** Climate Kids NASA

**Weather** describes the conditions outside right now in a specific place. For example, if you see that it’s raining outside right now, that’s a way to describe today’s weather. Rain, snow,



wind, hurricanes, tornadoes — these are all weather events.

**Climate** on the other hand, is more than just one or two rainy days. Climate describes the weather conditions that are expected in a region at a particular time of year. Is it usually rainy or usually dry? Is it typically hot or typically cold? A region's climate is determined by observing its weather over a period of many years—generally 30 years or more.

So, for example, one or two weeks of rainy **weather** wouldn't change the fact that Phoenix typically has a dry, desert **climate**. Even though it's rainy right now, we still expect Phoenix to be dry because that's what is usually the case.

*Want to know more about how we know climate change is happening? Have a look at this video: <https://climatekids.nasa.gov/weather-climate/>*

## What is Climate Change?

Climate change describes a change in the average conditions — such as temperature and rainfall — in a region over a long period of time.

Global climate change refers to the average long-term changes over the entire Earth. These include warming temperatures and changes in precipitation, as well as the effects of Earth's warming, such as:

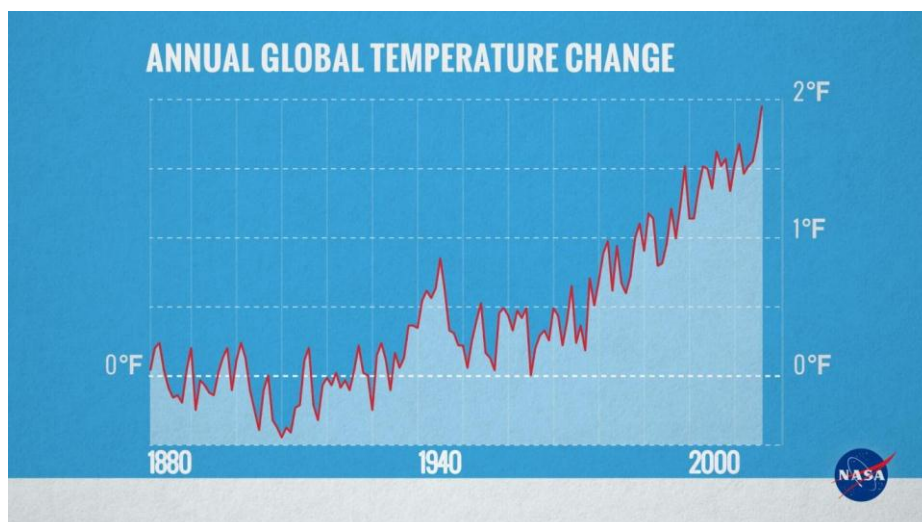
- ☐ Rising sea levels
- ☐ Shrinking mountain glaciers
- ☐ Ice melting at a faster rate than usual in Greenland, Antarctica and the Arctic
- ☐ Changes in flower and plant blooming times.

Earth's climate has constantly been changing — even long before humans came into the picture. However, scientists have observed unusual changes recently. For example, Earth's average temperature has been increasing much more quickly than they would expect over the past 150 years.

*Want to know more about how we know climate change is happening? Have a look at the video at this link: <https://climatekids.nasa.gov/climate-change-evidence/>*

## How Much Is Earth's Climate Changing Right Now?

See next page...



*Graph Credit on previous page: NASA's Goddard Space Flight Center - Graph of change in annual global temperatures, compared to the average of global annual temperatures from 1880-1899.*

Some parts of Earth are warming faster than others. But on average, global air temperatures near Earth's surface have gone up about 2 degrees Fahrenheit in the past 100 years. In fact, the past five years have been the warmest five years in centuries.

Many people, including scientists, are concerned about this warming. As Earth's climate continues to warm, the intensity and amount of rainfall during storms such as hurricanes is expected to increase. Droughts and heat waves are also expected to become more intense as the climate warms.

When the whole Earth's temperature changes by one or two degrees, that change can have big impacts on the health of Earth's plants and animals, too.

## **What Causes Climate Change?**

### **(The Greenhouse effect)**

There are lots of factors that contribute to Earth's climate. However, scientists agree that Earth has been getting warmer in the past 50 to 100 years due to human activities.

Certain gases in Earth's atmosphere block heat from escaping. This is called the greenhouse effect. These gases keep Earth warm like the glass in a greenhouse keeps plants warm.

Human activities — such as burning fuel to power factories, cars and buses — are changing the natural greenhouse. These changes cause the atmosphere to trap more heat than it used to, leading to a warmer Earth.

Video to watch: A simplified animation of the greenhouse effect. Credit: NASA/JPL-Caltech  
<https://climatekids.nasa.gov/climate-change-meaning/>

## **Does What We Do Matter?**

What we do certainly matters. When human activities create greenhouse gases, Earth warms. This matters because oceans, land, air, plants, animals and energy from the Sun all have an effect on one another.

The combined effects of all these things give us our **global climate**. In other words, Earth's climate functions like one big, connected system.

Thinking about things as systems means looking for how every part relates to others. NASA's Earth observing satellites collect information about how our planet's atmosphere, water and land are changing.

By looking at this information, scientists can observe how Earth's systems work together. This will help us understand how small changes in one place can contribute to bigger changes in Earth's global climate.

Video to watch <https://climatekids.nasa.gov/climate-change-meaning/> : This video shows how Arctic sea ice has been changing since 1984. Credit: NASA

## Why is Carbon important?

Link: <https://climatekids.nasa.gov/carbon/>

### NASA's Short Answer:

Carbon is in carbon dioxide, which is a greenhouse gas that works to trap heat close to Earth. It helps Earth hold the energy it receives from the Sun so it doesn't all escape back into space. If it weren't for carbon dioxide, Earth's ocean would be frozen solid.

### Why are they called fossil fuels?

They're called *fossil fuels* because the fuel in your gas tank comes from the chemical remains of prehistoric plants and animals!

All living things on Earth contain carbon. Even you contain carbon. Lots of it. If you weigh 100 pounds, 18 pounds of you is pure carbon! And plants are almost half carbon!



**Credit: NASA - You are 18 percent carbon. Plants are 45 percent carbon.**

With so much carbon, why isn't everything black and sooty? How can dogs be white and trees green? Because carbon, an element, combines easily with other elements to form new

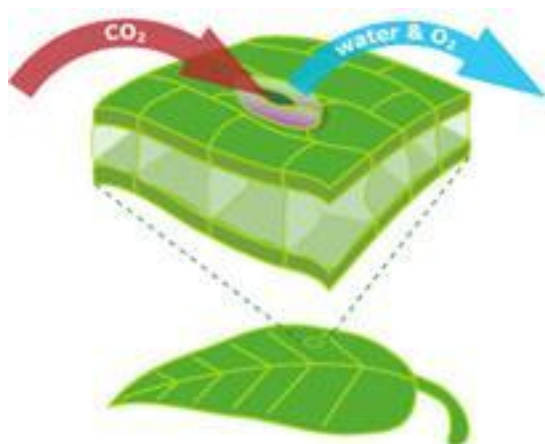
materials. The new stuff, called compounds, are quite different from pure carbon.

An atom is the tiniest possible particle of any element, like carbon or oxygen. A carbon atom combines easily with two oxygen atoms to make the compound carbon dioxide.

“C” stands for carbon, “O” stands for oxygen, so carbon dioxide is often called “C-O-2, and written “CO<sub>2</sub>.” CO<sub>2</sub> is a gas. It is invisible. CO<sub>2</sub> is really important.

Read on to learn how carbon gets into living things in the first place.

## How does carbon get into living things?

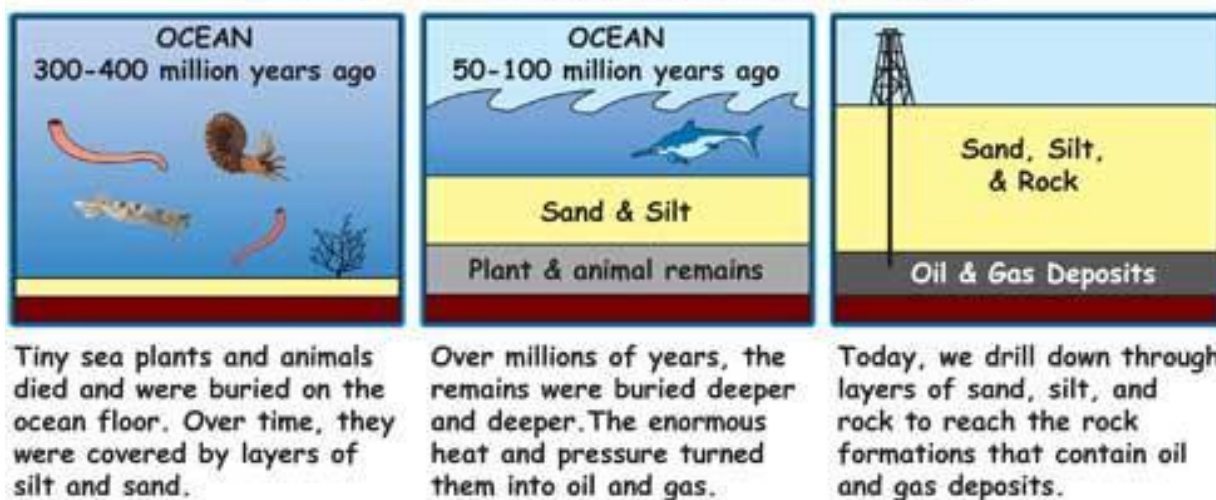


*Credit: NASA - Carbon dioxide in, water and oxygen out.*

Plants take in CO<sub>2</sub>. They keep the carbon and give away the oxygen. Animals breathe in the oxygen and breathe out carbon dioxide.

Plants and animals depend on each other. It works out well. For hundreds of millions of years, plants and animals have lived and died. Their remains have gotten buried deep beneath Earth's surface. So for hundreds of millions of years, this material has been getting squished and cooked by lots of pressure and heat.

## OIL AND NATURAL GAS FORMATION



Tiny sea plants and animals died and were buried on the ocean floor. Over time, they were covered by layers of silt and sand.

Over millions of years, the remains were buried deeper and deeper. The enormous heat and pressure turned them into oil and gas.

Today, we drill down through layers of sand, silt, and rock to reach the rock formations that contain oil and gas deposits.

*Credit: NASA*

For hundreds of millions of years, dead plants and animals were buried under water and dirt. Heat and pressure turned the dead plants and animals into oil, coal, and natural gas.

So what happens to all this dead plant and animal stuff? It turns into what we call fossil fuels: oil, coal, and natural gas. This is the stuff we now use to energize our world. We burn these carbon-rich materials in cars, trucks, planes, trains, power plants, heaters, speed boats, barbecues, and many other things that require energy.

### **How does the carbon get out of living things?**

When fossil fuels burn, we mostly get three things: heat, water, and CO<sub>2</sub>. We also get some solid forms of carbon, like soot and grease.

So that's where all the old carbon goes. All that carbon stored in all those plants and animals over hundreds of millions of years is getting pumped back into the atmosphere over just one or two hundred years.

### **Is carbon in the air good, bad, or just ugly??**

A greenhouse traps the Sun's energy inside and keeps the plants warm.

Here's the big, important thing about CO<sub>2</sub>: It's a greenhouse gas. That means CO<sub>2</sub> in the atmosphere works to trap heat close to Earth. It helps Earth to hold on to some of the energy it gets from the Sun so the energy doesn't all leak back out into space.

If it weren't for this greenhouse effect, Earth's oceans would be frozen solid. Earth would not be the beautiful blue and green planet of life that it is.

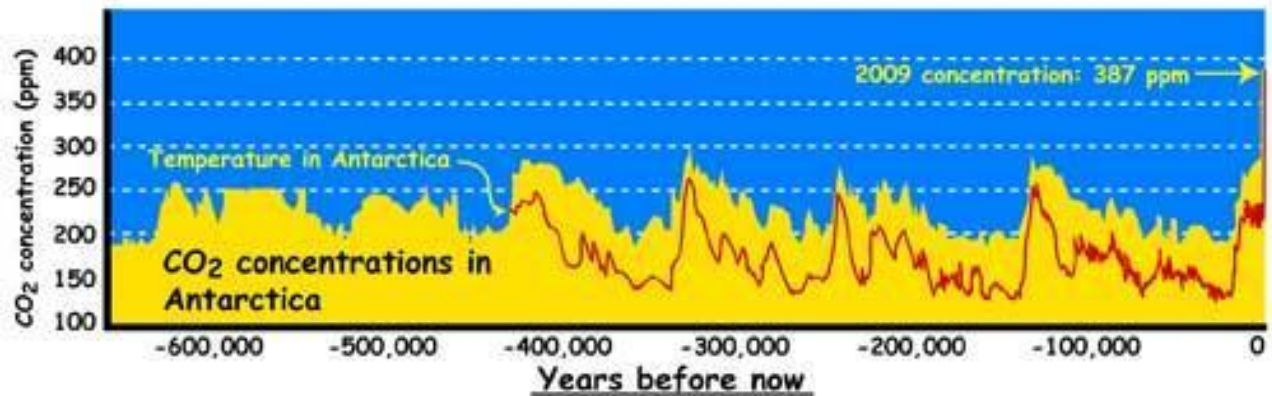


*Credit: NASA - If not for the greenhouse effect, Earth would be an ice ball.*

So, CO<sub>2</sub> and other greenhouse gases are good—up to a point. But CO<sub>2</sub> is so good at holding in heat from the Sun, that even a small increase in CO<sub>2</sub> in the atmosphere can cause Earth to get even warmer.

Throughout Earth's history, whenever the amount of CO<sub>2</sub> in the atmosphere has gone up, the temperature of Earth has also gone up. And when the temperature goes up, the CO<sub>2</sub> in the atmosphere goes up even more.





*This graph shows how temperature and carbon dioxide have increased and decreased together over the past 400,000 years. Ref:*

*[http://www.epa.gov/climatechange/science/pastcc\\_fig1.html](http://www.epa.gov/climatechange/science/pastcc_fig1.html).*

NASA's research satellites are studying how much carbon plants take out of the atmosphere and how carbon moves around the planet.

Check out the **Climate Time Machine** to see how CO<sub>2</sub> and temperature have changed together through history. **Link:** <https://climate.nasa.gov/interactives/climate-time-machine/>

## What is the Greenhouse Effect?

**Link:** <https://climatekids.nasa.gov/greenhouse-effect/>

### NASA's Short Answer:

As we've seen, the greenhouse effect is a process that occurs when gases in Earth's atmosphere trap the Sun's heat. This process makes Earth much warmer than it would be without an atmosphere.

The greenhouse effect is one of the things that makes Earth a comfortable place to live.

See Video at this link: <https://climatekids.nasa.gov/greenhouse-effect/>

### How does the greenhouse effect work?

As you might expect from the name, the greenhouse effect works ... like a greenhouse! A greenhouse is a building with glass walls and a glass roof. Greenhouses are used to grow plants, such as tomatoes and tropical flowers.

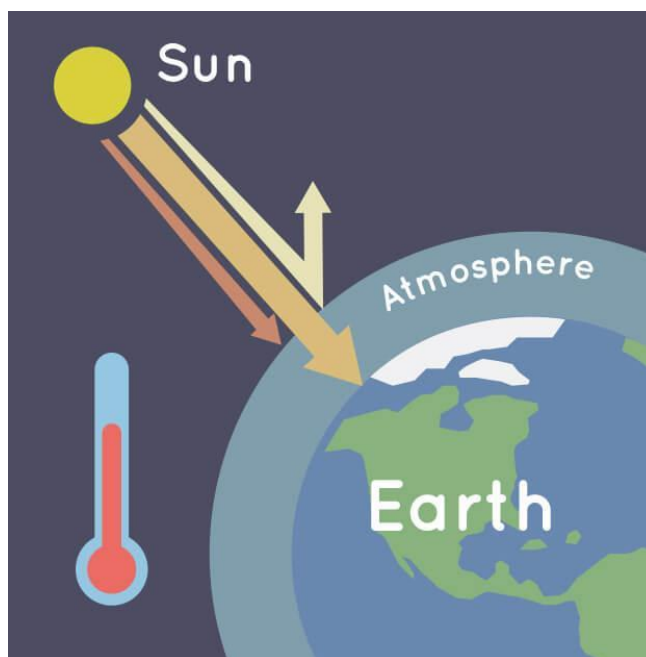
A greenhouse stays warm inside, even during the winter. In the daytime, sunlight shines into the greenhouse and warms the plants and air inside. At night time, it's colder outside, but the greenhouse stays pretty warm inside. That's because the glass walls of the greenhouse trap the Sun's heat.



***Credit: NASA/JPL-Caltech - A greenhouse captures heat from the Sun during the day. Its glass walls trap the Sun's heat, which keeps plants inside the greenhouse warm — even on cold nights.***

The greenhouse effect works much the same way on Earth. Gases in the atmosphere, such as [carbon dioxide](#), trap heat just like the glass roof of a greenhouse. These heat-trapping gases are called [greenhouse gases](#).

During the day, the Sun shines through the atmosphere. Earth's surface warms up in the sunlight. At night, Earth's surface cools, releasing heat back into the air. But some of the heat is trapped by the greenhouse gases in the atmosphere. That's what keeps our Earth a warm and cozy 58 degrees Fahrenheit (14 degrees Celsius), on average.



***Credit: NASA/JPL-Caltech - Earth's atmosphere traps some of the Sun's heat, preventing it from escaping back into space at night.***

## How are humans impacting the greenhouse effect?

Human activities are changing Earth's natural greenhouse effect. Burning fossil fuels like coal and oil puts more carbon dioxide into our atmosphere.

NASA has observed increases in the amount of carbon dioxide and some other greenhouse gases in our atmosphere. Too much of these greenhouse gases can cause Earth's atmosphere to trap more and more heat. This causes Earth to warm up.

## What reduces the greenhouse effect on Earth?

Just like a glass greenhouse, Earth's greenhouse is also full of plants! Plants can help to balance the greenhouse effect on Earth. All plants — from giant trees to tiny phytoplankton in the ocean — take in carbon dioxide and give off oxygen.

The ocean also absorbs a lot of excess carbon dioxide in the air. Unfortunately, the increased carbon dioxide in the ocean changes the water, making it more acidic. This is called [ocean acidification](#).

More acidic water can be harmful to many ocean creatures, such as certain shellfish and coral. Warming oceans — from too many greenhouse gases in the atmosphere — can also be harmful to these organisms. Warmer waters are a main cause of [coral bleaching](#).

## How do we know that Climate is changing?

**Link:** <https://climatekids.nasa.gov/climate-change-evidence/>

**NASA's Short Answer:** Scientists have been observing Earth for a long time. They use NASA satellites and other instruments to collect many types of information about Earth's land, atmosphere, ocean and ice. This information tells us that Earth's climate is getting warmer.

Extra [greenhouse gases](#) in our atmosphere are the main reason that Earth is getting warmer. Greenhouse gases, such as carbon dioxide (CO<sub>2</sub>) and methane, trap the Sun's heat in Earth's atmosphere.

By now we know that it's normal for there to be some greenhouse gases in our atmosphere. We know they help keep Earth warm enough to live on. But too many greenhouse gases can cause too much warming.

The burning of fossil fuels like coal and oil increase the amount of CO<sub>2</sub> in our air. This happens because the burning process combines carbon with oxygen in the air to make CO<sub>2</sub>. It's important that we monitor CO<sub>2</sub> levels, because too much CO<sub>2</sub> can cause too much warming on Earth. Several NASA missions have instruments that study CO<sub>2</sub> in the atmosphere.



## Why does it matter that Earth's Climate is changing?

Over millions of years, Earth's climate has warmed up and cooled down many times. However, today the planet is warming much faster than it has over human history.

Global air temperatures near Earth's surface have gone up about 2 degrees Fahrenheit in the last century. In fact, the past five years have been the warmest five years in centuries.

One-and-a-half degrees may not seem like much. However, this change can have big impacts on the health of Earth's plants and animals.

## How do we know what Earth's Climate was like long ago?

We know what Earth's past climate was like by studying things that have been around for a long time. For example, scientists can study what Earth's climate was like hundreds of years ago by studying the insides of [trees](#) that have been alive since then.

But if scientists want to know what Earth's climate was like hundreds of thousands to millions of years ago, they study **sediment cores** and **ice cores**. Sediment cores come from the bottoms of lakes or the ocean floor. Ice cores are drilled from deep — sometimes miles — below the surface of the ice in places like Antarctica.

For more information and images on how scientists determine the history of Earth's Climate, please visit page: <https://climatekids.nasa.gov/climate-change-evidence/> See video "Arctic Sea Ice Each September from 1979-2018" at the same link.

## What is happening in the Ocean?

**Link:** <https://climatekids.nasa.gov/ocean/>

### NASA's Short Answer:

The ocean covers about 70 percent of Earth's surface. The ocean plays a large part in Earth's environment. One of its largest roles is to soak up energy (heat) and distribute it more evenly throughout the Earth. The ocean also helps to absorb Earth's CO<sub>2</sub>.

### Why is the Ocean important?

Our world is a water world. The ocean covers 70% of Earth's surface. The average depth of the ocean is about 2.7 miles. In some places, the ocean is deeper than the tallest mountains are high! The ocean contains about 97% of all the water on Earth.

The ocean plays a starring role in whatever happens with the environment. One big part of its role is to soak up energy (heat) and distribute it more evenly around the Earth. Another part is to soak up CO<sub>2</sub>.

*Watch this video to learn what a water balloon can teach us about climate change on Earth?*

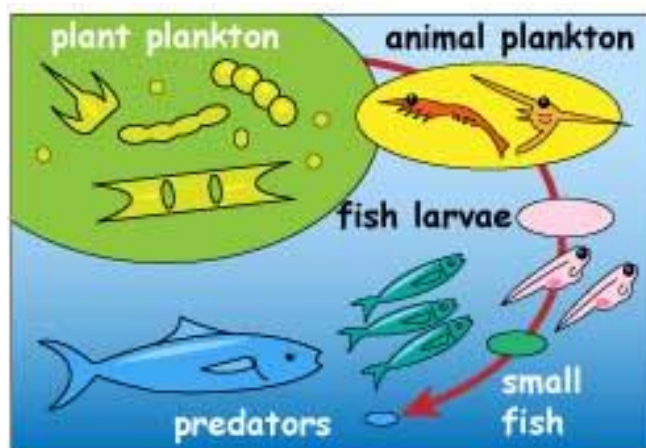
Link: <https://climatekids.nasa.gov/ocean/>

Go to the same link for the more information on situations in the Oceans.

## How does the ocean soak up energy?

The ocean does an excellent job of absorbing excess heat from the atmosphere. The top few meters of the ocean stores as much heat as Earth's entire atmosphere. So, as the planet warms, it's the ocean that gets most of the extra energy.

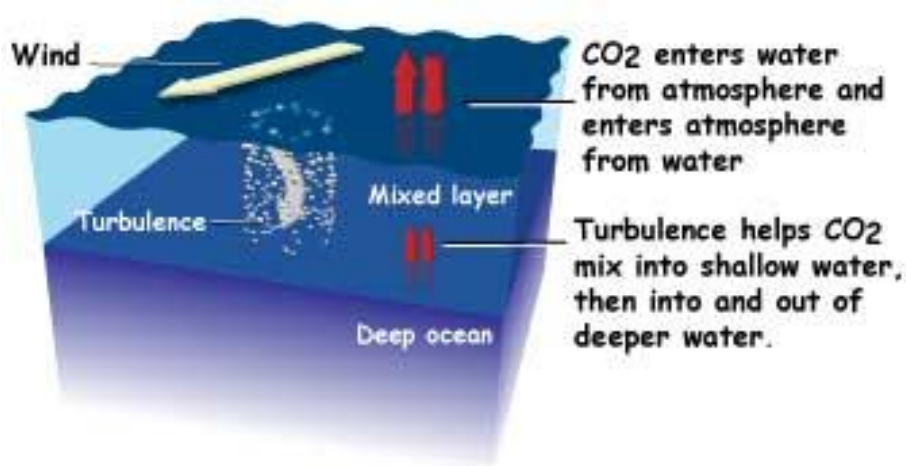
But if the ocean gets too warm, then the plants and animals that live in it must adapt—or die.



*Credit: NASA – In the ocean, all creatures depend on the supply of plankton (tiny plants and animals) at the bottom of the food chain.*

## How does the ocean soak up CO<sub>2</sub>?

Fish and other animals in the ocean breathe oxygen and give off carbon dioxide (CO<sub>2</sub>), just like land animals. Ocean plants take in the carbon dioxide and give off oxygen, just like land plants. The ocean is great at sucking up CO<sub>2</sub> from the air. It absorbs about one-quarter of the CO<sub>2</sub> that we humans create when we burn fossil fuels (oil, coal, and natural gas.) If not for the ocean, we'd be in even worse trouble with too much CO<sub>2</sub>.



*Credit: NASA - The ocean absorbs carbon dioxide from the atmosphere wherever air meets water. Wind causes waves and turbulence, giving more opportunity for the water to absorb the carbon dioxide.*

However, the ocean and everything in it are paying a price. The ocean is becoming more acidic.

What does this mean? Liquids are either acid or alkaline. Each liquid falls somewhere along a scale with acid at one end and alkaline at the other.



*Credit: NASA - Normally, ocean water is less acidic than fresh water.*

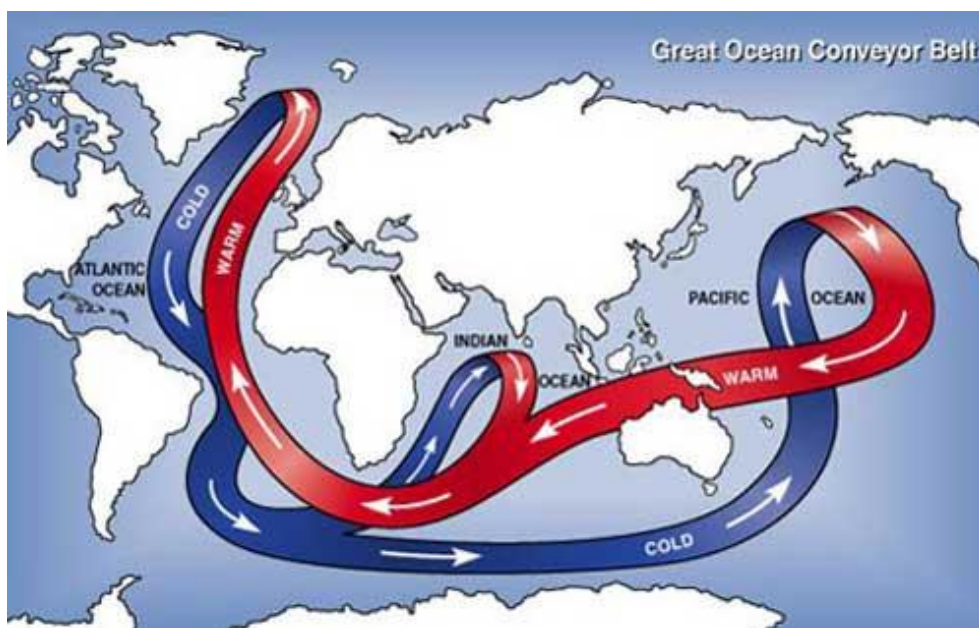
*Unfortunately, as the ocean absorbs more and more carbon dioxide from the atmosphere, it becomes more acidic. Lemon juice is an example of an acidic liquid. Toothpaste is alkaline. The ocean is slightly alkaline.*

So, when the ocean absorbs a lot of CO<sub>2</sub>, the water becomes more acidic. The alkalinity of the ocean is very important in maintaining a delicate balance needed for animals--like the mussels - to make protective shells. If the water is too acidic, the animals may not be able to make strong shells. Corals could also be affected, since their skeletons are made of the same shell-like material.

## How does the Ocean affect the Climate?

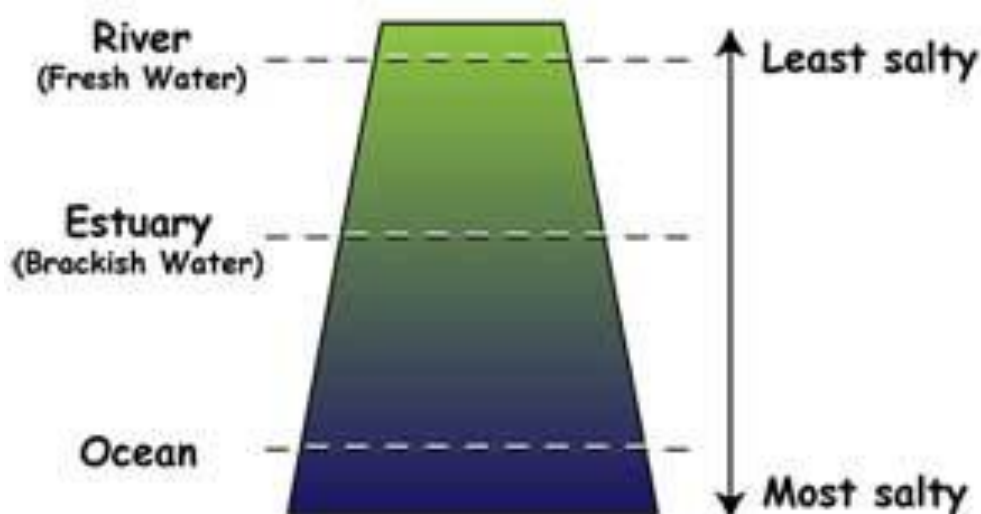
One way the ocean affects the climate in places like Europe is by carrying heat to the north in the Atlantic Ocean. Way up north, cold water in the North Atlantic ocean sinks very deep and spreads out all around the world. The sinking water is replaced by warm water near the surface that moves to the north. Scientists call this the Great Ocean Conveyor Belt. The heat carried north helps keep the Atlantic Ocean warmer in the winter time, which warms the nearby countries as well.

NASA missions that very accurately measure the hills and valleys in the ocean and changes in sea level help scientists understand what is happened with ocean currents.



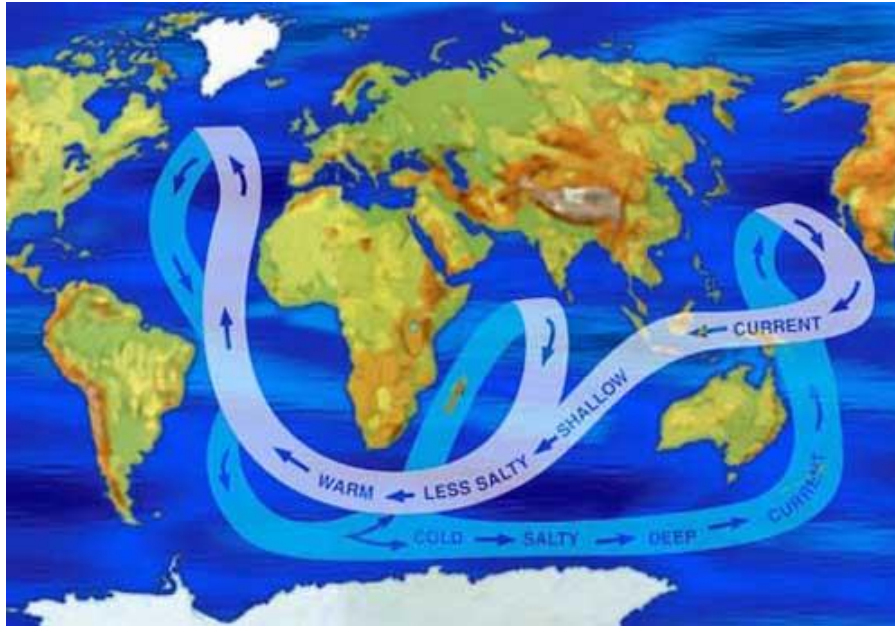
*Credit: NASA - The "great ocean conveyor belt" refers to the major ocean currents that move warm water from the equator to the poles and cold water from the poles back toward the equator.*

**Does the salt in the ocean do anything?**



*Credit NASA - Fresh water has lower salinity (saltiness) than estuary water, where the ocean water mixes with river water. The ocean itself is most salty of all.*

The amount of salt in the ocean water also affects currents. Saltier water is heavier than less salty water. When salty ocean water freezes, the ice can no longer hold on to the salt. Instead, the salt mixes with the water below making it saltier and heavier. Glaciers, land ice and icebergs are made of fresh water, so what happens when this ice melts? Good question!



*Credit: NASA - The Great Ocean Conveyor Belt carries warmer, less salty water from the equator to the poles, and colder, saltier water from the poles back toward the equator. Colder water and very salty water are heavier than warmer water and less salty water.*

The water in the North Atlantic sinks because it's cold, but also because it's salty. Being both cold AND salty makes it really heavy, so it can sink very far. But if too much ice melts in the North Atlantic, the water could become less salty. If that happens, what about the Ocean Conveyor Belt? Would it stop warming the North Atlantic? Could Europe get really cold? Scientists say it seems unlikely, but NASA satellites are keeping a close eye on the melting ice and the ocean currents to try to understand this complicated system better.

Let's have a look at the causes of Climate Change from another of NASA's websites:

## THE CAUSES OF CLIMATE CHANGE

Link - <https://climate.nasa.gov/causes/>

### We Live in a Greenhouse

Life on Earth depends on energy coming from the Sun. About half the light reaching Earth's atmosphere passes through the air and clouds to the surface, where it is absorbed and then radiated upward in the form of infrared heat. About 90 percent of this heat is then absorbed by the greenhouse gases and radiated back toward the surface.

[Watch a simplified animation of the greenhouse effect. Credit: NASA/JPL-Caltech

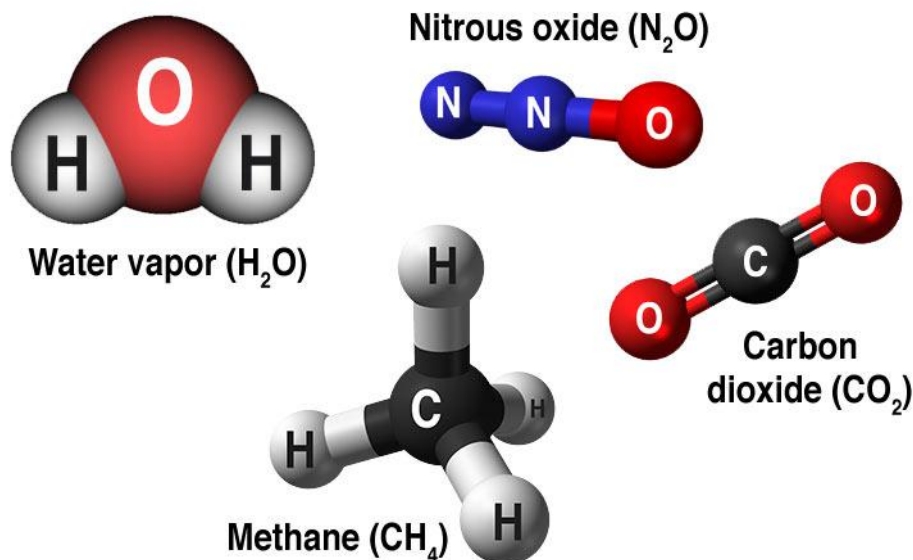
Link: <https://climate.nasa.gov/causes/> ]

Scientists attribute the global warming trend observed since the mid-20<sup>th</sup> century to the human expansion of the "greenhouse effect"<sup>1</sup> — warming that results when the atmosphere traps heat radiating from Earth toward space.



Certain gases in the atmosphere block heat from escaping. Long-lived gases that remain semi-permanently in the atmosphere and do not respond physically or chemically to changes in temperature are described as "forcing" climate change. Gases, such as water vapor, which respond physically or chemically to changes in temperature are seen as "feedbacks."

Gases that contribute to the greenhouse effect include:



*Credit: NASA*

- **Water vapor.** The most abundant greenhouse gas, but importantly, it acts as a feedback to the climate. Water vapor increases as the Earth's atmosphere warms, but so does the possibility of clouds and precipitation, making these some of the most important feedback mechanisms to the greenhouse effect.
- **Carbon dioxide ( $\text{CO}_2$ ).** A minor but very important component of the atmosphere, carbon dioxide is released through natural processes such as respiration and volcano eruptions and through human activities such as deforestation, land use changes, and burning fossil fuels. Humans have increased atmospheric  $\text{CO}_2$  concentration by 47% since the Industrial Revolution began. This is the most important long-lived "forcing" of climate change.
- **Methane.** A hydrocarbon gas produced both through natural sources and human activities, including the decomposition of wastes in landfills, agriculture, and especially rice cultivation, as well as ruminant digestion and manure management associated with domestic livestock. On a molecule-for-molecule basis, methane is a far more active greenhouse gas than carbon dioxide, but also one which is much less abundant in the atmosphere.
- **Nitrous oxide.** A powerful greenhouse gas produced by soil cultivation practices, especially the use of commercial and organic fertilizers, fossil fuel combustion, nitric acid production, and biomass burning.
- **Chlorofluorocarbons (CFCs).** Synthetic compounds entirely of industrial origin used in a number of applications, but now largely regulated in production and

release to the atmosphere by international agreement for their ability to contribute to destruction of the ozone layer. They are also greenhouse gases.

On Earth, human activities are changing the natural greenhouse. Over the last century the burning of fossil fuels like coal and oil has increased the concentration of atmospheric carbon dioxide (CO<sub>2</sub>). This happens because the coal or oil burning process combines carbon with oxygen in the air to make CO<sub>2</sub>. To a lesser extent, the clearing of land for agriculture, industry, and other human activities has increased concentrations of greenhouse gases.

The consequences of changing the natural atmospheric greenhouse are difficult to predict, but some effects seem likely:

On average, Earth will become warmer. Some regions may welcome warmer temperatures, but others may not.

Warmer conditions will probably lead to more evaporation and precipitation overall, but individual regions will vary, some becoming wetter and others dryer.

A stronger greenhouse effect will warm the ocean and partially melt glaciers and ice sheets, increasing sea level. Ocean water also will expand if it warms, contributing further to sea level rise.

Outside of a greenhouse, higher atmospheric carbon dioxide (CO<sub>2</sub>) levels can have both positive and negative effects on crop yields. Some laboratory experiments suggest that elevated CO<sub>2</sub> levels can increase plant growth. However, other factors, such as changing temperatures, ozone, and water and nutrient constraints, may more than counteract any potential increase in yield. If optimal temperature ranges for some crops are exceeded, earlier possible gains in yield may be reduced or reversed altogether.

Climate extremes, such as droughts, floods and extreme temperatures, can lead to crop losses and threaten the livelihoods of agricultural producers and the food security of communities worldwide. Depending on the crop and ecosystem, weeds, pests, and fungi can also thrive under warmer temperatures, wetter climates, and increased CO<sub>2</sub> levels, and climate change will likely increase weeds and pests.

Finally, although rising CO<sub>2</sub> can stimulate plant growth, research has shown that it can also reduce the nutritional value of most food crops by reducing the concentrations of protein and essential minerals in most plant species. Climate change can cause new patterns of pests and diseases to emerge, affecting plants, animals and humans, and posing new risks for food security, food safety and human health.

## **The Role of Human Activity**

In its Fifth Assessment Report, the Intergovernmental Panel on Climate Change (IPCC), a group of 1,300 independent scientific experts from countries all over the world under the auspices of the United Nations, concluded there's a more than 95 percent probability that human activities over the past 50 years have warmed our planet.

The industrial activities that our modern civilization depends upon have raised atmospheric carbon dioxide levels from 280 parts per million to 414 parts per million in the last 150 years.

The panel also concluded there's a better than 95 percent probability that human-produced greenhouse gases such as carbon dioxide, methane and nitrous oxide have caused much of the observed increase in Earth's temperatures over the past 50 years.

The panel's full Summary for Policymakers report is online at [https://www.ipcc.ch/site/assets/uploads/2018/02/ipcc\\_wg3\\_ar5\\_summary-for-policymakers.pdf](https://www.ipcc.ch/site/assets/uploads/2018/02/ipcc_wg3_ar5_summary-for-policymakers.pdf).

For information on Solar Irradiance and the Reference List, please visit website: <https://climate.nasa.gov/causes/>

How do we know that Climate is really changing? The following information was taken from yet another NASA website.

## **CLIMATE CHANGE: HOW DO WE KNOW**

Link - <https://climate.nasa.gov/evidence/>

### **Scientific evidence for warming of the climate system is unequivocal - *Intergovernmental Panel on Climate Change***

(The Intergovernmental Panel on Climate Change (IPCC) is the United Nations body for assessing the science related to climate change.)

Earth's climate has changed throughout history. Just in the last 650,000 years there have been seven cycles of glacial advance and retreat, with the abrupt end of the last ice age about 11,700 years ago marking the beginning of the modern climate era — and of human civilization. Most of these climate changes are attributed to very small variations in Earth's orbit that change the amount of solar energy our planet receives.

The current warming trend is of particular significance because most of it is extremely likely (greater than 95% probability) to be the result of human activity since the mid-20<sup>th</sup> century and proceeding at a rate that is unprecedented over decades to millennia.

Earth-orbiting satellites and other technological advances have enabled scientists to see the big picture, collecting many different types of information about our planet and its climate on a global scale. This body of data, collected over many years, reveals the signals of a changing climate.

The heat-trapping nature of carbon dioxide and other gases was demonstrated in the mid-19<sup>th</sup> century. Their ability to affect the transfer of infrared energy through the atmosphere is the scientific basis of many instruments flown by NASA. There is no question that increased levels of greenhouse gases must cause Earth to warm in response.

Ice cores drawn from Greenland, Antarctica, and tropical mountain glaciers show that Earth's climate responds to changes in greenhouse gas levels. Ancient evidence can also be found in tree rings, ocean sediments, coral reefs, and layers of sedimentary rocks. This ancient, or paleoclimate, evidence reveals that current warming is occurring roughly ten times faster than



the average rate of ice-age-recovery warming. Carbon dioxide from human activity is increasing more than 250 times faster than it did from natural sources after the last Ice Age.

### **The evidence for rapid climate change is compelling:**

Below follow short descriptions of this evidence. For more information on this, please visit **NASA website:** <https://climate.nasa.gov/evidence/>

#### **Global Temperature rise:**

The planet's average surface temperature has risen about 2.05 degrees Fahrenheit (1.14 degrees Celsius) since the late 19th century, a change driven largely by increased carbon dioxide and other human-made emissions into the atmosphere. Most of the warming occurred in the past 40 years, with the six warmest years on record taking place since 2014. Not only was 2016 the warmest year on record, but eight months out of that year — from January through September, with the exception of June — were the warmest on record for those respective months.

#### **Warming Ocean:**

The ocean has absorbed much of this increased heat, with the top 100 meters (about 328 feet) of ocean showing warming of more than 0.6 degrees Fahrenheit (0.33 degrees Celsius) since 1969— Earth stores 90% of the extra energy in the ocean.

#### **Shrinking Ice Sheets:**

The Greenland and Antarctic ice sheets have decreased in mass. Data from NASA's Gravity Recovery and Climate Experiment show Greenland lost an average of 279 billion tons of ice per year between 1993 and 2019, while Antarctica lost about 148 billion tons of ice per year.

#### **Glacial Retreat:**

Glaciers are retreating almost everywhere around the world — including in the Alps, Himalayas, Andes, Rockies, Alaska, and Africa.

#### **Decreased Snow Cover:**

Satellite observations reveal that the amount of spring snow cover in the Northern Hemisphere has decreased over the past five decades and the snow is melting earlier.

#### **Sea Level Rise:**

Global sea level rose about 8 inches (20 centimeters) in the last century. The rate in the last two decades, however, is nearly double that of the last century and accelerating slightly every year.

#### **Declining Arctic Sea Ice:**

Both the extent and thickness of Arctic sea ice has declined rapidly over the last several decades.

## Extreme Events:

The number of record high temperature events in the United States has been increasing, while the number of record low temperature events has been decreasing, since 1950. The U.S. has also witnessed increasing numbers of intense rainfall events.

## Ocean Acidification:

Since the beginning of the Industrial Revolution, the acidity of surface ocean waters has increased by about 30%. This increase is the result of humans emitting more carbon dioxide into the atmosphere and hence more being absorbed into the ocean. The ocean has absorbed between 20% and 30% of total anthropogenic carbon dioxide emissions in recent decades (7.2 to 10.8 billion metric tons per year).

And last but not least, what is the difference between Climate Change and Global Warming...

## WHAT'S THE DIFFERENCE BETWEEN CLIMATE CHANGE AND GLOBAL WARMING?

**Link:** <https://climate.nasa.gov/faq/12/whats-the-difference-between-climate-change-and-global-warming/>

We read about Climate Change and Global Warming and the difference between the two is often confusing. Is there a difference, and if so, what is the difference?

Let's start by watching the NASA video "Global Warming from 1880-2019" at this link: <https://climate.nasa.gov/faq/12/whats-the-difference-between-climate-change-and-global-warming/> It's the timeline of Global Warming from 1880 to 2019. Pretty shocking, right?

Information about the video: Global temperature rise from 1880 to 2019. Higher-than-normal temperatures are shown in red and lower-than-normal temperatures are shown in blue. Each frame represents global temperature anomalies (changes) averaged over the five years previous to that particular year. Credit: NASA Goddard Space Flight Center/NASA Scientific Visualization Studio/NASA Goddard Institute for Space Studies.

"Global warming" refers to the long-term warming of the planet. Global temperature shows a well-documented rise since the early 20th century and most notably since the late 1970s. Worldwide, since 1880 the average surface temperature has risen about 1 °C (about 2 °F), relative to the mid-20th-century baseline (of 1951-1980). This is on top of about an additional 0.15 °C of warming from between 1750 and 1880.

"Climate change" encompasses global warming, but refers to the broader range of changes that are happening to our planet. These include rising sea levels; shrinking mountain glaciers; accelerating ice melt in Greenland, Antarctica and the Arctic; and shifts in flower/plant blooming times. These are all consequences of the warming, which is caused mainly by people burning fossil fuels and putting out heat-trapping gases into the air. The terms "global

warming” and “climate change” are sometimes used interchangeably, but strictly they refer to slightly different things.

## **SUGGESTED YOUTUBE VIDEOS ON CLIMATE CHANGE:**

**NASA Live Stream - Earth From Space LIVE Feed | ISS tracker & live chat - <https://www.youtube.com/watch?v=EEIk7gwjgIM>**

**NASA Climate Change and Global Warming – 4’13” - <https://www.youtube.com/watch?v=n21SGSgesmo>**

**Guy McPherson - Human Extinction Within 10 Years – 10’10” - <https://www.youtube.com/watch?v=zqIt93dDG1M>**

**Causes and Effects of Climate Change | National Geographic – 3’04” - [https://www.youtube.com/watch?v=G4H1N\\_yXBiA](https://www.youtube.com/watch?v=G4H1N_yXBiA)**

**School strike for climate - save the world by changing the rules | Greta Thunberg – 11’10” - <https://www.youtube.com/watch?v=EAmuUIEsN9A>**

**TEDxNASA - Bruce Wielicki - Climate Change: Fact And Fiction – 17’21” - [https://www.youtube.com/watch?v=\\_YNfA7mDri4](https://www.youtube.com/watch?v=_YNfA7mDri4)**

**New NASA study reveals direct evidence on climate change and human activity – 7’04” - <https://www.youtube.com/watch?v=WGUI4-idOa4>**

---ooOoo---

***"All options need to be exercised... We can make choices about how much of each option we use... but the idea you can leave anything out is impossible."***

**– Intergovernmental Panel on Climate Change, 2018**

**---ooOoo---**

## SECTION 2

# **ZOONOTIC DISEASES**

### **Note to Readers**

*Pandemics make us all nervous, and the latest zoonotic disease COVID-19 has introduced a layer of mystery and worry that we haven't seen in other pandemics.*

*Our children are worried about their future on a planet that seems to be mired in a never-ending cycle of pandemics. That appears to be the case!*

*Even under ideal conditions, we don't have a thorough understanding of this terrible disease.*

*For two solid years, only one thing felt certain: a seemingly endless period of donning masks and washing hands multiple times per day has become a new way of life. Even hugging friends appeared to be a thing of the past.*

*The fragility of it all caused many of us to reach a point of desperation, which frequently resulted in utter despair and sadness in many of us.*

*So what, then, is a “Zoonotic Disease”?*

*We all know it's caused by harmful germs including viruses, bacteria, parasites, and fungi, but what exactly is it?*

*Let's look at a couple of definitions.*

*Namaste,*

*Nymph K.*

## **SECTION INDEX**

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A Few Definitions of Zoonosis

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Wet Markets and the Risk of Transmitting Zoonotic Diseases by Sentient Media

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*NB: At the end of each article, you'll find a list of "Article Links" which are links to information referred to inside the article. It is vital that you click on all of the links and read the supplementary information.*

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## A Few Defiitions of Zoonosis

**The World Health Organisation (WHO) gives us this information:**  
(Website: <https://www.who.int/news-room/fact-sheets/detail/zoonoses> )

A zoonosis is an infectious disease that has jumped from a non-human animal to humans. Zoonotic pathogens may be bacterial, viral or parasitic, or may involve unconventional agents and can spread to humans through direct contact or through food, water or the environment. They represent a major public health problem around the world due to our close relationship with animals in agriculture, as companions and in the natural environment.

Key facts:

- A zoonosis is any disease or infection that is naturally transmissible from vertebrate animals to humans
- There are over 200 known types of zoonoses
- Zoonoses comprise a large percentage of new and existing diseases in humans
- Some zoonoses, such as rabies, are 100% preventable through vaccination and other methods

**Healthline's overview: (Website:**  
<https://www.healthline.com/health/zoonosis> )

Zoonosis is another name for a zoonotic disease. This type of disease passes from an animal or insect to a human. Some don't make the animal sick but will sicken a human.

Zoonotic diseases range from minor short-term illness to a major life-changing illness. Certain ones can even cause death.

**MedicineNet (website:**  
<https://www.medicinenet.com/zoonotic/definition.htm> ) gives us the medical definition of Zoonosis as:

**Zoonotic:** Pertaining to a zoonosis: a disease that can be transmitted from animals to people or, more specifically, a disease that normally exists in animals but that can infect humans.

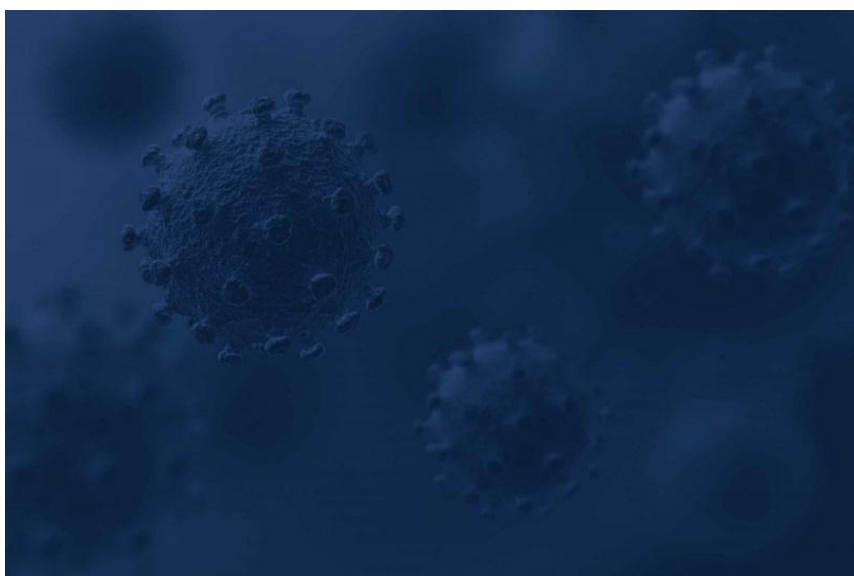
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## **Intensive animal farming is the “single most risky human behaviour” for pandemics, says major news report.**

*Report draws support from inside the United Nations Environment Programme*

**The ProVeg South Africa website:**

**Link: <https://proveg.com/za/press-releases/intensive-animal-farming-is-the-single-most-risky-human-behaviour-for-pandemics-says-major-news-report/>**



*Credit for Image Source: Shutterstock*

There is a fundamental and often-overlooked connection between pandemics such as the current COVID-19 crisis and our animal-based food system, says a major new report published today.

The Food & Pandemics Report, produced by ProVeg International, identifies the eating and farming of animals as the single most risky human behaviour in relation to pandemics, and calls for urgent changes to the global food system in order to prevent future outbreaks. The report has drawn support from inside the United Nations Environment Programme (UNEP).

Dr Musonda Mumba, Chief of the Terrestrial Ecosystems Unit of the UNEP, said: “The ProVeg report clearly demonstrates the connection between industrial animal production and the increased risk of pandemics. Never before have so many opportunities existed for pathogens to jump from wild and domestic animals to people.”

The report finds that our dietary choices and the global food system are the key drivers of zoonoses (diseases such as COVID-19, which are transmitted from non-human animals to humans) in three clear and mutually reinforcing ways:

- 1) Through the destruction of animals’ natural habitats and loss of biodiversity, driven largely by animal agriculture.
- 2) Through the use of wild animals as food.
- 3) Through the use of farmed animals as food in intensified animal agriculture.



About 75% of all emerging infectious diseases are zoonotic in nature. Zoonotic diseases, which include SARS, MERS, Ebola, rabies, and certain forms of influenza, are responsible for an estimated 2.5 billion cases of illness and 2.7 million deaths worldwide, every year.

Although the origins of such outbreaks tend to be associated with wild animals, as is assumed with COVID-19, pathogens also jump from wild animals to farmed animals before being transmitted to humans – as was the case with recent pandemic threats such as avian flu and swine flu.

Donovan Will, Director of ProVeg South Africa, the local chapter of ProVeg International, explains: “We don’t yet know the full story about the emergence of COVID-19, but there is no uncertainty regarding swine flu and avian flu: those viruses evolved on factory farms, where conditions are perfect for the evolution and transmission of viruses, as well as for the development of antimicrobial resistance. Factory farms are perfect breeding grounds for future pandemics.

“There are so many reasons to move away from intensively farming animals – to tackle the climate crisis, to protect the environment, to combat antibiotic resistance, to protect our health, and for the welfare of animals. But mitigating the risk of the next pandemic, which could have an even more devastating impact than COVID-19, is perhaps the most persuasive reason of all.”

The report has also been welcomed by local NGOs that work with wildlife and farmed animals. Tony Gerrans, Executive Director of the Humane Society International – Africa, stating, “HSI-Africa welcomes the release of ProVeg’s Food & Pandemics report. It is a valuable addition to the growing body of knowledge linking the circumstances of wild and farmed animals used for food to the risk of zoonotic disease. It is clear that keeping animals used for food in overcrowded confined production facilities constitutes a potential risk factor in the development of zoonotic pathogens. HSI-Africa supports ProVeg’s call for a review of both our industrialised, intensive animal production food system, and the growing use of free-ranging or farmed wild animal species for food.”

The Food & Pandemics Report follows a number of reports with similar findings published in recent weeks by WWF, the University of Cambridge, and the UN Environment Programme. There is a growing consensus among NGOs, academic institutions, and the scientific community that the global food system needs to change if we are to prevent future pandemics.

The full report can be downloaded here: <https://proveg.com/food-and-pandemics-report/>  
[ProVeg e.V. (2020): Food & Pandemics Report: Part 1 - Making the Connection: Animal-Based Food Systems and Pandemics. Report. Berlin]

## **Interesting: Notes to editors**

### **Growing demand for animal protein driving pandemics**

Rising global demand for meat, eggs, dairy, and seafood is driving the rapid growth and intensification of animal agriculture – with chicken and pigs at the centre of this development. Globally, more than 75 billion land animals are slaughtered for food every year. This is about 10 times the number of humans living on this planet. At any time, there are more than 30 billion farmed animals on earth, the vast majority (82%) of them poultry

such as chickens, ducks, and turkeys. Today, livestock accounts for 60% of all mammal biomass, and poultry for 70% of bird biomass, with these figures continuing to grow.

### **Antimicrobial resistance and pandemics**

Globally, more than 70% of antibiotics are used in intensive animal farming. This usage dramatically decreases the efficacy of antibiotics intended for humans. Antibiotics' declining efficacy in treating bacterial pathogens aggravates the overall health risk for humans and increases the burden on healthcare systems, particularly during a pandemic. They are essential in fighting bacterial infections which often accompany a primary viral infection. However, with more and more strains of antimicrobial-resistant bacteria emerging, antimicrobial resistance can further escalate an epidemic or a pandemic. In the case of influenza, for instance, bacterial infections are thought to contribute to up to 50% of total deaths.

### **Climate change and pandemics**

Climate change contributes to the increased transmission of pathogens from host animals to humans. Higher average temperatures can shift the habitats of both animals and pathogens, which spurs imbalances in ecosystems and loss of biodiversity, resulting in higher risks of new infectious diseases emerging.

There is no doubt that climate change is the result of human activities. One of the main drivers of climate change is animal agriculture, which accounts for about 16% of global greenhouse-gas emissions, and which is also a major contributor to environmental degradation.

### **About ProVeg International**

ProVeg International is a global food awareness organisation working to transform the global food system by replacing conventional animal-based products with plant-based and cultivated alternatives. ProVeg works with international decision-making bodies, governments, food producers, investors, the media, and the general public to help the world transition to a society and economy that are less dependent on animal agriculture and more sustainable for humans, animals, and the planet.

*ProVeg has permanent observer status with UNFCCC, is accredited for UNEA, and has received the United Nations' Momentum for Change Award.*

***Donovan Will, Director ProVeg South Africa*** - Donovan is the Director of ProVeg South Africa, the South African chapter of ProVeg International; a leading international food awareness organisation working to promote plant-based food options across four continents. Before moving to ProVeg to found their South African chapter, he was the Brand Manager at The Fry Family Food Co. (Fry's), South Africa's leading manufacturer of plant-based meat replacements, with distribution to over 30 countries.

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*Two articles on Sentient Media's website stand out for their descriptions of several key drivers in Zoonotic disease transmission.*

*Following are the articles "Factory Farms Are Perfect Breeding Grounds for Zoonotic Diseases" and "Wet Markets and the Risk of Transmitting Zoonotic Diseases."*

*They look at the function of Factory Farming as a breeding ground for Zoonotic illnesses in the first essay, and the role of Wet Markets as a driver in the second.*

*Please visit the website links provided, for more information.*

### **First Article:**

## **Factory Farms Are the Perfect Breeding Grounds for Zoonotic Diseases**

*by [Sentient Media](https://sentientmedia.org/zoonotic-diseases/)*

**Published in Sentient Media on December 2, 2020**

**Website: Sentient Media - <https://sentientmedia.org/zoonotic-diseases/>**

*[All links to external references appear at the end.]*

Zoonotic diseases became something of a buzzword in 2020, as the novel coronavirus pandemic wreaked havoc throughout the world. While the precise origins of the virus may never be known, the connections to zoonotic diseases and animal agriculture began to crystalize within the public lexicon, especially as the pandemic unfolded in U.S. meatpacking plants, leading to panic about meat shortages.

The coronavirus pandemic is not the first zoonotic disease to have originated due to humanity's appetite for animal products. Factory farms—in which virtually all of the U.S.'s farmed animals live—are considered by experts as being breeding grounds for zoonotic diseases, having fostered pandemics that have killed thousands of people. It may only be a matter of time before these ticking time bombs deliver another pandemic to the world.

## **What Are Zoonotic Diseases**

Zoonotic diseases are those that originate in animal hosts and are then passed onto human beings. Pandemics can occur when a disease is able to mutate and pass from person to person, as is the case with COVID-19. There are many examples of diseases which can be transmitted zoonotically. Some of the more well-known include malaria, bird flu, hepatitis E, malaria, and Q fever.

Zoonotic transmission can occur anytime humans come into contact with animals, whether as farmers, consumers, or at a petting zoo. Zoonotic diseases can be passed from pets to people, such as toxoplasmosis which is passed from housecats through contact with feces. Others, such as tuberculosis (TB), can be passed from animals held captive in zoos, such as elephants. Animals who are immunologically suppressed, which can be caused by factors including stress, are more likely to be carriers of greater levels of disease, thereby increasing the chances of transmission. It is for this reason that factory farms and zoonotic diseases can result in explosive disease outbreaks since factory farms are arguably the most stressful environments for animals.

## What Factors Are Increasing Zoonotic Emergence?

The COVID-19 pandemic is [thought](#) to have originated in a pangolin, who may have then passed the disease onto a bat, and finally to humans. Zoonotic transmission from wild animals is a big factor in zoonosis emergence.

Bringing land under industrial use is a significant factor for emergent zoonoses, particularly when these lands are rich in biodiversity. [Nearly one-third](#) of all newly discovered diseases can trace their origins to activities such as illegal logging, mining, and clearing land for agriculture and cattle ranching. It is estimated that tens of millions of hectares of forests and wildlands are being brought under industrial exploitation every year, exposing people to plants and animals potentially carrying new diseases.

Notably, one of the biggest drivers of land clearing in the Amazon is tied to animal agriculture, thanks to clearing land for cattle ranching and for mono-crops like soy and corn which feed animals in factory farms. And given the increasing globalization of affordable travel, the ability for these diseases to spread far, and fast, becomes all the greater.

## How Factory Farming Breeds Deadly Viruses and Epidemics

Factory farms bring together several key factors that combine to make ideal birthing grounds for deadly viruses and pandemics. Generations of selective breeding that favor the preferences of human palettes and profit margins, such as chickens growing larger breasts or cows producing more milk, have rendered farm animals nearly genetically identical. Under normal circumstances, a virus must mutate to accommodate genetic variations in individuals, which wind up acting like speedbumps in its ability to proliferate between hosts. With thousands of animals who are genetically identical, however, viruses can spread without difficulty, becoming more [virulent](#) in the process.

Another way intensive farming increases the risk of zoonotic diseases comes down to the way animals are treated. In the United States, approximately [99 percent of farmed animals](#) live on factory farms, which means that anyone eating animal products in the U.S. will be consuming products from factory farms whether they realize it or not. Factory farms manage to keep animals healthy and alive long enough to grow sufficiently large or produce enough secretions that corporations are able to turn a profit. However, animals' ability to survive in factory farms should not be attributed to sufficient welfare regarding their treatment or surroundings.

Animals survive in spite of the conditions at factory farms. Egg-laying hens are often kept in battery cages with barely enough room to stretch out their wings. Female bigs are kept in gestation crates for much of their lives, without even enough space to turn around. Without

space to roam, forced to live in their own excrement and within extremely unnatural conditions, and the long, often harrowing trips from factories to slaughterhouses cause chronic stress which can lead to suppressed immune systems. And suppressed immune systems open the floodgates towards disease.

## Antibiotic Resistance and Infections

Animals are physically able to endure life on factory farms thanks largely to a constant deluge of antibiotics, which in most cases are applied liberally throughout an animal's lifetime. Antibiotics may stave off infections, but there is a heavy price to pay.

When disease-causing bacteria are exposed to a drug so often, they are given the opportunity to evolve defenses against it. The result is bacterial strains that are much more difficult, and sometimes impossible, to eradicate within bodies. Over time, drugs become less effective, while people and animals become more susceptible to life-threatening infections.

The World Health Organization has long [called](#) this resistance “an increasingly serious threat to global public health that requires action across all government sectors and society.” In 2019, the Center for Disease Control [proclaimed](#) that the age of drug resistance is already here.

## Factory Farming And Human Health

As bad as factory farming is for animal health, industrial farming practices also pose significant risks to human well-being in addition to the grave risks of future pandemics. As the name suggests, the goal of CAFOs is to house as many animals as possible in very close quarters. Mid-sized broiler chicken farms can house around 125,000 individuals.

The staggering number of animals produces an enormous volume of waste, which is generally difficult and costly to manage properly. Many farms have inadequate treatment plans in place. Open-air waste lagoons of hog farms, for example, can contaminate the air and groundwater for miles around, especially when waste is aerosolized over croplands to act as fertilizer. People in communities with factory farms in their midst frequently suffer from conditions such as asthma, high blood pressure, depression, and likely cancer. The fact that factory farms are often placed in close proximity to lower-income neighborhoods and communities of color makes factory farming an example of environmental racism.

Animal death is an integral component of factory farming; on average, 25 million broiler chickens are killed every single day in U.S. slaughterhouses. Meatpacking plants—where corpses are dismembered, drained of blood, and processed—are another integral aspect of the factory farming system. Killing animals and processing carcasses are considered the [most dangerous](#) forms of employment in the United States. It is not unusual for meatpackers to lose limbs of their own on the job. The [workforce](#) of factory farms tends to be people of color, with about 38 percent of those employed at meatpacking facilities being born outside the U.S. In other words, people left with few options, thanks to systemic injustices, are driven into this perilous work.

Factory farming also affects human mental health. Workers in slaughterhouses can suffer [post-traumatic stress disorder](#) and are generally given inadequate recognition or resources to deal with these difficult conditions. One study also [drew connections](#) between slaughterhouse

workers and increased crime rates, demonstrating factory farming's negative impact on family and community health.

## How To Reduce Pandemic Risk

When it comes to factory farms, there is really only one effective solution to reduce the risk of a pandemic: to abolish these facilities altogether. Michael Greger, the author of *Bird Flu: A Virus of Our Own Hatching*, pointed out in a [Vox interview](#) that farmed animals would benefit from social distancing, just like people do. Greger argues for de-intensifying farms, which would mean getting rid of gestation crates, battery cages, vast indoor sheds—essentially, all of the defining features of factory farms.

Ending animal agriculture altogether would go a long way towards eliminating zoonotic pandemic risk, as well as the risks posed by [climate change](#) and other impacts on human health. While the world is still a long way from entirely adopting a plant-based diet, this way of eating is becoming more popular in high-income countries like the United States. Since the U.S. is responsible for dreaming up the factory farm in the first place and has long been a global leader in per-capita meat consumption, the country, and particularly higher-income individuals who have access to plant-based options, bear an outsized responsibility to make the shift.

## Conclusion

It isn't an exaggeration to say that factory farms are ideal incubators for zoonotic disease pandemics. Breeding genetically identical animals, many of whom have compromised immune systems can—and has—given rise to virulent diseases. Add to this the fact that virgin forests are being felled to make way for factory-farmed animal feed, and it becomes clear that factory farms are a major culprit of pandemics.

## Article Links:

Thought (Did Pangolin Trafficking cause the Coronavirus Pandemic?) - <https://www.newyorker.com/magazine/2020/08/31/did-pangolins-start-the-coronavirus-pandemic>

Nearly one-third (Rampant destruction of forests 'will unleash more pandemics') - <https://www.theguardian.com/environment/2020/aug/30/rampant-destruction-of-forests-will-unleash-more-pandemics>

Virulent (The meat we eat is a pandemic risk too) - [https://www.vox.com/future-perfect/2020/4/22/21228158/coronavirus-pandemic-risk-factory-farming-meat?\\_\\_c=1](https://www.vox.com/future-perfect/2020/4/22/21228158/coronavirus-pandemic-risk-factory-farming-meat?__c=1)

99 percent of farmed animals (99% of U.S. Farmed Animals live on Factory Farms) - <https://sentientmedia.org/u-s-farmed-animals-live-on-factory-farms/>

Called (Antibiotics Overuse in Animal Agriculture: A Call to Action for Health Care Providers) - <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4638249/>

Proclaimed (PDF document to be downloaded from website)

Most dangerous (How safe are the workers who process our food?) -

<https://www.bls.gov/opub/mlr/2017/article/how-safe-are-the-workers-who-process-our-food.htm>

Workforce (SLAUGHTERHOUSE WORKERS) - <https://foodispower.org/human-labor-slavery/slaughterhouse-workers/>

Post-traumatic stress disorder (PDF document to be downloaded from website)

Drew connections (PDF document to be downloaded from website)

Vox interview (The meat we eat is a pandemic risk, too) - [https://www.vox.com/future-perfect/2020/4/22/21228158/coronavirus-pandemic-risk-factory-farming-meat?\\_c=1](https://www.vox.com/future-perfect/2020/4/22/21228158/coronavirus-pandemic-risk-factory-farming-meat?_c=1)

Climate Change (Animal Agriculture and its Negative Impact on Climate Change) - <https://sentientmedia.org/animal-agriculture-climate-change/>

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## Second Article:

# Wet Markets and the Risk of Transmitting Zoonotic Diseases

by [Sentient Media](#)

Published in Sentient Media on May 14, 2020

Website: Sentient Media - <https://sentientmedia.org/wet-markets-zoonotic-diseases/>

*[All links to external references appear at the end.]*

The term “wet market” was relatively unknown to many people before the COVID-19. Along with the pandemic came the search for answers, with many pointing towards a wet market in Wuhan, China as being the likely origin. It remains unclear whether the zoonotic disease — meaning a virus that originated in animals before jumping to a human host — first appeared in bats or pangolins at the Huanan Seafood Market, which like many wet markets brings live animals to be slaughtered on-site. Videos of wet markets began appearing everywhere in the media, revealing scenes many found disturbing. Bodies of animals were chopped up or hung from hooks while others looked on from cramped cages, blood spattering the floors and screams of anguish filling the air.



In the wake of the COVID-19 pandemic, China has faced international pressure to shut down wet markets permanently. But the issue, and an appropriate solution, are more complex than they may first appear. Wet markets can be found in many countries around the world, including the United States, and not all of them sell living animals. Wet markets should be distinguished from wildlife markets, from which the biggest zoonotic threats arise. Finally, deadly zoonotic disease pandemics can, and [have](#), spawned from [factory farms](#). The problem is far from being China's alone.

What is doubtless is that zoonotic diseases can arise due to the rearing and killing of animals for human consumption. Placing the blame on China alone is [sinophobic](#), since it is the global demand for animals and their products that renders the world susceptible to future pandemics – something that could be avoided with the widespread adoption of plant-based diets.

## What is a Wet Market?

Wet markets sell products that are perishable, such as animal products, fruits, and vegetables, as opposed to dry markets that sell non-perishable items including electronics and clothing. Some wet markets sell living animals who are slaughtered upon arrival or upon purchase from customers at the market. Though less uncommon, some wet markets sell wildlife and are connected to the [wildlife trade](#), which is illegal in many countries and for certain endangered species.

These markets are called *wet* due to the state of the floors. They are generally located in the open air or in large vaulted buildings. Because of a lack of air conditioning, water is constantly sprayed over the produce to keep it cool and fresh. Meat, butcher blocks, and vendor stalls are also sprayed continually to keep areas as clean as possible and to wash away the blood from slaughtered animals.

Wet markets also use a lot of ice. The bodies of recently slaughtered animals must be kept cool to stave off bacterial or pathogenic growth. If a customer only wants a certain portion of the animal, the vendor will likely continue to process the body and keep it on ice until the next customer comes. This melting ice, along with spillage from seafood tanks, and the blood and entrails spilled during the slaughter process contribute to the soaked floors of these markets. Pieces of bodies that aren't purchased pile up, attracting insects and bacteria. This combination of melting ice, blood, and body parts creates the wet floors these markets are known for.

## Wet Markets Around the World

Wet markets are common all over the world. Much like farmer's markets, each wet market differs widely in terms of offerings, based on product availability, geographic location, and other factors like cultural and religious cuisines. Wet markets don't exclusively sell animals and many only sell live animals such as fish. Some wet markets, including the Huanan Seafood Wholesale Market thought to be the site of the original transmission of the novel coronavirus, sell "exotic" or wild-caught animals. It is these so-called wildlife markets that pose the greatest risk of zoonotic transmission.

Wet markets can be the main source of both food and income for countless people all over the world, and they serve as places of community where customers and vendors develop relationships that last years. If wet markets were shut down today, it would have a catastrophic impact not just on the vendors who would lose needed revenue streams, but on



all of the people that rely on the markets to buy the food meant to sustain their families. Not only this, but such a broad-strokes approach may be ineffective against zoonotic disease spread since this threat is most significant at markets that sell wild or exotic animals.

People everywhere deserve to have access to healthy, safe food. Yet in some ways, [food systems](#) fail everyone – humans, animals, and the environment. [Industrial agriculture](#), which supplies countries including the United States, is rife with such failings at nearly every level. Wet markets too present difficult questions that need addressing. Beyond the glaring welfare issues regarding animals forced to live in squalor and fear leading up to their imminent slaughter, the lack of sanitary enforcement and extremely messy (for lack of a better word) conditions make the possibility of future zoonotic diseases and global pandemics a very real threat.

## Wet Markets in the United States

Because of the media coverage about the coronavirus pandemic, wet markets have come to be associated primarily with China. But the fact that these markets exist in places like the United States can be a surprise to many, with [around 80](#) reportedly existing in New York alone.

While the idea of watching animals die before one's eyes may be unappealing to many Americans, there are commonalities between wet markets and the grocery stores common throughout North America. In [most](#) wet markets in China, the only live animals sold are fish and seafood. Anyone who's wandered into the meat department of a grocery store like Safeway will be confronted with tanks filled with nervously schooling fish or lobsters with their claws clamped shut with rubber bands. Fish are butchered on order, whereas lobsters are often taken home while still alive. Conceptually, there is little difference between North American grocery stores and Chinese wet markets.

In a large part, the difference comes down to perception. The lid goes over the lobster pot, making it unnecessary to witness the death of the lobster. And lobsters do go quietly. But deaths these still are, and lobsters – like all animals – [more than likely](#) experience pain and fear. Every single animal product consumed in the United States requires lifetimes of suffering and frequently botched deaths where animals are [dismembered alive](#). The difference between an American slaughterhouse and a live animal wet market is that one is hidden carefully away, as the [meat industry](#) responsible for their operations knows too well that public knowledge of their practices would be detrimental to their revenue and profits.

## Wet Markets in Asia

Wet markets have long been a part of traditional life throughout Asia. In Singapore, the term “wet market” [originated](#) in order to distinguish more traditional markets selling fresh meat from more modern supermarkets that have air conditioning. Wet markets are common in daily life in Thailand, where meat, produce and cooked food can be found.

In Hong Kong and China, wet markets can be viewed with nostalgia, harkening back to a time before many homes had refrigerators or air conditioning. To this day, many rural, lower-income residents do not have refrigerators in their homes, meaning they make trips to markets on a daily basis. This also means that food must be as fresh as possible since shelf-life cannot be extended through chilling. This is one of the reasons that freshly-killed meat, also called [warm meat](#), is preferred by many people in China.

Warm meat can feature prominently at wet markets since these places sell meat from animals trucked into slaughterhouses only the day before, or else animals are killed right in front of the customer. Either way, wet markets are central to the perception of meat being as fresh as possible. However, trucking living animals long distances to [slaughterhouses](#) and markets, where they are often forced to endure days of pain, fear, and filthy conditions, inadvertently providing more opportunities for diseases to take hold.

## Hygiene Of Wet Markets

There have long been concerns with hygiene in wet markets. Stressed and frightened animals who may be infected with diseases can urinate, defecate, and excrete other biofluids in essentially the same areas where they are killed and their meat is taken by customers. This is a major factor in disease [contamination](#). Further, fragments of animal bodies, such as gills, fins, and other discarded pieces are sprayed onto floors, which can pile up around the feet of both vendors and customers, providing further opportunities for the transmission of diseases.

The equipment used in wet markets can also be sub-optimal. The chopping blocks used to kill and process animals can be made out of wood. One study [investigated](#) wooden cutting boards in wet markets on Hong Kong Island, finding that most surfaces harbored microorganisms associated with infections found in hospitals, as well as the presence of antibiotic-resistant genes.

Zoonotic transmission in wet markets can also come from animals considered to be pests that thrive in these environments. One study looked at [rat populations in the](#) wet markets of Thailand, finding that rats are a potential reservoir of zoonotic transmission of pathogens including *Salmonella* since they live within intimate contact of humans and their food.

## The Risk of Transmitting Zoonotic Diseases

Wet markets that sell live animals have been linked to the emergence of [past pandemics](#). In Hong Kong, a live poultry market transmitted 18 cases of bird-influenza, killing six people. In 2003, a wet market in Shenzhen, China caused a SARS coronavirus outbreak due to selling Himalayan palm civets.

Zoonotic diseases are transmitted due to close contact between animals and human beings. The Center for Disease Control [states](#) that over half of all known infectious diseases are zoonotic in origin and that 3 out of every 4 new infectious diseases in people coming from animals. What makes wet markets an ideal breeding ground for zoonotic transmission is the diversity of species that can be brought into close contact with humans, especially wildlife. Under more controlled conditions, such as those on western-style factory farms, animals are fed antibiotics their entire lives, thereby limiting the spread of disease (although antibiotic use in factory farms causes other serious health problems in people, such as antibiotic resistance and diseases arising from [environmental](#) pollution).

Another key ingredient to zoonotic transmission is cortisol, which is produced in animals, including humans, who are experiencing fear or anxiety. Unfortunately, wet markets can be extremely stressful environments for animals. After enduring long and often painful journeys to the market, animals can be forced to witness the deaths of their companions. The stress this causes animals is likely quite significant.

Under normal circumstances, when an [animal's immune](#) system is confronted with a pathogen, the body responds by generating inflammation to combat it. However, when cortisol is released into the body, the immune-inflammatory response can be repressed, allowing pathogens to proliferate. Human beings sharing close quarters with diseased animals, or eating their flesh recently after death, can create ideal conditions for zoonotic transmission.

## Why Are Wet Markets Linked To The Coronavirus Outbreak?

The Huanan Seafood Wholesale Market, which was temporarily closed during the pandemic, is said to be one of the largest wet markets in Central China, with over 1,000 tenants and more than 50,000 square meters of space. According to a report in the [South China Morning Post](#) on January 29, 2020, the market had a section that sold some 120 different wildlife animals across 75 species. According to other [reports](#), the wet market sold live animals including, but not limited to wolf cubs, camels, peacocks, bats, pangolins, pigs, crocodiles, and dogs. It is rather uncommon for wet markets to sell “rare” animals such as these, leading many to classify the Huanan Seafood Wholesale Market as a [wildlife market](#) rather than a wet market.

What makes wildlife even more threatening than domesticated animals in terms of zoonotic transmission is that wild animals can carry unknown, or novel, diseases that can make the leap to human beings. According to some theories, the coronavirus was passed onto humans by a bat, or via pangolins, who are the world's most [illegally trafficked animals](#).

## Wet Markets After Coronavirus Outbreak

Wet markets will continue to be widely patronized around the world after the coronavirus pandemic. However, in recent years, trends have been [observed](#) that point towards decreasing popularity of these places, in favor of other retailing options such as grocery stores, supermarkets, or online retailers. Younger generations tend to be driving these trends.

Many experts agree that ending the wildlife trade is of [paramount](#) importance if future pandemics are to be avoided. The international wildlife trade is a multibillion-dollar industry, with one study estimating nearly 9,000 species will be at risk of extinction due to the international trade in animals for pets, food, and medicines.

In response to COVID-19, Beijing temporarily banned all trade in wild animals for food, and the Chinese government continues to explore laws that may stem the trade. The biggest problem, however, lies in the demand. As long as people continue to consume wild or “exotic” animals for food or medicine, the wildlife trade will continue, with some suggesting it may simply go underground if it is made illegal.

## Animal Welfare at Wet Markets

Animal welfare regulations vary country by country. In places where wet markets are most common, such as China, these are still developing. For example, there is [no legal requirement](#) to “[humanely](#)” slaughter animals by first stunning them and rendering them insensitive to pain. Currently, the welfare of animals in wet markets appears to be essentially nonexistent. Many people report seeing live-plucked [birds](#) being sold in markets or turtles being cut out from their shells while still squirming to escape. The impetus for increased welfare standards in China does exist, with one [survey](#) finding over 70% of respondents supporting the

improvement of rearing conditions for [farmed animals](#). Around 65% agreed to establish laws to improve [animal welfare](#).

It should be noted that welfare regulations do not necessarily equate to reduced [cruelty](#) or suffering for animals. Despite the existence of supposedly stronger legislation in the United States, such as the federal Animal Welfare Act, farmed animals are still largely excluded from protections. The Human Slaughter Act requires that animals be stunned before their throats are slit, however, due to [production line speeds](#), many of these stunnings are botched, resulting in deaths every bit as horrific as any at wet markets.

## Conclusion

Wet markets can be places of profound animal suffering, out of which arise life-threatening diseases like the novel coronavirus. Yet not all wet markets are created equal, with the majority not selling trafficked wildlife, which is the biggest potential source of deadly diseases.

The global demand for wildlife, including species such as pangolins and bats which could well have been the origin of COVID-19, as well as demand for meat and animal products in general, is what truly drives zoonotic transmission and what must be addressed should the world avoid the next great pandemic.

## Article Links:

Have (Transmission of H7N7 avian influenza A virus to human beings during a large outbreak in commercial poultry farms in the Netherlands) - <https://pubmed.ncbi.nlm.nih.gov/14987882/>

Factory Farms (Factory Farming: What the Industry Doesn't Want You To Know) - <https://sentientmedia.org/factory-farming/>

Wildlife Trade (Animal Trafficking: The Wildlife Trade You Don't Want To Believe Exists) - <https://sentientmedia.org/animal-trafficking/>

Food systems (How To Prevent Future Pandemics: Fix the Food System) - <https://sentientmedia.org/how-to-prevent-future-pandemics-fix-the-broken-food-system/>

Industrial Agriculture (Farmed Animals: The Exploitation of Animals on Factory Farms) - <https://sentientmedia.org/farmed-animals/>

Around 80 (Map of known Slaughterhouses and Live Animal Markets in NYC) - <https://slaughterfreenyc.com/map> Most ('Mixed with prejudice': calls for ban on 'wet' markets misguided, experts argue) - <https://www.theguardian.com/environment/2020/apr/15/mixed-with-prejudice-calls-for-ban-on-wet-markets-misguided-experts-argue-coronavirus>

More than likely (Switzerland rules lobsters must be stunned before boiling) -

<https://www.theguardian.com/world/2018/jan/11/switzerland-rules-lobsters-must-be-stunned-before-boiling>

Meat industry (The Meat Industry and their Deceitful Marketing Messages) -

<https://sentientmedia.org/meat-industry/>

Originated (PDF document to be downloaded from website)

Warm meat (Appetite for 'warm meat' drives risk of disease in Hong Kong and China) -

<https://www.theguardian.com/environment/2020/jan/23/appetite-for-warm-meat-drives-risk-of-disease-in-hong-kong-and-china>

Slaughterhouses (Slaughterhouses: Where Animal Rights and Workers Rights' Suffer in Symphony) -

<https://sentientmedia.org/slaughterhouses-where-animal-rights-and-workers-rights-suffer-in-symphony/>

Contamination (The coronavirus 2019-nCoV epidemic: Is hindsight 20/20?) -

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7057189/>

Investigated (A Field Study Into Hong Kong's Wet Markets: Raised Questions Into the Hygienic Maintenance of Meat Contact Surfaces and the Dissemination of Microorganisms Associated With Nosocomial Infections) -

<https://www.frontiersin.org/articles/10.3389/fmicb.2019.02618/full>

Rat populations in the (Rodents as a Source of *Salmonella* Contamination in Wet Markets in Thailand) -

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4960473/>

Past pandemics (Wet markets--a continuing source of severe acute respiratory syndrome and influenza?) -

<https://pubmed.ncbi.nlm.nih.gov/14738798/>

Environmental - Factory Farms Are Awful for Animals, People, and the Environment) -

<https://sentientmedia.org/factory-farms/>

Animal's Immune System (Factory Farms Are Awful for Animals, People, and the Environment) -

<https://sentientmedia.org/factory-farms/>

South China Morning Post - <https://www.scmp.com/comment/opinion/article/3047828/first-sars-now-wuhan-coronavirus-heres-why-china-should-ban-its>

Wild Life Wet Market (Wet markets are not wildlife markets, so stop calling for their ban) - <https://qz.com/1838955/asias-wet-markets-are-not-the-same-as-wildlife-markets/>

Observed (Wet Markets, Supermarkets and the “Big Middle” for Food Retailing in Developing Countries: Evidence from Thailand) - <https://www.sciencedirect.com/science/article/abs/pii/S0305750X11000246>

Paramount (China's wet markets are not what some people think they are) - <https://edition.cnn.com/2020/04/14/asia/china-wet-market-coronavirus-intl-hnk/index.html>

No legal requirement (Recognition of animal sentience and prohibition of animal suffering) - <https://api.worldanimalprotection.org/country/china>

Humanely (Humane meat is a scam. Stop falling for it) - <https://sentientmedia.org/humane-meat-is-a-scam/>

Animal Welfare (Animal Welfare and Animal Rights: Can They Co-Exist and How) - <https://sentientmedia.org/animal-welfare/>

Cruelty (Animal Cruelty: What You Can Do Now to Prevent It) - <https://sentientmedia.org/animal-cruelty/>

--ooOoo--



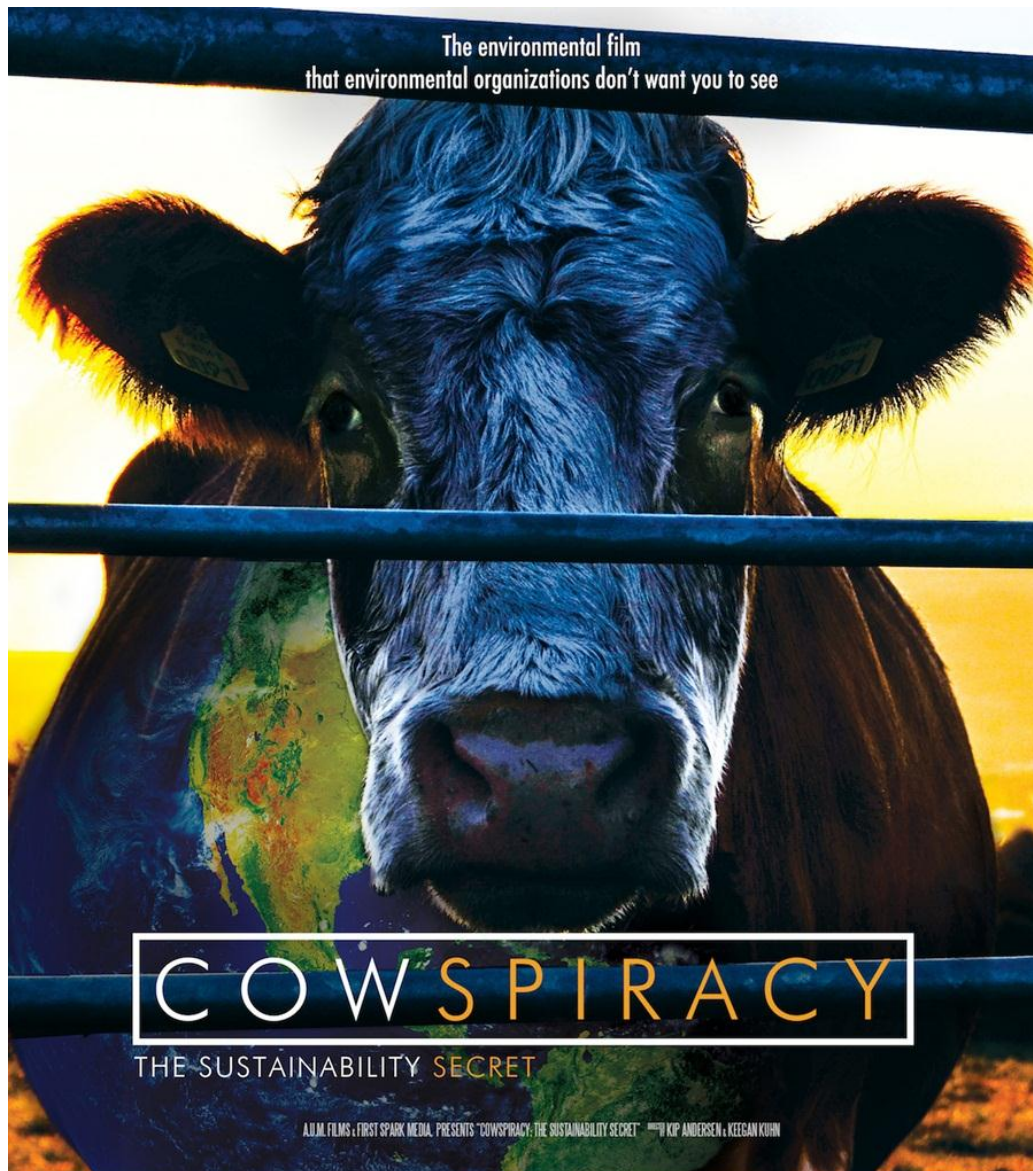
### Section 3

## “COWSPIRACY”

**The film that environmental organizations  
don't want you to see!**

**This Section is dedicated to the movie team of  
“Cowspiracy”**

*Factsheet printed here with their kind permission*



## **Note to the Team of “Cowspiracy”:**

**The Filmmakers: Kip Andersen and Keegan Kuhn**

**The Experts: Dr. Richard Oppenlander, Michael Pollan, Dr. Will Tuttle,  
Howard Lyman, Will Potter, Will Anderson**  
(see page 30 for more information)

**The Experts who made a special appearance: Michael Besancon, Dr.  
Michael Klaper, MD, David Robinson Simon, Dr. Kirk R. Smith**  
(see page 32 for more information)

*I am more than grateful that you’ve decided to make this movie.... Thank you!  
I’m overwhelmed with the many hard facts and figures that you’ve given us on a  
silver platter. I’m grateful that we, vegan activists, may use the information in  
our daily activism. We are picking the fruits from the tree that you have planted  
in 2014. With this gripping movie, you have made activism easy for us. Thank  
you for a project so thought provoking, so intriguing and so complete in totality  
that we cannot imagine how you’ve managed to pull it off. But you did, and I  
salute you!*

*Namaste,*

*Nymph K.*

## **Note to Readers:**

*For this section we will only look at the Cowspiracy Fact Sheet with regards to  
Animal Agriculture’s damage to the environment. Having worked through it,  
you will agree with me that the educational value is beyond precious. Knowing  
what the Cowspiracy information did for me personally, I’m tempted to say that  
it is all you need to know. But I will refrain from saying so as research never  
stops growing and it’s wise to keep up with new probes as it appears almost  
daily. However, this fact sheet will give you the firm background that you need  
and will set you off for environmental activism. Please visit the website –  
[www.cowspiracy.com](http://www.cowspiracy.com) and watch the movie! (Links are available on the Home  
Page).*



# **COWSPIRACY - THE SUSTAINABILITY SECRET**

**The film that environmental organizations don't want you to see!**

Website: <https://www.cowspiracy.com/>

The Facts Website: <https://www.cowspiracy.com/facts>

*Cowspiracy may be the most important film made to inspire saving the planet.*

— *Louie Psihoyos, Oscar-Winning Director of "The Cove"*

## **Director's Note:**

The science and research done on the true impacts of animal agriculture is always growing.

The statistics used in the film were based on the best information we had available while producing the film. We will continually update this list with further resources as they become available

## **- GREENHOUSE GASES -**

**Animal agriculture is responsible for 18 percent of greenhouse gas emissions, more than the combined exhaust from all transportation. [i]**

["Livestock's Long Shadow: environmental issues and options". Food and Agriculture Organization of the United Nations. Rome 2006](#)

**Transportation exhaust is responsible for 13% of all greenhouse gas emissions. [.i]**

Greenhouse gas emissions from this sector primarily involve fossil fuels burned for road, rail, air, and marine transportation.

["Livestock's Long Shadow: environmental issues and options". Food and Agriculture Organization of the United Nations. Rome 2006](#)

[Environmental Protection Agency. "Global Greenhouse Gas Emissions Data".](#)

**Livestock and their byproducts account for at least 32,000 million tons of carbon dioxide (CO<sub>2</sub>) per year, or 51% of all worldwide greenhouse gas emissions.**

Goodland, R Anhang, J. “Livestock and Climate Change: What if the key actors in climate change were pigs, chickens and cows?”

[Goodland, Robert & Anhang, Jeff. "Livestock and Climate Change: What if the key actors in climate change are...cows, pigs and chickens?". WorldWatch. November/December 2009](#)

[Hickman, Martin. "Study claims meat creates half of all greenhouse gases". Independent. November 2009](#)

[Hyner, Christopher. "A Leading Cause of Everything: One Industry That Is Destroying Our Planet and Our Ability to Thrive on It". Georgetown Environmental Law Review. October 23, 2015. \(New\)](#)

With Regards to the “51% of all worldwide greenhouse gas emisisions”, we need to mention that this is a figure the Cowspiracy team is challenged with often. Their response is this:

*“This is definitely an ongoing contested figure we're challenged with quite often. We stand by our figures. Our 51% has been calculated by the Greenhouse Gas Protocol <http://www.ghgprotocol.org> It takes into account a myriad of factors: transportation--the transportation it takes to deliver the feed to the animals, to transport the animals, to carry their slaughtered bodies to the butcher, to transport to grocery stores; the resources it takes to produce the oil-based nutrients thats feed the animals, the electricity it takes to kill the animals and then send them off in a refrigerated vehicle; the deforestation of land--33-44% of all land has been destroyed by animal agriculture; water pollution; species extinction, etc. It takes a lot of resources to kill.*

**Methane is 25-100 times more destructive than CO2 on a 20 year time frame.**

[Shindell, Drew T, et al. "Improved Attribution of Climate Forcing to Emissions". Science. 326, 716 \(2009\)](#)

[Vaidyanathan, Sayathri. "How Bad of a Greenhouse Gas is Methane? The global warming potential of the gaseous fossil fuel may be consistently underestimated". Scientific American. December 22, 2015.](#)

**Methane has a global warming potential 86 times that of CO2 on a 20 year time frame.**

[Shindell, Drew T, et al. "Improved Attribution of Climate Forcing to Emissions". Science. 326, 716 \(2009\)](#)

**Livestock is responsible for 65% of all human-related emissions of nitrous oxide – a greenhouse gas with 296 times the global warming potential of carbon dioxide, and which stays in the atmosphere for 150 years.**

["Livestock' Long Shadow: environmental issues and options". FAO. Rome. 2006](#)

["Emissions of Greenhouse Gases in the United States". U.S. Energy Information Administration. March 31, 2011](#)

**Emissions for agriculture projected to increase 80% by 2050.**

[Tilman, David & Clark, Michael. "Global diets link environmental sustainability and human health". Nature. Vol. 515. 27 November 2014](#)

**Energy related emissions expected to increase 20% by 2040.**

["Carbon Dioxide Emissions to 2040". Energy Global. 06 January 2015](#)

["World Energy Outlook 2014 Factsheet". International Energy Agency.](#)

["International Energy Outlook 2016". U.S. Energy Information. May 11, 2016](#)

**US Methane emissions from livestock and natural gas are nearly equal.**

["Overview of Greenhouse Gases". United States Environmental Protection Agency.](#)

["Key facts and findings. By the numbers: GHG emissions by livestock". FAO. \(New\)](#)

["Inventory of U.S. Greenhouse Gas Emissions and Sinks 1990-2015". United States Environmental Protection Agency \(new\)](#)

**Cows produce 150 billion gallons of methane per day. [xi]**

[Ross, Phillip. "Cow Farts Have 'Larger Greenhouse Gas Impact' Than Previously Thought; Methane Pushes Climate Change". International Business Times. 26 November, 2013](#)

250-500 liters per cow per day, x [1.5 billion cows](#) globally is 99 - 198.1 billion gallons.  
Rough average of [150 billion gallons CH<sub>4</sub>](#) globally per day.

[Miller, Scot M, et al. "Anthropogenic emissions of methane in the United States". Proceedings of the National Academy of Sciences. Vol. 110. No. 50. 18 October 2013 \(new\)](#)

**Converting to wind and solar power will take 20+ years and roughly 43 trillion dollars.**

["Infographic: How Much it Would Cost for the Entire Planet to Switch to Renewable Energy". Inhabitat. 24 September, 2013](#)

[Evans-Pritchard, Ambrose. "Paris climate deal to ignite a \\$90 trillion energy revolution". The Telegraph. 28 October, 2015 \(New\)](#)

**Even without fossil fuels, we will exceed our 565 gigatonnes CO<sub>2</sub>e limit by 2030, all from raising animals.**

Oppenlander, Richard A. *Food Choice and Sustainability: Why Buying Local, Eating Less Meat, and Taking Baby Steps Won't Work*. Minneapolis, MN : Langdon Street, 2013. Print.

Source: calculation is based on <http://www.worldwatch.org/node/6294> analyses that 51% of GHG are attributed to animal ag.

**Reducing methane emissions would create tangible benefits almost immediately.**

["Industry Leaders, including Energy Companies, Forge Partnerships to Advance Climate Solutions and Reduce Short-Lived Climate Pollutants". Climate Summit 2014.](#)

## **- WATER -**

**Fracking (hydraulic fracturing) water use ranges from 70-140 billion gallons annually.**

["Draft Plan to Study the Potential Impacts of Hydraulic Fracturing on Drinking Water Resources". EPA. February 2011](#)

[Geetanjali, Chauhan, et al. "Hydraulic Fracturing for Oil and Gas and its Environmental Impacts". Research Journal of Recent Sciences. Vol. 4 \(ISC-2014\), 1-7 \(2015\) \(New\)](#)

**Animal agriculture water consumption ranges from 34-76 trillion gallons annually. [ii] [xv]**

["Summary of Estimated Water Use in the United States in 2005". United States Geological Service](#)

[Pimentel, David, et al. "Water Resources: Agricultural and Environmental Issues". BioScience. \(2004\) 54 \(10\): 909-918](#)

**Agriculture is responsible for 80-90% of US water consumption. [xv]**

["How Important is Irrigation to U.S. Agriculture?" USDA: Economic Research Service. 12 October, 2016](#)

**Growing feed crops for livestock consumes 56% of water in the US. [xv]**

Jacobson, Michael F. "Six Arguments For a Greener Diet: How a More Plant-based Diet Could Save Your Health and the Environment. Chapter 4: More and Cleaner Water". Washington, DC: Center for Science in the Public Interest, 2006.

**Californians use 1500 gallons of water per person per day. Close to Half is associated with meat and dairy products.**

[Fulton, Julian, et al. "California's Water Footprint". Pacific Institute. December 2012](#)

**2,500 gallons of water are needed to produce 1 pound of beef.**

(NOTE. The amount of water used to produce 1lb. of beef vary greatly from 442 - 8000 gallons. We choose to use in the film the widely cited conservative number of 2500 gallons per pound of US beef from Dr. George Borgstrom, Chairman of Food Science and Human Nutrition Dept of College of Agriculture and Natural Resources, Michigan State University, "Impacts on Demand for and Quality of land and Water." )

[Robbins, John. "2,500 gallons all wet?" Earth Save: Healthy People Healthy Planet.](#)

[Pimentel, David, et al. "Water Resources: Agricultural and Environmental Issues". BioScience \(2004\) 54 \(10\): 909-918. \(New\)](#)

["Water Content of Things: Data Table 19". The World's Water 2008-2009](#)

[Beckett, J. L, Oltjen, J. W "Estimation of the Water Requirement for Beef Production in the United States". Journal of Animal Science. 1993. 71:818-826](#)

["Water". Environmental Working Group.](#)

["Water footprint of crop and animal products: a comparison". Water Footprint Network. \(New\)](#)

Oppenlander, Richard A. *Food Choice and Sustainability: Why Buying Local, Eating Less Meat, and Taking Baby Steps Won't Work*. Minneapolis, MN: Langdon Street, 2013. Print

**477 gallons of water are required to produce 1lb. of eggs; almost 900 gallons of water are needed for 1lb. of cheese.**

["Water". Environmental Working Group.](#)

["Food Facts: How Much Water Does it Take to Produce...?" Water Education Foundation. \(New\)](#)

**1,000 gallons of water are required to produce 1 gallon of milk.**

[Hoekstra, Arjen Y. "The water footprint of food". Water for Food.](#)

[Mekonnen, Mesfin M. & Hoekstra, Arjen Y. "A Global Assessment of the Water Footprint of Farm Animal Products". Ecosystems \(2012\) 15: 401-415](#)

**5% of water consumed in the US is by private homes. 55% of water consumed in the US is for animal agriculture. [xv]**

Jacobson, Michael F. "Six Arguments For a Greener Diet: How a More Plant-based Diet Could Save Your Health and the Environment. Chapter 4: More and Cleaner Water". Washington, DC: Center for Science in the Public Interest, 2006.

**Animal Agriculture is responsible for 20%-33% of all fresh water consumption in the world today.**

[Mekonnen, Mesfin M. & Hoekstra, Arjen Y. "A Global Assessment of the Water Footprint of Farm Animal Products". Ecosystems \(2012\) 15: 401-415](#)

[Gerbens-Leenes, P.W. et al. "The water footprint of poultry, pork and beef: A comparative study in different countries and production systems". Water Resources and Industry. Vol. 1-2, March-June 2013, Pages 25-36](#)

[Herrero, Mario, et al. "Biomass use, production, feed efficiencies, and greenhouse gas emissions from global livestock systems". Proceedings of the National Academy of Sciences. vol. 110 no. 52](#)

[Oppenlander DDS, Richard. "Freshwater Abuse and Loss. Where Is It All Going?" Forks over Knives. May 20,2013](#)

**- LAND -**

**Livestock or livestock feed occupies 1/3 of the earth's ice-free land.**

["Livestock a major threat to environment. Remedies urgently needed". FAO Newsroom. 29 November 2006](#)

[Walsh, Bryan. "The Triple Whopper Environmental Impact of Global Meat Production". Time. Dec. 16, 2013 \(New\)](#)

**Livestock covers 45% of the earth's total land.**

[Thornton, Phillip, et al. "Livestock and climate change". Livestock xchange. International Livestock Research Institute. November 2011](#)

**Animal agriculture is the leading cause of species extinction, ocean dead zones, water pollution, and habitat destruction. [xix] [iv]**

Animal agriculture contributes to species extinction in many ways. In addition to the monumental habitat destruction caused by [clearing forests](#) and converting land to grow [feed crops](#) and for [animal grazing](#), predators and "[competition](#)" species are frequently targeted and [hunted](#) because of a perceived threat to livestock profits. The widespread use of pesticides, herbicides and chemical fertilizers used in the production of feed crops often interferes with

the reproductive systems of animals and [poison waterways](#). The overexploitation of wild species through [commercial fishing](#), bushmeat trade as well as animal agriculture's impact on [climate change](#), all contribute to global depletion of species and resources. [XIX]

["Biodiversity and Food Choice: A Clarification". comfortablyunaware: Global Depletion and Food Choice Responsibility. June 9, 2012](#)

["Freshwater Depletion: Realities of Choice". comfortablyunaware: Global Depletion and Food Choice Responsibility. November 25, 2014](#)

["What is a dead zone?" National Oceanic and Atmospheric Administration](#)

["What Causes Ocean 'Dead Zones'?" Scientific American](#)

["Nutrient Pollution: The Problem". Environmental Protection Agency](#)

["Livestock's Long Shadow". Food and Agriculture Organization of The United Nations. 2006](#)

[Hogan, C Michael. "Causes of Extinction". The Encyclopedia of Earth. June 13, 2014](#)

["The Habitable Planet. Unit 9: Biodiversity Decline// Section 7: Habitat Loss: Causes and Consequences". Annenberg Learner](#)

["Impact of habitat loss on species". WWF Global](#)

["How Eating Meat Hurts Wildlife and the Planet". Take Extinction Off Your Plate: a project of the Center for Biological Diversity.](#)

[Machovina, Brian, et al. "Biodiversity conservation: The key is reducing meat consumption". Science of the Total Environment 536 \(2015\) 419-431](#)

["Risk Management Evaluation for Concentrated Animal Feeding Operations". U.S. Environmental Protection Agency. 2004Hance, Jeremy. "How humans are driving the sixth mass extinction". The Guardian. 20 October 2015 \(New\)](#)

[Zielinski, Sarah. "Ocean Dead Zones Are Getting Worse Globally Due to Climate Change". Smithsonian.com. November 10, 2014 \(New\)](#)

[Tilman, David, et al. "Agricultural sustainability and intensive production practices". Nature 418, 671-677. August 2002 \(New\)](#)

[Wilcove, David S, et al. "Quantifying Threats to Imperiled Species in the United States". BioScience. Vol. 48, No. 8 \(Aug., 1998\) pp. 607-615 \(New\)](#)

**Livestock operations on land have created more than 500 nitrogen flooded deadzones around the world in our oceans.**

["NOAA-, EPA-supported scientists find average but large Gulf dead zone". National Oceanic and Atmospheric Administration. August 4, 2014](#)

[Zielinski, Sarah. "Ocean Dead Zones Are Getting Worse Globally Due to Climate Change". Smithsonian.com. November 10, 2014 \(New\)](#)

## **Largest mass extinction in 65 million years.**

[Eldredge, Niles. "The Sixth Extinction". ActionBioscience. June 2001](#)

["Mass extinction of species has begun". Phys.org. February 23, 2006](#)

[Ceballos, Gerardo, et al. "Accelerated modern human-induced species loss: Entering the sixth mass extinction". Science Advances. 19 June 2015. Vol. 1, no. 5](#)

## **2-5 acres of land are used per cow.**

[McBride, William D., Mathews Jr., Kenneth. "The Diverse Structure and Organization of U.S. Beef Cow-Calf Farms". USDA: Economic Research Service. Number 73. March 2011](#)

Oppenlander, Richard A. *Food Choice and Sustainability: Why Buying Local, Eating Less Meat, and Taking Baby Steps Won't Work*.

Minneapolis, MN: Langdon Street, 2013. Print.

## **Nearly half of the contiguous US is devoted to animal agriculture.**

[Glaser, Christine, et al. "Costs and Consequences: The Real Price of Livestock Grazing on America's Public Lands". For the Center for Biological Diversity. January 2015](#)

The US lower 48 states represents 1.9 billion acres. Of that 1.9 billion acres: 778 million acres of private land are used for livestock grazing (forest grazing, pasture grazing, and crop grazing), 345 million acres for feed crops, 230 million acres of public land are used for grazing livestock.

[Nickerson, Cynthia, et al. "Major Uses of Land in the United States, 2007". USDA: Economic Research Service. Number 89. December 2011](#)

["Rearing cattle produces more greenhouse gases than driving cars, UN report warns". UN News Centre. 29 November 2006](#)

## **1/3 of the planet is desertified, with livestock as the leading driver. [xviii]**

["UN launches International Year of Deserts and Desertification". UN News Centre. 1 January 2006](#)

Oppenlander, Richard A. *Less Meat, and Taking Baby Steps Won't Work*. Minneapolis, MN : Langdon Street, 2013. Print.

[Hogan, C Michael. "Overgrazing". The Encyclopedia of Earth. May 1, 2010](#)



["Desertification, Drought Affect One Third of Planet, World's Poorest People, Second Committee Told as It Continues Debate on Sustainable Development". United Nations Sixty-seventh General Assembly: Second Committee. 8 November 2012](#)

[Oppenlander, Richard. "Saving the World With Livestock? The Allan Savory Approach Examined". Free from Harm. August 6, 2013](#)

## **- WASTE -**

**Every minute, 7 million pounds of excrement are produced by animals raised for food in the US.**

This doesn't include the animals raised outside of USDA jurisdiction or in backyards, or the billions of fish raised in aquaculture settings in the US. [v]

["Animal Manure Management". USDA: Natural Resources Conservation Service. RCA Issue Bief #7. December 1995](#)

["Agricultural Waste Management Field Handbook". USDA: Natural Resources Conservation Service. Part 651](#)

["Agricultural Waste Characteristics". Agricultural Waste Management Field Handbook. USDA. Chapter 4](#)

**A farm with 2,500 dairy cows produces the same amount of waste as a city of 411,000 people. [vi]**

["Risk Assessment Evaluation for Concentrated Animal Feeding Operations". Environmental Protection Agency. 2004](#)

**130 times more animal waste than human waste is produced in the US – 1.4 billion tons from the meat industry annually. 5 tons of animal waste is produced per person in the US. [xii]**

["Animal Agriculture: Waste Management Practices". United States General Accounting Office. July 1999](#)

**In the U.S. livestock produce 116,000 lbs of waste per second:**

-Dairy Cows, [120 lbs. of waste per day](#) x 9.32 million [dairy cows](#)

-Cows, [63 lbs. of waste per day](#) x 83.68 million [cows](#)

-Calves, [30 lbs. of waste per day](#) x 34.3 million [calves](#)

-Pigs, [14 lbs. of waste per day](#) x 74 million [pigs](#)

-Sheep and Goats, [5 lbs. of waste per day](#) x 7.84 million [sheep and goats](#)

-Turkeys, [.87 lbs. of waste per day](#) x 77 million [turkeys](#)

-Broiler Chickens, [.50 lbs. of waste per day](#) x 1.74 billion [broiler chickens](#)

-Laying Hens, [.25 lbs. of waste per day](#) x 350.7 million [laying hens](#)

\*pigs are raised twice per year, (a total of 148.3 million per year) so on any given day in the United States there are about 74 million pigs.

\*turkeys are raised three times per year (a total of 233 million per year) so on any given day in the United States there are 77 million turkeys.

\*broiler chickens are raised 5 times per year, (a total of 8.69 billion per year) so any given day there are 1.74 billion broiler chickens.

Dairy Cows produce (120 lbs. x 9.32 m.) = 1.1184 billion lbs.

Cows produce (63 lbs. x 83.68 m.) = 5.27184 billion lbs.

Calves produce (30 lbs. x 34.3 m.) = 1.029 billion lbs.

Pigs produce (14 lbs. x 74.0 m.) = 1.036 billion lbs.

Sheep and Goats produce (5 lbs. x 7.84 m.) = 39.2 million lbs.

Turkeys produce (.87 lbs. x 77.0 m.) = 66.99 million lbs.

Broiler Chickens produce (.5 x 1.74 b.) = 870 million lbs.

Laying Hens produce (.25 x 350.7 m.) = 87.675 million lbs.

\*Total manure produced in one day is 9.519105 billion lbs.

\*Total manure produced in one year is 3.475 trillion lbs.

\*This is the equivalent of over 6.611 million lbs. per minute. (This does not include any animal raised outside of USDA Jurisdiction, backyards or fish raised for aquaculture)

## **Animals produce Enough waste to cover SF, NYC, Tokyo, etc,**

based off 1lb of waste per 1sqft at 1.4 billion tons.

\*Total manure produced in one year is 3.475 trillion lbs. (From above calculation.)

[US Livestock produce 335 million tons of “dry matter” per year.](#)

## - OCEANS -

**3/4 of the world's fisheries are exploited or depleted.**

["Overfishing: a threat to marine biodiversity". United Nations Environment Programme](#)

["General situation of world fish stocks". United Nations Food and Agriculture Organization](#)

**We could see fishless oceans by 2048.**

[Worm, Boris, et al. "Impacts of Biodiversity Loss on Ocean Ecosystem Services". Science. Vol 314. 3 November 2006](#)

[Roach, John. "Seafood May Be Gone by 2048, Study Says". National Geographic News. November 2, 2006](#)

[Montaigne, Fen. "Still Waters: The Global Fish Crisis". National Geographic](#)

**90-100 million tons of fish are pulled from our oceans each year. [vii]**

["World Review of Fisheries and Aquaculture: Part 1". United Nations Food and Agriculture Organization](#)

**As many as 2.7 trillion animals are pulled from the ocean each year.**

[Mood, A & Brooke, P. "Estimating the Number of Fish Caught in Global Fishing Each Year". July 2010](#)

["Fish count estimates". Fishcount.org.uk](#)

**For every 1 pound of fish caught, up to 5 pounds of unintended marine species are caught and discarded as by-kill. [viii]**

["Discard and bycatch in Shrimp trawl fisheries". FAO: Fisheries and Aquaculture Department](#)

**As many as 40% (63 billion pounds) of fish caught globally every year are discarded.**

[Keledjian, Amanda, et al. "Wasted Catch: Unsolved Problems in U.S. Fisheries". Oceana. March 2014](#)

[Goldenberg, Suzanne. "America's nine most wasteful fisheries named". The Guardian. 20 March 2014](#)

**Scientists estimate as many as 650,000 whales, dolphins and seals are killed every year by fishing vessels.**

[Keledjian, Amanda, et al. "Wasted Catch: Unsolved Problems in U.S. Fisheries". Oceana. March 2014](#)

[Goldenberg, Suzanne. "America's nine most wasteful fisheries named". The Guardian. 20 March 2014](#)

**Fish catch peaks at 85 million tons.**

["World Review of Fisheries and Aquaculture: Part 1". UN: Food and Agriculture Organization. 2012](#)

[Pala, Christopher. "Official statistics understate global fish catch, new estimate concludes". Science. January 2016 \(New\)](#)

[Pauly, Daniel & Zeller, Dirk. "Catch reconstructions reveal that global marine fisheries catches are higher than reported and declining". Nature Communications. Vol. 7. 2016 \(New\)](#)

**40-50 million sharks killed in fishing lines and nets.**

["Shark Fin Trade Myths and Truths: BYCATCH". Shark Savers](#)

["Sharks at Risk". Animal Welfare Institute](#)

[Stone, Dan. "100 Million Sharks Killed Every Year, Study Show on Eve of International Conference on Shark Protection". National Geographic: Ocean Views. March, 2013 \(New\)](#)

[Worm, Boris, et al. "Global catches, exploitation rates, and rebuilding options for sharks". Marine Policy. 40 \(2013\) 194-204 \(New\)](#)

## **- RAINFOREST -**

**Animal agriculture is responsible for up to 91% of Amazon destruction.**

[Margulis, Sergio. "Causes of Deforestation of the Brazilian Amazon". World Bank Working Paper No. 22. 2003](#)

[Tabuchi, Hiroko, Rigny, Claire & White, Jeremy. "Amazon Deforestation, Once Tamed, Comes Roaring Back". New York Times. February 2017\(New\)](#)

[Bellantonio, Marisa, et al. "The Ultimate Mystery Meat: Exposing the Secrets Behind Burger King and Global Meat Production". \*Mighty Earth\* \(New\)](#)

Oppenlander, Richard A. *Food Choice and Sustainability: Why Buying Local, Eating Less Meat, and Taking Baby Steps Won't Work*. Minneapolis, MN : Langdon Street, 2013. Print.

## **1-2 acres of rainforest are cleared every second.**

["Measuring the Daily Destruction of the World's Rainforests". \*Scientific American\* \(New\)](#)

[Butler, Rhett. "10 Rainforest Facts for 2017". \*Mongabay.com\*. January, 2017 \(New\)](#)

["Avoiding Unsustainable Rainforest Wood". \*Rainforest Relief\*](#)

[Reid, Walter V. & Miller, Kenton R. "Keeping Options Alive: The Scientific Basis for Conserving Biodiveristy". \*World Resources Institute\*. October 1989](#)

["Tropical Deforestation". \*National Aeronautics and Space Administration: Facts\*](#)

## **The leading causes of rainforest destruction are livestock and feedcrops.**

[Butler, Rhett. "Cattle Ranching's Impact on the Rainforest". \*Mongabay.com\*. July 2012 \(New\)](#)

[Veiga, J.B., et al. "Cattle Ranching in the Amazon Rainforest". \*UN: Food and Agriculture Oragnization\* \(New\)](#)

["Soy Agriculture in the Amazon Basin". \*Yale School of Forestry and Environmental Sudies: Global Forest Atlas\* \(New\)](#)

## **Up to 137 plant, animal and insect species are lost every day due to rainforest destruction.**

["The Disappearing Rainforests". \*Save the Amazon.org\*](#)

["What is Deforestation?" \*Kids.Mongabay.com\*](#)

[Message from Mr. Ahmed Djoghla. \*Secretariat of the Convention of Biological Diversity. United Nations Economic Programme\*](#)

[Vidal, John. "Protect nature for world economic security, warns UN biodiversity chief". \*The Guardian\*. August 2010 \(New\)](#)

## **26 million rainforest acres (10.8m hectares) have been cleared for palm oil production. [ix]**

["Indonesia: Palm Oil Expansion Unaffected by Forest Moratorium". \*USDA: Foreign Agriculture Service\*. June 2013](#)

## **136 million rainforest acres cleared for animal agriculture.**

[Butler, Rhett. "Amazon Destruction". Mongabay.com. January 2017](#)

[Butler, Rhett A. "Brazilian beef giant announces moratorium on rainforest beef". Mongabay. August 2009](#)

## **1,100 Land activists have been killed in Brazil in the past 20 years. [x]**

[Batty, David. "Brazilian faces retrial over murder of environmental activist nun in Amazon". The Guardian. April 2009](#)

[Butler, Rhett A. "20 years ago the Amazon lost its strongest advocate". Mongabay. December 2008](#)

[Sandy, Matt. "Murder of Brazil official marks new low in war on Amazon environmentalists". The Guardian. October 2016 \(New\)](#)

[Nuwer, Rachel. "The Rising Murder Count of Environmental Activists". The New York Times. June 2016 \(New\)](#)

## **Further reading on Sister Dorothy Stang.**

["About Sister Dorothy Stang". Sister of Notre Dame de Namur](#)

## **- Wildlife -**

### **USDA predator killing of wild animals to protect livestock.**

["The USDA's War on Wildlife". Predator Defense](#)

### **Washington state killed the wedge pack of wolves.**

[Maughan, Ralph. "Wedge wolf pack will be killed because of its increasing beef consumption". The Wildlife News. September 2012](#)

### **More wild horses and burros in government holding facilities than are free on the range.**

["Program Data: On Range Population Estimates as of March 1, 2016". Bureau of Land Management](#)

**Ten thousand years ago, 99% of biomass (i.e. zoomass) was wild animals. Today, humans and the animals that we raise as food make up 98% of the zoomass.**

[Ede, Sharon. "The Bomb is Still Ticking...". Post growth: From bigger towards better. November 2010](#)

[Smil, Vaclav. "Harvesting the Biosphere: The Human Impact".](#)

[Population and Development Review 37 \(4\): 613-636 \(December 2011\)](#)

## **- HUMANITY -**

**414 billion dollars in externalized cost from animal ag. [xvi]**

[Simon, David. "Are Big Macs Killing Bees?" Meatonomic\\$: The Bizarre Economics of Meat and Dairy. April 2014](#)

[Friedrich, Bruce. "Meatonomics: The Bizarre Economics of the Meat & Dairy Industries". The Huffington Post. November 2013](#)

**80% of antibiotic sold in the US are for livestock.**

[Loglisci, Ralph. "New FDA Number's Reveal Food Animals Consume Lion's Share of Antibiotics". Center for a livable future. December 2010](#)

["2009 Summary Report on Antimicrobials Sold or Distributed for Use in Food-Producing Animals". FDA: Department of Health and Human Services. September, 2014](#)

[Zuraw, Lydia. "2015 in Review: Animal Antibiotics". Food Safety News. December 2015 \(New\)](#)

[Flanders, Timothy F, RN, CNP, PHD, et al. "A Review of Antibiotic Use in Food Animals: Perspective, Policy, and Potential". Public Health Reports 2012 Jan-Feb; 127 \(1\): 4-22 \(New\)](#)

**World population in 1812: 1 billion; 1912: 1.5 billion; 2012: 7 billion.**

["Human Numbers Through Time". Nova](#)

["Current World Population". Worldometers](#)

**70 billion farmed animals are reared annually worldwide. More than 6 million animals are killed for food every hour.**

["Factory Farms". A Well Fed World](#)

"Strategic Plan 2013-2017: For Kinder, Fairer Farming Worldwide". Compassion in World Farming

"Animals Slaughtered". Animals Deserve Absolute Protection Today and Tomorrow

Oppenlander, Richard A. *Food Choices and Sustainability: Why Buying Local, Eating Less Meat, and Taking Baby Steps Won't Work*. Minneapolis, MN : Langdon Street, 2013. Print.

<https://www.barnesandnoble.com/w/food-choice-and-sustainability-richard-a-oppenlander/1117327379?ean=9781626524354>

**Throughout the world, humans drink 5.2 billion gallons of water and eat 21 billion pounds of food each day.**

There are 7.5011 billion people on earth

Based on rough averages of water at .5-1 gallon (.75 gallons) x 7.5011 billion = 5.626 billion gallons of water and 7.605 metric tons of food produced per minute = 24.143 billion pounds of food per day.

**Worldwide, cows drink 45 billion gallons of water and eat 135 billion pounds of food each day.**

Based on rough averages of 30 gallons of water & 100 lbs. of food per day x  
of cows 1.468 billion cows

**We are currently growing enough food to feed 10 billion people.**

Holt-Giménez, Eric. "We Already Grow Enough Food for 10 Billion People...and Still Can't End Hunger". Common Dreams: Breaking News & Views for the Progressive Community. May 2012

"U.S. could feed 800 million people with grain that livestock eat, Cornell ecologist advises animal scientists". Cornell Chronicle. August, 1997

Cassidy, Emily S, et al. "Redefining agricultural yields: from tonnes to people nourished per acre". Environmental Research Letters 8 (2013) 034015 (8pp). August 2013

**Worldwide, at least 50% of grain is fed to livestock.**

"Executive Summary: Feed Supply". Food and Agriculture Organization of the United Nations. (New)

"Meat and Animal Feed". Global Agriculture. Agriculture at a Crossroads. Findings and recommendations for future farming. (New)



[Shah, Anup. "Beef: Diverting resources to environmentally destructive uses". Global Issues. August 2010](#)

["Did you know? U.S. and Wisconsin soybean facts". Wisconsin Soybean Marketing Board](#)

**82% of starving children live in countries where food is fed to animals, and the animals are eaten by western countries.**

[Oppenlander, Dr. Richard. "The World Hunger-Food Choice Connection: A Summary". Comfortably Unaware Blog. August 2012](#)

["Improving Child Nutrition: The achievable imperative for global progress". UNICEF. April 2013](#)

["Livestock production index". The World Bank](#)

["Global livestock production systems". Food and Agriculture Organization of the United Nations. Rome 2011](#)

**15x more protein on any given area of land with plants, rather than cows.**

Soybeans can be produced at [52.5 bushels per acre](#) x [60 lbs. per bushel](#) = 3,150 dry soybeans per acre

Soybeans protein content (dry) is [163.44 grams per pound](#)

The protein content per acre of soybeans is 163.44 g x 3,150 lb. = 514,836 g per acre

Beef can be produced at [205 pounds per acre](#)

Beef protein content (raw) is [95.34 grams per pound](#)

The protein content per acre of beef is 95.34 g x 205 lb. = 19,544.7 g per acre

**The average American consumes 209 pounds of meat per year.**

[DeBruicker, Julie. "How much do we eat, anyway?" John Hopkins Center for a Liveable Future. March 2011](#)

["Kings of the Carnivores. Vegetarians should look away". The Economist. April 2012](#)

[Barnard, M.D. Neal. "Do We Eat Too Much Meat?" The Huffington Post Blog. January 2011](#)

[Gould, Skye & Friedman, Lauren F. "The countries where people eat the most meat". Business Insider. September 2015](#)

**Dairy consumption may lead to breast lumps.**

[Hicks, Cheryl. "Give up dairy products to beat cancer". The Telegraph. June 2014](#)

## **Dairy may “give guys man-boobs”**

[Davidson, Garry. "Milk & Dairy For Guys With an Boobs". Chest Sculpting. August 2016](#)

## **World Population grows 228,000+ people everyday.**

["Current World Population". Worldometers](#) (New)

["Visualizations of population growth". The Population Institute](#)

## **Land required to feed 1 person for 1 year:**

Vegan: 1/6th acre

Vegetarian: 3x as much as a vegan

Meat Eater: 18x as much as a vegan [xvii]

Robbins, John. Diet for a New America, StillPoint Publishing, 1987, p. 352

["Our Food Our Future. Making a Difference With Every Bite: The Power of the Fork!" EarthSave International](#)

[Eishel, Gordon, et al. "Land, irrigation water, greenhouse gas, reactive nitrogen burdens of meat, eggs and dairy production in the United States". Proceedings of the National Academy of Sciences. Vol. 111 No. 33 June 2014](#)

## **1.5 acres can produce 37,000 pounds of plant-based food.**

## **1.5 acres can produce 375 pounds of beef.**

Oppenlander, Richard A. *Food Choice and Sustainability: Why Buying Local, Eating Less Meat, and Taking Baby Steps Won't Work*. Minneapolis, MN : Langdon Street, 2013. Print.

<https://www.barnesandnoble.com/w/food-choice-and-sustainability-richard-a-oppenlander/1117327379?ean=9781626524354>

["Direct Seeded Vegetable Crop Chart". Johnny's Selected Seeds](#)

[Schwab, Denise, et al. "Grass-fed and Organic Beef: Production Costs and Breakeven Market Prices, 2008-2009". Iowa State University 2012](#)

**A person who follows a vegan diet produces the equivalent of 50% less carbon dioxide, uses 1/11th oil, 1/13th water, and 1/18th land compared to a meat-lover for their food. [xx]**

["The carbon footprint of five diets compared". Shrink That Footprint](#)

[Scarborough, Peter, et al. "Dietary greenhouse-gas emissions of meat-eaters, fish-eaters, vegetarians and vegans in the UK". Climactic Change. July 2014. Volume 125. Issue 2. pp. 179-192](#)

[Pimentel, David & Pimental, Marcia. "Sustainability of meat-based and plant-based diets and the environment". The American Journal of Clinical Nutrition. September 2003. vol 78. no 3 660S-663S](#)

["Facts on Animal Farming and the Environment". One Green Planet.](#)

["Vegetarianism and the Environment. Why going meatless is important". Vegetarian Guide](#)

["Our Future Our Food. Making a Difference With Every Bite: The Power of the Fork!". Earth Save International](#)

[Ranganathan, Janet & Waite, Richard. "Sustainable Diets: What You Need to Know in 12 Charts". World Resources Institute. April 2016 \(New\)](#)

**Each day, a person who eats a vegan diet saves 1,100 gallons of water, 45 pounds of grain, 30 sq ft of forested land, 20 lbs CO2 equivalent, and one animal's life. [xiv]**

[Scarborough, Peter, et al. "Dietary greenhouse gas emissions of meat-eaters, fish-eaters, vegetarians and vegans in the UK". Climactic Change July 2014., Volume 125, Issue 2, pp 179-192](#)

["Meat Eater's Guide to Climate Change and Health". Environmental Working Group. 2011](#)

[Ranganathan, Janet & Waite, Richard. "Sustainable Diets: What You Need to Know in 12 Charts". World Resources Institute. April 2016 \(New\)](#)

["How much have you saved?" The Vegan Calculator \(New\)](#)

[Ogden, Lillie. "The Environmental Impact of a Meat-Based Diet". Vegetarian Times. \(New\)](#)

Oppenlander, Richard A. *Food choice and Sustainability: Why Buying Local, Eating Less Meat, and Taking Baby Steps Won't Work*. Minneapolis, MN : Langdon Street, 2013. Print.

<https://www.barnesandnoble.com/w/food-choice-and-sustainability-richard-a-oppenlander/1117327379?ean=9781626524354>

## **Further reading on US food disparagement law**

[Eckley, Erika H & McEowen, Roger A. "Pink Slime and the Legal History of Food Disparagement". Agricultural and Applied Economics Association: Choices. 4th Quarter 2012 \(New\)](#)

## **Further reading on Animal Enterprise Terrorism Act (AETA)**

["S. 3880 \(109th\): Animal Enterprise Terrorism Act". govtrack](#)

## **The problem with the Allan Savory's grazing approach.**

[Oppenlander, Richard. "Saving the World with Livestock? The Allan Savory Approach Examined". Free from Harm. August 2013](#)

[McWilliams, James F. "All Sizzle and No Steak. Why Allan Savory's TED talk about how cattle can reverse global warming is dead wrong". Slate](#)

[Wuerthner, George. "Allan Savory: Myth and Reality". The Wildlife News. November 2013](#)

## **ADDITIONAL NOTES:**

[i] NOTE: In 2013 the UN-FAO lowered livestock's GHG emissions to 14.5%.

There are many other factors to consider in terms of level of concern we should have regarding the role of food choice in climate change, global depletion in general, and certain applicable time lines as represented (or misrepresented) by the United Nations or any other governing or research institution. In particular:

1 does not represent the entire life cycle analysis (LCA) or supply chain of livestock products, notably omitting carbon dioxide production in respiration (on average 4.8 tons CO<sub>2</sub> e/year/cow, 2.3 CO<sub>2</sub> e/year/pig, etc.), provides no consideration for increased indirect radiative effects of methane on atmospheric aerosols and particulate capture related to smog (Shindell et al. 2009), and manages land use changes (LUC) with admitted "uncertainty" and under-counting/reporting

2 ultimately defers to a separate category for reporting of greenhouse gas emissions related to "deforestation" (20% of global GHG emissions per UN-REDD), of which livestock and feed crops play a significant role, needing to be added to direct emissions (80% of Amazonian rainforest deforestation and degradation, and destruction of Cerrado savanna since 1970 has been due to expansion for cattle, with another 10% loss due to planting crops to feed them and other livestock)

3 the global warming potential (GWP) for methane used in this report was from IPCC 2007, which was 21 at 100 years. However, the GWP of methane is actually 86 GWP at 20 years

4 the report gave no consideration to carbon sequestration potential lost on land now used for livestock and feed production, which should have been considered as emissions (45% of the land mass on Earth now used by livestock and crops to feed them—International Livestock Research Institute)

5 Consideration should be given to the fact that the lead authors have potential bias in this report; Pierre Gerber is the Livestock Policy Officer of the FAO and Henning Steinfeld is Chief, Livestock Information of the Livestock Sector Policy Branch of the FAO. There is little doubt why obvious omissions were therefore seen in their conclusions presented: *"The global livestock sector is faced with a three-fold challenge: increasing production to meet demand, adapting to a changing and increasingly variable economic and natural environment and, lastly, improving its environmental performance."*

This FAO report failed to represent urgency in regard to climate change and reductions of greenhouse gas emissions, performed no analysis of alternatives, and failed to present risks versus benefits of raising livestock on a global scale.

1 there was no consideration of the effects of raising livestock on continued warming, acidification, deoxygenation and therefore diminished climate regulatory mechanisms of our oceans or time lines related to potential detrimental effects on the oxygen-nitrogen-carbon dioxide cycling capacities.

2 the report gave no account for anthropogenic greenhouse gases generated by agricultural systems related to extraction or raising and eating fish—fuel, refrigeration, packaging, processing, transportation, etc. for both wild caught operations as well as those pertaining to aquaculture/aquaponics/aeraponics, which would thereby provide a more accurate and complete agricultural portrait related to our food choices making it easier for policy makers and consumers to interpret the data and findings

3 there is no discussion, in an overview sense, to provide clarity regarding the component this happens to represent in livestock's role, or food choice for that matter, in our current state of un-sustainability and the interrelated issues we face—freshwater scarcity, collapse of sea life oceanic ecosystems, unprecedented extinctions and loss of biodiversity, food security and agricultural land use inefficiencies, *implications in human health and disease*, rising health care costs and loss of productivity, economic risk factors, questions of social justice and implications regarding future generations, etc. (many of these issues are irreversible in our lifetime)—all part of the task of basic but thorough environmental scientific assessment, perhaps beyond the scope of livestock researchers/proponents for this one report, but the critical connection and relevance are vital should have been mentioned, nevertheless. It is quite clear by this report, which presents a filtered and quite limited view of the role of livestock in anthropogenic greenhouse gas emissions and global depletion, that our team should focus our attention on *why* there is suppression of information, lack of clarity, or elucidation of facts by our leaders related to the overarching problem of animal based agriculture as a component of food choice—and then how to swiftly correct this. Global governmental institutions such as the United Nations and its FAO should examine all the facts and present them accordingly as they interrelate. Then, they should be able to call for the frank elimination (or comprehensive “replacement”) of imminent threats to our survival such as food choices and agricultural systems that are disease promoting, ecologically unsustainable, and which condone massive unnecessary slaughtering—rather than calling for their perpetuation.

[i] Some have challenged that the 18% of GHG emissions from animal ag cannot be compared to the 13% of GHG for transportation emissions because it does not take into consideration the full lifecycle analysis of the transportation industry. We have made it clear in the film that 13% of GHG emissions only accounts for the exhaust from the world's vehicles.

[ii] Although there are Cornell studies citing the water consumption of the US livestock industry at over [66 trillion gallons every year](#), we decided to go with a much more conservative figure of 34 trillion gallons based off the 2005 USGS figures putting the US total consumptive water use at [76 trillion gallons annually](#) (non-consumptive is for thermoelectric and hydroelectric use that is typically returned directly back to its source immediately). The USDA says that agriculture is responsible for [80-90 percent of US water consumption](#) and growing the feed crops for livestock consumes [56% of that water](#), bringing the total water consumption of the livestock industry to 34 trillion gallons.

[iii] 1 burger = 2 months showering: based on taking a 4-minute daily shower with a 2.5 gpm shower head.

[iv] “A typical five-acre hog waste lagoon releases 15-30 tons of ammonia into the air annually. Approximately half of the ammonia rises as a gas and generally falls to forests, fields, or open water within 50 miles, either in rain or fog. The rest is transformed into dry particles that travel up to 250 miles.

Ammonia is the most potent form of nitrogen that triggers algae blooms and causes fish kills in coastal waters. The North Carolina Division of Water Quality estimates that hog factories constitute the largest source of airborne ammonia in North Carolina, more than cattle, chickens, and turkeys combined. In 1995, Hans Paerl, a marine ecologist from the University of North Carolina, reported that airborne ammonia had risen 25% each year since 1991 in Morehead City, 90 miles downwind of the hog belt.”

[v] -Dairy Cows, [120 lbs. of waste per day](#) x 9.32 million [dairy cows](#)

-Cows, [63 lbs. of waste per day](#) x 83.68 million [cows](#)

-Calves, [30 lbs. of waste per day](#) x 34.3 million [calves](#)

-Pigs, [14 lbs. of waste per day](#) x 74 million [pigs](#)

-Sheep and Goats, [5 lbs. of waste per day](#) x 7.84 million [sheep and goats](#)

-Turkeys, [.87 lbs. of waste per day](#) x 77 million [turkeys](#)

-Broiler Chickens, [.50 lbs. of waste per day](#) x 1.74 billion [broiler chickens](#)

-Laying Hens, [.25 lbs. of waste per day](#) x 350.7 million [laying hens](#)

\*pigs are raised twice per year, (a total of 148.3 million per year) so on any given day in the United States there are about 74 million pigs.

\*turkeys are raised three times per year (a total of 233 million per year) so on any given day in the United States there are 77 million turkeys.

\*broiler chickens are raised 5 times per year, (a total of 8.69 billion per year) so any given day there are 1.74 billion broiler chickens.

Dairy Cows produce (120 lbs. x 9.32 m.) = 1.1184 billion lbs.

Cows produce (63 lbs. x 83.68 m.) = 5.27184 billion lbs.

Calves produce (30 lbs. x 34.3 m.) = 1.029 billion lbs.

Pigs produce (14 lbs. x 74.0 m.) = 1.036 billion lbs.

Sheep and Goats produce (5 lbs. x 7.84 m.) = 39.2 million lbs.

Turkeys produce (.87 lbs. x 77.0 m.) = 66.99 million lbs.

Broiler Chickens produce (.5 x 1.74 b.) = 870 million lbs.

Laying Hens produce (.25 x 350.7 m.) = 87.675 million lbs.

\*Total manure produced in one day is 9.519105 billion lbs.

\*Total manure produced in one year is 3.475 trillion lbs.

\*This is the equivalent of over 6.611 million lbs. per minute. (This does not include any animal raised outside of USDA Jurisdiction, backyards or fish raised for aquaculture)

[vi] Enough waste to cover, etc: based on 1 pound of waste per 1 square foot of land

“Animal farms produce as much manure as small and medium sized cities. A farm with 2500 dairy cattle is similar in waste load to a city of 411,000 people.”

On a 1000-pound live weight basis, each of these animals produces more waste than a human. A CAFO with 1000 animal units of turkeys produces a waste load comparable to a city of 87,700 people. A dairy CAFO with 1000 animal units is equivalent to a city of 164,500 people. The important difference lies in the fact that human waste is treated before discharge into the environment, but animal waste is either not treated at all or minimally treated by virtue of the storage methods used before disposal.” <http://nepis.epa.gov/Exe/ZyPURL.cgi?Dockey=901V0100.txt>

[vii] Additionally – Oppenlander says 1-2 trillion fish extracted (inc. “bycatch,”) from our oceans each year (“by fishing methods such as trawling, purse seine, long lines, explosives, and other techniques that are damaging ecosystems”) <http://comfortablyunaware.com/blog/biodiversity-and-food-choice-a-clarification/>

[viii] The figures for by-kill rates can be as high as 20lbs of untargeted species trapped for every pound of targeted animals killed.

[ix] “The USDA currently forecasts 2013/14 palm oil production...total area devoted to oil palm plantings is estimated at a record 10.8 million hectares.” [26.7 million acres]

[x] “[Dorothy Stang’s] death prompted Amazon activists – more than 1,000 of whom have been murdered in the last 20 years – to demand Brazil’s government crack down on the illegal seizure and clearance of the rainforest to graze cattle, raise soy crops, and harvest timber.”

“More than 1,100 activists, small farmers, judges, priests and other rural workers have been killed in land disputes in the last two decades.”

[xi] A single cow can produce between 66-132 gallons of methane a day. The average US vehicle gas tank can hold about 16 gallons of gas.

[xii] “The US meat industry produced some 1.4 billion tons of waste in 1997— five tons of animal waste for every US citizen. (USDA)”<http://www.worldwatch.org/fire-grill-mouthwatering-red-white-and-green-july-4th>



[xiv] The average person in the U.S. uses 405,000 gallons of freshwater per year (combination of the subfractions which comprise 206 pounds of meat per year—divided between 46 pounds of pig, 58 pounds of cow, 102 pounds of chicken and turkey in addition to 248 eggs and 616 pounds of dairy products), which equates to saving 1,100 gallons of water each day.

— 45lbs of grain saved per day: Grain: multiply ounces of each meat consumed daily per person by the feed conversion factor for each animal.

— It is estimated that 80,000 acres of rainforest are cleared each day with an additional 80,000 degraded, with [70-91% of that degradation for the livestock industry](#).

— CO2 based of feed conversion ratios and the average US meat consumption of 209lbs per year, per person.

Beef is at 22-27 kg CO2 Eq per kg produced/consumed X 2.5 ounces/day=1.75 kg or 3.85 pounds

Cheese/milk is 13.5 kg per kg product X 2 pounds/day=12.15 kg or 12.5 pounds

Pork is 12 kg per kg product X 2 ounces/day=.68 kg or 1.5 pounds

Combination chicken and turkey is 7 kg per kg product X 4.48 ounces/day= .89 kg or 1.96 pounds minimally (using only chicken)

{turkey, for instance, is 11 kg per kg product}

Eggs are at 5 kg per kg product X 2/3 egg per day= (50 g/egg) .55 pounds

— which equals 20.36 pounds of CO2 Eq saved per day.

[xv] An important distinction must be made between water "use" and "consumption". Hydroelectric power is one of the largest "users" of water in the US, but actually consumes very little water. The water is used to power turbines or for cooling and is almost always returned to the source immediately. Agriculture is the largest "consumer" of water because it pulls water from the source and locks it up in products, not returning it to the source immediately, if ever.

[xvi] \$414 billion of externalized costs breaks down to: \$314 billion in health-care costs, \$38 billion in subsidies, \$37 billion in environmental costs, \$21 billion in cruelty costs, \$4 billion in fishing-related costs. Learn more by reading Meatonomics, by David Robinson Simon.

[xvii] On average, one acre of land of any level of fertility will be able to produce 15 to 18 times more protein from plant based sources than from animal products. Additionally, using any agricultural database regionally, nationally, or internationally, one can calculate that on average between 10 times and 100 times (in weight) more plant foods (vegetables, fruit, grain/nuts) on one acre of land than from animal products raised on that same acre of land, regardless of the level of fertility of that particular acre of land, presuming it is the same acre used for either product, animal or plant based.



[xviii] Many organizations are studying humanity's effect on soil degradation, erosion, and eventual desertification but not willing to emphasize the final connection of dots to animal agriculture. According to the UNCCD (United Nations Convention to Combat Desertification), nearly 20 million acres of arable land is lost each year due to desertification and the primary reasons are:

1. deforestation due to cultivation of crops and pasture
2. overgrazing from livestock ("eating away grasses and eroding topsoil with hooves")
3. intensive farming stripping away nutrients in soil

<http://www.un.org/en/events/desertificationday/background.shtml>

Overgrazing by livestock is the principal land problem related to desertification as indicated in the article: <http://www.ciesin.columbia.edu/docs/002-186/002-186.html> And, according to the UNDDD: "Nearly 20% of the degrading land (globally) is cropland, and 20-25%, rangeland." Understanding that over 70% of the global arable land used for agriculture is planted for crops grown for livestock, there is ample support for the statement that "animal agriculture is the leading driver for approximately 1/3 of the land lost on earth due to desertification." [http://www.un.org/en/events/desertification\\_decade/whynow.shtml](http://www.un.org/en/events/desertification_decade/whynow.shtml)

[xix] Few prominent scientists will openly proclaim the connection of their research findings with the need to eliminate animal agriculture or promotion of fully plant based nutrition. This is an observation that spans all aspects of global depletion related to food choice, including the topic of loss of biodiversity and extinction of species.

The statement that animal agriculture is the primary driver of biodiversity loss and extinction of species is supported by many discussions and interviews with leading authors and scientists working for the Convention of Biodiversity and IUCN as well as publications regarding current biodiversity assessments as presented by Millennium Ecosystem Assessment, the IUCN Red List, and the Global Environmental and Biodiversity Outlook.

Most organizations that associate their work with species and ecosystem/biodiversity concerns as well as the scientific community as a whole believe that the six main threats to our oceans are climate change, overfishing, predator loss, pollution, destruction of habitat, and bycatch, ("bykill").

(For instance: The Species Survival Commission of the World Conservation Union and the Convention on Biological Diversity).

As of August 2012, the 2004 Global Species Assessment was the most recent empirical data on global extinction rates, based on birds, mammals, and amphibians. According to an interview conducted by Dr. Oppenlander with Simon Stuart, PhD, chair of the International Union for Conservation of Nature Species Survival Commission:

"Habitat loss from grazing livestock and feed crops is far and away the most pervasive threat to terrestrial animal species, impacting 86 percent of all mammals, 88 percent of amphibians, and 86 percent of all birds. One in every eight birds, one in every three amphibians, and one in every four mammals is facing an extremely high risk of extinction in the near future. Overexploitation of wild animals for consumption remains a second major factor for

extinction, such as can be seen in bushmeat trade in Africa and Southeast Asia and all hunting endeavors on land, globally.”

The Alliance for Global Conservation estimates 36 percent of all species on our planet are in danger of extinction.

Scientists have divided our planet into 825 terrestrial “ecoregions” (as well as 450 freshwater and a number of oceanic ecoregions), each defined by its own distinct set of animal and plant species, as well as climate. Of all these land ecoregions, almost half are reported by lead scientists (interviews/discussions) to have livestock as a current threat. The World Conservation Union reported in 2010 that “most of the world’s endangered or threatened species” on their Red List (which lists the species that are most endangered) are suffering habitat loss due to livestock—not due to agriculture but to livestock.

The Convention on Biological Diversity, held in Nagoya, Japan, in October 2010 agreed that none of their goals from 2002 for lessening the rate of biodiversity loss were met. The attendees confirmed that the main pressures for the rapid loss of species—habitat change, overexploitation, pollution, invasive species, and climate change—were all increasing in intensity.

Current biodiversity assessments (as presented by Millennium Ecosystem Assessment, the IUCN Red List, and the Global Environmental and Biodiversity Outlook) now generally agree that land use change, modification of river flow, freshwater pollution, and exploitation of marine environments are the most significant drivers of biodiversity change and loss of species. Because more than 50% of the land use changes on Earth are related to livestock (ILRI), 70 to 90% of freshwater pollution in western countries (particularly the U.S. and China) can be traced back to animal agriculture, minimally 14.5% of anthropogenic GHG emissions/climate change, and 100% of “exploitation of marine environments” is related to the global commercial fishing industry, it can be safely and confidently demonstrated that “the primary driver of global species’ extinctions and loss of biodiversity is animal agriculture.”

[xx] The amount of water, land and fuel used for differing diets varies greatly from the types of foods consumed, amount consumed and the geographical region where the food was raised. Taking into consideration that 1lb of beef requires upwards of 2500 gallons of water to produce compared to only 25 gallons for 1lb of wheat, the water footprint of a person consuming a high meat diet could be 100x greater than that of a person consuming only plant foods. The same applies for land and oil use. Many arid areas of the world can not support 1 cow per 2 acres and require 50+ acre per cow, compared to a crops such as potatoes that can produce 50,000lbs+ per acre. The energy/fuel inputs are similar. 1 calorie of beef can take 27x more energy to produce than soybeans.

xxi (New) As of 2016 the estimates of wild horses and burros has increased on the range to 67,027 and the amount of wild horses and burros in holding facilities is more than 45,000. However the BLM considers the amount of wild horses and burros on the range too populated and will attempt to remove 40,000 to bring the level back to what is considered by the BLM the 'acceptable level'

## ABOUT THE FILMMAKERS

### ***KIP ANDERSEN***



**Kip Andersen**'s environmental awakening came as a result of *An Inconvenient Truth*. After seeing the film, he began to recycle religiously, turn off lights constantly, shower infrequently, and ride a bike instead of driving. Andersen believed he was doing everything he could to help the planet by following the guidelines of national and international environmental organizations, but his life took a different direction when he found out animal agriculture is the leading cause of environmental destruction. He is the founder of AUM Films and Media, a 501c3 non-profit focused on creating films and media that promote thriving, compassion, and harmony for all life. He is also an entrepreneur, as well as a certified Jivamukti and Kundalini yoga teacher. He is a graduate of Cal Poly San Luis Obispo school of business and has called San Francisco home for more than a decade.

## ***KEEGAN KUHN***



**Keegan Kuhn** is a videographer, award-winning documentary filmmaker, and professional musician living in the east bay of San Francisco. He has worked with nonprofit organizations and been involved in social justice movements for virtually his entire life. As a filmmaker, he helps organizations reach an ever-greater community of supporters with the highest possible quality films and videos. His film career has taken him as far as the remote interior of Alaska to document modern homesteaders, to the high deserts of the American west filming the nation's remaining wild horses, to rural agricultural communities and dirty urban streets. He is motivated by a deep desire to shed light on untold stories of the most downtrodden in our society, and to raise awareness through greater visibility of social justice issues.

### **FEATURING THE EXPERTISE OF**

#### **Dr. Richard Oppenlander**

Author of the groundbreaking book *Food Choice and Sustainability*, Dr. Oppenlander is a

consultant and researcher whose award-winning book *Comfortably Unaware*, has been endorsed as a “must read” by Ellen DeGeneres, Dr. Jane Goodall, and Dr. Neal Barnard, among many others. Dr. Oppenlander is a much sought-after lecturer, has been a keynote speaker for several conferences and events, and has presented lectures and workshops at numerous universities and corporations. Dr. Oppenlander also serves as an advisor to municipalities in the U.S. and to world hunger projects that are designing programs from his model of multidimensional sustainability.

### **Michael Pollan**

Michael Pollan is the author of four *New York Times* bestsellers (*Food Rules: An Eater's Manual*, *In Defense of Food: An Eater's Manifesto*, *The Omnivore's Dilemma: A Natural History of Four Meals*, and *The Botany of Desire: A Plant's-Eye View of the World*). *The Omnivore's Dilemma* was named one of the ten best books of 2006 by both the *New York Times* and the *Washington Post*. Pollan was named to the 2010 *Time* 100, the magazine's annual list of the world's 100 most influential people. In 2009 *Newsweek* named him one of the top 10 “New Thought Leaders.”

### **Dr. Will Tuttle**

Dr. Will Tuttle is an award-winning speaker, educator, author, musician, and author of *The World Peace Diet*, called one of the most important books of the 21st century. Dr. Tuttle presents about 150 events yearly at conferences, retreats, and progressive churches and centers throughout North America. In his lectures, workshops, and trainings based on *The World Peace Diet*, he addresses veganism, spirituality, effective activism, and personal development. A former Zen monk, Dr. Tuttle has a master's in humanities and a PhD in philosophy of education.

### **Howard Lyman**

A former Montana cattle rancher, Howard Lyman is a world-renowned public speaker, author, and animal advocate. Best known for being sued by the National Cattlemen's Beef Association for speaking about “mad cow” disease on the Oprah Winfrey Show, he is the founder of Voice for a Viable Future and the subject of two documentary films, *Mad Cowboy* and *Peaceable Kingdom: The Journey Home*.

### **Will Potter**

Will Potter is an award-winning independent journalist and TED Fellow based in Washington, D.C. who focuses on the animal rights and environmental movements, and civil liberties post-9/11. His reporting and commentary have been featured in the world's top media outlets, including the *Washington Post*, NPR, *Rolling Stone*, *El Pais*, and *Le Monde*. He has testified before the U.S. Congress about his reporting, as the only witness opposing the Animal Enterprise Terrorism Act. He is the author of *Green Is the New Red*, an exposé of the FBI's use of fear and intimidation to silence dissent in the animal and environmental movements.

### **Will Anderson**

In 1978, Will Anderson founded Greenpeace Alaska in Anchorage, and shortly thereafter, was appointed to the national board of directors of Greenpeace USA. Since then, he has had a long career in campaign management in both the environmental and animal welfare sectors for a number of organizations including Earth Island Institute and the Progressive Animal Welfare Society. He has worked with state and federal agencies, scientists, political representatives and NGOs, and continues to consult for numerous national organizations to

protect marine animals and wildlife, and defend the land and oceans against industrial destruction.

## WITH APPEARANCES BY

### **Michael Besancon**

A 41-year veteran of the natural foods industry, Michael Besancon is the former senior global vice president of purchasing, distribution and communications for Whole Foods Market.

### **Michael Klaper, MD**

Dr. Michael Klaper has more than 40 years of clinical experience, and practices preventative and nutrition-based medicine. He is the director of the non-profit Institute of Nutrition Education and Research and a member of the Nutrition Task Force of the American Medical Student Association.

### **David Robinson Simon**

David Robinson Simon is an attorney, advocate for sustainable consumption, and author of the book *Meatonomics* about the economics of animal agriculture.

### **Dr. Kirk R. Smith**

Dr. Kirk R. Smith is a professor in the School of Public Health at University of California, Berkeley, where he is the director of the university's Global Health and Environment Program.

*Please visit the website – [www.cowspiracy.com](http://www.cowspiracy.com) and make sure you get to watch the movie! (Links available on HOME page). It will change your life, your heart and you will be thoroughly edified with regards to the harm done to the environment by Animal Agriculture!*

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## Section 4

# **ANIMAL SENTIENCE AND CONSCIOUSNESS**

## Chapter 1

### **The Cambridge Declaration of Consciousness**

The Cambridge Declaration on Consciousness written by Dr. Philip Low is the first formal document signed by neuroscientists to formally recognize consciousness in non-humans. It is a historic document which has led to global awareness and acceptance of animal consciousness.

### **The Cambridge Declaration on Consciousness\***

**On this day of July 7, 2012, a prominent international group of cognitive neuroscientists, neuropharmacologists, neurophysiologists, neuroanatomists and computational neuroscientists gathered at The University of Cambridge to reassess the neurobiological substrates of conscious experience and related behaviors in human and non-human animals. While comparative research on this topic is naturally hampered by the inability of non-human animals, and often humans, to clearly and readily communicate about their internal states, the following observations can be stated unequivocally:**

- The field of Consciousness research is rapidly evolving. Abundant new techniques and strategies for human and non-human animal research have been developed. Consequently, more data is becoming readily available, and this calls for a periodic reevaluation of previously held preconceptions in this field. Studies of non-human animals have shown that homologous brain circuits correlated with conscious experience and perception can be selectively facilitated and disrupted to assess whether they are in fact necessary for those experiences. Moreover, in humans, new non-invasive techniques are readily available to survey the correlates of consciousness.
- The neural substrates of emotions do not appear to be confined to cortical structures. In fact, subcortical neural networks aroused during affective states in humans are also critically important for generating emotional behaviors in animals. Artificial arousal of the same brain regions generates corresponding behavior and feeling states in both humans and non-human animals. Wherever in the brain one evokes instinctual emotional behaviors in non-human animals, many of the ensuing behaviors are consistent with experienced feeling states, including those internal states that are rewarding and punishing. Deep brain stimulation of these systems in humans can also generate similar affective states. Systems associated with affect are concentrated in subcortical regions where neural homologies abound. Young human and nonhuman animals without neocortices retain these brain-mind functions. Furthermore, neural circuits supporting behavioral/electrophysiological states of attentiveness, sleep and decision making appear to have arisen in evolution as early as the invertebrate radiation, being evident in insects and cephalopod mollusks (e.g., octopus).

- Birds appear to offer, in their behavior, neurophysiology, and neuroanatomy a striking case of parallel evolution of consciousness. Evidence of near human-like levels of consciousness has been most dramatically observed in African grey parrots. Mammalian and avian emotional networks and cognitive microcircuitries appear to be far more homologous than previously thought. Moreover, certain species of birds have been found to exhibit neural sleep patterns similar to those of mammals, including REM sleep and, as was demonstrated in zebra finches, neurophysiological patterns, previously thought to require a mammalian neocortex. Magpies in particular have been shown to exhibit striking similarities to humans, great apes, dolphins, and elephants in studies of mirror self-recognition.

- In humans, the effect of certain hallucinogens appears to be associated with a disruption in cortical feedforward and feedback processing. Pharmacological interventions in non-human animals with compounds known to affect conscious behavior in humans can lead to similar perturbations in behavior in non-human animals. In humans, there is evidence to suggest that awareness is correlated with cortical activity, which does not exclude possible contributions by subcortical or early cortical processing, as in visual awareness. Evidence that human and nonhuman animal emotional feelings arise from homologous subcortical brain networks provide compelling evidence for evolutionarily shared primal affective qualia.

**We declare the following: *“The absence of a neocortex does not appear to preclude an organism from experiencing affective states. Convergent evidence indicates that non-human animals have the neuroanatomical, neurochemical, and neurophysiological substrates of conscious states along with the capacity to exhibit intentional behaviors. Consequently, the weight of evidence indicates that humans are not unique in possessing the neurological substrates that generate consciousness. Nonhuman animals, including all mammals and birds, and many other creatures, including octopuses, also possess these neurological substrates.”***

\* The Cambridge Declaration on Consciousness was written by Philip Low and edited by Jaak Panksepp, Diana Reiss, David Edelman, Bruno Van Swinderen, Philip Low and Christof Koch. The Declaration was publicly proclaimed in Cambridge, UK, on July 7, 2012, at the Francis Crick Memorial Conference on Consciousness in Human and non-Human Animals, at Churchill College, University of Cambridge, by Low, Edelman and Koch. The Declaration was signed by the conference participants that very evening, in the presence of Stephen Hawking, in the Balfour Room at the Hotel du Vin in Cambridge, UK. The signing ceremony was memorialized by CBS 60 Minutes



## Section 4

# **ANIMAL SENTIENCE AND CONSCIOUSNESS**

## Chapter 2

### **Dedicated to Prof. Marc Bekoff**

**Marc Bekoff, Ph.D.**, is professor emeritus of Ecology and Evolutionary Biology at the University of Colorado, Boulder, and co-founder with Jane Goodall of Ethologists for the Ethical Treatment of Animals. He has won many awards for his scientific research including the Exemplar Award from the Animal Behavior Society and a Guggenheim Fellowship. In 2005 Marc was presented with The Bank One Faculty Community Service Award for the work he has done with children, senior citizens, and prisoners and in 2009 he was presented with the St. Francis of Assisi Award by the New Zealand SPCA. In 1986 Marc became the first American to win his age-class at the Tour du Haut Var bicycle race (also called the Master's/age-graded Tour de France). Marc has published numerous essays (popular, scientific, and book chapters), 31 books, and has edited three encyclopedias. (Source: <https://www.psychologytoday.com/us/contributors/marc-bekoff-phd>)

*During the time when I was compiling this book, Prof. Bekoff has been an extremely generous source of support. His expertise in Animal Sentience (amongst many other things) is priceless, and I will forever be grateful to him for sharing it with me.*

*Great things are inspired by people like him! Nymph K.*

## **IN THIS SECTION**

**(Please see Main Index for page numbers)**

A Universal Declaration of Consciousness by Marc Bekoff

What then, is Animal Sentience: A few definitions

Animal Emotions, Animal Sentience, and Why They Matter by Marc Bekoff

What Is a Sentient Being? Here's Why the Definition Is So Important by Grace Hussain for Sentient Media

Sentience is Everywhere: Indeed, It's an Inconvenient Truth by Marc Bekoff

Animal Sentience: Where Are We? And Where Are We Heading?  
by Helen Lambert

After 2,500 Studies, It's Time to Declare Animal Sentience Proven by Marc Bekoff

Minding Animals and Sentience in the Old and New Worlds by Marc Bekoff

The Difference Between Sentience and Consciousness

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NB: At the end of each article, you'll find a list of "Article Links" which are links to information referred to inside the article. It is vital that you click on all of the links and read the supplementary information.

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*"A sentient animal is one for whom feelings matter"*  
John Webster, Professor Emeritus, University of Bristol

*"Life is very vivid to animals. In many cases they know who they are. They know who their friends are and who their rivals are. They have ambitions for higher status. They compete. Their lives follow the arc of a career, like ours do. We both try to stay alive, get food and shelter, and raise some young for the next generation. Animals are no different from us in that regard and I think that their presence here on Earth is tremendously enriching".*

Carl Safina, Ecologist and Author of books and other writings about the human relationship with the natural world. (Source: Wikipedia link:  
[https://en.wikipedia.org/wiki/Carl\\_Safina](https://en.wikipedia.org/wiki/Carl_Safina)

Please read the book **"Beyond Words – what animals think and feel"**  
by **Carl Safina.**

Obtainable from Amazon.com: <https://www.amazon.com/Beyond-Words-What-Animals-Think/dp/1250094593>

Audio Book on SCRIBD: <https://www.scribd.com/audiobook/281630479/Beyond-Words-What-Animals-Think-and-Feel?>

*Discussions over whether animals are conscious beings, capable of feelings such as pain, pleasure and suffering, have been recorded as far back as records allow.*

**Helen Lambert**

*“Based on the overwhelming and universal acceptance of the Cambridge Declaration on Consciousness I offer here what I call a Universal Declaration on Animal Sentience.....” Marc Bekoff*

## **A Universal Declaration on Animal Sentience: No Pretending**

**by Marc Bekoff**

**Website: Psychology Today -**

**<https://www.psychologytoday.com/za/blog/animal-emotions/201306/universal-declaration-animal-sentience-no-pretending>**

**We have had ample data for a long time to declare animals are sentient beings.**

Posted June 20, 2013

*[All links to external references appear at the end.]*

*Anyone who says that life matters less to animals than it does to us has not held in his hands an animal fighting for its life. The whole of the being of the animal is thrown into that fight, without reserve.” (Elisabeth Costello, in J. M. Coetzee’s The Lives of Animals)*

This past weekend during a series of lectures I presented in Germany a number of people asked questions of the sort, "Isn't it about time we accept that animals are sentient and that we know what they want and need, and stop bickering about whether they are conscious, feel pain, and experience many different emotions?" Of course, this isn't the first time I've heard these queries, and my answer is always a resounding "Yes, we do have ample detailed scientific facts to declare that nonhuman animals are sentient beings and there are fewer and fewer skeptics." People are incredibly frustrated that there are still skeptics who deny what we know, and they also want to know what we are going to do with the knowledge we have to help other animals live in a human-dominated world.

As I was flying home I thought of a previous essay I wrote called "[Scientists Finally Conclude Nonhuman Animals Are Conscious Beings](#)" in which I discussed the The Cambridge Declaration on Consciousness that was publicly proclaimed on July 7, 2012 at the University. The group of scientists wrote, "Convergent evidence indicates that non-human animals have the neuroanatomical, neurochemical, and neurophysiological substrates of conscious states along with the capacity to exhibit intentional behaviors. Consequently, the weight of evidence indicates that humans are not unique in possessing the neurological substrates that generate consciousness. Non-human animals, including all mammals and birds, and many other creatures, including octopuses, also possess these neurological substrates." They could also have included fish, for whom [the evidence supporting sentience and consciousness is also compelling](#) (see [also](#)). And, I'm sure as time goes on we will add many other animals to the consciousness club.

## **A Universal Declaration on Animal Sentience: Animal sentience is a well-established fact**

Based on the overwhelming and universal acceptance of the Cambridge Declaration on Consciousness I offer here what I call a *Universal Declaration on Animal Sentience*. For the purpose of this essay I am defining "sentience" as "[the ability to feel, perceive, or be conscious, or to experience subjectivity](#)" (for wide-ranging discussion please click [here](#).)

I don't offer any specific location for this declaration because with very few exceptions, people worldwide, including researchers and non-researchers alike, accept that other animals are sentient beings. However, a notable exception is Oxford University's Marian Dawkins who continued as of a few months ago to claim [we still don't know if other animals are conscious](#) using the same data as those who wrote The Cambridge Declaration on Consciousness. I call this [Dawkins's Dangerous Idea](#).

It's also important to note that the [Universal Declaration on Animal Welfare](#) is based on the indisputable fact that animals are sentient and that they can suffer and feel pain, as is the [Treaty of Lisbon](#) and the rapidly growing field of [compassionate conservation](#).

**"Evidence of animal sentience is everywhere": It's a matter of *why* sentience evolved, not *if* it evolved**

### **Article Links:**

Scientists Finally Conclude Non-Human Animals Are Conscious Beings - <https://www.psychologytoday.com/za/blog/animal-emotions/201208/scientists-conclude-nonhuman-animals-are-conscious-beings>

the evidence supporting sentience and consciousness is also compelling (Do fishes feel pain? Yes, they do! Science tells us) - <https://www.psychologytoday.com/za/blog/animal-emotions/201004/do-fishes-feel-pain-yes-they-do-science-tells-us> and Do fish feel pain?" redux: An interview with the author who shows of course they do - <https://www.psychologytoday.com/za/blog/animal-emotions/201101/do-fish-feel-pain-redux-interview-the-author-who-shows-course-they-do>

The ability to feel, perceive or be conscious, or to experience subjectivity (Sentience) - <https://en.wikipedia.org/wiki/Sentience> and "sentience" as "[the ability to feel, perceive, or be conscious, or to experience subjectivity](#)" (at this link: <https://en.wikipedia.org/wiki/Sentience>

we still don't know if other animals are conscious (Animal Consciousness and Sentience Matter) - <https://www.psychologytoday.com/za/blog/animal-emotions/201205/animal-consciousness-and-science-matter>

Dawkins's Dangerous Idea (Animal Consciousness and Sentience Matter) - <https://www.psychologytoday.com/za/blog/animal-emotions/201205/animal-consciousness-and-science-matter>

Universal Declaration on Animal Welfare

Treaty of Lisbon - [https://en.wikipedia.org/wiki/Treaty\\_of\\_Lisbon](https://en.wikipedia.org/wiki/Treaty_of_Lisbon)

Compassionate Conservation (Compassionate Conservation: A Green Conversation) - [https://en.wikipedia.org/wiki/Treaty\\_of\\_Lisbon](https://en.wikipedia.org/wiki/Treaty_of_Lisbon)

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## WHAT THEN, IS ANIMAL SENTIENCE?

We have seen Bekoff's definition of Sentience as:

"the ability to feel, perceive, or be conscious, or to experience subjectivity"

A few more definitions of Sentience:

Speaking of Research (Link: <https://speakingofresearch.com/2019/08/26/what-is-sentience/> )

Juan Carlos Marvizon, Ph.D., Adjunct Professor, David Geffen School of Medicine at UCLA refers to Wikipedia's definition (link: <https://en.wikipedia.org/wiki/Sentience> ):

"Sentience is the capacity to feel, perceive or experience subjectively. Eighteenth-century philosophers used the concept to distinguish the ability to think (reason) from the ability to feel (sentience). In modern Western philosophy, sentience is the ability to experience sensations (known in philosophy of mind as "qualia")." He further says: "In the context of animal welfare, saying that animals are sentient means that they are able to feel pain".

RSPCA (Link: <https://kb.rspca.org.au/knowledge-base/what-is-animal-sentience-and-why-is-it-important/> )

Summarizes Sentience as: "Animal sentience is the capacity of an animal to experience different feelings such as suffering or pleasure. Negative feelings or emotions include pain, fear, boredom and frustration, whilst positive emotions include contentment and joy. Sentience also extends to an animal's ability to learn from experience and other animals, assess risks and benefits and make choices. These abilities rely upon animals being aware of changes happening around them (also known as perception) and being able to remember, process and assess information to meet their needs (also known as cognition)".

Compassion in World Framing (Link: <https://www.ciwf.org.uk/farm-animals/animal-sentience/> ) says:

"Sentient animals are aware of their feelings and emotions. These could be negative feelings such as pain, frustration and fear. It is logical to suppose that sentient animals also enjoy feelings of comfort, enjoyment, contentment, and perhaps even great delight and joy."

And more from Compassion in World Farming:

Science shows us some interesting abilities in farm animals:

- Sheep can recognise up to 50 other sheep's faces and remember them for two years
- Cows show excitement when they discover how to open a gate leading to a food reward
- Mother hens teach their chicks which foods are good to eat
- Lame meat chickens choose to eat food which contains a painkiller

Scientists believe that sentience is necessary because it helps animals to survive by:

- learning more effectively from experience in order to cope with the world
- distinguishing and choosing between different objects, animals and situations such as working out who is helpful or who might cause them harm
- understanding social relationships and the behaviour of other individuals.

The growing scientific interest in animal sentience is showing what many people have long thought to be the case – that a wide range of animals are thinking, feeling beings. What happens to them matters to them.

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*Let's conclude that sentience is the awareness of all emotions. Pain seems to be the main focus because non-human animals experience horrific physical- and emotional pain at the hands of humans. Sentience is the awareness of both positive- and negative emotions.*

*Of the many articles which Bekoff has written on Animal Sentience, we will look at "Animal Emotions, Animal Sentience, and Why They Matter" and later at "Sentience is Everywhere: Indeed, It's an Inconvenient Truth" (See website links below for more articles).*

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# Animal Emotions, Animal Sentience, and Why They Matter

**There's a lot of value in blending "science sense" with common sense.**

**By Marc Bekoff**

**Website Link:** <https://www.psychologytoday.com/us/blog/animal-emotions/202005/animal-emotions-animal-sentience-and-why-they-matter>

May 19, 2020

*[All links to external references appear at the end.]*

## **Animal sentience is not science fiction**

A recent interview with Pennsylvania State University distinguished historian Dr. Anne Rose titled "[A Historical Perspective on Studies of Animal Emotions](#)" generated a number of emails about some historical aspects of the study of nonhuman animal (animal) emotions. Some asked about an "old" essay of mine published in 2007 titled "[Animal Emotions and Animal Sentience and Why They Matter: Blending 'Science Sense' With Common Sense, Compassion, and Heart](#)," so I dug it out and read it again. In some ways it is a brief history of ideas about animal emotions and animal sentience.

As I reread the entire piece, I saw some valuable lessons for this trip backward. I argued for a paradigm shift in how we study animal emotions and animal sentience and what we do with the information we already have, "scientific" and otherwise.

I also argued that it was about time that the skeptics and naysayers had to "prove" their claims that animals don't experience emotions or don't really feel pain, but just act "[as if](#)" they do. They still haven't done this, and until such claims are proven, it's safe and scientifically sound to assume that numerous animals *do* in fact experience rich emotions and *do* suffer all sorts of pain. Available comparative data easily available then and now support this view.<sup>1</sup>

I began the piece with a quotation about [misplaced human exceptionalism](#) that still is relevant today: "There's a certain tragic isolation in believing that humans stand apart in every way from the creatures that surround them, that the rest of creation was shaped exclusively for our use." ([The New York Times, 2005](#))

Here's a dozen of some of the 24 issues I considered, all of which remain highly relevant today, along with a few comments in brackets.

1. Are we really the only animals who experience a wide variety of feelings? (Of course not!) The real question is *why* emotions have evolved, not *if* they have evolved in some animals. So, for example, it's a waste of time to ask if dogs, chimpanzees, or other animals experience emotions such as joy, [grief](#), [anger](#), and [jealousy](#). Animals' emotions function as a "[social glue](#)" and as "social catalysts." What animals feel is more important than

what they know when we consider what sorts of treatment are permissible. When in doubt, we should err on the side of the animals.

2. Some of the difficult questions in studies of animal emotions and animal sentience go "beyond" science, or what we think science is and what we think science can do. Is science the only show in town? (Not necessarily.)

3. Is what we call "science" really better than other ways of knowing (e.g. common sense or [intuition](#)) for explaining, understanding, and appreciating the nature of animal emotions and animal sentience and for predicting behaviour? This is an empirical question for which there are no comparative data, despite claims that science and objectivity are better. Until the data are in, we must be careful in claiming that one sort of explanation is always better than others. Let's not forget that many explanations about evolution are stories with more or less [authenticity](#) or "truth." (In fact, there still are no studies of how well "science sense" compares with common sense about the emotional lives of other animals.)

4. Science really isn't value-free. We need to know about the background values that underpin how science is done and data are interpreted. *Asking questions about science is not to be anti-science.*

5. Are anecdotes really useless? Is [anthropomorphism](#) really all that bad? Is subjectivity heresy? Should we have to [apologize](#) for naming the animals we study? [[No. Naming animals as individuals is extremely important](#) and carries with it a host of responsibilities.]

6. Do individual animals have inherent value independent of the instrumental value that we impose on them? (They do.)

7. Does what we know about animal emotions and animal sentience translate into action on behalf of animal beings? (Not very well. See the discussion of the "knowledge translation gap.")

8. How do we remain hopeful? We're engaged in a rapidly growing social justice movement and we must educate people and have them consider difficult questions that are easy to put aside. (This is being done more and more, but not enough.)

9. How do we humanely educate and open minds and hearts? How might we work together to make the world a better place for all beings? (The One Health approach recognizes that humans, other species, and the natural environment are all linked together and [that caring for one means caring for all](#).)

10. Should sentience be the key factor, and if so, why? Isn't just the fact that they are alive sufficient for us to leave animals alone? (Yes, [every single individual matters because they're alive](#) and have intrinsic value—not because of what they can do for us, called their instrumental value.)

11. Why do we do what we do? Harming and killing other beings—human animals, other animals, and yes, even other forms of life such as trees, plants, and those living in bodies of water—is a personal choice. It's all too easy for someone to say something like, "I didn't want to harm that animal, but I had to do it because someone made me do it." If we all own up to our personal choices, the world will become a more peaceful place. An important question to ask is, "Would we do what we did again?" and if so, why.

12. Often, what is called "good welfare" simply isn't "good enough."<sup>2</sup> Animals deserve more and we can always do better. It's important to blend "science sense" with common sense. It's nonsense to claim that we don't know if dogs, pigs, cows, or chickens feel pain or have a point of view about whether they like or don't like being exposed to certain treatments. Who are we kidding? Frankly, I think we're kidding ourselves. (There have been major studies showing that so-called "food animals" and many others experience rich and deep emotions.)

### **What does this all mean?**

As we change the paradigm and move forward, we should apply the precautionary principle, which maintains that a lack of full scientific certainty should not be used as an excuse to delay taking action on some issue. So, in the arena of animal emotions and animal sentience, we know enough and have known enough for a long time, to make informed decisions about why the life of every individual matters. None is disposable. And, when in doubt we should err on the side of the individual animal. [There is absolutely no reason to remain skeptical or agnostic about animal consciousness](#) or sentience. In fact, it's anti-science to do so.

One paradigm shift entails replacing the science of animal welfare with the science of animal well-being. Animal welfare fails countless animals because it allows for horrific abuse as long as we're trying as hard as possible to reduce their pains and suffering. On the other hand, animal well-being stresses that the life of every single *individual* matters and some of the ways in which we abuse other animals are unacceptable and should no longer continue.<sup>2</sup>

Reflecting on these and other issues made me realize that while we've made some progress in animal protection in the past 13 years, there's still a lot of work that needs to be done to offer nonhumans the protection they truly deserve. Consider, for example, The Cambridge Declaration on Consciousness put forth in July 2012. (See "[Scientists Conclude Nonhuman Animals Are Conscious Beings](#).") This declaration was long overdue, and I'm frankly surprised at how little has actually morphed into compassionate practices in which the animals come first.

I know it takes time to change hearts and minds, but the changes haven't been fast, broad, or deep enough. [Indeed, fully sentient rats and mice still are not considered to be "animals" in the U. S. Federal Animal Welfare Act](#). And, just today I saw a most disturbing headline, "[Millions of US farm animals to be culled by suffocation, drowning and shooting](#)." "Culled" really means killed or [murdered](#), and deaths by suffocation, drowning, and shooting are hardly humane. These methods surely aren't [euthanasia](#) or a "good death."

It's going to take a lot of work to bridge the "[knowledge translation gap](#)" and use what we know to really help other animals. The "knowledge translation gap" refers to the practice of not using tons of science showing that other animals are sentient beings and going ahead and [causing intentional harm in human-oriented arenas](#).

I hope the above material stimulates all people, researchers and non-researchers alike, to reflect on how they choose to interact with other animals and to change their ways if causing intentional harm, and often death, are business as usual.

Science clearly tells us that other animals are conscious and sentient—we know this and it's undebatable. The time is long overdue for us to do better and up the ante to protect countless nonhumans who needlessly suffer at the hands of countless humans.

Animal emotions and sentience truly matter, and I look forward to further discussions on these topics.

*[Own note: Please visit the links below, it's a treasure house of information!]*

## Article Links:

"Animal sentience is not science fiction" - Marc Bekoff -

<https://www.psychologytoday.com/us/blog/animal-emotions/201309/animal-sentience-is-not-science-fiction-recent-literature>

"A Historical Perspective on Studies of Animal Emotions" - Marc Bekoff -

<https://www.psychologytoday.com/us/blog/animal-emotions/202005/animal-emotions-animal-sentience-and-why-they-matter>

"Animal Emotions and Animal Sentience and Why They Matter: Blending 'Science Sense' With Common Sense, Compassion, and Heart," - Mark Bekoff – click on title to download PDF file

"as if" - Anthropomorphism Favors Coexistence, Not Deadly Domination - Marc Bekoff -

<https://www.psychologytoday.com/us/blog/animal-emotions/201912/anthropomorphism-favors-coexistence-not-deadly-domination>

"misplaced human exceptionalism" - Animal Minds and the Foible of Human Exceptionalism

- Marc Bekoff - <https://www.psychologytoday.com/us/blog/animal-emotions/201107/animal-minds-and-the-foible-human-exceptionalism> and "The New York Times 2005" -

<https://www.nytimes.com/2005/03/03/opinion/my-little-chickadee.html>

"Social glue" - Dogs, Cats, and Humans: Shared Emotions Act As "Social Glue" - Marc

Bekoff - <https://www.psychologytoday.com/us/blog/animal-emotions/202005/animal-emotions-animal-sentience-and-why-they-matter>

"No. Naming animals as individuals is extremely important" - Is an Unnamed Cow Less Sentient Than a Named Cow? - Marc Bekoff -

<https://www.psychologytoday.com/us/blog/animal-emotions/201602/is-unnamed-cow-less-sentient-named-cow>

"that caring for one means caring for all" - Why People Should Care About Animal and

Human Suffering - Marc Bekoff - <https://www.psychologytoday.com/us/blog/animal-emotions/201812/why-people-should-care-about-animal-and-human-suffering>

"every single individual matters because they're alive" – Why Dogs Matter - Marc Bekoff -

<https://www.psychologytoday.com/us/blog/animal-emotions/201901/why-dogs-matter>

"There is absolutely no reason to remain skeptical or agnostic about animal consciousness" – Animal Consciousness and Science Matter - Marc Bekoff -

<https://www.psychologytoday.com/us/blog/animal-emotions/201205/animal-consciousness-and-science-matter>

"Scientists Conclude Nonhuman Animals Are Conscious Beings." - Scientists Conclude Nonhuman Animals Are Conscious Beings – Marc Bekoff - <https://www.psychologytoday.com/us/blog/animal-emotions/201208/scientists-conclude-nonhuman-animals-are-conscious-beings>

"Indeed, fully sentient rats and mice still are not considered to be "animals" in the U. S. Federal Animal Welfare Act” – The Animal Welfare Act claims Rats and Mice are not Animals – Marc Bekoff - <https://www.psychologytoday.com/us/blog/animal-emotions/201609/the-animal-welfare-act-claims-rats-and-mice-are-not-animals>

"Millions of US farm animals to be culled by suffocation, drowning and shooting." – Sophie Kevany - <https://www.theguardian.com/environment/2020/may/19/millions-of-us-farm-animals-to-be-culled-by-suffocation-drowning-and-shooting-coronavirus>

“euthanasia” - Animal "Euthanasia" Is Often Slaughter: Consider Kangaroos – Marc Bekoff - <https://www.psychologytoday.com/us/blog/animal-emotions/201507/animal-euthanasia-is-often-slaughter-consider-kangaroos>

“knowledge translation gap” - The Animals' Agenda: An interview About Animal Well-Being – Marc Bekoff - <https://www.psychologytoday.com/us/blog/animal-emotions/201703/the-animals-agenda-interview-about-animal-well-being>

“causing intentional harm in human-orientated arenas” - The Animals' Agenda: Freedom, Compassion, and Coexistence in the Human Age Paperback by Marc Bekoff and Jessica Pierce – April 10, 2018 –  
Amazon Link: [https://www.amazon.com/Animals-Agenda-Freedom-Compassion-Coexistence/dp/080702760X/ref=tmm\\_pap\\_swatch\\_0?encoding=UTF8&qid=&sr=](https://www.amazon.com/Animals-Agenda-Freedom-Compassion-Coexistence/dp/080702760X/ref=tmm_pap_swatch_0?encoding=UTF8&qid=&sr=)

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*Grace Hussain for Sentient Media in the article below, asks the questions “who is a sentient being” and “what makes a creature sentient”. Please read....*

## **What Is a Sentient Being? Here’s Why the Definition Is So Important**

***by Grace Hussain***

**First Published in Sentient Media on August 6, 2021**

**Website: Sentient Media - <https://sentientmedia.org/sentient-being/>**

*[All links to references appear at the end.]*

Humans have long insisted on believing that we are different from other animals, and somehow better. This idea, however, is slowly starting to change. Animals have moved into our homes as companions. We spend hours watching their antics on social media. We throw birthday parties on their behalf and spend millions every year on their care. And while our relationships with our pets are changing, research is also increasingly demonstrating sentience in nonhuman animals, challenging the idea that humans and animals are separated by an insurmountable gap.

### **Who Is a Sentient Being?**

There are a number of different definitions for sentience, and thus sentient beings. Most of the disagreements surrounding who qualifies are about different animals and where they fall on the scale of sentience.

In [Buddhism](#), a sentient being includes every conscious creature. There are several classes of sentient beings. Amongst these are a class for humans and one for animals. The class of animals includes all species whether mammal, bird, fish, or insect. The classes are ranked, however, with people ranking above animals. Plants are the only living thing excluded from consideration as a sentient being, because Buddhists do not see them as conscious.

Animals have also been recognized as sentient beings in many legal systems around the world, due to their ability to feel pain. The European Union (EU) recognizes animals as sentient beings in [Article 13](#) of the Treaty on the Functioning of the EU, which is relevant in particular to the welfare of farmed animals. This classification is the reasoning given for protecting their welfare.

Within the United States, there is [no federal legal recognition that animals are sentient beings](#), though there are several laws that reference animals’ ability to suffer. The definition of animal in some legislation, however, has several glaring exceptions including rats, mice, and birds. Individual states within the union have taken the step and recognized animals as sentient beings. One such state is [Oregon](#).

There are other governments, such as India, that implicitly recognize animal sentience by recognizing animals' ability to suffer both physically and mentally. India goes further by applying this standard to all living creatures and, in its constitution, requiring that all people "have compassion for living creatures."

## What Makes a Creature Sentient?

Though there has been disagreement between legal systems, religions, and individual scholars about sentience and what it means to be sentient, there are a few standards that are broadly accepted. The [Sentience Institute](#) put forward the idea that sentience is simply the ability to have both positive and negative experiences. This definition is recognizable in many laws pertaining to animal sentience which discuss animals' ability to feel pain as a means of demonstrating sentience.

## Which Animals Are Sentient Beings?

When following a broad definition of sentience, almost every animal, human and nonhuman, would qualify as a sentient being. A few examples of different species that are sentient beings can be found below.

### Dogs

Anyone who has had a relationship with a dog can attest to their sentience. They get extraordinarily happy when they see their person after a long day of being apart; they tuck their tail and whine when visiting the veterinarian; they sulk when they don't get what they want. Leading scientists researching neuropsychology and dogs have recognized that canines share many of the same emotions and experiences as humans. The study of the [brain structure of not only dogs](#), but a variety of other species including dolphins and bats, shows striking similarities with human brains, supporting the idea of shared emotions and experiences.

### Sheep

Though being a sheep has been associated with an inability to think for one's self, being compared to this species should really be considered a compliment. [Research has demonstrated](#) that sheep have the ability to plan and make judgments based on remembered information. They also have excellent learning and memory abilities and are able to recognize faces and expressions. Sheep are also able to experience both positive and negative emotions, fulfilling the definition of sentience set forth above.

### Fish

When considering animal sentience, it might be surprising to learn that fish are also considered sentient beings. Yet this becomes less surprising given the amazing tricks and [skills](#) that fish can learn through positive reinforcement training techniques. This process of learning suggests that fish have significant memories. Also suggesting sentience are the many studies that demonstrate that [fish feel pain](#) and will seek ways of alleviating it.

## Which Animals Are Not Sentient?



While the vast majority of animals can be recognized as sentient beings, there are a small number of animals that, as far as scientists can presently tell, do not have the ability to experience sensory phenomena whether positive or negative. One example of such a species is the oyster. While oysters do have a heart and organs, they lack a central nervous system, making it [unlikely that they experience pain](#).

Another example of an animal lacking a nervous system and thus likely unable to experience pain is the silkworm. In both these species, however, scientists cannot rule out the possibility that they do experience some form of pain or unpleasant sensation or emotion when they come into contact with negative phenomena, such as being eaten or [boiled alive for the production of fabric](#).

For this reason, it is still important for their welfare to be considered when using them for food, textiles, or any other purpose. Instead of assuming that no suffering occurs when we lack conclusive evidence, the more humane stance is to act as though creatures might suffer as a result of their use by humans, and take the steps necessary to limit or eliminate discomfort.

## Are Plants Sentient Beings?

There is an [ongoing debate](#) in the academic community over whether plants can be considered sentient or not. Some scientists argue that because plants do react to stimuli such as sunlight they should be considered sentient. Others argue that applying terminology used to talk about animal's experiences, such as sentience and consciousness, is inaccurate due to the difference in physiology between plants, which lack organs and the ability to move, and animals (including humans).

## Research Supporting Animal Sentience

There is a wealth of research pertaining to animal sentience. The publication [Animal Sentience](#) provides publicly available essays, reviews, and other formats of academic inquiry for those interested in the topic. Below are just a sample of the many articles that can be found pertaining to animal sentience. Many may only be available through an academic institution or library; consider reaching out to such an entity if there is an article that you would like to read but to which you lack access.

### Animal Sentience

- “The Changing Concept of Animal Sentience” by Ian J. H. Duncan provides a history of animal sentience from the Renaissance onwards. (Link: <https://www.sciencedirect.com/science/article/pii/S0168159106001110>)
- “Animal Sentience: Where Are We and Where Are We Heading” by Helen Proctor touches on several aspects of animal sentience as a field, including its history and possible future. (Link: <https://www.mdpi.com/2076-2615/2/4/628> )
- “Searching for Animal Sentience: A Systematic Review of the Scientific Literature” by Helen Proctor, Gemma Carder, and Amelia Cornish provides a review of the existing literature pertaining to animal sentience. (Link: <https://www.mdpi.com/2076-2615/2/4/628> )
- “Student Attitudes on Animal Sentience and Use of Animals in Society” by C.J.C. Phillips and S. McCulloch investigates the beliefs of students from varying backgrounds concerning animal sentience. (Link: )



<https://www.tandfonline.com/doi/abs/10.1080/00219266.2005.9656004?needAccess=true&journalCode=rjbe20&> )

- “Demographics Regarding Belief in Non-Human Animal Sentience and Emotional Empathy with Animals” by Amelia Cornish and others considers beliefs concerning animal sentience among the attendees of an animal welfare symposium. (Link: <https://www.mdpi.com/2076-2615/8/10/174> )
- “Why Do We Think Humans Are Different?” by Colin A. Chapman and Michael A. Huffman considers how a lack of recognition of the similarities between animals and humans may have contributed to human cruelty to animals. (Link: <https://www.wellbeingintlstudiesrepository.org/animsent/vol3/iss23/1/> )

*(Own note: links added by myself)*

## **Farm Animals**

- “Philosophical Ethology: On the Extents of What It Is to Be a Pig” by Jes Harfield explores animal sentience and its implications for farming animals and welfare. (Link: [https://brill.com/view/journals/soan/19/1/article-p83\\_5.xml](https://brill.com/view/journals/soan/19/1/article-p83_5.xml) )
- “Animal Sentience in US Farming” by Michael C. Appleby discusses attitudes towards farmed animals and the implications they have for welfare. (Link: <https://www.taylorfrancis.com/chapters/edit/10.4324/9781849770484-24/animal-sentience-us-farming-michael-appleby> )
- “Pig-Human Interactions: Creating a Positive Perception of Humans to Ensure Pig Welfare” by Céline Tallet and others talks about the impact on pig farming and welfare of having a positive relationship with pigs. (Link: <https://www.sciencedirect.com/science/article/pii/B9780081010129000083> )
- “Thinking Chickens: A Review of Cognition, Emotion, and Behavior, in the Domestic Chicken” by Lori Marino focuses on the research that has been done on chicken cognition, emotion, and behavior. (Link: <https://link.springer.com/article/10.1007/s10071-016-1064-4> )

*(Own note: links added by myself)*

## **Companion Animals**

- “And Say the Cat Responded? Getting Closer to the Feline Gaze” by Kara White focuses on the feline-human relationship and seeks to establish that appreciating the differences between the two species rather than what they have in common is key to understanding how they relate. (Link: [https://brill.com/view/journals/soan/21/1/article-p93\\_7.xml](https://brill.com/view/journals/soan/21/1/article-p93_7.xml) )
- “Spatial Learning and Memory Differs Between Single and Cohabitated Guinea Pigs” by Ivo. H. Machatschke and others discusses the impact living with another guinea pig has on cognitive function in the rodents. (Link: [https://www.sciencedirect.com/science/article/abs/pii/S0031938410004385?casa\\_token=MifpevOgIZQAAAAA:DU0J7xyKWzZn82vab9aJS3YhkTYgRUr8JkTRBqHVyQmIQFSVwyIgOuZFiRKMxR1mv8\\_qk4uxg](https://www.sciencedirect.com/science/article/abs/pii/S0031938410004385?casa_token=MifpevOgIZQAAAAA:DU0J7xyKWzZn82vab9aJS3YhkTYgRUr8JkTRBqHVyQmIQFSVwyIgOuZFiRKMxR1mv8_qk4uxg) )

*(Own note: links added by myself)*

## **Wildlife**

- “Discrimination of the Number Three by a Raccoon (*Procyon lotor*)” by Hank Davis discusses one raccoon’s ability to discern the number three from other numbers. (Link: <https://link.springer.com/article/10.3758/BF03199987> )
- “Avoidance of Prey by Captive Coyotes Punished With Electric Shock” by Samuel B. Linhart and others describes three out of four coyotes learning to avoid preying upon black rabbits following a negative stimulus. (Link: <https://escholarship.org/uc/item/6bk7479j> )

## Freedom Is the Right of All Sentient Beings

There is a wealth of information and research establishing sentience in animals. Though it is not new, the idea of animals forming relationships, experiencing emotions, and learning has become sufficiently mainstream that it has begun to be included in the law around the world. Despite this, humans are still causing animals to suffer for their own needs. In order to consume cows’ milk, we separate calves from their mothers, despite the [distress it causes to both](#). We engineer chickens so that they grow too large to live comfortably within a matter of weeks, just to increase the efficiency with which we can [harvest their flesh](#). These animals do not deserve to suffer.

With [plant-based alternatives](#) to all the products that they provide to us becoming ever more accessible, the practice of keeping these animals confined becomes less and less justifiable. These animals deserve a life worth living, a life during which they can create and maintain relationships, play, learn, and be free. All sentient beings do.

### Article Links:

Buddhism (Sentient Beings explained) - <http://www.katinkahesselink.net/tibet/sentient-beings.html>

Article 13 (Official Journal of the European Union) - [https://publications.europa.eu/resource/cellar/b907d098-0134-4f62-97cb-8969abd9fd4d.0005.01/DOC\\_1](https://publications.europa.eu/resource/cellar/b907d098-0134-4f62-97cb-8969abd9fd4d.0005.01/DOC_1)

No federal legal recognition that animals are sentient beings - <https://api.worldanimalprotection.org/country/usa>

Oregon (Offenses Against General Welfare and Animals ORA 167-305 Legislative Findings) - [https://oregon.public.law/statutes/ors\\_167.305](https://oregon.public.law/statutes/ors_167.305)

Sentience Institute (What is Sentience by Jacy Reese Anthis) - <https://www.sentienceinstitute.org/blog/what-is-sentience>

Brain structure of not only dogs (The neuroscience that shows us what it’s like to be a dog) - <https://qz.com/1476175/whats-it-like-to-be-a-dog-brain-scans-reveal-the-answers/>

Research has demonstrated (Download PDF document from website)

Skills (RIT study explores whether goldfish can identify a 3D object viewed from different orientations) - <https://www.rit.edu/news/rit-study-explores-whether-goldfish-can-identify-3d-object-viewed-different-orientations>

Fish feel pain (Do fish feel pain? The Science behind Fish Sentience by Matthew Chalmers) - <https://sentientmedia.org/do-fish-feel-pain/>

Unlikely that they experience pain (Oyster Anatomy) - <http://massoyster.org/oyster-information/anatomy>

Boiled alive for the production of fabric (Is it unethical to wear silk?) - <https://qz.com/quartz/1309227/asos-is-banning-silk-but-is-it-really-unethical-to-wear/>

Ongoing debate (Is plant “intelligence” just a human fantasy?) - <https://gizmodo.com/is-plant-intelligence-just-a-human-fantasy-1844217825>

Animal Sentience (An Interdisciplinary Journal on Animal Feeling) - <https://www.wellbeingintlstudiesrepository.org/animsent/>

Distress it causes to both (Do Cows Play? What Cows Can Teach Us About Friendship) – Link: <https://sentientmedia.org/do-cows-play/>

Harvest their flesh (The short lives of Broiler Chickens) – Link: <https://sentientmedia.org/broiler-chickens/>

Plant-based Alternatives (Plant-based Foods: Better for You and the Environment) – Link: <https://sentientmedia.org/plant-based-foods/>

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*You are beginning to see that sentience is literally everywhere. Here is the other perceptive article by Marc Bekoff that I referred to:*

## **Sentience is Everywhere: Indeed, It's an Inconvenient Truth**

**The science of consciousness has dethroned humanity from a simplistic hierarchy.**

**By Marc Bekoff**

**Website Link: <https://www.psychologytoday.com/us/blog/animal-emotions/201708/sentience-is-everywhere-indeed-its-inconvenient-truth>**

Aug 06, 2017

*[All links to references appear at the end.]*

"The science of consciousness has dethroned humanity from the simplistic pyramid we have thus far based our actions on, and opened a new way of viewing and engaging with life around us."

So begins a very interesting and important essay published in *The Wire* by Arita Joshi called "[Studies in Sentience Tell Us Ours is a World of Many Centres](#)." Ms. Joshi's piece is available online and, in my opinion, should be required reading for people wanting to learn more about animal sentience and what it means for how we should interact with other animals. I hope it will gain a broad global readership. Here are a few snippets to whet your [appetite](#) for more.

My seven year old nephew is looking for a flower in my garden thoughtfully, wisely, so he may not hurt too many of them. While doing so he spots a little earthworm who must have died a hot day past. He looks up to me and asks, "Why are we only plucking flowers for Bruno? Why does nobody get him flowers?" It is a rhetorical question as he moves decisively back and puts a magenta geranium on its heat shriveled body. He looks satisfied with this action and then he turns up to me, smiles gently to say he's ready. [Bruno was Ms. Joshi's spaniel companion of thirteen years.]

After writing some about Bruno's passing and the grieving and consolation process, Ms. Joshi writes, "Part of the grieving and consolation process is a memorial, a space in which we try and remember how the world was made richer through the presence of a person in our lives. I wonder, like my nephew, where the line in the sand is drawn. How does one measure who is bestowed with the dignity of remembrance?" What an incredibly important question.

Researchers and others have been pondering, and continue to ponder, the nature of animal [grief](#). Indeed, line drawing has turned out to be risky business as we learn more and more [about the cognitive, emotional, and moral lives of other animals](#). Comparative research is showing how many people have written off other animals as not being able to do this or that,

or feel this or that, only to be proven wrong by solid empirical data. Concerning grieving, it's clear that many other animals grieve and we are not alone in this arena of feeling (for more on this topic please see note 1).

Concerning Bruno's obsession with toasted bread, dislike for puddles and supposed refusal to be trained, Ms. Joshi goes on to write, "The attempts were made by a professional police dog trainer, who in despair pulled out his hair and declared him 'untrainable' even as we later discovered that Bruno understood all commands perfectly well to his convenience. These were not anthropomorphic attributes. These were very real experiences of living with an urbanised dog and quite clearly all spaniels do not display these exact similar quirks." Once again, research has shown that many other animals are fully aware of what is going on around them and, in the case of our companions, fully know what it is expected of them. On occasion, they simply don't care and we are wrong to assume that they're "stupid" or "untrainable."

## **Science is slowly catching up with what so many people already know**

Ms. Joshi continues writing about some of her own experiences and notes, "I had been rescuing and living with animals for a long while when I first began coming across these assertions of science. From raising rainbow-coloured butterflies to smuggling stunned and broken birds into my hostel room, I had known in experience what science was finally proving."

Along these lines, Ms. Joshi writes, "In a [2016 interview](#), Robin Wall Kimmerer, a professor of environmental and forest biology and author of *Gathering Moss*, stated: "I can't think of a single scientific study in the last few decades that has demonstrated that plants or animals are dumber than we think. It's always the opposite, right? What we're revealing is the fact that they have extraordinary capacities, which are so unlike our own, (...) in fact, they're sensing their environment, responding to their environment in incredibly sophisticated ways. (...) we're at the edge of a wonderful revolution in really understanding the sentience of other beings." [Ms. Kimmerer's essay is called "[The Intelligence in All Kinds of Life](#)."]

When I write essays and books I keep track of whether scientific studies support or disprove what so many people "already know." There are far more checks in the "support" column. To be sure, comparative scientific research has fine-tuned the knowledge base and provided many new details, but so much of what seems to be common knowledge and common sense has survived careful comparative research.

## **The knowledge translation gap**

Concerning what we know about the minds and cognitive and emotional capacities of other animals, one problem remains. As Jessica Pierce and I point out in *The Animals' Agenda: Freedom, Compassion, and Coexistence in the Human Age*, the big problem is the failure of scientists and others to use what we already know on behalf of other animals. We call this the knowledge translation gap, and it specifically refers to the practice of ignoring tons of science showing that other animals are sentient beings and going ahead and causing intentional harm in human-oriented arenas. On the broad scale, it means that what we now know about animal [cognition](#) and emotion has not yet been translated into an evolution in human attitudes and practices. A great example of the knowledge translation gap is found in the wording of the Federal Animal Welfare Act, which explicitly excludes rats and mice from kingdom Animalia (even though a first grader knows that rats and mice are animals). In post-election

parlance, we could also call the AWA's slip up an "alternative fact." (For more on the idiocy of the AWA's misclassification of rats, mice, and other animals please see "[The Animal Welfare Act Claims Rats and Mice Are Not Animals](#)," and for more discussion of the knowledge translation gap please see "[Animals Need More Freedom and Clearly Let Us Know This is So](#).")

### **Sentience has become an inconvenient truth: We are not alone in the community of sentient beings**

After showing how we are not alone in the sentience arena, Ms. Joshi writes, "In this scenario, sentience is an additional inconvenient truth to the many that are stocking up against the current zeitgeist. It pulls aside the curtains of profound desensitisation, of othering, that reduces both nature and humanity to a dangerously disempowering passivity and pushes us to reconsider the outcomes of our actions."

Ms. Joshi concludes, "As Brecht's Galileo says, it allows our imagination to split open to a world of 'countless centres', one in which 'there is a lot of room' to coexist and grow."

Ms. Joshi is right on the mark. Sentience is all around us and we are not alone in community of sentient beings. We need to stop pretending we are the sole inhabitants of this arena that confers protection on humans from all sort of speciesistic abuse because we conveniently place ourselves on the top of a mythical pyramid. (For more discussion please see "[Animal Minds and the Foible of Human Exceptionalism](#)," "[A Universal Declaration on Animal Sentience: No Pretending](#)," "[The Charter for Animal Compassion for Non-Humans and Humans](#)," and essays and commentaries in [Animal Sentience: An Interdisciplinary Journal on Animal Feeling](#).)

And, quoting the renowned poet, Mary Oliver," Ms. Joshi writes, "Mary Oliver, in the poem *Her Grave*, writes: 'A dog can never tell you what she knows from the smells of the world, but you know, watching her, that you know almost nothing.' A culture of humility and respect, of awe and compassion for the myriad forms of sentience, would only enrich, not deplete, our humanity."

What a powerful conclusion to a very special essay. Clearly, I really like this piece and have reread it a number of times. I'm sure I'll go back to it again and again. The life of every single individual matters. As I wrote above, I hope it receives a broad global audience.

Nonhuman animals and marginalized humans need all the help they can get. This essay could go a long way in leveling the playing field and adding more compassion and [empathy](#) to a world that is sorely in need of peaceful coexistence and respect and love for others.

<sup>1</sup>"[Grief in animals: It's arrogant to think we're the only animals who mourn](#)," "[Grief, Mourning, and Broken Hearted Animals](#)," "[Grieving Animals: Saying Goodbye to Friends and Family](#)," and "[How Animals Grieve: Saying Goodbye to Family and Friends](#)" in which I discuss Dr. Barbara King's book called *How Animals Grieve*.

Marc Bekoff's latest books are *Jasper's Story: Saving Moon Bears* (with Jill Robinson); *Ignoring Nature No More: The Case for Compassionate Conservation*; *Why Dogs Hump and Bees Get [Depressed](#): The Fascinating Science of Animal [Intelligence](#), Emotions, [Friendship](#), and Conservation*; *Rewilding Our Hearts: Building Pathways of Compassion and Coexistence*; *The Jane Effect: Celebrating Jane Goodall* (edited with Dale

Peterson); and *The Animals' Agenda: Freedom, Compassion, and Coexistence in the Human Age* (with Jessica Pierce). *Canine Confidential: Why Dogs Do What They Do* will be published in early 2018. Learn more at [marcbekoff.com](https://marcbekoff.com).

## Article Links:

"Studies in Sentience Tell Us Ours is a World of Many Centres." – Arpita Joshi - <https://thewire.in/environment/consciousness-sentience-animals-consumerism-anthropocene>

“about the cognitive, emotional, and moral lives of other animals.” – Many insightful articles on Animal Emotions and whether they think and feel by Marc Bekoff - <https://www.psychologytoday.com/us/blog/animal-emotions>

The Animal Welfare Act Claims Rats and Mice Are Not Animals – Marc Bekoff - <https://www.psychologytoday.com/us/blog/animal-emotions/201609/the-animal-welfare-act-claims-rats-and-mice-are-not-animals>

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For more about scientist Marc Bekoff, author of many books and articles, the human being and the animal rights activist, visit <https://marcbekoff.com/>

For more articles/essays by Marc Bekoff, visit <https://muckrack.com/marc-bekoff-1/articles>

*All this leads us to the inevitable question “Where are we and where are we heading?” The answer is given to us in this brilliant article by Helen Proctor, Sentience Manager at World Animal Protection. Website:*

*<https://www.worldanimalprotection.org/>*

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# Animal Sentience: Where Are We and Where Are We Heading?

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*[All links to article sources appear at the end.]*

**Simple Summary:** Animal sentience refers to the ability of animals to experience pleasurable states such as joy, and aversive states such as pain and fear (Broom, D.M. *Dis. Aquat. Org.* **2007**, 75, 99–108). The science of animal sentience underpins the entire animal welfare movement. Demonstrating objectively what animals are capable of is key to achieving a positive change in attitudes and actions towards animals, and a real, sustainable difference for animal welfare. This paper briefly summarises understanding of animal sentience through the ages. There follows a review of the current state of animal sentience, and concluding thoughts on its future in regards to animal welfare.

**Abstract:** The science of animal sentience underpins the entire animal welfare movement. Demonstrating objectively what animals are capable of is key to achieving a positive change in attitudes and actions towards animals, and a real, sustainable difference for animal welfare. This paper briefly summarises understanding and acceptance of animal sentience through the ages. Although not an exhaustive history, it highlights some of the leading figures whose opinions and work have most affected perspectives of animal sentience. There follows a review of the current state of animal sentience, what is known, and what the main limitations have been for the development of the study of sentience. The paper concludes with some thoughts for the future of the science, and where it should be going in order to most benefit animal welfare.

## 1. A Brief History of Animal Sentience

Discussions over whether animals are conscious beings, capable of feelings such as pain, pleasure and suffering, have been recorded as far back as records allow. For example, ancient thinkers, Plutarch, Hippocrates and Pythagoras were all advocates for the fair treatment of animals. Their urgings were based on their understanding of the capacity of animals to feel pain and suffer [1]. During the renaissance period (*ca.* 14th–17th century), a number of perspectives were proposed on the topic. These included the infamous view from Descartes, who saw animals as automata, incapable of feeling or suffering [2]. Descartes' way of thinking was soon overshadowed by the drive for intellect and reason that was characteristic of the 18th century and the age of the Enlightenment. This period saw great changes in how animals were viewed, with a number of philosophers discussing the ability of animals to suffer [3]. For example, Jeremy Bentham famously wrote in 1789, “The question is not, Can they reason? nor Can they talk? but Can they suffer?” [4]. British politician James Burgh also wrote about the capacity for animals to suffer, and was particularly concerned with the impact that a lack of knowledge may have on children. In his book, “Dignity of Human Nature” [5], Burgh wrote; “Children ought to be convinced of what they are not generally aware of, that an animal can feel, though it cannot complain, and that cruelty to a beast or insect, is as much cruelty, and as truly wicked, as when exercised upon our own species.” This compassionate and reasoned understanding of the experiences of animals continued in to the 19th Century, a period which was primarily characterised by Darwin. Darwin often spoke

about the capacity of animals to feel pain, and their many similarities to the human animal. He accepted without question that animals were capable of many emotions and experiences, both similar and different to humans. Darwin even proposed that at least some animals were capable of self-consciousness [6]; a trait once generally assumed to be solely human. Indicators of self-consciousness, such as mirror self-recognition, have since been demonstrated in great apes, dolphins, elephants and magpies [7,8,9,10,11].

The early to mid-20th Century was characterised by the behaviourist movement, a discipline that influenced perceptions of animals for around 70 years, and even today has a lasting impact. Watson, who founded the Behaviourist School of Psychology in 1913, was driven by the idea that only observable behaviour should be studied, discrediting any subjective experiences, intention, or emotions in animals [2]. Contesters of the behaviourist theory at that time included McDougall, who argued that emotions were what drives behaviour, not inbuilt reflexes [12]. Following this time, there were a number of developments that highlighted the importance of sentience. In the 1960's, the book "Animal Machines" was written. In her book, Ruth Harrison exposed the realities of intensive farming at the time, and the suffering of the animals within them [13]. In response to this, the UK Government set up the Brambell Committee in 1965, which looked specifically at the welfare of animals in farming systems. The committee understood the importance of sentience, and ensured that all assessments took in to account both the feelings and behaviour of the animals [2]. Since then, there has been a notable increase in the number of publications concerned with animal welfare and the recognition of sentience. However, despite this long history of thinking about animals as conscious beings, the science of animal sentience is still a burgeoning topic. What is known today is still limited, for reasons discussed in the following sections.

## 2. Difficulty of Measuring/Proving Sentience

One of the key issues with understanding sentience and demonstrating its existence at a scientific level, is that the concept relates to a being's own thoughts, feelings and emotions, none of which can be fully understood or described by physiological processes or anatomical structures. Neuroscience can tell us, for some animals, which parts of the brain produce emotions, and we can make educated inferences about which physiological indicators are evidence for the feelings and experiences associated with sentience. The problem is, however, we cannot know exactly what, or how another is feeling [14]. This applies to both humans and animals, and means that it can be difficult to ultimately prove the capacity for sentience. This is particularly difficult for animals as they lack the power of speech to convey their feelings. As a result, sentience is often described as anthropomorphic assumptions, and its credibility as a science has suffered. This has had negative impacts on the development of the science and our understanding of sentience. Scientists in the field are often hindered by this, and continue to seek unquestionable proof of sentience in animals. However, because sentience is characterised by personal phenomena, and it cannot be known with absolute certainty what another is feeling, it does not lend itself to this type of rigorous analysis. This is often seen as an inherent flaw in the science of sentience, and one which risks the credibility of any conclusions drawn. Yet, sentience is not actually alone in encountering this drawback. Human psychology may also suffer from the inability to know another's subjective thoughts, despite the seemingly advantageous shared language. For instance, humans are subject to false reporting of their own emotions, whether intentional or not. Furthermore, the field of psychology is often reliant on making assumptions regarding the mental state or thought processes in another human being. In fact, according to Professor Marc Bekoff, within science, there are very few subjects that we know everything about, all of the time [15]. This means that the scientific study of sentience is no different from the rest of science. Despite these difficulties, researchers should continue to strive for robust and

valid evidence of animal sentience, and not allow the lack of a shared language to constrain the interpretation and application of the evidence.

### 3. Anthropomorphism

Another of the key limitations to the acceptance and development of the science of animal sentience is the fear of anthropomorphism; the attribution of human characteristics to an animal. The concern over anthropomorphism really began following the behaviourist movement, when there was a drive to think of animals only in terms of behaviour and to not attribute any subjective feelings or experiences to them [16]. Fortunately, science has moved on since then, but the fear of being anthropomorphic still remains. Some avoidance of anthropomorphism is necessary, as misuse can undermine the science of sentience, however, complete avoidance of anthropomorphism can also be unhelpful, and in many ways impossible. Our anthropomorphic tendencies may even be an innate part of our hereditary make-up [16]. Kennedy suggests that the ability to predict and control the behaviour of other animals may have been an advantage selected for in natural selection [16]. Evidence of our anthropomorphic tendencies is apparent throughout our dealings with, and perceptions of animals. Just as we assume we know what another human is feeling, we often make the same assumptions for non-human animals. For example, an owner may say about his or her pet dog that; “He is sad because we left him at home all day”. Anthropomorphism is also largely featured in our childhoods, as we are bombarded with animals in cartoons who dress and talk like humans. Furthermore, anthropomorphism is often used to engage both children and adults with animal welfare and conservation issues. The need for us to relate to animals in this way is also apparent in our interactions with companion animals. For instance, in many cultures, dogs and cats and other non-human animals are viewed as family members, providing a great source of companionship, and many are even dressed up in specially designed outfits. Anthropomorphism appears to be unavoidable, because not only is it a part of us culturally, hereditarily or both, it is also apparent and often necessary in how humans make sense of and relate to animals [16].

Science can never be entirely free from anthropomorphism, nor should it be. Complete abstinence from anthropomorphism would hinder scientific curiosity and exploration. It is the thinking about animals through our own experiences that gives rise to many of the research questions regarding their capabilities. Absolute avoidance would also mean that any traits found in both human and non-human animals would have to be labelled differently, in order to differentiate between them. This can and is already being done within science, and the result is a decrease in the meaning and value of these discoveries of animal sentience. It also seems illogical to do this when there is evidence to suggest that these emotions or traits are fundamentally the same in both humans and the non-human animals in question [17]. There is also a greater price to pay for approaching sentience in this way, and that is the loss of the relevance to humans and human actions. The recognition of non-human animal emotions and the naming of them with the same labels as human emotions, paints a far more vivid picture and argument for compassion than a sterile, non-meaningful term does. This is particularly important given that the science of animal sentience has a more important role to play than just scientific discovery. There is an ethical motivation behind understanding what animals are capable of, and this should be a key consideration. Anthropomorphism is unavoidable within animal sentience science. It is a fundamental part of our interactions and perceptions of animals and a part of human nature. Therefore, rather than avoid it, anthropomorphism should be used responsibly and effectively, to add meaning to the science of animal sentience. Improving our scientific understanding of animal sentience is essential if we are to make lasting, sustainable improvements to the treatment of animals. The science of animal

sentience must strike the balance between science and ethics. This needs to be done without compromising scientific integrity, but still ensuring the best outcome for animal welfare.

## 4. Sentience and Cognition

The attribution of sentience to animals can also be hindered by the common misconception that the capacity for sentience is linked in some way to a species' cognitive ability. Cognition refers to the mental action or processes by which animals perceive, process and store information [14]. Sentience, on the other hand, refers to the capacity of an animal to have feelings, and to be aware of a variety of states and sensations such as pleasure and suffering [18]. It is often assumed that cognition and sentience are inextricably linked, in that cognition automatically implies sentience. Indeed, evidence of higher cognitive abilities such as theory of mind and language, have previously been used as a basis for advocating for the rights of certain species such as the great apes [19]. Cognition is not actually a prerequisite for sentience, and it can be demonstrated independently [20]. For example, a computer and a non-human animal may both be able to perform the same complex task without any cognitive processes taking place [20].

Brain size, and the presence and size of a cerebral cortex have often thought to have been correlated with sentience. In fact, some have even argued that the perception of pain is impossible without the cerebral cortex [21]. Increasingly, studies have demonstrated that this is not the case, and that non-mammalian animals without a cerebral cortex can feel emotions and pain, and possess complex cognitive abilities [18,22]. Even within mammals, neurological evidence suggests that at the very least the basic emotions are not reliant on a large cortex. Instead, the evidence suggests that emotions are generated from the sub-cortical internal brain regions, which are found to be similar across species [23]. Total brain size has also been shown to be a poor indicator for both intelligence and sentience [18,22,23], and many now argue that it should be the complexity of the brain's function that is considered in regards to welfare, rather than its size [18,22,24].

Defining sentience through cognitive ability, however, can potentially be harmful to animal welfare. If species who are deemed cognitively advanced are automatically credited with the capacity for sentience, what does that mean for those who aren't [25]? Would their capacity to suffer be discredited completely? Where should the line be drawn, and with what criteria? Given that the evidence shows cognition to not necessarily be an accurate indicator of sentience, approaching animal welfare in this way could risk sentient species being disregarded due to their lower cognitive ability, rather than their capacity to suffer. Instead of attempting to define sentience through cognition, a wiser approach would be to utilise the knowledge and understanding of animal cognition to reduce suffering, and to increase the positive states of animals who are known to be sentient [14,25]. For example, using knowledge of cognitive processes to understand whether an animal can remember a positive or negative experience, and to predict how he or she will react to similar experiences in the future, can be used to positively impact their future welfare [2,26]. An understanding of cognition can therefore be helpful and beneficial in improving welfare, but it should not be used as a sole measure upon which protection is offered or denied.

## 5. Where are We Now?

### 5.1. Vertebrates

Our knowledge is still limited when it comes to understanding the complexities of sentience and its presence and form across the taxa. Currently, most is known about the vertebrate species, as much of the research to date has focused on them. Today it is generally accepted that at least the vertebrate species are sentient [18,23,24,27]. This is supported by the existence of animal protection legislation around the world, as many national animal protection laws seek protection for all vertebrates and even some invertebrates [27]. This is primarily due to the universal presence of a central nervous system and the similarity of the neurons and brain structure across the taxa [23]. In addition, scientists are now finding complex neurons, which were once believed to be unique to humans, in several species of cetaceans, primates and elephants [28,29,30]. One exclusion to this rule however, appears to be the fish. Despite the fact that fish are often protected by legislation, there still remains to be some debate over their sentience [31]. Some scientists have argued that fish are incapable of suffering and feeling pain because of the marked difference of their brain structure to human's [21]. This argument, however, is not supported by the current literature, which comprises a growing number of studies that have looked at both nociception and pain in fish [32,33,34]. For example, in one study, scientists found that when a painful solution of bee venom or vinegar, was applied to the mouths of rainbow trout, they behaved in a way that was indicative of pain. The study found that the trout were less likely to be fearful of a novel object that was added to the tank, compared to the control subjects. These results indicated that their attention levels were impacted by their experience of pain. Furthermore, they found that these behaviours stopped and the trout became fearful again when the analgesic, morphine was administered [32]. In their review, Braithwaite et al found that existing research on fish showed that not only are fish capable of nociception, but that they meet all of the criteria thought necessary for experiencing pain in a meaningful way [35]. The authors concluded that although their experience of pain may not be the same as human's, it is still meaningful to them, and it is therefore important to protect their welfare [35]. The idea that fish would be incapable of suffering, due to their lack of a cerebral cortex, also holds little strength when looked at from an evolutionary perspective. Feeling pain, as opposed to just nociception, would be a selective advantage for animals, as it would help to facilitate meaningful learning and thought processes beneficial for survival. It would also be limiting to think that they could not develop such capacities from other anatomical structures, just as many species have developed senses very different from humans both with and without sharing a similar central nervous system [24].

There have been numerous studies looking at the experiences of animals, and as a result there is a good understanding of what animals, or at least the vertebrates, are capable of experiencing. Understanding how animals can suffer, and what emotions they experience, is instrumental for improving their welfare and the legislation and practices affecting them. In addition to this, more is being discovered about the remarkable abilities of different species, and scientists are learning just how many commonalities there are between us. For example, research has shown that chimpanzees can be generous [36], that mice, rats and chickens demonstrate empathy [37,38,39], several species show optimism and pessimism [40] (starlings), [41] (dogs), [42] (honeybees), and that sentient animals experience pleasure and happiness [43]. Understanding the true spectrum of abilities and experiences of animals is not only fascinating from a scientific point of view, but it is also crucial in making necessary advancements in animal welfare. Historically, sentience research has been primarily mammal-centric, and what is known about reptiles, fish, the majority of bird species and most of the invertebrates is still very limited. This is largely due to the inherent difficulties associated with measuring stress and emotions in these taxa. Nevertheless, considering the vast numbers of these animals that are traded, farmed, slaughtered and bred, it is imperative that further work should be performed in this area.



To date, the majority of studies on animal sentience have focused on the more negative aspects of experience, such as pain and suffering. This research has provided valuable evidence and impetus to make positive changes in practice, but to truly improve animal welfare it is important to understand and address a whole spectrum of needs. Given that sentient animals are thinking and feeling beings, their needs and desires will change constantly. It is therefore not possible to always correctly assume what an animal would prioritise at any one point, as a decision may depend on any unknown factor. Studies such as Harlow's infamous experiments with infant rhesus macaques [44], and more modern preference tests [45], have clearly shown us that our assumptions of what an animal would prioritise or choose in any given situation can often be wrong. Legislation often ensures that the basic needs of animals, such as food, shelter and medical care are considered, but when it comes to the psychological needs of animals this is often a last thought. There is a strong need to fully understand how animals are motivated, and what they are capable of understanding and feeling, so that their welfare can be improved beyond the provision for their basic needs.

## 5.2. Invertebrates

Invertebrates are treated very differently from their vertebrate counterparts, and are generally assumed incapable of experiencing pain [46]. Any behaviours appearing to dispute this assumption are often dismissed as automatic responses to stimuli, rather than conscious feelings [47]. There has been very little research to support or contest this assumption, yet the belief remains to be strongly held [47]. The line between invertebrates and vertebrates was initially drawn due to the differences in their anatomy. The invertebrates lack the particular physical characteristics often thought to be responsible or essential for sentience, such as the central nervous system and certain brain structures [23,24,47]. More than just a general perception, these assumptions have led to legislation within many countries excluding invertebrates from their sphere of concern [48]. As a result, invertebrates are treated in ways which would be deemed as cruel and inhumane if they were involving vertebrates. Fortunately, research on invertebrates is increasing, and it is becoming apparent that at least some of the invertebrate species are indeed sentient. In his review paper of invertebrate research, Sherwin argues that findings from invertebrate studies are often interpreted differently to those from vertebrate studies [47]. Sherwin goes on to suggest that if the rules of argument by analogy were applied to these findings, in the same way they are to vertebrate studies, then many of them would provide strong evidence for invertebrate sentience [47]. This would have enormous implications for how invertebrates are treated, and it would mean that both legislation and general attitudes towards invertebrates would need to shift in line with this new understanding and ethical concern.

One case which emphasises the need for further investigation is the cephalopods. In the last decade or so, research has demonstrated that these animals, once thought to be incapable of experiencing pain, are actually highly intelligent, sentient beings, capable of suffering and many other complex emotions [49]. This has led to the inclusion of cephalopods in some countries national legislation. For example, in 2013, the UK's Animals (Scientific Procedures) Act (1986) will be amended to extend the protection from the common octopus, which was added in 1993, to all live cephalopods used in experimental procedures. Understanding whether or not these animals can feel pain and suffer is of utmost importance to their welfare, especially when considering that cephalopods are used extensively in research and for food. There is however, much more to know about these species in order to ascertain what constitutes good welfare for them.

The welfare of crustaceans, or more specifically Decapoda, has also received a great deal of interest in recent years, with a number of studies looking at their ability to feel pain. In their review of these studies, Elwood et al. claim that if we were to use argument by analogy, like we often do for vertebrates, the evidence would lead to the conclusion that Decapods can indeed feel pain and suffer [24]. Like many other animals, crustaceans lack a cerebral cortex, and as a result of this, some have argued that they must be incapable of feeling pain [21]. Elwood and others contest this proposal, arguing that the same function can arise in different taxa using different morphology [24,32,35]. Elwood et al. uses the example of crustaceans' visual systems to illustrate their point. Crustaceans have excellent vision, despite the marked difference between their nervous system and that of the vertebrates. They argue that it would be illogical to assume that crustaceans lack the ability to feel pain, just because their systems differ from ours. In fact, crustaceans demonstrate in a number of ways that they can feel pain [24]. For example they learn to avoid painful stimuli [50] (crabs), [51] (crayfish), perform behaviours indicative of experiencing pain, such as rubbing [52] (glass prawn) and autotomy [24], and respond to analgesics in a similar way to vertebrates [52]. This is certainly an important area that requires further research and attention, particularly considering the numbers of crustaceans used for food and research.

Establishing whether or not invertebrates can feel pain and suffer is important to ensure their well-being. It is also important to understand what emotions and sensation they are capable of experiencing, and what is important to them. It may be impossible to know exactly what another being experiences or how it feels to them, but that should not stop research aimed at understanding what they are capable of, as this is fundamental to improving their welfare. What is clear is that we don't have all of the answers yet, and although it may be unwise to assume sentience in all animals without strong evidence, there is certainly a need to be open to what evidence we do have, to act accordingly and to concentrate on filling the gaps. Invertebrates comprise 99% of all animals and billions are used every year for food and research, and many are classed as pests [49]. Attention on invertebrates is increasing as the above examples demonstrate, but nevertheless it is important that research in this field continues on this upward trajectory. We have an ethical obligation to know whether or not the invertebrates we eat, experiment upon and kill are capable of suffering, and if so, then we need to know what constitutes good welfare for them.

## **6. Where do We Go from Here?**

The focus on animal sentience within the scientific community has been steadily increasing over the past few decades. With this increasing trend it is important to look at where it should be heading to most benefit animal welfare.

### **6.1. Humane Research in to Sentience**

As the scientific knowledge on sentience continues to grow, and we understand more and more about the impact humans have on animals [53], it becomes increasingly unethical and illogical to continue to cause animals harm. One issue in animal sentience science is the need to impart suffering on another being in order to demonstrate whether or not he or she can suffer. This research has of course had an important part to play, it has led to significant changes both in legislation and practice, affecting how we treat and use animals in various industries. Nevertheless, it does seem to be a moral paradox in that by continuing to seek this information we may be causing pain and suffering to animals in a bid to prove their sentience. What if there was another way? If the focus was to be on the other, more positive aspects of sentience, such as their ability to feel joy, then this would not only be beneficial in

terms of advancing our knowledge in a relatively unexplored area, but it would also lend itself to humane research. Admittedly this is not an easy feat, but it is certainly one which deserves further attention and exploration. Scientists are by nature, extremely creative people, and they may, should they wish to, find systematic and reliable ways in which to study animals in this manner. Furthermore, if we were to use subjects who are already in captivity, such as farm animals, companion animals and sanctuary animals, this could provide us with the necessary research opportunities, without needing to breed animals specifically for research. Anecdotal evidence from studying animals in the wild can also be a valuable starting point for non-invasive research in to sentience. If given the opportunity these anecdotes can then be explored further, through robust methodology, and turned in to valuable, insightful data. These types of observations shouldn't be ignored as these are often the ones which provide the researchers with a deeper, richer knowledge of their subjects, and a better understanding of their emotional capabilities.

## **6.2. Moving on from the Mammal-Centric Approach**

It is also time to move away from the mammal-centric focus of previous research, and to identify non-invasive ways of demonstrating sentience in birds, reptiles, fish and invertebrates. When we consider what a small proportion of biodiversity mammals actually are, it is clear how skewed this focus really is. Not only does this hinder our understanding and scientific learning, but it can also damage the perceptions and often the treatment of non-mammalian species. There is clearly a need to prioritise these taxa in future research, and to further develop our scientific understanding in order to improve the treatment and attitudes towards them.

## **7. Sentience and Advocacy**

What we now know about sentience and the capacity of animals to feel pain and suffer has made a huge difference to the animal welfare movement and to how animals are treated. Unfortunately, however, there are still many industries and practices that cause immense suffering to animals, and legislation safeguarding animal welfare is still not universal. Given the overwhelming evidence of animal sentience, why is this not translated in to our treatment of animals? Do we not have enough proof, or is it just far more convenient to turn a blind eye? Considering that the majority of what we know about sentience is focused on the negative aspects, such as pain and suffering, it may be that we have simply not been using this knowledge to our best advantage. What if we were to briefly turn our attention away from the pain and suffering of animals, and instead look at the other aspects of sentience, such as the ability of animals to feel joy, form lasting friendships, hold grudges, or be empathetic? Knowledge of these remarkable commonalities between non-human animals and us may be helpful in improving people's attitudes. If people were to see animals as the individuals that they are, with their own personalities, likes and dislikes, they may then begin to act more compassionately towards them. It is easy to compartmentalise what we know, and to temporarily forget or disassociate our activities from the impact they have. But what if by focusing on the evidence that animals are individual beings, who share many traits with us, was a way to stop that? By focusing on the positive aspects of sentience we can not only increase the humane research in the field, but we may also improve understanding, and therefore compassion and empathy towards the animals that we eat, farm, work, trade and keep. This is not to discredit the benefit of our knowledge of animal pain and suffering, but it is suggested as a complementary approach, another tool for advocates and scientists to use in their attempts to improve compassion and treatment of animals.



Developing our understanding of animal sentience is imperative for improving animal welfare and attitudes towards animals. Concentrating on filling the gaps in our knowledge, humanely and reliably, is essential given the extent of human impact on animals. With increasing attention on animal sentience science, and the further development of humane approaches, the future of the science of animal sentience is looking ever more promising, and as a result so does the treatment of animals.

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*Helen Lambert is a scientist who specializes in animal sentience: the capacity of animals to feel emotions and experiences such as pain and joy. She is deeply passionate about the emotional lives of animals – it is the reason they need protecting. Animals feel, so their experiences matter. Helen has been an animal lover her whole life and believes that all animals should be protected.*

*Of herself she says: “As a scientist I specialise in animal sentience; the capacity of animals to feel emotions and experiences such as pain and joy. I am deeply passionate about the emotional lives of animals – it is the reason they need protecting. Animals feel, so their experiences matter.”*

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*Consciousness and Sentience in animals are not new concepts. Scientists have been investigating the consciousness and sentience of animals for more than forty years. And prior to any form of research, animal lovers have known and believed in the sentience of animals as love opens the eyes of him who seeks the truth. We observe our non-human friends closely and we know they are conscious and sentient, we know just because we know..... that mysterious knowledge that falls outside the arena of Science. Nymph K.*

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*Have a look at the next Bekoff article “After 2,500 Studies, It's Time to Declare Animal Sentience Proven”:*

## **After 2,500 Studies, It's Time to Declare Animal Sentience Proven**

**By Marc Bekoff  
September 06, 2013**

**Website Link:** <https://www.livescience.com/39481-time-to-declare-animal-sentience.html>

*Marc Bekoff, emeritus professor at the University of Colorado, Boulder, is one of the pioneering cognitive ethologists in the United States, a Guggenheim Fellow, and co-founder with Jane Goodall of Ethologists for the Ethical Treatment of Animals. This essay is adapted from one that appeared in Bekoff's column [Animal Emotions](#) in Psychology Today. He contributed this article to LiveScience's [Expert Voices](#).*

In June, during a series of lectures I presented in Germany, a number of people asked questions of the sort, "Isn't it about time we accept that animals are sentient and that we know what they want and need? Shouldn't we stop bickering about whether they are conscious, feel pain and experience emotions?"

Of course, this isn't the first time I've heard those questions, and my answer is always a resounding, Yes. Scientists do have ample, detailed, empirical facts to declare that nonhuman [animals are sentient beings](#), and with each study, there are fewer and fewer skeptics.

Many people, like those at the lectures in Germany, are incredibly frustrated that skeptics still deny what researchers know. Advocates for animal welfare want to know what society is going to do with the knowledge we have to help other animals live in a human-dominated world.

**Declaring consciousness**

As I was flying home, I thought of a previous essay I wrote called "[Scientists Finally Conclude Nonhuman Animals Are Conscious Beings](#)" in which I discussed the Cambridge Declaration on Consciousness that was publicly proclaimed on July 7, 2012, at that university. The scientists behind the declaration wrote, "Convergent evidence indicates that non-human animals have the neuroanatomical, neurochemical, and neurophysiological substrates of conscious states along with the capacity to [exhibit intentional behaviors](#). Consequently, the weight of evidence indicates that humans are not unique in possessing the neurological substrates that generate consciousness. Non-human animals, including all mammals and birds, and many other creatures, including octopuses, also possess these neurological substrates."

They could also have included fish, for whom [the evidence supporting sentience and consciousness is also compelling](#) and also .... And, I'm sure as time goes on, researchers will add many other animals to the consciousness club.

## **A universal declaration on animal sentience**

Declaration on Consciousness I offer here what I call a [Universal Declaration on Animal Sentience](#) . For the purpose of this essay I am defining "sentience" as "[the ability to feel, perceive, or be conscious, or to experience subjectivity](#)"

I don't offer any specific, geographic location for this declaration because, with very few exceptions, people worldwide — including researchers and non-researchers alike — accept that other animals are sentient beings.

One notable exception is Oxford University's Marian Dawkins who continues to claim [we still don't know if other animals are conscious](#) - using the same data as those who wrote the Cambridge Declaration on Consciousness. I call this [Dawkins's Dangerous Idea](#).

But, the [Universal Declaration on Animal Welfare](#) is instead based on what I believe is the indisputable fact that animals are sentient and that they can suffer and feel pain, as recognized by the [Treaty of Lisbon](#) and the rapidly growing field of [compassionate conservation](#). Evidence of animal sentience is everywhere — the remaining questions are a matter of *why* sentience evolved, not *if* it evolved.

## **Research supporting animal sentience**

The database of research on animal sentience is strong and rapidly growing. Scientists know that individuals from a wide variety of species [experience emotions ranging from joy and happiness to deep sadness, grief, and post-traumatic stress disorder, along with empathy, jealousy and resentment](#). There is no reason to embellish those experiences, because science is showing how fascinating they are (for example, [mice, rats, and chickens display empathy](#) ) and countless other "surprises" are rapidly emerging.

A large amount of data are available on an interactive website called the "[Sentience Mosaic](#)" launched by the [World Society for the Protection of Animals](#) (WSPA; for more details please see [also](#)), which is dedicated to animal sentience.

An [essay](#) written by Helen Proctor and her colleagues at WSPA provides a systematic review of the scientific literature on sentience. The effort used a list of 174 keywords and the team



reviewed more than 2,500 articles on animal sentience. They concluded: "[Evidence of animal sentience](#) is everywhere."

Of particular interest is that Proctor and her colleagues also discovered "a greater tendency for studies to assume the existence of negative states and emotions in animals, such as pain and suffering, than positive ones like joy and pleasure." This is consistent with the historical trend of people who readily denied emotions such as joy, pleasure and [happiness](#) to animals accepting that animals could be mad or angry (see also Helen Proctor's "[Animal Sentience: Where Are We and Where Are We Heading?](#)" (See this Section for full article). There is also an upward trend in the number of articles published on animal sentience (identified using sentience-related keywords) from 1990 to 2011.

Solid evolutionary theory — namely, Charles Darwin's ideas about [evolutionary continuity](#) in which he recognized that the differences among species in anatomical, physiological and psychological traits are differences in degree rather than kind — also supports the wide-ranging acceptance of animal sentience. There are shades of gray, not black and white differences, so if people have a trait, "they" (other animals) have it too. This is called *evolutionary continuity* and shows that it is bad biology to rob animals of the traits they clearly possess. One telling example: humans share with other mammals and vertebrates the same areas of the [brain](#) that are important for consciousness and processing emotions.

## Humans are not uniquely sentient

People surely are not exceptional or alone in the arena of sentience. We need to abandon the anthropocentric view that only big-brained animals such as ourselves, nonhuman great apes, elephants and cetaceans (dolphins and whales) have sufficient mental capacities for complex forms of sentience and consciousness.

So, the interesting and challenging question is *why* has sentience evolved in diverse species, not *if* it has evolved. It's time to stop pretending that people don't know if other animals are sentient: We do indeed know what other animals want and need, and we must accept that fact.

Nonhuman-animal minds aren't as private as some people claim them to be. Surely, we might miss out on some of the nitty-gritty details, but it is safe to say that *other animals want to live in peace and safety and absent from [fear](#), pain and suffering*, just as we do.

(Nonhuman animals even worry — despite the erroneous claim that they don't, ample evidence shows they do worry about their well-being "[Do Animals Worry and Lose Sleep When They're Troubled?](#)" and that excessive worrying and a lack of rest and [sleep](#) can be costly.)

While some people still claim that we do not know that other animals are sentient beings, countless animals continue to suffer in the most egregious ways as they are used and abused for research, [education](#), food, clothing and entertainment. And indeed, animal sentience is assumed in many comparative studies and recent legislation — such as policies protecting chimpanzees from invasive research, based on what is known about these amazing sentient beings. [[America's Fleeting Chance to Correct Chimps' Endangered Status](#)]

Society really doesn't need any additional invasive research to move on and strongly declare that other animals are sentient, though studies continue. For example, Farm Sanctuary has put

out a [call for proposals for observational research on the cognitive and emotional lives of farm animals](#). Some researchers are indeed looking into using brain imaging to access the minds of other animals (see for example Emory University's [Gregory Berns's work with dogs](#); (Amazon.com) Dr. Berns told me that he now has 11 dogs who are "MRI-certified").

## Moving forward as a society

The time is now to shelve outdated and unsupported ideas about animal sentience and to factor sentience into *all* of the innumerable ways in which we encounter other animals. When the Cambridge Declaration was made public, there was a lot of pomp, champagne and media coverage. There is no need to have this fanfare for a Universal Declaration on Animal Sentience. It can be a deep, personal, and inspirational journey that comes from each of our hearts — and such a realization has a strong, and rapidly growing, evidence-based foundation.

The animals will be [grateful](#) and warmly thank us for paying attention to the science of animal sentience. When we listen to our hearts, we are recognizing how much we know about what other animals are feeling and that we owe it to them to protect them however we can. Please, let's do it now. It is easy to do and we can do no less.

*[This article was adapted from "[A Universal Declaration on Animal Sentience: No Pretending](#)" in [Psychology Today](#). More of the author's essays are available in "[Why Dogs Hump and Bees Get Depressed](#)" (New World Library, 2013). The views expressed are those of the author and do not necessarily reflect the views of the publisher. This version of the article was originally published on [LiveScience](#). ]*

## Article After 2,500 Studies, It's Time to Declare Animal Sentience Proven Links:

*[Own Notes: Please visit all links for further edification]*

### Article Links:

Animals are sentient beings - <https://www.livescience.com/26245-chimps-value-fairness.html>

Scientists finally conclude non-human animals are conscious beings - <https://www.psychologytoday.com/za/blog/animal-emotions/201208/scientists-conclude-nonhuman-animals-are-conscious-beings>

Exhibit intentional behaviors - <https://www.livescience.com/26674-chimp-tool-use.html>

They could also have included fish, for whom [the evidence supporting sentience and consciousness is also compelling](#) - <https://www.psychologytoday.com/za/blog/animal-emotions/201004/do-fishes-feel-pain-yes-they-do-science-tells-us> and also - <https://www.psychologytoday.com/za/blog/animal-emotions/201101/do-fish-feel-pain-redux-interview-the-author-who-shows-course-they-do>

A Universal Declaration of Animal Sentience -

<https://www.psychologytoday.com/za/blog/animal-emotions/201306/universal-declaration-animal-sentience-no-pretending>

The ability to feel, perceive, or be conscious, or to experience subjectivity -

<https://en.wikipedia.org/wiki/Sentience>

We still don't know if other animals are conscious – (Marian Dawkins's claim )

<https://www.psychologytoday.com/za/blog/animal-emotions/201205/animal-consciousness-and-science-matter> AND Prof. Bekoff's comment on Dawkin's claim.

Dawkins's Dangerous Idea - <https://www.psychologytoday.com/za/blog/animal-emotions/201205/animal-consciousness-and-science-matter>

Treaty of Lisbon on Wikipedia - [https://en.wikipedia.org/wiki/Treaty\\_of\\_Lisbon](https://en.wikipedia.org/wiki/Treaty_of_Lisbon)

Compassionate Conservation - <https://www.psychologytoday.com/za/blog/animal-emotions/201305/compassionate-conservation-green-conversation>

experience emotions ranging from joy and happiness to deep sadness, grief, and post-traumatic stress disorder, along with empathy, jealousy and resentment -

<https://www.psychologytoday.com/za/blog/animal-emotions>

mice, rats and chickens display empathy - <https://www.psychologytoday.com/za/blog/animal-emotions/201112/empathic-rats-and-ravishing-ravens>

Helen Proctor essay - <https://www.mdpi.com/2076-2615/3/3/882>

Evidence of Animal Sentience - <https://www.livescience.com/26338-crabs-feel-pain.html>

Charles Darwin's ideas about evolutionary continuity -

<https://www.psychologytoday.com/za/blog/animal-emotions/201107/animal-minds-and-the-foible-human-exceptionalism>

Do animals worry and lose sleep when they're troubled -

<https://www.psychologytoday.com/za/blog/animal-emotions/201304/do-animals-worry-and-lose-sleep-when-theyre-troubled>

America's Fleeting Chance to Correct Chimps' Endangered Status -

<https://www.livescience.com/38767-urgent-need-to-protect-chimps.html>

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*I cannot resist adding one more Bekoff-article which all vegans will enjoy – “Minding Animals and Sentience in the old and new worlds” in which Bekoff refers to Prof. Steven Wagschal’s book “Minding Animals in the Old and New Worlds: A Cognitive Historical Analysis”.*

## **Minding Animals and Sentience in the Old and New Worlds**

**Steven Wagschal's book is a goldmine of information about animal minds.**

**By Marc Bekoff**

**Website Link: <https://www.psychologytoday.com/us/blog/animal-emotions/202103/minding-animals-and-sentience-in-the-old-and-new-worlds>**

Posted Mar 14, 2021

A few months ago I was searching for information on the general topic of animal minds and came across a fascinating book by Indiana University Professor [Steven Wagschal](#) called [Minding Animals in the Old and New Worlds: A Cognitive Historical Analysis](#).<sup>1</sup> The title immediately captured my [attention](#) because years ago I had published a book called [Minding Animals: Awareness, Emotions, and Heart](#) and I was intrigued and pleased by his use of the phrase "minding animals" and the book's description.<sup>2</sup> As I read Steven's book it became clear to me that while he offers more of a historical analysis of animal minds focusing on how humans understood nonhuman animals in Iberia and Latin America from the Middle Ages through the early modern period and evaluates to what extent these beliefs are in line with current scientific understanding of the mental faculties of animals, there is much more in his landmark work.

What also stuck out was that back then, if you will, there were detailed discussions of topics including animal [sentience](#), consciousness, awareness, cognitive and emotional capacities, pain and suffering, agency, line-drawing—for example, sliding up or down the very slippery slope about who's sentient and who's not, [speciesism](#) (often resulting from [misguided and uninformed line-drawing](#)), [human exceptionalism](#), [individuality](#), anthropomorphism, anthropectomy, and not surprisingly bullfighting, to name a few, that still are discussed and debated today. There also were some interesting turns of phrase, for example, when he writes about meal plans in a section called "Having a Friend for Dinner". (page 159) I am very pleased Steven could take the time to answer a few questions about his most important book that could easily find a home in classes dealing with topics including the nature of animal minds, human-animal interactions, and animal studies. Here's what he had to say.

### **Why did you write *Minding Animals in the Old and New Worlds*?**

I wanted to provide an analysis of how people thought about animals historically and compare this to current views of animal [cognition](#). My book studies the history of thinking

about animal minds, in Spain and Spanish colonies in the Americas, from about 1200-1700. Yet I don't focus primarily on what people wrote *on the topic*, say, in a treatise about animal minds. Rather, I'm interested in what they wrote *implicitly* in other kinds of writing. For instance, in one chapter, I study hunting manuals, in which the authors' primary interest is explaining how to capture or kill a certain species, like bear or boar. I tease out the assumptions and beliefs these hunter-authors hold about the animals' minds from what they write about outwitting their prey. Since I'm interested also in animal cognition, I compare these accounts to modern scientific appraisals of the same species' minds. Surprisingly, early folk thinking about minds is often similar to what ethologists and psychologists have found recently.

### **How does your book relate to your background and general areas of interest?**

My primary field is literary analysis and the history of literature, especially of medieval and Renaissance Spain. At the same time, I've always been fascinated by psychology and cognition, both human and non-human, and in most of my work, I've analyzed the representation of thoughts, desires and emotions.

### **Who is your intended audience?**

I'm trying to reach two main audiences: readers who are interested in the history of ideas in Spain and the early Spanish-speaking American colonies, and also people who are interested in current debates about animal and human cognition. Additionally, if my writing helps the animal protection movement in any way, I'll be especially pleased. I also wanted to help bridge the gap between the humanities and the sciences. Humanists are often weary of bringing scientific studies into their work because of a [fear](#) that talking about universal qualities loses sight of historical specificity, even though science may shed light on what they are researching. At the same time, I provide a broad range of evidence from the historical record to enhance the views of contemporary cognitive science. What evidence do we have about the ways people tended to constructively [anthropomorphize](#)? Well, writing is one of the best sources, and yet many cognitive scientists may not be familiar with this trove of works because it is difficult to access and often written in languages other than English.

### **What are some of the topics that are woven into your book and what are some of the major messages?**

I treat a multitude of texts including fable books, stories about saints' lives, hunting manuals, early chronicles of the New World, and fiction like Cervantes' *Don Quixote*. A lot of different animals come up in these works. The most common are dogs and horses, but there are also monkeys, llamas, panthers, sloths, whales, manatees, and alligators, to name some that come to mind. To unify this varied subject matter, one of the main analytical axes I use is how writers engage with their animal subjects on a spectrum from gratuitous anthropomorphism to anthropectomy (the denial of anthropomorphic traits in non-human animals).

When writers find the middle ground of that spectrum and use what I call "constructive anthropomorphism," they often adduce well the kinds of cognitive abilities that non-human animals have according to our current understanding. A related through-line is that the more cognitive regard writers have for their subject, the higher the moral regard. In my section on "Having a Friend for Dinner," for instance, I investigate the writings of Gonzalo de Oviedo, a

sixteenth-century chronicler in the Caribbean who confesses, to his chagrin, to having eaten the meat of a small autochthonous dog called *xulo*. He had no connection to the particular dog he ate, and had no tendencies toward vegetarianism, yet given his history of constructively anthropomorphizing his hunting dogs' minds—and holding the belief that dogs can love, be loyal and feel pain—Oviedo expressed [guilt](#) about having ingested xulo meat. With regard to other species, the taste of an animal's flesh—which is contingent and arbitrary—typically impinges on how the author conceives of the animal's mind. For instance, the same chronicler enjoyed the taste of boar piglets and never mused about the boar's mind; in contrast, when he was disgusted by the taste of anteater, Oviedo spent pages describing the animal's “fascinating” behavior and inferring the animal's thought processes.

### **How does your book relate to current discussions and debates about the nature of animal minds?**

I provide lots of evidence from the historical record that people's self-interest, their mode of interaction with an animal, and finally the animal's Umwelt, all combine to pre-determine to a large extent what humans have allowed themselves to believe with respect to any given animal's cognitive potential. Fish are probably the best example of consistent anthropotomomy in my book: People like eating them, so they tend to keep fishing for them, and it's hard to interact with fish in other ways because of their underwater Umwelt. These factors lead to the practical inability for authors to constructively anthropomorphize fish species, an inability that has little to do with an actual lack of fish cognition.

Another important thing that cognitive science has brought to the fore is that we need to understand the sensory modalities of animals and how they differ from those of humans in order appreciate their emotions and thinking. In particular, I found that Miguel de Cervantes, the author of *Don Quixote*, was accurately attuned to the ways in which certain animals communicate with each other. Cervantes includes a pair of equine friends as characters, and I show how the sounds they make, the way in which they seek out each other's company, and the specific way they touch each other's necks, all demonstrate Cervantes' rich animal folk psychology regarding equine emotions, which it turns out, is accurate when compared to studies of horse cognition.

### **How does your book differ from others that are concerned with some of the same general topics?**

There are a lot of great books on animal minds and human-animal relationships and most of them deal with the present. Mine combines a historical approach covering hundreds of years of writing on animals with recent research from cognitive ethology and comparative psychology. It is also unique in that my training in literary and rhetorical analysis allows me to tease out implied meanings and beliefs about animals from the written texts, rather than rely only on explicit accounts from philosophers or early scientists who wrote about animals.

### **What are some of your current projects?**

I'm writing an article about how people working with horses, dogs, big cats and oxen in 17th-Century Spain used training methods that anticipated the types of behavioral reinforcement associated with Pavlovian and Skinnerian conditioning. I'm finding that the most prized animals—hunting dogs and horses—would be trained with positive reinforcement while animals that people tended to have little regard for, like oxen, were typically just punished.

## References

### Notes

1) Steven Wagschal is Professor of Spanish at Indiana University Bloomington, where he is Affiliate Professor of Latin American and Caribbean Studies, Renaissance Studies and Cognitive Science. His research focuses on the analysis of expressions of mental phenomena in texts from Iberia and Latin America. These include emotional experience (disgust, jealousy and awe), sensory perception (sight, taste and smell) and non-human animal cognition (emotions, sensations, theory of mind). His current research pushes at the intersections of literary-cultural studies, cognitive science and animal studies.

2) The book's description reads: *Minding Animals in the Old and New Worlds* employs current research in cognitive science and the philosophy of animal cognition to explore how humans have understood non-human animals in the Iberian world, from the Middle Ages through the early modern period. Using texts from European and Indigenously-informed sources, Steven Wagschal argues that people tend to conceptualize the minds of animals in ways that reflect their own uses for the animal, the manner in which they interact with the animal, and the place in which the animal lives. Often this has little if anything to do with the actual cognitive abilities of the animal. However, occasionally early authors made surprisingly accurate assumptions about the thoughts and feelings of animals. Wagschal explores a number of ways in which culture and human cognition interact, including: the utility of anthropomorphism; the symbolic use of animals in medieval Christian texts; attempts at understanding the minds of animals in Spain's early modern farming and hunting books; the effect of novelty on animal conceptualizations in "New World" histories, and how Cervantes navigated the forms of anthropomorphism that preceded him to create the first embodied animal minds in fiction.

Bekoff, Marc. [A Historical Perspective on Studies of Animal Emotions.](#)

[Henry Bergh and the Birth of the Animal Rights Movement.](#)

[Art for Animals: Its Historical Significance for Advocacy.](#)

[Assuming Chickens Suffer Less Than Pigs Is Idle Speciesism.](#)

[Individual Animals Count: Speciesism Doesn't Work.](#)

[Animal Minds and the Foible of Human Exceptionalism.](#)

["What Do All These Dog Studies Really Mean?"](#)

[Animal Emotions, Animal Sentience, and Why They Matter.](#)

[Sentient Reptiles Experience Mammalian Emotions.](#)

*[Own note: Please visit the Reference links below]*

### Article Links:

Steven Wagschal - <https://spanport.indiana.edu/about/faculty/wagschal-steven.html>

*Minding Animals in the Old and New Worlds: A Cognitive Historical Analysis* – Amazon

link: [https://www.amazon.com/Minding-Animals-Old-New-Worlds/dp/1487503326/ref=sr\\_1\\_1?dchild=1&keywords=wagschal+minding+animals&qid=1615669028&sr=8-1](https://www.amazon.com/Minding-Animals-Old-New-Worlds/dp/1487503326/ref=sr_1_1?dchild=1&keywords=wagschal+minding+animals&qid=1615669028&sr=8-1)

*Minding Animals: Awareness, Emotions, and Heart* – Amazon link:

[https://www.amazon.com/Minding-Animals-Awareness-Emotions-Heart/dp/0195163370/ref=tmm\\_pap\\_swatch\\_0?encoding=UTF8&qid=1615669943&sr=8-1](https://www.amazon.com/Minding-Animals-Awareness-Emotions-Heart/dp/0195163370/ref=tmm_pap_swatch_0?encoding=UTF8&qid=1615669943&sr=8-1)

Sentience - Animal Emotions, Animal Sentience, and Why They Matter -

<https://www.psychologytoday.com/us/blog/animal-emotions/202005/animal-emotions-animal-sentience-and-why-they-matter>

Speciesism - Assuming Chickens Suffer Less Than Pigs Is Idle Speciesism -

<https://www.psychologytoday.com/us/blog/animal-emotions/202004/assuming-chickens-suffer-less-pigs-is-idle-speciesism>

misguided and uninformed line-drawing - Individual Animals Count: Speciesism Doesn't

Work - <https://www.psychologytoday.com/us/blog/animal-emotions/200908/individual-animals-count-speciesism-doesnt-work>

human exceptionalism - Animal Minds and the Foible of Human Exceptionalism -

<https://www.psychologytoday.com/us/blog/animal-emotions/201107/animal-minds-and-the-foible-human-exceptionalism>

individuality - "What Do All These Dog Studies Really Mean?" -

<https://www.psychologytoday.com/us/blog/animal-emotions/202101/what-do-all-these-dog-studies-really-mean>

---ooOoo---

## **SOMETHING TO WHET YOUR APPETITE**

### **Abstracts from four more recent scholarly studies on the Sentience of Animals by Dr. Helen Lambert et al.**

*The team, in this instance, examined frogs, insects, fish, and reptiles.*

*Please read the abstracts and follow the links where you can read the full  
papers.*

#### **FIRST SCIENTIFIC PAPER:**

### **Frog in the well: A review of the scientific literature for evidence of amphibian sentience**

**By:**

**Helen Lambert**

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3BW, UK*

**Angie Elwin**

*World Animal Protection, 5th Floor, 222 Gray's Inn Rd, London WC1X 8HB,  
UK*

**Neil D'Cruze**

*The Wildlife Conservation Research Unit, Department of Zoology, University of  
Oxford, The Recanati-Kaplan Centre, Tubney House, Abingdon Rd, Tubney,  
OX13 5QL, UK*

**Please read the entire article here for information on the research,  
methodologies, graphs, and images:**

**<https://www.sciencedirect.com/science/article/abs/pii/S016815912200017X>**

#### **ABSTRACT**

Millions of amphibians are traded annually around the world for the exotic pet industry. Their experience during both trade, and in captivity as pets, leads to numerous animal welfare issues. The poor welfare of many pet amphibians is due in part to poor attitudes and acceptance of amphibian species to suffer. Amphibians, like other vertebrate species, are sentient, which means that their feelings matter. In our study, we have sought to explore the scientific literature over 31 years (1990–2020), to establish what aspects of sentience are

accepted and still being explored in amphibians. Our review aimed to; 1) assess the extent to which amphibian sentience features in a portion of the scientific literature, 2) to determine which aspects of sentience have been studied in amphibians, and in which species, and 3) to evaluate what this means in terms of their involvement and treatment in the global exotic pet trade. We used 42 keywords to define sentience and used these to search through four databases (ScienceDirect, BioOne, Ingenta Connect, and MDPI), and one open-access journal (PLOS ONE). We recorded studies that either explored or assumed sentience traits in amphibians. We found that amphibians were assumed to be capable of the following emotions and states; stress, pain, distress, suffering, fear, anxiety, excitement, altruism and arousal. The term ‘emotion’ was explored in amphibians with mixed results. Our results show that amphibians are known to feel and experience a range of sentience characteristics and traits and that these feelings are utilised and accepted in studies using amphibians as research models. There is, however, still much more to learn about amphibian sentience, particularly in regards to positive states and emotions, and this growing understanding could be used to make positive changes for the experiences of amphibians in captivity.

## **SECOND SCIENTIFIC PAPER:**

### **Wouldn't hurt a fly? A review of insect cognition and sentience in relation to their use as food and feed**

**By:**

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**Angie Elwin**

*World Animal Protection, 5th Floor, 222 Gray's Inn Rd, London WC1X 8HB, UK*

**Neil D'Cruze**

*The Wildlife Conservation Research Unit, Department of Zoology, University of Oxford, The Recanati-Kaplan Centre, Tubney House, Abingdon Rd, Tubney, OX13 5QL, UK*

**Please read the entire article here for information on the research, methodologies, graphs, and images:**

**<https://www.sciencedirect.com/science/article/abs/pii/S0168159121002197>**



## **ABSTRACT**

Globally, there is increasing pressure to find solutions for feeding the growing human population. One of the proposed answers to this problem is to farm edible insects, both for human consumption and as feed for domesticated livestock. But what do we know about these miniature livestock? Are they capable of suffering, and if so, what does this mean for this new and growing industry? Here, we review a fraction of what is currently known about insect sentience and cognition, by focusing on a portion of the published scientific literature over the past 31 years (1990–2020). Specifically, our review aimed to (1) assess the extent to which insect sentience and cognition featured in a selection of the scientific literature published between 1990 and 2020, (2) assess which aspects have been studied, and in which insect taxa, and (3) identify the insect species currently being promoted in policy for farming, and the reasons why edible insects are now on the global policy agenda. We found evidence that many species of insects, across a broad range of taxonomic Orders, are assumed and/or confirmed to be capable of a range of cognitive abilities, and that there is reason to believe that some species may also feel important emotional states such as stress. The market for insects as feed and food is set to become a booming industry in the future, yet our review highlights how we still know very little about the minds of insects and their capacity to suffer in farming systems. We hope that our findings will stimulate additional research and subsequent policy development relating to how insects are farmed in the future, particularly in the context of mitigating any potential negative animal welfare impacts.

## **THIRD SCIENTIFIC PAPER:**

### **A Kettle of Fish: A Review of the Scientific Literature for Evidence of Fish Sentience**

**By:**

**Helen Lambert**

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3BW, UK*

**Amelia Cornish**

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*The Wildlife Conservation Research Unit, Department of Zoology, University of Oxford, The Recanati-Kaplan Centre, Tubney House, Abingdon Rd, Tubney, OX13 5QL, UK*

**Please read the entire article here for information on the research, methodologies, graphs, and images:**

**<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC9100576/>**

## **ABSTRACT**

Fish are traded, caught, farmed, and killed in their trillions every year around the world, yet their welfare is often neglected and their sentience regularly disregarded. In this review, we have sought to (1) catalogue the extent to which fish sentience has featured over the past 31 years in the scientific literature and (2) discuss the importance of fish sentience in relation to their commercial uses. We searched the journal database Science Direct using 42 keywords that describe traits or elements of sentience to find articles that were referring to or exploring fish sentience. Our review returned 470 results for fish sentience in 142 different species and subspecies of fish, and featured 19 different sentience keywords. The top four keywords were; ‘stress’ (psychological) (n = 216, 45.9% of total results), ‘anxiety’ (n = 144, 30.6%), ‘fear’ (n = 46, 9.7%), and ‘pain’ (n = 27, 5.7%). Our findings highlight an abundance of evidence for fish sentience in the published scientific literature. We conclude that legislation governing the treatment of fish and attitudes towards their welfare require scrutiny so that their welfare can be safeguarded across the globe.

## **FOURTH SCIENTIFIC PAPER**

### **Given the Cold Shoulder: A Review of the Scientific Literature for Evidence of Reptile Sentience**

**By:**

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**Please read the entire article here for information on the research, methodologies, graphs, and images:**

**[https://pdfs.semanticscholar.org/ce16/ce95d0e8a55068952a5ecff251968ad0dba8.pdf?\\_ga=2.36199072.1299297717.1656165234-1386063732.1656165234](https://pdfs.semanticscholar.org/ce16/ce95d0e8a55068952a5ecff251968ad0dba8.pdf?_ga=2.36199072.1299297717.1656165234-1386063732.1656165234)**

### **ABSTRACT**

We searched a selection of the scientific literature to document evidence for, and explorations into reptile sentience. The intention of this review was to highlight; (1) to what extent reptile capability for emotions have been documented in the scientific literature; (2) to discuss the implications this evidence has for the trade in reptiles; and (3) to outline what future research is needed to maximise their captive welfare needs. We used 168 keywords associated with sentience, to search through four journal databases and one open-access journal. We recorded studies that explored sentience in reptiles and those that recognised reptile sentience in their experiments. We found that reptiles were assumed to be capable of the following emotions and states; anxiety, distress, excitement, fear, frustration, pain, stress, and suffering, in 37 articles. We also found four articles that explored and found evidence for the capacity of reptiles to feel pleasure, emotion, and anxiety. These findings show that reptiles are considered to be capable of experiencing a range of emotions and states. This has implications for how reptiles are treated in captivity, as a better understanding could help to inform a range of different operational initiatives aimed at reducing negative animal welfare impacts, including improved husbandry and consumer behaviour change programmes.

**Dr. Helen Lambert BSc Hons, MSc, PhD**

**Animal Welfare Consultant**

**Website: [www.animalwelfareconsultancy.co.uk](http://www.animalwelfareconsultancy.co.uk)**

**---ooOoo---**

## The Difference between Sentience and Consciousness

*We read about Animal Sentience and we read about Animal Consciousness.  
But what is the difference?*

To be **conscious** is to be able to have some kind of subjective experience or awareness of something. .... **Sentience** refers to the ability to have positive and negative experiences caused by external affectations to our body or to sensations within our body. **Animal-Ethics** (Website link: <https://www.animal-ethics.org/sentience-section/introduction-to-sentience/problem-consciousness/> )

On the same page of the Animal-Ethics website:

To be conscious is to be able to have some kind of subjective experience or awareness of something. We can only experience something if we are conscious, and if we are conscious it means we can have experiences. Conscious beings can experience something external in the environment or something internal to the body. It can be the experience of a feeling or of a thought of any type. An experience is positive when the subject enjoys it, is satisfied with it, or is pleased by it. It is negative when it involves some form of suffering. To suffer is to have a negative experience.

The word “sentience” is sometimes used instead of consciousness. Sentience refers to the ability to have positive and negative experiences caused by external affectations to our body or to sensations within our body. The difference in meaning between sentience and consciousness is slight. All sentient beings are conscious beings. Though a conscious being may not be sentient if, through some damage, she has become unable to receive any sensation of her body or of the external world and can only have experiences of her own thoughts.

---ooOoo---

*Bottom line: As far as Science is concerned, there is absolutely no doubt that animals are conscious and sentient. Therefore, feel confident to do your advocacy, don't hesitate to point out the horrors of Animal Agriculture (as you will learn about in the next Section) and confidently ask your friends and family to rethink their lifestyles. Study the wonderful articles and information in this section and you will be well-equipped to do so. Learn to share information, there is nothing to be scared of, you have all the evidence you need to be a voice for the voiceless!*

*Thanking you,*

*Nymph K.*

## Section 5

### **ANIMAL AGRICULTURE**

#### **- Intensive Farming (Factory Farming) –**

#### **DEDICATED TO:**

##### **Organizations:**

**Animal Ethics, World Animal Protection and PETA**  
(People for the Ethical Treatment of Animals)

##### **Individuals:**

**Jackie Norman** (Vegan FTA), **Ashley Cabbs** (Free From Harm) and **“Christine”** (Think differently about sheep)

**Without the generous assistance of the abovementioned organizations and individuals, this Section would not have been possible.**

#### **Note to Readers:**

*The Industry of Animal Agriculture – A much dreaded term when we think about the indescribable suffering of animals and the wellbeing of our planet....*

*The information on the following pages was graciously provided by the aforementioned organizations and individuals.*

***Please use the links to visit their websites where you will find a wealth of information that will edify you.***

*Namaste!*

*Nymph K.*

## **IN THIS SECTION:**

**(Please see Main Index for page numbers)**

### **ANIMALS AS FOOD**

Who are you eating: that is the question – Prof. Marc Bekoff

### **DAIRY INTENSIVE FARMING**

11 Facts about Animals and Factory Farms (Do Something)

Exploitation of cows, calves and steers (Animal Ethics)

The Hellish Existence of a Dairy Cow by (Jackie Norman)

### **PIGS INTENSIVE FARMING**

Pigs Intensive Farming (Animal Ethics)

Seven things you didn't know about Pig Farming (World Animal Protection)

### **CHICKEN INTENSIVE FARMING**

17 Chicken Facts the Industry doesn't want you to know (Free from Harm)

Broiler Chickens (Animal Ethics)

### **EGG INTENSIVE FARMING**

12 Egg Facts the Industry doesn't want you to know (Free from Harm)

Laying Hens (Animal Ethics)

### **SHEEP AND GOAT INTENSIVE FARMING**

Think differently about sheep

Factory Farming: Sheep

The Suffering of Farmed Animals

### **JOURNEY TO THE SLAUGHTERHOUSE**

### **SLAUGHTERHOUSES**

### **BEEES INTENSIVE (FACTORY) FARMING by PETA**

The Honey Industry

The Complex lives of Bees

A language all their own

Why bees need to keep their honey

Honeybees do not pollinate as well as Native Bees

Manipulating Nature

What you can do

PETA References and Links

## **ANIMALS AS CLOTHING by ANIMAL ETHICS**

Leather

Fur Farms - Minks, Rabbits, Foxes, Chinchillas

Wool

Feathers

Silk

## **ANIMALS AS ENTERTAINMENT AND SPORT by PETA**

Cruel Sports – Bullfighting, Dogfighting, Cockfighting, Rodeos, Hunting,  
Fishing, Horses

PETA References and Links to Cruel Sports



*NB: At the end of each article, you'll find a list of "Article Links" which are links to information referred to inside the article. It is vital that you click on all of the links and read the supplementary information.*

## **ANIMALS AS FOOD**

In the global food system, around 70 billion animals are raised and slaughtered each year. This is highly profitable for the multi-billion dollar meat industry, but comes at a devastating price for animals, the environment, industry workers, and communities. (*Sentient Media newsletter quote "Injustice in the Food System"* - <https://sentientmedia.org/>)

### **Who are you eating: that is the question**

**By Marc Bekoff**

**Website: The Sunday Morning Herald -**  
<https://www.smh.com.au/environment/conservation/who-are-you-eating-that-is-the-question-20130221-2etyr.html>

February 22, 2013

Food is central to our existence, yet our choices have serious ramifications and greatly influence the quality of ecosystems, human health and the lives of billions of factory farmed animals who suffer needlessly.

Most people don't know the plight of the animals whom they eat. Yet it is imperative we make the connection that, when an animal is on a plate, it's a matter of *who's* for dinner, not *what's* for dinner and that factory farmed animals are sentient beings.

As a Fellow of the Animal Behaviour Society, for me there is no doubt that animals suffer and cry out for help when they're being prepared for meals. From the way they're raised and transported to the slaughter rooms of factory farms while hearing, seeing and smelling the slaughter of others, to having a bolt driven into their brain and their throats cut, they are living lives of suffering.

As horrifying as this scene is, there are other questions that also need to be pondered as we decide who to put in our mouths.

Factory farms cause enormous environmental damage. So, even if one doesn't give a hoot about animal suffering and death, he or she must consider what their choices are doing to the environment, local and global.

Animals are living smokestacks. People are now talking about the "carbon hoofprint" to refer to the large amount of greenhouse gases released into the atmosphere by the livestock industry.

According to the Australian Department of Agriculture, Fisheries and Forestry, "Livestock emissions make up about 12 per cent of Australia's total greenhouse gas emissions or 70 per cent of our agriculture emissions. In fact, livestock are Australia's third largest source of emissions - nearly equal to all transport emissions."

To give greater global context, the Environmental Working Group has stated that "If everyone in the US ate no meat or cheese just one day a week, it would be like not driving 91 billion miles – or taking 7.6 million cars off the road."

Even the United Nation's Nobel prize-winning scientific panel on climate change, the Intergovernmental Panel on Climate Change (IPCC), urged the global community to stop eating meat because of the climatic effects of factory farming, citing studies showing the average production of one kilogram of meat causes the emissions equivalent of 36.4 kilograms of carbon dioxide.

Building on the environmental concerns for greenhouse gas emissions, there are serious concerns for water usage levels of factory farming. For example, the United Nations estimates that by 2025 about 64 per cent of humanity could be living in areas of water shortage with the livestock sector responsible for more than 8 per cent of global human water use.

Without factoring in the billions of animals being killed every year, it is apparent that commercial meat production is not sustainable for the planet.

Each of us can make a positive difference in the quality of ecosystems, our own health, and the lives of billions of other animals by changing who we choose eat.

***[Professor Marc Bekoff, PhD, is a former professor of ecology and evolutionary biology at the University of Colorado, Boulder, and co-founder with Voiceless patron Jane Goodall of Ethologists for the Ethical Treatment of Animals. He is part of the Voiceless Scientific Expert Advisory Council.]***

***He has been lecturing on the realities of factory farming and the compassionate conservation approach and its principles at the University of Technology Sydney and other venues across Sydney this week.]***

**---ooOoo---**

## ANIMAL ETHICS

Link: <https://www.animal-ethics.org/>

*Please visit the **Animal Ethics** website where you will find tons of educational stuff to use in your Activism work.*

*Let's have a look at how they explain the evil and immensely cruel existence of Dairy cows, calves and steers.*

### Exploitation of cows, calves and steers

Webpage: <https://www.animal-ethics.org/animal-exploitation-section/animals-used-food-introduction/exploitation-cows-calves-steers/>

Cows and their sons, calves and steers, are exploited for several purposes. Cows are kept to produce milk, for which they are kept in a continuous reproductive cycle: they give birth to calves from which they are separated shortly after, and are then milked until they are again made pregnant. Calves are often killed when they are just babies to be eaten as tender meat, or raised for a few months for “veal” or “beef” production. Their lives end as soon as they are fat enough for the purpose for which they were bred.

**Milk production** - Cows are mammals. This means that for them to give milk, in normal cases, they need to be pregnant. This is often done through artificial insemination, with semen obtained from bulls who have been selected to have daughters who secrete large quantities of milk. Today, this method is being substituted by embryo transfer. With this technique, embryos produced by certain cows selected for the purpose of producing embryos (sometimes called “supercows”) are transferred to recipient cows. Problems can occur, the most common being that the supercow embryo is too large for the recipient cow. As soon as the cows give birth, their calves are taken away from them. The separation of the mother cow and her calf is an extremely traumatic experience for both the mother and the calf, who call for each other for days.<sup>1</sup> Male calves will be used for meat production, while females are usually used like their mothers as milk producers. After their babies are taken away from them, cows are milked, usually by milking machines that are connected to them. This can last for around 10 months, after which point they are made pregnant again. And then the process starts again.

In this way, the lives of cows consist of a continuous cycle of being impregnated, giving birth to a calf who is taken from her, being milked and then, only a few months later, being impregnated again. This often occurs in factory farms with uncomfortable concrete floors, in which many cows spend their whole lives.<sup>2</sup>

Milk production per cow has increased in the last few decades, and it continues to grow. This has been made possible by using genetic selection and artificial breeding, as well as by changes to the nutritional content of their food. In addition many dairy cows have been injected with bovine somatotrophin, a peptide hormone which has been genetically engineered to increase their productivity. This causes many health problems, including mastitis and lameness.

This increase in milk production means that an average cow used for dairy production in countries where the dairy industry is significantly industrialized can give up to six times the milk that a calf would need. It would be feasible to exploit the cow and yet not separate her

from her calves and kill them when they are just babies. This is not done, however, because more milk can be obtained by separating them and because it permits the maintenance of the veal industry.

The fact that cows can produce so much milk has a positive consequence, which is that fewer cows are exploited to meet the demand for milk. Yet it also means the cows who are exploited suffer from greater health problems because of the greater physical demands on their bodies. When a cow's production decreases she is killed. This usually happens when she is between three and six years old, not because she is no longer able to produce milk, but because she does not produce as much as younger cows and it's more profitable to replace her. She may be used for three, four or sometimes five lactations. Her body is then used to produce "ground beef", which is commonly consumed in hamburgers. If her life were respected she could live up to 25 years or more.

**Calves raised to produce "veal"** - As we have seen above, calves are separated from their mothers shortly after coming into existence. In some cases this happens only hours after being born. In other cases, the calves are not taken away immediately, but are left with their mothers for one or two days so they can suckle the colostrum from their mothers, which boosts their resistance to some diseases. The separation causes a negative emotional state to calves,<sup>3</sup> who cry for their mothers, in vain, for days. That is, if they survive. In some cases, the calves are immediately sent to be killed and sold for their tender flesh. Calves considered to be "non-viable" are killed the same day they are born. They need not have any lethal condition, but simply, for any reason, may not be profitable to raise for "veal" or "beef" production.

In another cases, calves die during or immediately following birth. Currently, the average incidence of perinatal mortality in cows and heifers varies between 2 and 20% across dairy industries internationally with the majority of countries between 5 and 8%. The major causes of bovine perinatal mortality are dystocia (35%) and anoxia (30%).<sup>4</sup>

The paradox is that the fate of many of those who survive is worse than that of the animals who are killed before they are one or two days old, because they are made to suffer terribly due to the way they live.<sup>1</sup> They spend their entire short lives in crates only slightly bigger than their own bodies. In many cases, their necks are chained or tied with a rope, so they can barely move. In some cases, even their heads are held in place so they can't move them at all. Their movements are severely restricted so their muscles do not develop and their flesh remains tender. In fact, because they are never able to exercise,<sup>2</sup> their muscles are so atrophied that they may even have problems walking when they are [transported to the slaughterhouse](#). In other cases they have slightly more room and are kept in individual pens, yet they are nevertheless alone and deprived of any social contact. And the possibilities for exercising are still very limited.

Finally, they are given food formulas that are poor in nutrients such as minerals, in particular iron, so their flesh remains pale and tender. This is not only bad for the animals because it makes them weak, but also because it causes them very severe digestive disorders.

Sometimes they are not left in crates alone but raised together with other calves outdoors. The health of calves reared in this way is typically better than that of those kept indoors, not only because they can eat better but also because they are able to exercise. Also, as would be expected, they are less stressed than those kept in individual pens or stalls. Yet they are still taken from their mothers, which causes them much distress, and are usually killed while they are between only three and 18 weeks old.

**Calves raised to produce “beef”** - Those calves that are not used to produce veal are raised to produce “beef”. The way they spend their lives varies. Some of them are kept for their entire lives in indoor feedlots. Others spend the first six months of their lives outdoors. After that period, they are brought into barns or pens, where they stay until they are sent to a slaughterhouse. When they are outdoors, however, they often lack any shelter, and may have to endure harsh weather conditions. In almost all cases when they live in groups they live in crowded conditions.<sup>3</sup> These calves whose destiny is to be used for meat production are fed with milk replacers until they start to eat solid food. Milk replacers are used because the milk produced by cows is sold for human consumption. In some cases, calves are reared with nurse cows (who are not their mothers). When they start to eat solid food, they are given food products with high concentrations of grains designed to make them grow as much as possible. This diet is not good for their digestive health, and even though they are young they have many problems, including ulcers.

Antibiotics are commonly given to these animals until they are around four months old because it increases their appetite and therefore their growth. Of course it also prevents some diseases. This has bad effects on their health, although since they are killed when they are very young they commonly die before the most problematic effects of massive antibiotic consumption manifest into serious health problems. They are killed when they have grown enough that it is no longer profitable to feed and keep them, usually between the ages of six to nine months.

**Mutilations** - In addition to all of this, several kinds of mutilations are standard in the industry:

**Branding** - To mark who animals belong to, as slaves, they are [branded](#), which is a procedure which can cause them much suffering.

**Tail docking** - The tails of cows are cut. This is done allegedly to prevent certain diseases, although a main reason why it was introduced was to make it easier to milk cows (because in this way their tails, which might be stained with excrement, cannot interfere with the milking).<sup>4</sup> This procedure can be done in different ways. It can be done by simply cutting their tails with a sharp instrument, or it can be done by putting a rubber ring very tightly around the tail until a point at which the tail dies. It falls off or is cut off with a sharp instrument. In either case, the animals feel much pain not only when they lose their tail, but also afterwards. In addition, this mutilation leaves them with no way to defend themselves against flies in the summer.

**Castration** - Males are castrated because it increases their growth rate and because it reduces aggression between them in feeding lots and during transport. It's also done to reduce possible injuries to workers when they transport the animals and in slaughterhouses. Castration can be done by simply cutting the animals' testicles, by cutting the spermatic cord or by placing a very tight rubber cord over the testicles which stops the blood flow to them. No anesthetics are given for this painful operation (supposedly “to avoid complications”).<sup>5</sup>

**Dehorning** - This is often done at the same time that the animals are castrated. This is another very painful procedure which can be done by cutting the horns of the calves or by burning them.<sup>6</sup> Caustic chemicals can be used for this. This is done in order to reduce the risks to workers in the transport, handling and killing of animals. In addition, it is done to reduce the harm that steers can cause to each other if they are bred together in feedlots, since they are crowded and stressed there and fights can occur. Also, if they don't have horns the

bruises they might suffer during their transport can be reduced. It is clear that it is all due to factors introduced by human exploitation that the idea of dehorning them has been developed. When they are only a few weeks old (less than a month) this procedure is done using caustic potash or electric irons (this is probably the most common method). When they are older other methods may be used, such as simply sawing the horns off, or using clippers to cut them off.

**A single exploitation system** - As we have seen above, the exploitation of all these animals, those who are killed when they are only a few weeks old, those who are killed when they are a few months old, and the cows exploited until they are exhausted, are clearly linked together. It is important to bear this in mind since many people in good faith reject eating meat because they don't want to eat animals yet consume dairy products in the belief this is not harmful to them. However, the consumption of milk and veal is linked, and by demanding one of these products we are promoting the production of the other. The use of [leather](#), which is part of the economic value of these animals, also contributes to this exploitation. To reject the killing of animals one must also reject dairy production.

**Further reading** - <https://www.animal-ethics.org/animal-exploitation-section/animals-used-food-introduction/exploitation-cows-calves-steers/>

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*The internet offers tons of information to help you convince people of the horrors of Dairy. Below follows a few more points from authentic sources, all that you can study and use:*

### **PETA (People for the Ethical Treatment of Animals)**

**<https://www.peta.org/issues/animals-used-for-food/factory-farming/cows/dairy-industry/> :**

Cows produce milk for the same reason that humans do: to nourish their young. In order to force them to continue producing milk, factory farm operators typically impregnate them using artificial insemination every year. Calves are generally torn away from their mothers within a day of birth, which causes them both extreme distress. Mother cows can be heard calling for their calves for days. Male calves are destined to end up in cramped veal crates or barren feedlots where they will be fattened for beef, and females are sentenced to the same sad fate as their mothers.

**“Cows” link:** **<https://www.peta.org/issues/animals-used-for-food/factory-farming/cows/>**

In the U.S., more than 29 million cows suffer and die in the meat and dairy industries every year. When still very young, many cows are branded (burned with hot irons), dehorned (their horns are gouged out or cut or burned off), and castrated (male cattle have their testicles ripped out of their scrotums)—all without painkillers.

Once they have grown large enough, cows raised for beef are sent to massive, filthy outdoor feedlots, where they are fattened for slaughter. Cows on dairy farms are repeatedly artificially impregnated (in order to keep their milk flowing) and then traumatically separated from their newborn calves until finally their bodies wear out and they are sent to be killed, too.

### **Saving Earth - (Encyclopedia Britannica) link:**

**<https://www.britannica.com/explore/saveearth/dairy-farming>**

I came across an article “The Big Business of Dairy Farming: Big Trouble for Cows” by Lorraine Murray in which she says: “The American dairy industry annually produces about 20 billion gallons of raw milk, which is processed and sold as butter, cheese, ice cream, and fluid milk. This amounts to about \$27 billion in sales each year. There are between 65,000 and 81,000 U.S. dairies, yet corporate consolidation means that about half of the milk sold comes from just under 4 percent of the farms. While the large number of brands and labels on store shelves would seem to indicate a diversity of sources, in reality many of these brands are owned by a handful of large corporations. For example, the country’s largest dairy producer, Dean Foods, owns 40 or so brands, 3 of them representing organic milk.

She also refers to the use of rBGH to increase milk production: “.....tool to increase milk yield is the use of the genetically engineered growth hormone rBGH (recombinant bovine growth hormone). This hormone contributes to an average milk production of 100 pounds of milk per cow per day, 10 times as much milk as a calf would need. Maintaining such high production for such an unnatural length of time exhausts the cows’ bodies and depletes them nutritionally to such a degree that even the nutritionally dense feed cannot compensate. Copious milk production causes cows’ bones to become severely deficient in calcium. They thus become prone to fracture, and the result is a sharp increase in the number of “downed”

cows, or “downers,” a general term for farm and food animals who collapse, unable to stand up again, and must be destroyed.”

**Compassion in World Farming – link: <https://www.ciwf.org.uk/farm-animals/cows/dairy-cows/>**

There are over 270 million cows producing milk across the world. The European Union is the largest milk producer and has about 23 million dairy cows. This compares with 10 million in North America and over 6 million in Australia and New Zealand. Milk production is also on the increase in South-East Asia, including countries not traditionally noted for their milk consumption, such as China, which now has over 12 million cows producing milk.

And: “Over the last fifty years, dairy farming has become more intensive to increase the amount of milk produced by each cow. The Holstein-Friesian, the most common type of dairy cow in the UK, Europe and the USA, has been bred to produce very high yields of milk. Milk production per cow has more than doubled in the past 40 years. An average of 22 litres per day is typical in the UK, with some cows producing up to 60 litres in a day during peak lactation. The average yield in the US is even higher, at over 30 litres per day.

**And on Lameness, mastitis and infertility:**

Lameness is painful and a significant welfare problem for dairy cows worldwide. Cows may go lame due to various conditions associated with bacterial infection, such as hoof lesions, sole ulcers, laminitis and digital dermatitis. These conditions can be caused by poor quality floors, ineffective foot trimming, poor nutrition and prolonged standing on concrete floors.

Mastitis inflammation of the udder, is the painful result of bacterial infection that is prevalent among dairy cows. In a herd of 100 cows in the UK, there could be as many as 70 cases of mastitis every year on average. A cow’s udder can become infected with mastitis-causing bacteria due to contamination of milking equipment or bedding. Therefore cows that are housed for long periods of time are more likely to develop mastitis than those kept at pasture.

Cow infertility is a major productivity problem for farmers with high-yielding dairy cows. It can be caused by nutritional deficiencies, stress and poor body condition, therefore it is often a sign of poor welfare.

**Housing of Dairy Cows:**

**FOOTPRINT - Link: <https://foodprint.org/issues/factory-farming-and-animal-life-cycles/>**

Dairy cattle are most commonly housed in:

- Tie-stall barns, where cows are tethered to a stall
- Free-stall barns, where they can move around and have straw bedding areas to lie on
- Dry lots, which have no vegetation or bedding

Many small dairy operations, including those that pasture their animals most of the time, house cows in tie-stalls in the coldest part of the winter. These farms often have old barns that would be prohibitively expensive to retrofit, so they make do with what they have. The free-stall barn is the most common housing for cows in larger operations. Cows are grouped by

stage of lactation (milking, pregnant or resting) in large pens with free access to feed and water. There may or may not be access to the outdoors for exercise or pasture for grazing. In warmer climates, cows may instead be housed in an outdoor dry lot, with an open shade structure.

### **ANIMAL WELFARE INSTITUTE – Link:**

<https://awionline.org/content/inhumane-practices-factory-farms>

In factory dairies, [cows](#) spend their entire lives confined to concrete. To boost production, some cows are injected with the growth hormone rBGH, leading to lameness and mastitis, a painful infection of the udder.

### **Human Health Impacts of Factory Farming**

The management and welfare of animals raised for food directly impacts human health. Intensive farming operations housing tens of thousands of animals in close quarters serve as ideal incubators for disease. Several major human health concerns are associated with intensive farming, including increased transfer of infectious agents from animals to humans, antibiotic resistance, food-borne illness, and the generation of novel viruses like H1N1 (swine flu) in pigs.

Antibiotic resistance, stemming from the use of antibiotics to promote growth and suppress disease within confinement operations, presents a serious health concern. The low-level dosing of livestock and poultry with antibiotics that are identical or related to drugs used in human medicine has contributed to the spread of multidrug-resistant infections in humans. The Centers for Disease Control (CDC) estimates that each year, more than 2.8 million people in the United States contract antibiotic-resistant infections and more than 35,000 die from such infections. The CDC has confirmed a link between the routine use of antibiotics in farm animals and the growing problem of antibiotic-resistant bacteria.

Animal and manure management on confinement operations, [animal transport conditions](#), and meat processing can also contribute to food contamination and food-borne illness like *E. coli* and *Salmonella*. A 2013 [study](#) by Johns Hopkins Bloomberg School of Public Health found an association between living near high-density pig operations or crop fields fertilized with manure from high-density pig operations and *methicillin-resistant Staphylococcus aureus*, commonly referred to as “MRSA.”

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## The hellish existence of a dairy cow

By Jackie Norman for Surge

Website link: <https://www.surgeactivism.org/articles/the-hellish-existence-of-a-dairy-cow-according-to-an-ex-worker>

*As someone who milked cows for 18 years, I can vouch that dairy farmers can and do have a real fondness for their cows. Like Nate Chittenden in Andrew Jacob's recent article. ['Is Dairy Farming Cruel to Cows?'](#), a lot of the cows I milked had names, I could pet them and I never wanted to see them suffer. What I didn't realise at the time was that every single day I was CAUSING suffering to those animals I loved. How? Where to start.*

I was irreparably damaging them physically and emotionally by ordering a large adult male human to forcibly and artificially impregnate them. For this to happen, the cow has to be in a position where she cannot move at all. Then the man forces his very large, gloved arm into the cow's rectum and buries his arm up to the shoulder, deep inside the cow's reproductive system to locate the cervix. Then with the other hand, he inserts a long, metal straw containing bull semen into the cow's vagina before sending her on her way. What would we call this horrific violation of a defenceless female's body parts if she were human? According to Mr Chittenden, it is not rape and cows 'rarely resist' artificial insemination (AI) because it's preferable to a real bull, who may cause damage. In other words, Chittenden makes the disturbing implication that she must show resistance for it to be a violation of her body. While cows may not be able to say 'no', the presumption of consent and the entitlement Chittenden and others like him feel they have to use a cow's body as they wish is a disturbing reflection of the objectification of females that is extremely common in the dairy industry. Also, judging by the number of AI technicians I witnessed, who would swear at the cows for clenching their muscles painfully with all their might around their arms in resistance, and the countless bleeding rectums I saw after insemination, it is not the case that AI causes no harm compared to a bull. If a bull mates a cow in the paddock, she stands there willingly and lets him do it, right out there in the open. No need to secure her in a steel crate or milking bail, where she can't move a muscle. What does that tell you?

"I never stopped to consider that for a cow to make milk, a baby had to be born and more often than not, that baby had to die."

From the indignity of insemination, the cow would more often than not become pregnant and carry the resulting baby inside her for the next nine months, just as humans do. Upon giving birth, I then played a part in inflicting the worst, the cruellest suffering of all. As the mother cow stood feeding, washing and nuzzling her perfect, newborn calf, I would drive into the paddock with a quad bike and trailer, while another farmworker would scoop up the calf, just a few hours old, place them unceremoniously into the trailer and get me to drive off, with the calf bellowing loudly for their mother and the terrified and stressed mother chasing hopelessly behind, before being taken their separate ways; the calf into a barn, where I would raise them on an artificial rubber teat until weaning and the cow into a paddock with all the other grieving mothers who would never see their babies again. Cows which had names. Cows I supposedly loved. Does this sound as though they 'don't have a stress in the world', as Nate Chittenden claims?

Nate Chittenden obviously knows his cows have feelings. Like me, he will know that cows have a hierarchy, a pecking order. He will know they have best friends and that the mommas love their babies. He will never know however what it is like to carry a growing baby inside his body for nine months and give birth, only to have your baby taken away. To have that baby die. I do know how that feels. My firstborn son died at two days old and it is the worst pain imaginable. Doctors came and took him away and there was nothing I could do. 26 years ago that happened to me and to this day it doesn't get easier. You learn to live with it, you learn to carry your grief but it doesn't go away, not ever. For me, that happened just once. For dairy cows, it happens year after year after year. For almost two decades in the dairy industry, I played a part in bringing about that suffering.

All those years I milked hundreds of cows, singing to them, patting them and greeting them by name, it never once occurred to me that I was harming them in any way. I was only milking them after all, milking didn't hurt, right? I never stopped to consider for a moment that I was once again exploiting and abusing the reproductive organs of another species, twice a day, every day. I never stopped to consider that I was literally stealing from them. Stealing milk which was made for just one purpose - to feed their own baby. I never stopped to consider that for a cow to make milk, a baby had to be born and more often than not, that baby had to die.

## **NOBODY GETS SPARED**

That's just the basics, the daily, monthly and yearly cycle of a dairy cow. When I was in dairy farming, there were many cows in the herd who were 10 years old. One was as old as 16. Do you know what that means? It means she had been artificially inseminated over a dozen times. It means she had given birth to 14 babies and they had all been taken away from her. That cow had a name. Her name was Tilly and she loved nothing more than a good pat and a head scratch because she had grown up as the family pet. Yet when Tilly got too old to be of use, she got put on the truck and sent to the slaughterhouse, just like any other cow. That's what she got, for 16 years of service, money-making, abuse and exploitation. I didn't get to say goodbye to her. By then I was at home raising children, but I wonder now if the other farmers did; the ones who raised her from a newborn calf. I wonder if they thanked her, said goodbye, or gave her one final head scratch. I know they were sad. But the way they said it, 'poor old Tilly's got to go to the works' – it was said with some kind of resignation, as though they couldn't do anything about it. Yet they could if they'd wanted. This was a small family farm, just a couple of hundred cows, with the old traditional stocking rate of 'one cow per acre'. There would have been plenty of room for Tilly to live out the rest of her life peacefully, without having to earn her keep! I don't think that ever even entered their heads though, or mine, back then. What about Nate, the kind and caring farmer in the article? Would that ever occur to him? I would wager not.

Nobody gets spared, you see. Their fate is all the same, no matter what. There are many reasons a dairy cow is no longer deemed 'good enough' to keep but the main two are either she fails to get pregnant, or she fails to produce enough milk to earn her a space being fed on the farm. I'm not sure about other countries, but in New Zealand, the entire dairy herd is tested twice a year. A small sample of milk is taken from each cow during morning and night milking and sent away for analysis. If a cow performs poorly for one test, depending on age, general health and past results, she may get a reprieve but if the results are bad for two tests in a row, that's it. Her production figures are irrefutable and she goes 'on the truck'.

On the truck. That's it. You don't think or say anything more than that when you're in the industry. You don't think about anything past that. Not about where those poor cows are

going, what treatment they will face from stock truck or slaughterhouse workers once they leave your property and especially what is going to happen to them at the very end. Their confusion and distress, their fear, their pain are never once considered. I don't think many farmers even know what does happen, to be honest. I certainly never did. It's not our 'department', not our job. I didn't get a glimpse of that until many years later and once I did? Well, that's another story.

“We cause immeasurable suffering to dairy cows... and that's just the good farmers. What about the many of the 'other kind' I witnessed in my years of working on dairy farms?”

I saw a Facebook post a few months ago from someone I used to know who is still in the industry. She wrote about her sadness at sending two of her favourite cows 'on the truck', that day. She admitted to shedding tears as they walked onto the truck and even laughed at herself for getting so emotional, describing how she had to keep a discreet distance from the truck driver, in case he noticed her weeping and teased her for being 'soft'. It took me right back there to my years on the farm and how helpless I had often felt as a worker, who carried no weight when it came to deciding who lived or died. What you do instead is learn to compartmentalise your feelings and store everything neatly away so you don't have to think about things too much. You nod and listen to those in authority who pat you on the shoulder and tell you this is just how it has to be, and after a while, you come to believe it too.

We cause immeasurable suffering to dairy cows with our blatant disregard for their feelings, their babies and their bodies. And that's just the good farmers. What about the many of the 'other kind' I witnessed in my years of working on dairy farms? The bosses who would brutally break the cows' tails during milking if she dared to twitch or kick the cups off, or wouldn't keep still. The kind who would beat them in the milking shed with metal bars until they fell on their knees and couldn't get up. The kind who murdered newborn calves right in front of their mothers. And let's not forget the kind who would sexually abuse the cows while they were immobile in the milking shed, by forcing a fireman's hose into their vagina and turning it on, or violating them with a steel pipe and blowing sharply into it, to 'trick' the cow into letting her milk down.

Even before I truly saw our treatment of dairy cows for what it was, I would often feel so sad for them, my 'girls'. Even then I felt they had a more wretched and sad existence than any other animal I had ever seen. The fact they had names to go with their numbers didn't change that for a second. Is dairy farming cruel to cows? I think Nate Chittenden hit the nail right on the head when he said 'I'm in charge of this entire life from cradle to grave'. Not for one single second is a dairy cow's life her own.

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## PIG INTENSIVE (FACTORY) FARMING

**Intensive pig farming**, also known as **pig factory farming** is the primary method of pig production, in which grower pigs are housed indoors in group-housing or straw-lined sheds, whilst pregnant sows are housed in gestation crates or pens and give birth in farrowing crates. (Wikipedia – Link: [https://en.wikipedia.org/wiki/Intensive\\_pig\\_farming](https://en.wikipedia.org/wiki/Intensive_pig_farming) )

## Animal Ethics

**Webpage:** <https://www.animal-ethics.org/animal-exploitation-section/animals-used-food-introduction/pig-farms/>

Today most pigs are raised in factory farms, which are sometimes called “hog lots”. In the USA and Europe this method of rearing pigs has prevailed for decades. But recently pig farming has also grown significantly in China, where it is estimated that approximately half of the pigs that are killed in the world are slaughtered.

To produce the quantities of pig meat needed to meet customer demand, contemporary farming focuses on raising pigs as quickly as possible while occupying the least possible space. The result of this is that the pigs’ lives consist of continuous suffering due to the way they are forced to live. We will now look at why.

There is a difference between closed cycle pig farms (where the complete exploitation process is carried out in the same industrial unit), and those where reproduction, transition and final growth (the ‘finishing’, as farmers call it) are carried out in different places, between which animals must be transported when one stage of their exploitation ends and another begins.

There are several different facilities for the different stages in pig breeding, which are described below.

### Gestation

Female pigs used for reproduction are kept locked in crates during gestation, which lasts about 114 days (around 16 weeks). These crates are individual, made of metal, and usually have floors made of railings. Gestation areas can have two zones: one called the ‘mating area’, where sows and gilts are impregnated, commonly by artificial insemination, and one where sows or mated gilts, once pregnant, spend the rest of the gestation period until around a week before giving birth. The semen is usually purchased from pig genetics companies that keep selected boars to obtain their semen, usually by using a ‘dummy sow’.

These individual stalls are extremely narrow and barely bigger than the animals themselves. Therefore the pigs are not only deprived of any exercise, but they can hardly move. They cannot turn around, and it is even difficult for them to change their position from lying down



to standing up and vice versa. They can only move forwards and backwards, and their ability to do even that is limited. So there is literally nothing that these animals can do. Their total lack of space is also damaging to their muscles, joints and bones, and in general for their health. They can suffer from conditions such as lameness and cardiovascular problems. In addition, because the crates are so narrow and tight, they often suffer from injuries as a result of the abrasion of their skin against the metal of the crates. They are also deprived of social contact. Most sows are currently kept this way during their pregnancy. As we will see below, this can cause them extreme boredom and significant distress.

Gestation stalls are currently being phased out by law in the European Union, but they are commonly used all around the world.

In other cases, sows are kept in groups. In groups they do not suffer as much from boredom and lack of social interaction, and it is possible for them to move around a bit more. Nevertheless the situation in these cases is still one of much suffering and frustration for the pigs, due to the crowded, unstimulating environment in which they can't engage in many of their natural activities. It is often unsanitary as well. As a result, situations where the pigs attack one another are relatively common. This happens in particular over food, and means that animals can be injured and suffer from stress. In addition, it may mean some animals do not get adequate food and subsequently suffer from hunger.

## **Motherhood**

Shortly before giving birth, sows are moved from gestation stalls to farrowing crates, in which they give birth. There are some farms where this does not happen, and where piglets are born in small outdoor pens called farrowing arcs. But in most cases birth takes place in farrowing crates similar to the ones where the sows were kept previously, except that they have room alongside the sows for the piglets. When they are moved from one crate to another, violence is often used because the animals refuse to go back into a prison just as terrible as the ones they were in before.

In the farrowing crates the sows have so little room that they can accidentally crush their piglets. To prevent this, the farrowing crates are designed so that sows cannot move and turn around in them. They are basically like sow stalls in that the sows can only move enough to stand up and lie down, and even this is with difficulty. The floor is comprised completely of rails, except for a small area where the piglets are. The piglets will live in this area until they are weaned. This happens around 21-25 days later. If this weren't done, piglets would normally spend several months with their mothers. Then the piglets are carried out to the transition area.

The sows are moved back to the mating area, where they are impregnated again. On average, sows can give birth more than twice a year. For them this is a cycle that only ends when they are finally sent to the slaughterhouse. This usually happens when they are around three years old. However, they could reach the age of 15 or older if their lives were respected (their lifespans are similar to those of dogs).

## **Transition to the “finishing” area**



Once they are weaned, the piglets are carried out to a transition area where they gain weight before they are finally brought to the finishing area, at around 70 days old.

## **“Finishing”**

Piglets are then taken to the so-called “finishing” area, where they stay until their weight is heavy enough for them to be taken to the slaughterhouse. The overwhelming majority of these animals spend the rest of their lives indoors, without even seeing sunlight (even those who were born in farrowing arcs outdoors). Some of them have some access to straw, while others do not because the farm cleaning systems do not allow for it. Finally, they are killed when they are less than four months old if they are meant for the production of suckling pig meat, or when they are around seven months old if they are meant for the production of standard pig meat.

## **A filthy place to live**

Throughout all the breeding stages, the animals’ excrement is piled in holes below the railings of their cages. There are occasions on which these holes are not deep enough to contain all the feces, so it eventually spreads into the crates where the animals are.

There is a myth that pigs are very dirty animals, which is probably due to the fact that, being unable to sweat, they take mud baths to refresh themselves, and also because humans have traditionally kept them in very dirty conditions. The truth is that these animals are much cleaner than this myth assumes, and certainly dislike having to live in their own excrement. However, that is the situation in which they find themselves on farms, and they have to endure the terrible stench. The ventilation is not enough to make a difference and refresh the air. As a result, many of these animals suffer from respiratory conditions.

## **Pigs’ physical and mental health**

It is also easy for diseases to spread among pigs. The situation they endure and the poor food they are given result in poor health conditions, and they often suffer from digestive and urinary tract problems. Even though they are given antibiotics, every now and then they suffer from pandemics such as swine flu and foot and mouth disease, among others.

In the case of pandemics, animals are commonly slaughtered en masse. In normal situations, sick animals are also routinely killed when they become ill, rather than being treated. Piglets are killed simply by slamming their tiny heads against the wall, floor or metal bars. In many cases farmers do not even bother to kill them but simply move them away from the areas where they are fed and just abandon them to die in agony. Pigs who suffer accidents are also often left to die. A researcher looking into the ways animals die in slaughterhouses and farms investigated the pig industry and wrote the following:

Sick and injured pigs were routinely dragged into narrow alleyways between pens where they were provided with no food or water and were left to die slowly of disease, starvation, and dehydration. “How long will these sick and injured pigs lie there without food and water?” we asked. “A week. Depends on how long it takes them to die. Two weeks,” said a worker. Those pigs that were “euthanized” were frequently beaten to death with hammers and gate

rods. “I’ve seen people just take a straight hammer and start wailing on them. I’ve seen pigs with their whole head crushed in get thrown into the dead box and three days later they will still be breathing,” said one worker. “Or you stand on their neck. The way to do it now, we take the water hose and stick in down their throat and blow them up, and their butt-holes pop out. We just drown them to death.” Thousands of piglets whose legs became trapped between floor slats were simply abandoned to die of starvation or dehydration. Weanling piglets that got too close to heat lamps were left to burn to death. “We call them ‘baby back ribs’ and ‘crispy critters,’” the workers told us.

Many others are not killed, but live their whole lives with wounds, ulcers or injuries, which may include broken bones, left completely unattended, which leaves them in constant pain.

Pigs’ tolerance to high temperatures is very limited; if it’s very hot they can suffer from heat stress and many can die as a result. Since they don’t have access to water or mud to refresh themselves, there’s no way they can avoid this.

In addition, their mental health is also severely affected by their situation. They not only lack space and are unable to go out, they also lack anything that could make their lives more comfortable, such as straw or other materials to build a nest. There is also nothing interesting for them to do or for them to examine on the farms. Since pigs are very curious, this contributes to their suffering. As a result, they commonly display behavior such as biting the bars of the farrowing crates, which shows their frustration, boredom and depression.

#### Painful mutilations

This distressing situation drives piglets to display abnormal behavior and to bite each other’s tails. In addition, they can also bite their mothers’ breasts while they are feeding, without their mother being able to push them away or move to avoid this, because they are completely immobilized in the farrowing crates. To prevent this from happening, piglets’ teeth and tails are clipped, a procedure that causes them very severe pain. In addition, the males are castrated. All this is done without any anesthetic or painkillers, which causes them horrendous suffering. Their ears are also mutilated to brand them, which is extremely painful.

#### The end of their lives

The way to stop all this suffering of these animals is to stop the demand for the products that are obtained as a result of their exploitation. Some people might think that free range farming may be a solution to stop all this abuse to pigs from occurring. But it is important to remember that even if some of the abuses suffered by pigs on factory farms does not take place on these extensive farms, they are still greatly harmed; pigs are sent to slaughterhouses in trucks where they suffer terribly (as explained in *Travel to death*). At slaughterhouses they are subjected to electro narcosis (where an electrical discharge is applied to their head with electric pliers), or the gas chamber, and shackled upside down and slit open with a knife so that they bleed to death. They are therefore painfully deprived of their lives at a very young age.

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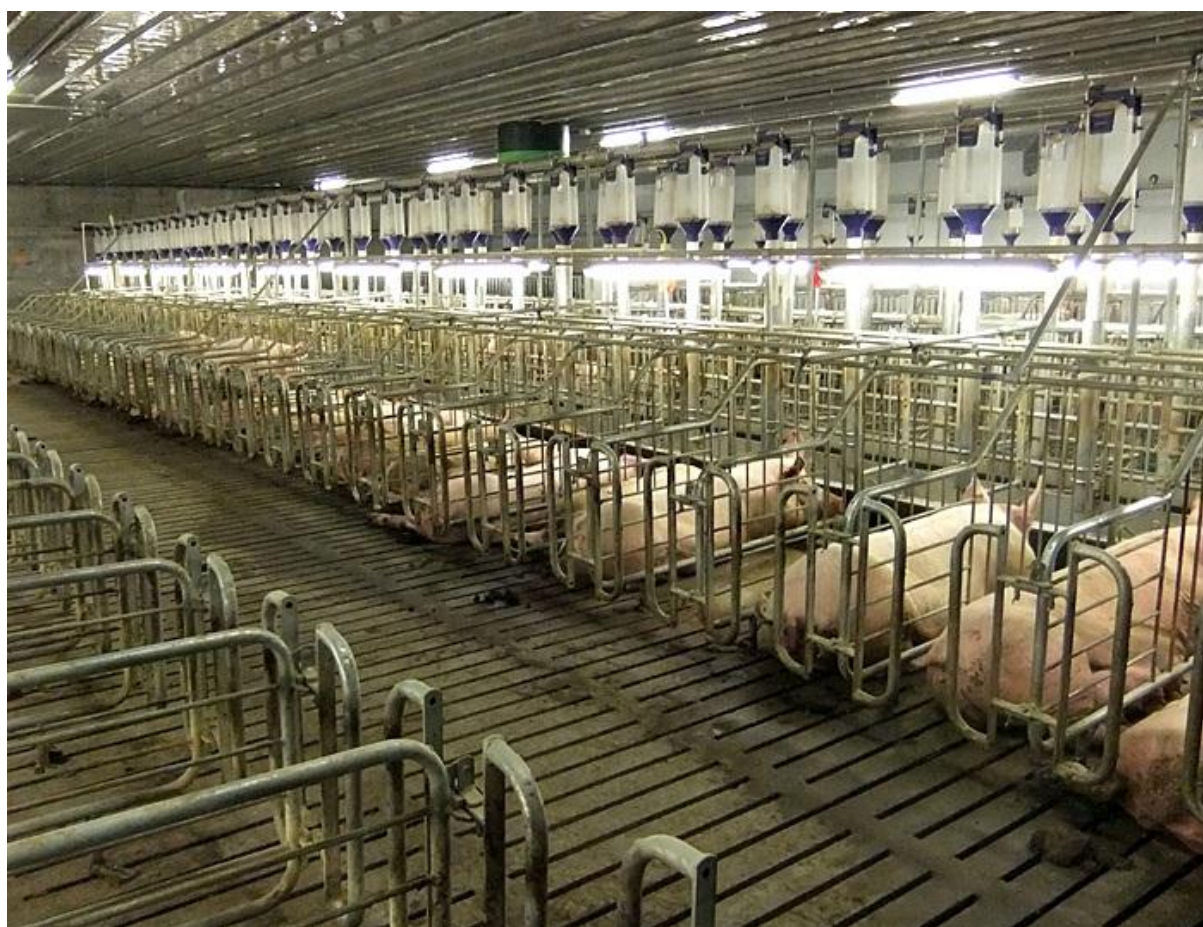
*World Animal Protection has an excellent short essay titled "Seven things you didn't know about pig factory-farming" – here it is...*

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## **Seven things you didn’t know about pig factory-farming**

### **World Animal Protection**

Webpage link: <https://www.worldanimalprotection.org.au/news/seven-things-you-didnt-know-about-pig-factory-farming>



***Photo Credit: World Animal Protection***

Across the world, pigs are amongst the most intensively farmed animals on the planet. They suffer at every stage of their lives. Most never even feel the earth beneath their feet.

Globally, mother pigs are reared in intensive, barren factory farms where they are confined in steel cages - sow-stalls - for their entire pregnancy.

The majority of Australian mother pigs are spared this treatment because the pig industry is phasing out sow-stalls. They know that Australian consumers are concerned about animal welfare and want to see pigs raised right.



Unfortunately, due to a lack of information on product labels, those same consumers unknowingly buy pork products from countries where pigs are not raised to Australian standards and where sow-stalls are used.

Here's a few things you may not have known about pig factory-farming around the world;

1. Most pigs raised for meat exist squashed together in barren, concrete pens, and mother pigs have no room to turn around or lie down comfortably. They will experience severe physical pain and psychological distress all their lives.
2. In factory farms, piglets are ripped from their mothers at just three-weeks of age. Pigs are highly intelligent, charismatic and social animals. They can be as playful as a dog and as intelligent as a three-year-old child. Depriving them of social connections from such an early age has a devastating impact on their wellbeing.



*Photo Credit: World Animal Protection*

3. Due to chronic stress and boredom, pigs develop abnormal behaviours like biting the tails of other pigs in frustration. They will develop skin lesions, painful lameness, digestive problems and lung disease. This is no life for a pig.



*Photo Credit: World Animal Protection*

4. Stressful overcrowding leads to the spread of infection, increasing the need for antibiotics as a band aid solution for low welfare farming. Massive overuse of antibiotics creates conditions ripe for superbugs: bacteria that cannot be treated with medicine. 700,000 people die from superbugs each year.



*Photo Credit: World Animal Protection*



5. Agriculture is the biggest contributor to climate change of all industries, with factory farming playing a big part. Factory farming pumps out huge volumes of cheap meat. Large amounts of feed and water are required, leading to deforestation and soil erosion. Factory farming also creates nitrate pollution; it's bad for pigs and for our planet.

6. A better way is possible. Around the world, higher welfare, cage-free systems are improving productivity, while providing a life worth living for pigs.

7. You can help make a difference. We are empowering consumers to help drive change by telling supermarkets they need to shift to higher welfare pork. Supermarkets have a responsibility to ensure the producers they source pork from end close confinement and barren environments. It's time to Raise Pigs Right.

---ooOoo---

### **About the World Animal Protection Organisation**

**Website:** <https://www.worldanimalprotection.org/about-us>

#### **Our mission is to create a better world for animals**

- **We end** the needless suffering of animals
- **We influence** decision makers to put animals on the global agenda
- **We help the** world see how important animals are to all of us
- **We inspire** people to change animals' lives for the better
- **We move** the world to protect animals

#### **We are a global organisation with 14 offices all over the world**

**For 55 years** we've been protecting animals from needless suffering. From the frontlines of disaster zones to the boardrooms of large corporations, we are fighting to create better lives for all animals.

#### **We move the world to protect wild animals – and keep them in the wild**

From the jungle to the oceans, wild animals face ongoing threats of cruelty and abuse. Bears are captured and forced to fight dogs. Marine mammals, such as whales and dolphins, forced to perform in cruel entertainment venues. Wild animals are traded as exotic pets or unproven medicine.

But long-lasting, genuine change is possible, so we move governments and communities worldwide to protect these wild animals – and by supporting our campaigns, you can help to keep wild animals safe and wild.

---ooOoo---

*Footprint explains the three types of operations into which Hog(Pig) production is categorized:*

## How Hogs Are Raised

**FOOTPRINT – Link:** <https://foodprint.org/issues/factory-farming-and-animal-life-cycles/>

Hog production, whether industrialized or pastured, is specialized into three types of operations.

### Farrow-to-Finish Hog Operations

*Farrowing* is when a sow gives birth to a litter of piglets. This type of operation includes the entire lifecycle – breeding and farrowing sows and raising piglets to market weight. This takes the longest time commitment, the biggest upfront investment and largest space and equipment needs. Most [vertically integrated confinement](#) hog operations are farrow to finish.

### Farrow-to-Feeder Hog Operations

These operations breed sows and sell the weaned piglets. They require the most labor, and the market can fluctuate dramatically based on the demand for piglets. Fewer of these operations are in existence now, as most have been folded into vertically integrated companies.

### Feeder-to-Finish Hog Operations

This is the most common type of operation for a new or small-scale hog farmer, who buys small hogs (*feeders*) at 30 to 60 pounds and raises them to the finished weight in six to seven months. This type of operation eliminates the cost and space needs of adult hogs and breeding.

Hogs used to be called “mortgage raisers,” because raising a few for market was an easy way to make quick extra money. This scenario has changed dramatically in the last few decades as the majority of animals started being raised in vertically integrated systems, where one company owns the hogs from birth to finished meat product. These companies have gotten so big that they control the market, reducing the price that individual farmers can get selling a small number of hogs at an auction or sale barn. At the same time, while the vast majority of US hogs are raised in confinement barns, there is a rapidly growing market for pasture-raised pork. Assuming there is a processor nearby – a big “if” – hog farming is much easier for a new or small farmer to experiment with than beef, requiring little land or infrastructure. Hogs raised by small independent feeder-to-finish producers are generally raised outdoors, allowed to move around, root and feed on pasture or in the forest.

**The Animal Welfare Institute** - <https://awionline.org/content/inhumane-practices-factory-farms> - says:

“The rearing of farm animals today is dominated by industrialized facilities known as concentrated animal feeding operations, or CAFOs (often referred to as “factory farms”) that maximize profits by treating animals not as sentient creatures, but as production units. Raised

by the thousands at a single location, animals are confined in such tight quarters that they can barely move, let alone behave normally.”

And:

- [Pregnant sows](#) spend each of their pregnancies confined to a gestation crate—a metal enclosure that is scarcely wider and longer than the sow herself. Unable to even turn around, sows develop abnormal behaviors, and suffer leg problems and skin lesions.
- [Growing pigs](#) are confined to slatted, bare, concrete floors. Stressed by crowding and boredom, they frequently resort to biting and inflicting wounds upon their penmates.

In order to facilitate confinement of these animals in such stressful, crowded, unsanitary conditions, painful mutilations like cutting off the horns of cattle, cutting off the beaks of chickens, and docking the tails of sheep, pigs, and dairy cattle are routinely performed.

## CHICKEN INTENSIVE (FACTORY) FARMING

### Intensive chicken farming

*Intensive production methods typically keep meat **chickens** in overcrowded conditions where many of their natural behaviors cannot be expressed. Their ability to exercise, forage for food, dust-bathe, and perch is restricted. This causes **chickens** serious physical and psychological discomfort.*

(Compassion in World Farming - Website: <https://www.ciwf.com/farmed-animals/chickens/meat-chickens/> )

Another fact we find on the Compassion in World Farming website:

### Live fast, die young

Chickens have a lifespan of six years or more. Under intensive farming methods in the US, a chicken raised for meat will live for approximately six weeks before slaughter.

### Intensive farming

Intensive production methods typically keep meat chickens in overcrowded conditions where many of their natural behaviors cannot be expressed. Their ability to exercise, forage for food, dust-bathe, and perch is restricted. This causes chickens serious physical and psychological discomfort.

---ooOoo---

## Animal Ethics

Website: <https://www.animal-ethics.org/animal-exploitation-section/animals-used-food-introduction/chickens-hens/>

### Broiler Chickens

Chickens are transported from farms to slaughterhouses shortly before they reach the age of two months. They are crammed into trucks where they are knocked about, deprived of food and water, stressed, and often suffer as a result of very high or low temperatures.

Chickens raised for fattening, like hens raised for their eggs, are social animals that organize themselves hierarchically, and this social order stands for long periods of time. In the poultry industry animals remain crammed into small spaces, resulting in frequent fights<sup>6</sup> either over available food or the introduction of new chickens.

Competition for food can be so strong that some animals may be forced not to eat in order to avoid being attacked, which will eventually result in the weakest individuals dying of starvation or dehydration.

Over the years, chickens raised for consumption have been genetically selected to ensure rapid growth for more profitable exploitation.<sup>7</sup> They grow so fast that they are sent to the slaughterhouse after a few weeks of life.

At the beginning of the last century, a chicken could reach a weight of one kilo in 16 weeks, but today will reach a weight of over two kilos in just 6 or 7 weeks; this is more than twice the weight in less than half the time.<sup>8</sup> Such extreme weight gain in such a short time can lead to many diseases and injuries. The chickens suffer injuries and deformities of their legs due to their inability to support their body weight, their tendons weaken and break, and they suffer from metabolic disorders.<sup>9</sup> Their immune systems weaken.<sup>10</sup> It is common for overweight animals to suffer from arrhythmia, which can lead to heart failure and sudden death syndrome.<sup>11</sup> Between 1% and 4% of broiler chickens are at serious risk of sudden death syndrome.<sup>12</sup>

The chickens spend their short lives in crowded farms where they will barely have enough room to spread their wings. The ventilation is poor and as days go by, fecal matter will accumulate. This, combined with typically wet ground conditions, facilitates the proliferation of bacteria and consequent contraction of diseases.

The animals go through life permanently treading in their own excrement. This then decomposes and produces ammonia, a toxic and highly irritating gas that causes respiratory diseases and is linked to ocular, gastrointestinal, and tracheal irritation in animals.<sup>13</sup> Prolonged contact with excrement and the resulting ammonia causes contact dermatitis.<sup>14</sup> It has been confirmed that lameness can affect up to 20% of birds.<sup>15</sup>

A study conducted in the United States concluded that chickens were suffering a mortality rate of 1.1% due to leg problems (total mortality was 3.8%),<sup>16</sup> and that 2.1% had to remain on the ground due to leg deformities.<sup>17</sup> Also, between 1% and 5% of chickens are affected by problems such as this when they arrive at the slaughterhouse.<sup>18</sup>

The chickens' deaths when they have reached the set weight are very early given their life expectancy. They commonly die when they are only 6 or 7 weeks old. The chickens in extensive or ecological farms are killed a little, but not much later, when they are about three or three and a half months old. As mentioned above, however, chickens can potentially live for up to 15 years.

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## EGG INTENSIVE FARMING

Free from Harm – website link: <https://freefromharm.org/eggs-what-are-you-really-eating/> gives us these 12 egg facts which you should know:

### 12 Egg Facts the Industry Doesn't Want You to Know

By [Ashley Capps](#) | July 29, 2014

*Consider the following 12 egg facts, most of which are common to all forms of egg farming:*

1. The global egg industry destroys 6,000,000,000 newborn [male chicks](#) every year.
2. Male chicks born to egg-laying hens cannot lay eggs, and are not the breed used for meat. Hatcheries separate males from females through a process known as “[sexing](#).” Since males are worthless to the egg industry, they are disposed of like trash, either suffocated to death or ground up alive in large industrial macerators.
3. Eggs sold under [organic](#), free-range, and [humane labels](#), and even chicks sold to [backyard chicken keepers](#), also have their origins in these killing hatcheries.  
(2)
4. Newborn chicks are more intelligent, alert, and aware of their environment than human toddlers, according to recent scientific studies. (3) In fact, many traits that were previously thought to be exclusive to human / primate communication, cognition and social behavior have now been [discovered in chickens](#).
5. Female chicks are sent to egg farms, where, due to decades of genetic manipulation and selective breeding, they produce 250 to 300 eggs per year. In nature, [wild hens lay only 10 to 15 eggs annually](#). (4,5) Like all birds, they lay eggs only during breeding season and only for the purpose of reproducing.
6. This unnaturally high rate of egg-laying results in [frequent disease and mortality](#).
7. 95% of all egg-laying hens in the U.S. – nearly 300 million birds – spend their lives in battery cages so small they cannot even stretch their wings. (6) Packed in at 5–10 birds per cage, they can only stand or crouch on the cages' hard wires, which cut their feet painfully. In these maddening conditions, hens will peck one another from stress, causing injury and even death.

8. Rather than give them more room, farmers [cut off a portion of their sensitive beaks](#) without painkiller. A chicken's beak is loaded with nerve endings, more sensitive than a human fingertip. Many birds die of shock on the spot.

9. Most hens on "cage-free" or "free range" operations are also debeaked, as these labels allow producers to confine thousands of birds inside crowded sheds. (7)

10. In a natural environment, chickens can live 10 to 15 years, but chickens bred for egg-laying are [slaughtered](#), [gassed](#) or even thrown live onto "dead piles" at just 12 to 18 months of age when their egg production declines. (8)

11. During [transport](#), chickens are roughly stuffed into crates and suffer broken legs and wings, lacerations, hemorrhage, dehydration, heat stroke, hypothermia, and heart failure; millions die before reaching the slaughterhouse. (9)

12. At the slaughterhouse, most chickens bred for egg-laying are still conscious when their throats are slit, and their hearts are still beating as the blood drains out of their mouths. (10) Millions of chickens worldwide are [still conscious when plunged into the scalding tank for feather removal](#). They drown while being boiled alive.

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## Animal Ethics

Website: <https://www.animal-ethics.org/animal-exploitation-section/animals-used-food-introduction/chickens-hens/>

### Laying Hens

Shortly after hatching, the chicks go through a selection process based on whether they are male or female. Females are raised to become laying hens. On some farms, the males are killed immediately, sometimes by being put through a grinder. On other farms, they are simply put in the trash while they are still alive, and die of suffocation or as a result of being crushed by the weight of other animals. Male chicks on egg farms are not raised for fattening because the variety of chickens genetically selected for fattening is not the same as that intended for egg laying. It is not worth it to egg farmers to raise them to be eaten, so it is more cost effective to simply kill them when they first hatch.

When the hens reach four months of age and can lay eggs, they are transferred to laying sheds. Many farms currently in operation consist of several of these buildings. Some reach the size of a football field.

In many cases, chickens live on these farms in what are known as “battery cages”. These are rows of wire cages, stacked vertically or on a series of steps on sloping ground so that the eggs roll along a conveyor belt.

As many hens as possible are packed into these cages, each occupying the space equivalent to about one sheet of paper. In these conditions, it is impossible for the hens to nest or clean themselves. They lose feathers when their bodies rub against the wire cages, as well as suffering from bruises and grazes.

The hens are forced to remain standing up, which often results in their legs becoming deformed. The wire can hurt their toes, sometimes causing cuts. When the weather is cold, their legs can freeze and even become stuck to the bars of the cage. Sometimes when they are taken out of the cages, their legs have become grafted to the bars and are torn off when the hens are pulled away.

Battery cages have been outlawed in the European Union, although several countries do not enforce it. So-called “enriched cages” continue to be legal. These can group several dozen chickens in an area that gives each hen slightly more room than a battery cage, and must contain space and material for nesting. They don’t allow enough space however for the hens to fly or flap their wings, and they do not protect the animals from the inevitable pecking among themselves due to stress. Hens in enriched cages are also susceptible to diseases from living too close to their own feces.

Several states in the United States have also banned battery cages. They are still heavily used in many parts of the world.

Factory farms contain many thousands of individual hens, and it is impossible to monitor the health of all of them. For this reason, if a hen has any health problems or is physically harmed by other animals, she will die without receiving any care. In cage farms, it is difficult to access and dispose of these hens’ dead bodies, so their bodies normally stay in the cages until all of the hens are taken to the slaughterhouse.

These days each hen lays an average of 260 eggs per year, although the figure was only half that in the early twentieth century. On some farms today, hens can even produce 300 eggs a year. This means fewer hens are exploited to meet the existing demand for eggs, but the hens who are exploited are subjected to greater harm. This is because hens who lay more eggs are at increased risk of diseases such as fatty liver disease and osteoporosis. Fatty liver disease, caused by excess eating and too little exercise, is when hens' liver cells accumulate excess fat, making them prone to die of hemorrhaging in the liver. Osteoporosis is caused by the hens' bodies using a lot of calcium to produce egg shells. A lack of physical exercise also contributes to it.

The eggs of laying hens, as well as those of broiler hens, are not normally incubated by the hens. In an exploitation-free situation, hens take care of their children. This is not the case on a farm. Incubators are currently used that maintain a temperature controlled environment and can hold hundreds or even thousands of eggs at once. When the chicks hatch from their eggs, the female chicks are separated from the males and the whole process starts again.

There are other types of laying hen farms where the hens are not kept in cages, but where similarly to broilers they remain confined and crowded together in situations that cause them considerable suffering, as explained below.

There are also hens reared in extensive farms who do not experience some of the conditions suffered by hens kept in cages. Yet as mentioned above, in order for laying hens to exist, male chicks are also born and subsequently killed. And as soon as the exploitation of individual hens ceases to be profitable, those hens are taken to the slaughterhouse.

On factory farms, hens are usually taken to a slaughterhouse after the first year of laying eggs. In extensive or organic farms, hens can live a few more years, but this may vary from one place to another and does not usually exceed six or seven years. Although the hens continue to lay eggs, when their productivity declines they are sent to their deaths. If they weren't being exploited on farms, they could live up to 15 years.

When the hens are not killed after the first year, they are forced to molt in the dark. This can be done using pharmacological methods, by providing food containing substances that trigger molting, or by making them fast, which also triggers molting. Forced fasting involves depriving the hens of food for a period of time that may last from 10 days up to several weeks. About 10% of hens die of hunger or dehydration when molting in these conditions, and those that survive can lose up to 25% of their body weight. In any case, this process has a significant impact on their bodies.<sup>3</sup> Molting brings about the beginning of the egg laying cycle, and a further extension of the economic productivity of the animals. Forced molting is illegal in a few places, but is a common practice.

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## SHEEP AND GOAT INTENSIVE (FACTORY) FARMING

*With permission of the owner, Christine of the website "Think differently about sheep" a UK based website, I publish some powerful excerpts. It is heart touching and brings tears to the eyes. The article was written ....., but pain is pain and fear is fear and that never changes. As it was in the beginning of time, so it is today.*

### Think Differently About Sheep -

<http://thinkdifferentlyaboutsheep.weebly.com/about.html>

**By Christine**

*"Until we have the courage to recognize cruelty for what it is - whether its victim is human or animal - we cannot expect things to be much better in this world... We cannot have peace among men whose hearts delight in killing any living creature. By every act that glorifies or even tolerates such moronic delight in killing we set back the progress of humanity"*  
Rachel Carson

The coming of spring is symbolised by the birth of tiny lambs perhaps more so than any other creature. Soon after the rigours of winter are over and as early as February here in the northern UK these lambs are everywhere. Tiny, fragile creatures wobbling on long spindly legs close by their attentive mothers, it is a joy to see.

Gentleness and innocence is symbolised by a lamb as peace is by a dove. These gentle timid animals do no harm to any creature and are a pure delight and one of the most pleasant aspects of spring. Sadly though the life of a lamb is not very long as many are reared for slaughter, ram lambs and ewes not required for breeding are taken away from their mothers as early as July. As the ratio between ewes and rams for breeding purposes is about 40 to one more ram lambs are slaughtered young than ewes, however when a ewe has outlived her usefulness as a breeding machine she too will meet her death prematurely in the abattoir.

The intention (*of this website*) is to make people think differently about animals and to come to the realisation that they, like us, are intelligent, self-aware, cognitive thinking beings, capable of experiencing both pain and joy on both a physical and emotional level, in other words sentient beings.

We would like a world where harming any creature no matter how small or lowly is regarded as wrong, a world where every animal is treated with respect and allowed to live out the natural expanse of his or her life, unharmed unmolested and un-abused, a world where every creature dies from natural causes and not rounded up, imprisoned in cramped windowless sheds (factory farming) and killed to provide one animal (man) with meat, a food he does not need and is not biologically designed to consume, a food the production of which results in world poverty, the destruction of the rain forests, the murder of millions of innocent beings and contributes to global warming.

*Very little of the great cruelty shown by men can really be attributed to cruel instinct. Most of it comes from thoughtlessness or inherited habit. The roots of cruelty, therefore, are not so*

*much strong as widespread. But the time must come when inhumanity protected by custom and thoughtlessness will succumb before humanity championed by thought. Let us work that this time may come.* Albert Schweitzer

*Until we have the courage to recognize cruelty for what it is--whether its victim is human or animal--we cannot expect things to be much better in this world...* Rachel Carson

### **Links for the above webpage:**

Factory Farming: Sheep - <http://thinkdifferentlyaboutsheep.weebly.com/factory-farming-sheep.html>

Our Story (The story of John and Christine) - <http://thinkdifferentlyaboutsheep.weebly.com/think-differently-go-vegetarian-vegan-our-story.html>

All-Creatures.org - <https://www.all-creatures.org/index.html>

Circle of Compassion - <http://circleofcompassion.org/prayers.html>

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## **Factory Farming: Sheep**

<http://thinkdifferentlyaboutsheep.weebly.com/factory-farming-sheep.html>

### **By Christine**

*Please visit website “thinkdifferentlyaboutsheep” to view pictures and videos*

*Every sheep has a distinct character. For each fearful and stupid animal, there is a curious and affectionate one. Every flock has its leaders: while the rest panic at the appearance of humans and dogs, the leaders work out what you want them to do, and, if it seems safe, they do it. Their confidence inspires the rest.* Horatio Clare

*During the course of a Sunday lunch we happened to look out of the kitchen window at our young lambs playing happily in the fields. Glancing at our plates, we suddenly realized that we were eating the leg of an animal who had until recently been playing in a field herself. We looked at each other and said, "Wait a minute, we love these sheep--they're such gentle creatures. So why are we eating them?" It was the last time we ever did.* Linda and Paul McCartney

The normal life span of a Sheep is 15 years.

Shocking fact : In the UK 20 per cent of lambs die from cold, disease and starvation.

### **Characteristics of sheep**

It may surprise you that sheep are intelligent creatures with good memories. Did you know that sheep can remember as many as fifty faces for two years and specific individuals for even longer? Researchers tell us that Sheep retain the memory of an absent flock member for years.

A lamb identifies her mother by her bleat.

Much like human children lambs are playful; observe lambs frolicking in the grass on a spring day.

A sheep like your cat or dog will respond to his or her name.

Sheep teach and pass on information to other sheep.

In the north of England you may be surprised to see the number of sheep grazing on the uplands of the Northumbrian hills, the Durham and Yorkshire dales, the North York moors and in the lake district in Cumbria. Sheep are also farmed in considerable numbers in the uplands of Wales. To a lesser extent you may also see many sheep farmed in fields in the lowlands of the midlands and the south east.

In the spring you might see sheep grazing contentedly in the warmth of the sun, in fields filled with wildflowers, their lambs by their side following their ever attentive mothers. It all appears idyllic and you may be led to think that sheep have suffered less from the growth of factory farming and are free range.

### **Here is the reality.....**

*"They were shaking, trembling...they could smell the blood, their eyes were absolutely wild. As they went in (to the killing box) some of them made sounds like crying babies. Of course they knew what was happening".*

Eye Witness account: Sheep / Animal Liberation Victoria

Each year over 4 million sheep die of cold and hunger, the complications of pregnancy, injury, infestation and illness such as pneumonia and exposure. Each year one million lambs die of exposure. Often blamed on foxes, in reality the high losses are the direct result of neglect and exploitation by farmers themselves. Often cited as a reason why the cruel sport of fox hunting should continue the reality of the situation is that foxes kill only about 1 percent, and that is mostly the weaker lambs who have already succumbed to illness. One reason for the high number of deaths is the lack of shepherds, while the number of sheep have increased the number of shepherds have not. The consequence is neglect resulting in a high incidence of foot rot and serious infestations, fly strike and blow fly due to dirty, faeces clogged and rain soaked wool round the tails, a sight all too common here in the north east. A sheep so infested can be eaten alive by millions of maggots. In an attempt to prevent fly strike, tail docking is carried out, a stressful procedure for new born tiny lambs. A rubber ring is fitted which restricts the blood flow to the lower part of the tail, which in a few weeks degenerates and falls off. This unpleasant mutilation would be quite unnecessary if there were more shepherds to prevent its occurrence by the simple procedure of checking sheep for signs of fly strike and similar infestations and treating the infestation with a suitable pesticide. Furthermore if this mutilation is not carried out correctly it can lead to serious injury and even death and may cause serious stress if carried out too early on new born lambs.

In nature sheep breed once a year, the ewe coming into season in the autumn and winter. She has a gestation period of five months which ensures her lambs will be born when conditions are more conducive for their survival; when food is more plentiful and the weather is warmer. Imagine what it must be like for a ewe carrying her lambs in the bitter cold of bleak winter,



particularly in the harsher climate of the uplands.

In natural circumstances she will have but one lamb, in nature two lambs is relatively rare as are twins with humans. The fact that you more often than not see ewes with two or even three lambs is the result of genetic selection, intensive feeding, hormones and other drugs. Triplets bring with them other problems, a ewe has only two teats and she cannot therefore feed three lambs. An adoptive mother must be found, but ewes it seems more likely than not will reject a lamb who is not their own. This results in enforced adoptions. One method is to confine the ewe who has either lost her own lambs or has given birth to only one in a tight fitting pen resembling stocks, tethered by her neck where she is unable to move but with enough room for a lamb of another ewe to suckle. She may remain thus confined for three or four days. Some lambs may be bottled fed by more compassionate farmers. However other methods may be used such as tube feeding where a tube is forced down the throat of the unfortunate extra lamb, a severely traumatic experience as you can well imagine and if this procedure is carelessly carried out injury and death may result. Add all that to the distress already present when the tiny new born lamb is removed from his or her mother. A similar distress of course occurs for the mother as her offspring is taken from her if she is unable to feed a third lamb. Another method is to deceive a ewe into thinking she has given birth to another lamb, after a ewe has lost her own lamb or has had only one lamb. In order to bring this about a shepherd inserts his hand into the ewes vagina to manually manipulate it and the cervix for a couple of minutes, as a consequence she may be persuaded to adopt the extra lamb fooled into thinking that he or she is her own, to add to the authenticity the new lamb is often covered in the skin of her dead new born.

Over the years farmers have interfered with this natural breeding cycle. High prices are paid for Easter lamb and many farmers have changed this cycle so that lambs are born earlier. With the use of hormones or by being kept indoors and the control of daylight hours sheep are brought into early oestrus. In nature the decline in daylight hours naturally precipitating oestrus, dimming the light while so confined brings about early onset of oestrus by about six weeks. Born too soon, some as early as December, many do not survive the harsh weather when these tiny lambs are turned out into the cold. The ewes often in poor condition themselves do not provide good quality colostrum and poor stocking conditions of overcrowding and lack of hygiene in birthing sheds all adds to the mortality rate.

Ewes are "serviced" by a ram, usually about 38 ewes to one ram, however with increased frequency many ewes are subjected to artificial insemination (AI). This is particularly the case for sheep farmed in low lands. This is a very invasive procedure, one of these methods requires surgery, the ewe is turned upside down while semen is injected into her womb. A shocking and unnecessary violation. An even more abhorrent procedure is embryo transfer which requires that an embryo conceived by a "high quality value" donor is "flushed" out and implanted into a lower value recipient. The semen is acquired by hand masturbation by the farmer. Fairly tame in comparison to the shocking method by which semen is obtained by inserting an electrical probe into the ram's anus directed to the ram's pituitary gland. A button is pressed which administers an electrical shock which makes the ram ejaculate, this can be extremely painful and leave the ram wreathing in agony. Shocking cruelty is it not, few can imagine such being allowed in so called animal loving UK. Sadly it all depends on the animal in question. I fail to understand the need for such procedures as at this time rams and ewes are quite capable of reproducing. But as time goes on if such practices become common, sheep will not be able to reproduce in the normal way, as is the case for domesticated cattle as a result of similar abuse.

As bizarre as it may seem castration of ram lambs is carried out for a number of reasons even

though most will be killed long before they arrive at sexual maturity. One reason is to prevent unwanted unplanned breeding. Another is that castration is supposed to reduce aggression and a third is that castration results in quicker growth and better meat quality. The blood supply to the lambs testicles is reduced by the use of a tight rubber ring, as a result they atrophy and drop off within a few weeks. Like the similar tail docking mutilation mentioned previously, castration particularly may result in serious injury if not carried out correctly.

As already mentioned but it is something that needs to be repeated, ewes are manipulated hormonally to produce triplets or even in some instances quadruplets, here ewes are than more intensely farmed indoors as they would not be able to cope with so many lambs in harsh weather. This causes much suffering for the ewe and increases the chance of complications.

*...there is absolutely no doubt that they know when death is upon them. When they believe all is lost, lambs go completely limp in the hand. Unto us a lamb is given by Horatio Clare*

You can read the article Unto us a lamb is given by Horatio Clare by clicking the following link to an RSPCA newsletter, you will need to scroll down:

<http://rspca-animadversion.org.uk/watchdog90.htm>

The life of a tiny lamb is short, in general only about four months unless he or she is required for breeding. Some are killed after only 10 weeks. Ram lambs not required for mating are killed within a day or two after being born. Ewes are killed from four to eight years after their breeding days are over. The meat from older sheep is called mutton and is less popular than lamb and used for processed foods.

About 80 percent of sheep will pass through a sheep market to be slaughtered, fattened up or transported. Often tiny lambs no older than a couple of days can be seen struggling to cope with the harsh conditions standing on concrete floors for hours terrified. Many may even have been separated from their mothers. What a fearful life this must appear to be to these innocent gentle creatures.

*But for the sake of some little mouthful of flesh we deprive a soul of the sun and light, and of that proportion of life and time it had been born into the world to enjoy. Plutarch.*

In some parts of the world, in the USA for example it is becoming increasingly more common to confine sheep in sheds much in the same way as cattle, pigs and poultry. In these conditions sheep have to spend their days on metal slated floors which results in lameness, here they never see the light of day or feel the warmth of the sun on their backs.

*Another bit of interesting information from the "Think differently about Sheep", did you know:*

A downed animal, sometimes called downers, is a sick animal, it is a termed used by the meat industry to refer to animals who cannot even stand on their own because the poor creatures are so sick, diseased or disabled. They do not receive any consideration let alone veterinary care, instead they suffer dreadful abuse, left alone to die slowly and painfully..... etc

*And:*

Why don't they at least humanely put the poor suffering creature to sleep? The answer to this question is that there is no profit in doing so. Instead the sick animal is dragged off to the slaughter house.

*"Under current law, most downed animals are still sent to slaughter for human food—in spite of their tortured condition. Sadly, even sick and suffering animals spell profit to many in the meat and leather industry. Profit, not humane considerations, guides industry practice. From the industry perspective, there is no financial gain in euthanizing a suffering animal, but if that animal can be dragged, pushed or prodded onto into the slaughterhouse, a profit can be made. Because of this simple economic fact, there is little doubt that the abuse of downed animals is widespread across the country."*

You may read the full article at Save The Worlds Animals  
<https://savetheworldsanimals.wordpress.com/factory-farming/>

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## More information on Sheep Factory(Intensive) Farming

**Compassion in World Farming** - <https://www.ciwf.org.uk/farm-animals/sheep/> mentions that there are over 1 billion sheep worldwide and that the greatest numbers are farmed in Asia and Africa.

**Where do sheep come from?** - Sheep originate from wild sheep. They were one of the first domesticated animals, farmed since about 9,000 BC. Over the years of domestication, sheep have been bred to have more wool and developed black, white and spotted varieties.

**Sheep Farming Today** - Most sheep are farmed outdoors in extensive systems, with less than 1% kept in intensive systems (although this is still several million animals). Some sheep may be housed over winter but otherwise housing is generally reserved for lambing, fattening of some lambs and for milking sheep.

Although the vast majority of sheep are not intensively farmed, there are still significant concerns for [sheep and lamb welfare](https://www.ciwf.org.uk/farm-animals/sheep/sheep-welfare/). (Link: <https://www.ciwf.org.uk/farm-animals/sheep/sheep-welfare/> )

**The National Humane Education Society** - <https://www.nhes.org/animal-info-2/factory-farmed-animals-3/factory-farmed-goats-and-sheep/>

### Farmed Sheep Life

- Sheep are often shorn in the middle of winter without thought to the animal's discomfort.
- Lambs may endure tail-docking with no anesthesia.
- Sheep are subjected to the torturous procedure of mulesing to prevent fly-strike.
- Lambs are only allowed one feeding after birth before being taken away.
- Ewes are continuously impregnated to keep them producing milk.

## Death of Sheep and Goat

- They are packed into trucks with no regard for their comfort for transport to the slaughterhouse.
- Goats are sent up a chute where they are knocked unconscious with a bolt pistol prior to slaughter.
- They are shackled by their hind leg and lifted into the air to be cut open and bled out.
- They sometimes regain consciousness to experience their horrific death.

## Take Action to Help Goats and Sheep

- Substitute veggie and soy-based products for animal-based milk, meat, and cheese.
- Substitute synthetic materials for leather and wool.
- Find a vegetarian group in your area and attend a meeting.
- Visit a farm sanctuary and get to know the sentient creatures goats and sheep truly are.
- Learn more about factory farming and educate others.
- Support legislation to require stricter regulation and enforcement of animal farming welfare and treatment laws.
- Download and print or mail order NHES' [Factory Farms brochure](#) to distribute in your community.

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## The Suffering of Farmed Animals

**Animal Aid website - <https://www.animalaid.org.uk/the-issues/our-campaigns/animal-farming/suffering-farmed-sheep/> - Fighting Animal Abuse & Promoting a Cruelty-free Lifestyle**

### From an article “The suffering of Farmed Sheep”: UK Based website:

People see sheep in the driving rain and snow or in scorching heat and think it's all perfectly natural.

But wild animals do not stand about in fields in fierce weather as sheep are forced to do; they take cover but there is invariably no shelter for sheep. Nor can they rely upon enough feed, or even sufficient drinking water.

In addition, ewes are forced into producing more lambs at the ‘wrong’ time of year. Every year some four million newborn lambs – about one in five of the total – die within a few days of birth, mostly from disease, exposure or malnutrition. Contrary to what some farmers say (in an attempt to justify the barbarity of fox hunting), fox predation is not responsible for the loss of so many lambs. Official figures show that foxes take less than one per cent and those they do take are likely to be already ailing. The high losses are due to neglect by farmers, working in an industry that exploits animals at every stage.

As a result of the burdens put on sheep, they suffer endemic lameness, miscarriage, infestation and infection. Each year, around one in 20 adult sheep die of cold, starvation,

sickness, pregnancy complications or injury before they can be slaughtered. Often, they will die before a farmer even realises anything is wrong. Lambs who do survive are usually killed for food at around four months old.

## **More pregnancies and multiple births**

Under natural conditions sheep will give birth every spring after a five month pregnancy. Ewes are physiologically designed to produce a single lamb with each gestation (twins would naturally be relatively rare). But genetic selection and intensive feeding have created a situation whereby twins and even triplets are not just commonplace but the norm, with around 85 per cent of sheep pregnancies now resulting in multiple lambs.

Whilst most lambs are born in the spring, many farmers are choosing to lamb during the winter months to ensure their animals are big enough to slaughter for the lucrative ‘spring lamb’ market around Easter. They use invasive techniques, such as drugs and hormone implants, to manipulate the sheep breeding cycle in pursuit of higher profits. Being born in winter obviously puts lambs at greater risk of exposure, but earlier pregnancies also mean unborn lambs may be at greater risk from insect-borne diseases during the summer, such as Schmallenberg virus, which can cause deformities and miscarriages.

Ewes are ‘serviced’ by a ram or, increasingly, subjected to artificial insemination (AI). AI is an especially invasive procedure for ewes. One development in AI requires surgical intervention. The ewe is up-ended on a rack and the semen inserted directly into her womb. Embryo transfer takes interference in the reproductive process one stage further. Fertilised embryos are ‘flushed’ out of a ‘quality’ donor animal and inserted into a lower-value ‘recipient’.

To obtain semen for AI, or to sample a ram’s breeding potential, the farmer masturbates the animal by hand. Alternatively, an electric probe is inserted into the ram’s anus and directed downwards so that it bears upon his prostate gland. A button is pushed and an electric shock administered to make the ram ejaculate. This can often cause severe pain.

## **Routine mutilations**

Shortly after birth, lambs are subjected to two painful mutilations: castration and tail-docking. Males are castrated in order to prevent unplanned breeding (even though many lambs are slaughtered before they reach sexual maturity), and to reduce aggression. It is also believed that castration ensures quicker growth and better carcass quality. The castration technique most commonly used is to restrict blood supply to the testicles through the use of a tight rubber ring, causing them to wither and drop off within a few weeks. If the ring is applied when the lamb is less than seven days old, there is no legal requirement to use anaesthetic.

The same method is used with tail docking. A rubber ring is fitted, designed to restrict the blood supply to the lower half of the tail. Farmers perform this mutilation to prevent ‘fly-strike’ or ‘blow fly’, an infestation that occurs in faeces that gathers around the tail.

Unless carried out with caution, these mutilations – castration especially – can lead to serious, even fatal injuries. And if performed too soon after birth, the distress suffered by the lambs

may be so great that they stop suckling for a few hours. This contributes to high rates of early mortality.

## **Diseases**

A range of ‘preventive’ drugs for a wide range of external and internal parasites can be injected, poured down the throat, or applied through whole-body immersion of the entire flock. Needles and syringes are rarely cleaned or replaced, even after use on dozens or perhaps hundreds of animals. This can lead to abscesses and other complications.

A percentage of animals also fall prey to viral diseases, scrapie, mastitis, rotting teeth, fallen womb (prolapse), lameness and blindness.

Sheep dipping is directed against two devastating conditions known as scab and blowflies. The latter more easily takes root when animals get soaked to the skin and caked in mud. It can result in maggots eating the sheep alive. Until 1989, dipping to combat this condition was compulsory and was undertaken with a solution containing organophosphate pesticides (OPs). Due to widespread reports of farmers suffering serious neurological illnesses as a result of using OPs, it is now a legal requirement that anyone using them must first obtain a certificate of competence.

The negative impact of dipping on sheep themselves is rarely discussed, even though the animals are totally immersed in the toxic solution with their heads held under with a broom or crook. Accidental ingestion of dip by sheep can cause excessive salivation and tears, frequent urination, vomiting, difficulty in breathing, muscle twitching developing to incoordination, paralysis, collapse and death. Dipping is also associated with an increased risk of bacterial infection.

British sheep, additionally, harbour various ‘slow virus’ diseases (conditions with a long incubation period without symptoms). One of these is scrapie, believed by Government scientists to be one of the likely sources of BSE in cattle – the latter having been fed infected sheep meat.

In 2001, more than 6 million farmed animals, including 4.9 million sheep, were killed and burnt or buried to stop the spread of foot and mouth disease, a highly infectious illness that affects sheep, pigs, cattle and goats. The disease was said to have originated on a filthy pig farm. It very quickly spread as animals were transported to markets and slaughterhouses around the country. At the time of the epidemic, livestock markets were suspended for fear of spreading the disease further, but were later re-opened. A further, but much smaller, outbreak of foot and mouth disease occurred in 2007 linked to an animal disease laboratory in Surrey. Hundreds of animals were killed in order to prevent the disease from spreading.

## **Forced adoption**

Around 20 per cent of all lambs born in the lowlands are from triplet births. Because ewes have just two teats, the ‘spare’ triplet must quickly be found a lactating ewe with an unused teat. If the selected adult doesn’t readily accept the young interloper – which is frequently the case – she will be tethered by a rope, or held by the neck inside what is called an ‘adopter

box'. These look rather like medieval stocks and allow the orphan free access to the adult's milk. The ewe may remain in this contraption for four or five days.

An alternative is to feed the 'spare' by a tube, which is threaded into his or her stomach via the mouth. Some lambs – already distraught at being separated from their mothers – are killed or injured during this process.

Another method is for the shepherd to insert his hand deep into the ewe's vagina and manually 'palpitate' it and the cervix for two minutes – thereby persuading the ewe that she has given birth to another lamb. Where a ewe has lost her own lamb, she might be persuaded to take on a 'spare' by this method, particularly if that spare is cloaked in the skin of her dead new-born.

## **Shearing**

Shearing can be stressful and is often carried out with little regard for welfare. For instance, recently shorn animals may be exposed to hot sun at markets without shelter. The process of shearing itself often results in injuries to sheep and can help to spread diseases between animals, especially those affecting the skin.

Shearing of pregnant ewes in the winter is sometimes done to enable more of them to be crowded into housing and may leave them suffering from cold. The idea is that winter-shorn sheep will head for a barn where they'll huddle together and put on body fat. But with muck and urine gathering under foot, they also face, within the sheds, an increased risk of picking up and passing on disease, such as foot rot.

## **Livestock markets**

Most UK-raised sheep pass through domestic livestock markets prior to slaughter, further fattening, or export. Harsh treatment and hours standing in crowded pens on hard stone floors is the norm during the bartering process. Under current welfare regulations, lambs with unhealed navels should not be transported, and therefore not taken to market. Even so, navels are usually already healed within seven days, and sometimes as quickly as 48 hours. Also, spray products can be purchased to dry out navels rapidly. Hence, lambs as young as two or three days old are frequently seen in markets. Often, they will be with their mothers and sold as a 'job lot'. But many very young orphans are also bartered and sold for a few pounds. Lambs may be sent for slaughter between the ages of 3 and 10 months.

## **Live exports**

Around 390,000 sheep are exported live each year from the UK, constituting the vast majority of our farmed animal live exports. As has been well documented, sheep endure horrific suffering on long journeys from UK ports to continental destinations. In September 2012 live exports were temporarily suspended from the Port of Ramsgate following the deaths of more than 40 sheep in an incident there.

Current EU rules allow sheep to travel for 14 hours without a rest or water. They must have a rest period of one hour after a 14 hour journey, after which, they may be transported for a



further 14 hours. After the second 14 hour journey, if the destination has not been reached, the sheep must be unloaded, given food and water and rested for 24 hours before they can be transported again. During transport, the amount of space per animal may be as little as 2,000cm<sup>2</sup> each – equivalent to just over three sheets of A4 paper.

## **Go Vegan**

Killing an animal for food can never be regarded as humane. Animals' lives are as important to them as ours are to us and none go to the knife willingly. Choosing organic or free-range over factory farmed meat, milk or eggs, continues to cause pain and suffering. The only viable solution to end animal suffering is to adopt an animal-free diet.

You may visit the "Animal Aid website" for more interesting facts on sheep farming. There is also the option to order a FREE Go Vegan Pack! Visit <https://www.animalaid.org.uk/the-issues/our-campaigns/animal-farming/suffering-farmed-sheep/>

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## **JOURNEY TO THE SLAUGHTERHOUSE**

### **ANIMAL ETHICS**

**Link:** <https://www.animal-ethics.org/>

An animal's journey to the slaughterhouse is a very stressful process and can lead to her death during transit. While one could argue that death is inevitable because animals will die in the slaughterhouse anyway, the fact that they are so vulnerable to perishing en route gives us an idea of how terrible the conditions of the trip are and what they go through on the trip.

Some fatalities during transport occur due to the heat or to falls, but in many cases animals suffer fatal heart attacks brought on by the high level of stress as a result of the transport conditions.

In addition to the stress of an unfamiliar environment, animals face unique challenges during this time, including:

- Weather conditions: heat, sun, cold and wind. The lack of ventilation can cause overheating of their enclosures;
- A lack of food and water, which can lead to exhaustion, weakness, and dehydration;
- Being forced to stay on foot for long periods of time, which can lead to great tiredness and fatigue;
- Wounds and other physical harm from fights that can occur between the animals, due to the highly stressful situation;
- Jostling associated with road travel, including potholes, traffic, the speed of the vehicle, and roundabouts;
- Slips, bangs, and falls against the walls of the truck or the crates in which the animals are transported, which can cause wounds, internal hemorrhages, and broken bones;
- Overcrowding of the animals, which can cause suffocation.

### **Birds**

Birds (chickens, hens, turkeys, geese, ducks) are grouped together and put in crates where they have barely any room to move. The crates are piled on top of each other, so the animals that are in the lower and central parts of the truck suffer from much worse ventilation and from extensive overheating. Those who occupy the upper part will suffer more from being exposed to harsh weather conditions.

Breaks in leg, hip and wing bones are usually more frequent during transportation, principally during loading and unloading. Teams responsible for capturing and loading birds onto the truck are usually required to load about 1,000-1,500 animals per hour. The animals are usually caught by the limbs and rapidly put, sometimes thrown, in transportation crates, which often causes bone fractures and internal hemorrhages.<sup>1</sup> The animals must continue

their already painful journey despite these injuries.<sup>2</sup> The extremities of the birds can also be damaged if they get trapped in an awkward position in the crates, causing injury and overall discomfort.

Egg-laying birds, principally those raised in battery cages, are the most likely to suffer from broken bones during transport.<sup>3</sup> This is because they spend their entire lives confined in cages without the possibility of moving their wings or exercising their muscles, causing their bones to become weak and brittle.<sup>4</sup> The poor living conditions results in a 26% death rate among hens<sup>5</sup> and 15% among male chickens.<sup>6</sup>

The sheer quantity of animals dying during transport gives us an idea of what the experience during the journey to the slaughterhouse must be like. Stress is the biggest factor in the deaths of these animals during their journey. An estimated 47% of animal mortality cases are the result of cardiac failure and heart attack. Thirty-five per cent of cases can be attributed to trauma, including breaking or dislocating hips (76%), liver hemorrhages (11%), and blows to the head (8%).<sup>7</sup> Various studies have noted the presence of high levels of stress hormones during the transport of the birds to their deaths.<sup>8</sup>

## **Sheeps**

The loading and unloading and the initial moments of the journey are the most stressful part for sheeps.<sup>9</sup> Loading requires close proximity with humans and this can scare the animals, who are not used to this kind of human contact.

As with birds, sheeps can be injured during the loading and unloading process due to the need to get the animals on and off the trucks quickly. Sheeps are often afraid during the process and will resist being loaded or unloaded. Sheeps are sometimes hit with electric prods, especially in sensitive areas, like the eyes, the mouth, the abdomen, or the genitals, to force them to move. Workers still sometimes catch hold of sheeps by their wool fleece in order to push them, which causes them pain and stress.<sup>10</sup>

It has been found that physical changes indicating stress during the journey occur mostly in the first few hours.<sup>11</sup> This can be seen in the rhythm of an animal's heartbeats. When under stress, a sheep's heart rhythm can rise and remain elevated for a long time.<sup>12</sup> The heart rate rises from 100 to 160 beats per minute when a sheep is loaded in a vehicle, and stays at that rate for at least 15 minutes. During transport, a heightened heart rate is maintained for at least 9 hours.<sup>13</sup>

Additionally, during long journeys, sheeps suffer from the effects of rapid weight loss due to not having the food and water they need and due to situational stress. After travelling for 15 hours, for example, sheeps lose between 5.5 and 6% of their body weight,<sup>14</sup> and after 24 hours of traveling, 7 or 8%.<sup>15</sup>

## **Pigs**

Like most animals, pigs are usually brought to the slaughterhouse in trucks. A medium sized truck can transport 230 pigs, but each pig has only half a square meter on average. This

creates a highly stressful situation due to lack of space, leading to conflicts and aggressive behavior between animals due to the mixing of different families in tight conditions.<sup>16</sup>

Various studies have shown that, as for sheeps, the most stressful period in the journey for pigs is loading and unloading.<sup>17</sup> A pig's heart rate increases significantly while being loaded, descends gradually as soon as she becomes accustomed to being on the vehicle, then skyrockets again during unloading, indicating that both the loading and unloading are stressful processes.<sup>18</sup>

These changes in heart rate are the result of both physical efforts when the pig is forced to climb into the vehicle, and the psychological effects of being taken out of the pen. When a pig is removed from his pen, he is being taken from the only place that he knows to be taken to new surroundings and mixed with unfamiliar individuals.

Pigs have particular difficulty in going up ramps. There have been studies that have shown a rise in heart rate by a factor of 1.65 when they are forced to climb up a ramp. Workers usually use cattle prods or hammers to force them up the ramp and into the truck. The use of prods causes an additional increase in heart rate.<sup>19</sup>

Due to cross breeding, there is a recessive gene in pigs called 'halotano' that increases their susceptibility to stress. The pigs who have this gene will be especially susceptible and will feel greater anxiety during transport.

It is estimated that 170,000 pigs die each year, and 420,000 end up disabled due to injury caused during transport in the United States alone.<sup>20</sup>

## **Cows**

Cows are usually transported on trucks or trains. They can be transported in pairs or groups. In a study of one journey lasting 24 hours, it was observed that cows transported in pairs (in crates) tend to collapse on the floor more quickly than those in groups.<sup>21</sup> The movement of the vehicle can result in blows against the crates or animals falling on top of each other, causing injuries to their feet, hips or knees.

Adult cows prefer to stay on foot during the journey<sup>22</sup> but they can lose their balance. Due to this, falls especially affect those animals found in the upper part of the vehicle. Furthermore, it is probable that many fall due to fatigue. Studies of cows weighing between around 1250 to 1300 pounds (570-600 kilos) show that they start to fall between the 14th and 16th hours of the journey, if they have enough room;<sup>23</sup> but often they do not even have the space.

Calves also become very stressed during their transport, especially when they have been raised in individual cages rather than in pens, because of the crowded conditions and close contact with animals they don't know. The combination of stressors that occur in the transportation to the slaughterhouse are exacerbated in calves who have been weaned just before being transported, due to the absence of milk and maternal care.<sup>24</sup> Calves raised in small individual cages also display difficulties in going up truck ramps because their muscles are so atrophied from lack of movement.

Mixing cows and calves from distinct groups can lead to fights between them, making an already bad situation even worse.

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## SLAUGHTERHOUSES

### ANIMAL ETHICS

Link: <https://www.animal-ethics.org/>

Slaughterhouses are like torture chambers for animals. In them, animals may be stabbed or slashed with knives, boiled or skinned while fully conscious. They endure fear and terrible anxiety. All this is in addition to the obvious fact that they are deprived of their lives.

#### The slaughter of animals used for food

Making animal products means killing nonhuman animals. This is pretty obvious in the case of meat, leather, fur, and other products that are made from the flesh of animals. But animals are also killed when they are exploited for other purposes such as the production of dairy products and eggs. Younger cows and chickens produce more milk and eggs, and dairy cows and egg-laying hens are killed when exploiting them is less profitable than breeding new animals and exploiting them instead.

A small percentage of animals raised for food are raised on small farms rather than factory farms. Defenders of small farms claim that the animals on them are treated better than those on factory farms. However, no matter what conditions they are raised in, farmed animals are all eventually sent to a slaughterhouse to be killed.

Death is a harm to animals because, as beings with the capacity for positive experiences, they have an interest in living. In slaughterhouses, animals also experience fear and pain before they die. Some of the torments they undergo are described below, starting with aquatic animals, who make up the majority of farmed animals.

In land slaughterhouses in which mammals and birds are killed. Mammals and birds also experience fear and pain, as well as being deprived of their lives. In many countries animals are supposed to be stunned first so they don't suffer, or at least suffer less, when they are killed.

Animals in slaughterhouses also undergo terrible psychological suffering. In addition to the distress of not knowing where they are, they see other animals being killed, and they hear their cries. All this is terribly frightening to them.<sup>1</sup> This happens after a very harsh journey from farms.

#### Transport to killing units

During their trip to the slaughterhouse, animals are crowded together and often have little protection from temperature extremes. They are usually not fed along the way because it's not in a farmer's *Boxes with a mechanism for restraining the head*. These are boxes that have a restraint mechanism which is closed around the neck of the animals, thus restraining their heads. This type of box is mandatory in certain countries whenever animals are stunned using

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non-penetrative methods, since they require greater precision when shooting in order to be effective.

*Moving rails.* These are automatic rails which lead the animal to the stunning area. They are designed in a W shape so that the animals' legs are separated at all times, ensuring that they cannot turn back.

The method used to keep birds immobilized while they are stunned is different. They are hoisted upside down on a conveyor belt that brings the animals to stunning tanks, which are described below. The birds are often injured and have their legs or other parts of their bodies broken when they are quickly and sometimes violently grabbed and hung from the belt. A former slaughterhouse employee who later repented and became an animal activist, Virgil Butler, described the situation as follows:

"The line is running. The smell is atrocious and the chickens are panicking. Many of them are squawking loudly, some are just sitting there trembling. Sometimes you catch one looking up at you, eye to eye, and you know it's terrified."<sup>2</sup>

## **Stunning**

Once an animal is sufficiently immobilized (or sometimes, with smaller animals, without immobilizing them), an attempt is made to stun them so they are not conscious when they are killed. This can be done by different methods.

### **Electro-narcosis**

This method gives an electric shock to the animals until they are unconscious. Its method of application is different depending on the type of animal.

#### *Birds*

Electronarcosis is the most commonly used method on birds (such as chickens, hens, turkeys, geese, and ducks). The most common implementation is to submerge the animals' heads in a tub with electrified water.<sup>3</sup> A current of 80 milliamps is applied for 3 seconds. This process is usually mechanized, with animals hoisted on hooks and dragged through a large tub of electrified water for a few seconds before they get to the next stage in the assembly line where their throats are slit.

Studies have shown that this is very painful for the animals. The current runs through the entire body, usually causing a break in the coracoid and the scapula (shoulder blade), muscular contractions, and hemorrhages.<sup>4</sup>

In one study, approximately 44% of the chickens submerged in electrified water suffered the breaking of bones and 35% of them had hemorrhages. Also, half of the animals stunned through this system showed ventricular fibrillation. Similar results were obtained in studies carried out in the European Union comparing this method with the gassing method.<sup>5</sup> The effectiveness of this method has been doubted as there were reports of animals arriving conscious to the scalding tank.

#### *Pigs*

In the case of pigs, there are two methods of electronarcosis: passing electric current through the brain, or passing electric current through the brain and heart.

1. Passing electric current through the brain. An electric current is applied directly to the head

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of the animal with the aim of producing an epileptic attack. The current is induced through tongs composed of two electrodes placed on either side of the head under the ears. The tongs have a sharpened piece that pierces the animal's skin to hold them in place. Another variant consists of applying one electrode under the jaw and another to the side of the neck (behind the ears). When it works, this method will stun the animals for only about 15 seconds, and the animals may regain consciousness before being bled to death, thus suffering not only pain, but also panic and distress.

2. Passing electric current through the brain and heart. This causes a heart attack. This stunning method usually causes death directly by electrocution. One electrode is placed on the forehead or on the groove behind the ear, and another on the back or side of the body, so that the electric current also reaches the heart.

These methods require shaving and dampening the area where the electrodes will be placed to allow for the flow of the current. Not dampening the area, mispositioning the electrodes, applying this type of stunning to an imprecise point of the body, or at different amperage than indicated can cause paralysis of the animal without causing loss of consciousness (which is known as Lost Shock or "nightmare state of Leduc"). This means that the animal will remain awake during the whole process and will suffer the consequent stress and pain. Additionally, if the distance between the electrodes is very short, cardiac arrest does not occur.

The most common discharge equipment is one of low voltage (70-150V), applied for several seconds, during which time the animal sometimes suffers from a painful discharge before becoming stunned. In many cases the discharge is not applied according to the directions, which can cause the animal to suffer a generalized and painful paralysis (if the discharge is lower), or to suffer bone fractures, ecchymosis, and hemorrhages (if the discharge is higher), often without being stunned. But even when they are stunned by the procedure, the animals can suffer pain and fear before losing consciousness.<sup>6</sup>

## **Cows**

Electronarcosis is a seldom used method on cows due to their large size. When it is used on cows, electrical stunning is supposed to be carried out in two rounds. A minimum of 1.5 amps is applied first to the head, followed by another discharge to the body, which should cause cardiac arrest.<sup>7</sup>

The application of electrodes to a cow may not stun her.<sup>19</sup> Depending on the immobilization method used, it may be difficult to keep the electrode secured to the cow's head when she falls to the ground, which will cause her to feel the shock. Also, incorrect positioning of the electrodes can cause fractures in the spine and hemorrhages, among other problems.

## **Gassing**

This type of stunning is used in many countries. Animals are led into a chamber that is filled with asphyxiating gas: argon, nitrogen, carbon dioxide, or a combination of these. This makes the animals lose consciousness.

There is a great variation in the response of the animals subjected to gas, which depends, basically, on genetic factors. The loss of consciousness is never instantaneous, but takes from 30-39 seconds.<sup>20</sup> The gas can cause very violent reactions and desperate attempts to flee,<sup>21</sup> which shows that this method can be very painful and stressful.

## **Mechanical stunning**

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There are two kinds of mechanical stunning:

#### *Penetrative*

This is with a captive bolt pistol. It shoots a retractable projectile by means of an explosive cartridge or compressed air. The projectile impacts the cerebral cortex and then returns to its original position without becoming lodged in the brain. It causes permanent brain damage.

There is a model of pistol that also propels a stream of water into the open hole, causing further damage to the brain.<sup>8</sup> Another practice consists of putting a spoke into the hole created by the projectile to produce lacerations on the brain.

#### *Non-penetrative*

A device with one end shaped like a mushroom is used to hit the cranium without entering into contact with the brain. The stunning is caused by the resulting concussion.<sup>9</sup>

### **Mallet or hammer blows**

This is used in places with fewer economic resources as it is cheap and simple, although it requires a lot of skill to hit the exact point and leave the animal unconscious. In fact, the success of this method in stunning the animal is only about 50%.<sup>10</sup> Frequently it is necessary to administer several blows, which causes terror, stress, and pain to the animals. On many occasions, due to a lack of precision, the animals have their throats slit and slowly bleed to death while fully conscious.

### **Home-made electrical stunning**

This is employed in impoverished countries. It consists of using tongs or cables connected to a house's current. It is not clear that this method really stuns its victims; it certainly does not in the case of bovines and other big animals who are not stunned by low currents.<sup>11</sup> It causes a lot of suffering to the animals, in addition to what they will suffer while being killed.

### **Immobilization without stunning**

*Severing the spinal cord with a knife.* This is the use of a sharpened knife to sever the spinal cord at the base of the skull. It causes immediate immobilization in the animals who suffers it, but it does not cause loss of consciousness, hence the animals remain conscious until they bleed to death.

### **Killing animals**

In places where regulations require it, animals go through a stunning process, usually one of the methods described above, which is intended to render them unconscious or immobile before they are killed. Because the purpose of slaughterhouses is to kill animals as quickly as possible, many are still conscious when their bodies are dragged through scalding tanks and as their throats are slit and their bodies are dismembered.

### **Bovines**

Once they have gone through the stunning stage, during which they may or may not have been stunned, cows, steers, calves and bulls have their hind legs chained and they are raised so they are hanging upside down. Then a deep knife slits their throats, which severs the carotid artery, and they bleed to death. At the next stage, their heads and feet are cut off, their

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digestive tracts are taken out, they are skinned and the remaining viscera are extracted from the animals' carcasses.

In many cases, the animals can be fully conscious when they are killed. Sometimes they do not die in the killing stage and are still fully conscious at the next stage, when they are skinned and cut into pieces. This happens because it takes several minutes to bleed to death. However, the animals are cut into pieces immediately after their throats are slit, so they are very often dismembered alive. As reported in an interview with a slaughterhouse worker:

"From the sticker to the legger is maybe ten seconds. They're breathing real hard over there, mooing, they're falling off the rail because they're alive."<sup>26</sup>

Another slaughterhouse employee, Ramón Moreno, whose job was quartering the animals (cutting their bodies into pieces), reported doing this many times every day while they were fully conscious. They were supposed to be dead before they got to Moreno. But too often they weren't:

"They blink. They make noises," he said softly. "The head moves, the eyes are wide and looking around."

Still Moreno would cut. On bad days, he says, dozens of animals reached his station clearly alive and conscious. Some would survive as far as the tail cutter, the belly ripper, the hide puller. "They die," said Moreno, "piece by piece."<sup>27</sup>

"If you put a knife into the cow, it's going to make a noise: It says, 'Moo!'. "<sup>28</sup>

A U.S. Department of Agriculture technician, Tim Walker, reported:

"I complained to everyone — I said, 'Look at it, they're skinning live cows in there,' Walker said. Always it was the same answer: 'We know it's true. But there's nothing we can do about it'. "<sup>29</sup>

This has been confirmed by other slaughterhouse workers:

"I've seen thousands and thousands of cows go through the slaughter process alive," IBP veteran Fuentes, the worker who was injured while working on live cows, said in an affidavit. "The cows can get seven minutes down the line and still be alive. I've been in the side-puller where they're still alive. All the hide is stripped out down the neck there."<sup>30</sup>

## Pigs

Carbon dioxide can be used not only to stun pigs, but also to kill them directly by depriving their bodies of oxygen, so they suffocate to death. However, normally they are only stunned with carbon dioxide and then have their throats slit. Once the pigs go through the stunning stage and whether they are stunned or not, they are hoisted and hung from their hind legs on a conveyor belt that brings them to the place where the workers who kill them are. The workers slit the animals' throats. Most of the pigs bleed to death. But some do not. Stunning methods are often designed in general for a single species, but they can affect animals within that species differently, due to factors such as their weight. In other cases, the animals are simply not stunned because the process is done very quickly, or because of the way the systems are designed or human error. In these cases, animals are fully conscious when they reach the next step in the slaughterhouse process, which is scalding tanks, baths with very hot water in which animals are literally scalded so that their feathers and hairs can be easily removed.<sup>31</sup> Again, there are reports of this by workers:

“I’ve seen hogs in the scalding tub trying to swim.”<sup>12</sup>

“These hogs get up to the scalding tank, hit the water and start screaming and kicking. Sometimes they thrash so much they kick water out of the tank... Sooner or later they drown. There’s a rotating arm that pushes them under, no chance for them to get out. I’m not sure if they burn to death before they drown, but it takes them a couple of minutes to stop thrashing.”<sup>13</sup>

## **Birds**

In the first stage in a chicken slaughterhouse, chickens are hung upside down on a conveyor belt, and then their heads pass through electrified stunning tanks, which are baths with electrical currents running through them to stun the animals. Next, an automatic blade slits their throats. From there, the conveyor belt pulls them through scalding tanks with boiling water where their feathers are removed.

Hanging from a conveyor belt is very uncomfortable and distressing, and the birds are struggling, flapping their wings and moving their heads. For this reason, when they pass over the electrified tanks, their heads may be raised and they may not be stunned. They may still be moving when they reach the automatic blade. As a result, the blade might not cut their throats. The blade might not touch the animals at all, or instead cut another part of their body, such as the wings, face, or beak.

The slaughterhouse workers might then decapitate the animals that they see have not been killed automatically. However, the conveyor belt runs quickly and cannot stop, so they often miss animals. This means the animals will reach the scalding tanks fully conscious, where they will be boiled alive.

## **Additional factors that make the torment worse**

There are additional factors that can cause slaughterhouse deaths to be even more painful and stressful, such as improperly working equipment. A slaughterhouse worker says:

“The line is so fast there is no time to sharpen the knife. The knife gets dull and you have to cut harder.”<sup>14</sup>

Others factors include the lack of concern workers may have for the animals. In order to be able to kill the animals, slaughterhouse workers need to be almost completely insensitive to them. As one worker put it:

“Pigs down on the kill floor have come up and nuzzled me like a puppy. Two minutes later I had to kill them – beat them to death with a pipe. I can’t care.”<sup>15</sup>

Moreover, animals can be the victims of some workers’ brutality. There are many records of cases of terrible pain being inflicted on animals on purpose. This can happen if workers are stressed, are having a bad day, or if some animals struggles for their life and the worker wants to retaliate. In any of those situations, as on farms, the animals are completely defenseless and the workers are often in a situation in which they can do whatever they want to the animals. The following statement by another slaughterhouse worker shows this quite clearly:

“You’re already going to kill the hog, but that’s not enough. It has to suffer... you don’t just kill it, you go in hard, push hard, blow the windpipe, make it drown in its own blood. Split its nose. A live hog would be running around the pit. It would just be looking up at me and I’d be

sticking, and I would just take my knife and—eerk—cut its eye out while it was just sitting there. And this hog would just scream. One time I took my knife – it’s sharp enough – and I sliced off the end of a hog’s nose, just like a piece of bologna. The hog went crazy for a few seconds. Then it just sat there looking kind of stupid. So I took a handful of salt brine and ground it into his nose. Now that hog really went nuts, pushing its nose all over the place. I still had a bunch of salt in my hand – I was wearing a rubber glove – and I stuck the salt right up the hog’s ass. The poor hog didn’t know whether to shit or go blind... But I wasn’t the only guy doing this kind of stuff... One guy I work with actually chases hogs into the scalding tank.”<sup>36</sup>

There is no reliable way to control this, even with frequent inspections. Someone who harms animals this way can stop doing it when he’s being watched. As long as people demand animal products, there will be industrial animal agriculture and this will continue to happen.

Even when there is no unusual abuse, the standard slaughterhouse practices we have seen above can cause animals to suffer terribly. And in all cases, even if they don’t suffer much pain or distress, nonhuman animals are harmed by being deprived of their lives.

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## BEES INTENSIVE (FACTORY) FARMING

*The more we read about Intensive (Factory) Farming, the more appalled we become by it. We go through periods of total despair and as the days pass, we tend to develop a deep aversion for our own species. At times, it tends to overtake our lives. It's the life of a vegan....*

*Most of us, probably, used to make the mistake of thinking that there can be no harm in using honey, that it is there for us to take.....how little we once knew....*

*On the PETA website, I found an essay "The Honey Industry" which is all explanatory with regards to bees and honey. Please visit the link.*

**PETA (People for the Ethical Treatment of Animals) - link:**

**<https://www.peta.org/issues/animals-used-for-food/animals-used-food-factsheets/honey-factory-farmed-bees/>**

## The Honey Industry

Although there were 3,500 native bee species of bees pollinating the flowers and food crops of North America when European settlers landed on its shores in the 17th century, the colonists were interested only in their Old World honeybees' wax and honey. They imported the insects, and by the mid-1800s, both feral and domesticated colonies of honeybees were scattered all over the United States.<sup>1</sup> As a result of disease, pesticides, and climate changes, the honeybee population has been nearly decimated, but since the demand for the bees' honey and other products remains high, these tiny animals are raised by industries, much like chickens, pigs, and cows are.

### The Complex Lives of Bees

A honeybee hive consists of tens of thousands of bees, each with his or her own mission that is determined by the bee's sex and age as well as by the time of year. Each hive usually has one queen, hundreds of drones, and thousands of workers. Queens can live for as long as five years, while other bees have life spans ranging from a few weeks to six months.<sup>2</sup>

Worker bees are responsible for feeding the brood, caring for the queen, building comb, foraging for nectar and pollen, and cleaning, ventilating, and guarding the hive. The drones serve the queen, who is responsible for reproduction. She lays about 250,000 eggs each year—and as many as 1 million over the course of her lifetime.<sup>3</sup>

When a new queen is about to be born, the old queen and half the hive leave their old home and set up in a new place that scouting worker bees have found.<sup>4</sup>

As the temperature drops in the winter, the bees cluster around the queen and the young, using their body heat to keep the temperature inside the hive steady at around 93 degrees F.<sup>5</sup>

## **A Language All Their Own**

Bees have a unique and complex form of communication based on sight, motion, and scent that scientists and scholars are working to understand.<sup>6</sup> Bees alert other members of their hive to food, new hive locations, and conditions within their hive (such as nectar supply) through intricate “dance” movements.<sup>7</sup>

Studies have shown that bees are capable of abstract thinking as well as distinguishing their family members from other bees in the hive, using visual cues to map their travels, and finding a previously used food supply, even when their home has been moved.<sup>8,9,10</sup> And similar to the way that smells can invoke powerful memories in humans, they can also trigger memories in bees, such as memories of where the best food can be found.<sup>11</sup>

## **Why Bees Need to Keep Their Honey**

Plants produce nectar to attract pollinators (bees, butterflies, bats, and other mammals), who are necessary for successful plant reproduction. Bees collect and use nectar to make honey, which provides vital nourishment for them, especially during the winter. Since nectar contains a lot of water, bees have to work to dry it out, and they add enzymes from their own bodies to convert it into food and prevent it from going bad.<sup>12</sup> A single worker bee may visit up to 10,000 flowers in one day and, in her lifetime, produce only a teaspoonful of honey.<sup>13</sup>

## **Honeybees Do Not Pollinate as Well as Native Bees**

Approximately one out of every four mouthfuls of food or drink that humans consume is made possible by pollinators—insects, birds, and mammals pollinate about 75 percent of all food crops.<sup>14</sup> Industrial beekeepers want consumers to believe that honey is just a byproduct of the necessary pollination provided by honeybees, but honeybees are not as good at pollinating as many truly wild bees, such as bumblebees and carpenter and digger bees. Native bees are active earlier in the spring, both males and females pollinate, and they are not affected by stressors such as colony collapse disorder.<sup>15</sup> But because most species of native bees hibernate for as many as 11 months out of the year and do not live in large colonies, they do not produce massive amounts of honey, and the little that they do produce is not worth the effort required to steal it from them.<sup>16,17</sup> So although native bees are more effective pollinators, farmers continue to rely on honeybees for pollination so that the honey industry can take in more than 152 million pounds of honey every year, at a value of more than \$333 million.<sup>18</sup>

## **Manipulating Nature**

Profiting from honey requires the manipulation and exploitation of the insects’ desire to live and protect their hive. Like other factory-farmed animals, honeybees are victims of unnatural living conditions, genetic manipulation, and stressful transportation.

The familiar white box that serves as a beehive has been around since the mid-1850s and was created so that beekeepers could move the hives from place to place. The New York Times reported that bees have been “moved from shapes that accommodated their own geometry to flat-topped tenements, sentenced to life in file cabinets.”<sup>19</sup>

Since “swarming” (the division of the hive upon the birth of a new queen) can cause a decline in honey production, beekeepers do what they can to prevent it, including clipping the wings of a queen.<sup>20,21</sup> Queens are artificially inseminated using drones, who are killed in the process.<sup>22</sup> Commercial beekeepers also “trick” queens into laying more eggs by adding wax cells to the hive that are larger than those that worker bees would normally build.<sup>23</sup>

## **What You Can Do**

Avoid honey, beeswax, propolis, royal jelly, and other products that come from bees. Vegan lip balms and candles are readily available. Visit [CaringConsumer.com](http://CaringConsumer.com) for a list of companies that don’t use animal products. Agave nectar, rice syrup, molasses, sorghum, barley malt, maple syrup, and dried fruit or fruit concentrates can be used to replace honey in recipes. Visit [PETA.org](http://PETA.org) to order a free vegetarian/vegan starter kit that contains information about compassionate eating choices.

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*So, after all said and done, we all agree that Factory Farming should end.*

### **World Animal Protection - Link:**

<https://www.worldanimalprotection.org/end-factory-farming> ):

### **The scale of suffering caused by factory farming is truly astounding:**

- 40 billion chickens are subjected to overcrowded factory farms every year
- Many will have a space smaller than a piece of paper to live in, in barns crammed with up to 10,000 chickens
- They will spend most of their lives sitting or lying in their own waste
- Piglets on factory farms have their teeth clipped or ground and tails cut off
- Three out of four mother pigs are confined to cages the size of a fridge



## ANIMALS USED FOR CLOTHING

**Website of Animal Ethics:** <https://www.animal-ethics.org/animal-exploitation-section/animals-used-for-clothing-introduction/>

Animal Ethics gives us the following information on animals used for clothing, in a short and easy to understand way. We look at the most common ways in which animals are exploited for clothing. For more information, please visit their site.

One of the purposes for which nonhuman animals are routinely made to suffer and killed is the production of materials for clothing. Consequently, the use of animal clothing means harm to many animals who are individuals with the capacity to suffer and feel pleasure (link: <https://www.animal-ethics.org/sentience-section/animal-sentience/> )

In most cases these animals are not only exploited for clothing, but for other reasons as well including, mainly, the eating of their flesh as meat. This happens in particular with leather and feathers. But we must bear in mind that even in these cases, the economic value of their leather and feathers contributes to the profitability of businesses consisting of the exploitation of these animals. Apart from these cases, there are others in which the only purpose (or the main one) of the exploitation of animals is their skin or feathers.

There are currently several different textile products both synthetic and natural that are not from animal origin, with which all kinds of clothing can be manufactured such as cotton, linen, polyester, and gore-tex. It is possible to use these products instead of animal ones. In this way, we stop contributing to animal exploitation, in accordance with the rejection of speciesism (link: <https://www.animal-ethics.org/ethics-animals-section/speciesism/> ) The same reasons for abandoning the consumption of meat and other animal food products in the interest of animals entail the rejection of the use of leather shoes or belts, wool trousers or silk ties.

This section explains the main different purposes for which nonhuman animals are used for clothing:

We will be looking at the most common ones:

### Leather

**Link:** <https://www.animal-ethics.org/animal-exploitation-section/animals-used-for-clothing-introduction/leather/>

Among the animals who suffer and are killed by humans to be used for clothing, the majority are killed for leather production. This includes cows, bulls, pigs, lambs, and sheep. They are sent to the slaughterhouse to obtain meat and leather to meet public demand. Each year more than 300 million tanned cow skins and more than 500 million tanned sheep and lamb skins are produced. The animals killed for these skins suffer significantly throughout their entire lives, confined in tiny spaces in industrial units. Even the small percentage of animals who do

not live in such confinement are still harmed significantly. They are often separated from their mothers. They are branded with hot irons, often on their faces or legs so their skin doesn't show any damage. And, finally, they are sent to slaughterhouses, where they experience stress and pain and are deprived of their lives.

Leather is used for all kinds of clothes and accessories: shoes, belts, wallets, jackets, purses and suitcases. It's also commonly used in upholstery for sofas and cars. However, it is relatively easy to avoid leather in everyday life. There are many shops that offer clothing and accessories made from other materials, such as synthetic or plant-based ones. There are also online shops which specialize in the production of high quality non-leather shoes and other accessories (including Moo Shoes, Vegetarian Shoes, Ethical Wares and Vegan Wares).

The production of leather is often criticized on the grounds that it is a polluting product. However, in order to question the use of leather on moral grounds, it is unnecessary and probably counterproductive to even address such concerns. If humans were being killed for the production of skins, it is unlikely that people would make claims about the industry's pollution; rather, there would be greater moral concerns at the forefront of their minds. Because that argument wouldn't be used if the victims were humans, in order to move towards becoming a society without speciesism, we should not use such arguments to challenge the use of leather or of other animal products.

We can choose to wear products that aren't made from leather. The reasons have to do with the arguments against speciesism, as well as the implications of leather production and with what the production of leather entails for the animals involved. Below are several links explaining how animals such as cows, sheep, and pigs are exploited. As explained above, the purpose of this exploitation is for the production of meat and leather.

## **Fur Farms**

**Link:** <https://www.animal-ethics.org/animal-exploitation-section/animals-used-for-clothing-introduction/fur-farms/>

Most of the animals used for fur are raised on factory farms. The number of animals killed every year to make fur products remains unknown, though some estimates are between 40-60 million, of which 30-50 million may be raised on fur farms. Though most of the animals used in fur farming are in the European Union,<sup>1</sup> the fur farming industry is growing in China, and other countries such as the U.S. and Canada also have considerable fur farming industries.

To make one fur coat, it takes 150-300 chinchillas, 200-250 squirrels, 50-60 minks, or 15-40 foxes, depending on the animals' subspecies. For the production of fur to be more economical, animals are kept for their whole lives in tiny cages in which they can only move a very small amount and can never do things such as run or swim. This is especially stressful for semi-aquatic animals such as minks, because although they have drinking water, they never have access to most significant sources of it.

Having such little space to live in causes severe stress for the animals, resulting in self-mutilation and cannibalism. Even infanticidal behaviors sometimes occur, with most being cases of mothers eating their young. These are highly abnormal behaviors for minks. Due to confinement and lack of activity, they become frustrated and frequently exhibit stereotyped behaviors, like repetitively moving in a certain way for no apparent reason.<sup>2</sup> In one of many mink farms, a female mink confined in a 75 x 37.5 x 30 cm (30 x 15 x 12 inches) cage was seen repeatedly standing up to grasp the ceiling of the cage and then falling down and onto her back.<sup>3</sup> Similar types of behavior are seen in human beings who, in certain moments, feel a lack of control over some important aspect of their lives, as in situations of deep stress or confinement.

Being caged is a reason in itself for animals to be distressed. So that workers don't have to clean the spaces in which the animals are kept, the floors of their cages are made with wire so the animals' excrement can pass through to pile up below the cages. This means that the cage floors are uncomfortable for these animals. They have to step, sit, and lie on the wire net beneath them for their entire lives. The piled-up excrement is not only a source of possible diseases and parasites, but also a cause of suffering for these animals; the strong stench of excrement is very bothersome to minks due to their acute sense of smell.

These animals also suffer significant discomfort and sometimes pain because of weather conditions. They may have to endure freezing cold in the winter and scorching heat in the summer, and sometimes, as explained in the section on weather conditions, they can die due to heat stress. Also, even though farms are often covered, when there is heavy rain the cold water or snow can still reach them.

Several methods used to kill minks often only leave them unconscious. The most common ones are anal and oral electrocution, neck breaking, and suffocation. The animals are also often skinned alive while they are still conscious.

In the past few decades, there has been a growing social awareness regarding the ethical problems with the use of fur. Therefore, the fur industries have implemented a strategy of including fur in only certain parts of coats, such as necks, sleeves, and hoods. For this reason, in order to avoid financing the fur industry which causes the deaths of all these animals, it is important to be careful when buying coats and jackets.

## **Minks**

Minks are small mammals in the Mustelidae family. Those that are most often used for fur production are American minks. Minks bred by the fur industry commonly spend the majority of their short lives on the same factory farm on which they are born – and eventually killed – without ever going outside.

Minks give birth once a year during the spring. The babies remain with their mothers for several weeks, after which they are then taken away and separated forever. They are killed at about six months of age, usually during November or the beginning of December.

There are several methods used to kill the minks. Farmers gas them with carbon dioxide or sometimes nitrogen. In many cases, in order to reduce production costs, carbon dioxide is

used in low concentrations. This causes a slower death. With carbon dioxide concentrations around 70% it can take about 15 minutes of pain before the animals die.<sup>4</sup>

The gases emitted by tractor exhaust pipes have also been widely used. Even though this method has been prohibited in some countries due to the pollutants these gases contain, it is still used. The gases cause stress and convulsions in the animals before they die. Unlike humans and other animals such as pigs, minks are able to detect anoxia (lack of oxygen), which stresses them intensely and causes them much suffering when they are killed.<sup>5</sup> The method of killing minks that is considered “less cruel” is through injections of chloral hydrate or pentobarbital. However, it takes several minutes to kill the minks, and during this time they can feel pain and anguish. This shows that there is not any way to kill minks that is more “humane” than others; each method causes them to suffer.<sup>6</sup> Since chloral hydrate can cause gasping and muscle spasms, pentobarbital injections are preferred by the industry because this allows the mink killers to take the animals back to their cages for them to die. Other methods that are less frequently used are electrocution and neck dislocation.

## **Rabbits**

Rex rabbits are the rabbit breed traditionally used by the fur industry. Babies are kept with their mothers for the first 4-5 weeks of their lives, and then they are put in different cages with their siblings. Finally, when the rabbits are 7-8 weeks old, they are taken from their siblings and spend 1-2 more weeks in a cage completely alone, and then they are killed.

In the mid-1980s the INRA, a French governmental organization, started the Orylag breeding program. The Orylag is a new breed of rabbit that has been bred for commercial purposes. Orylag rabbits are exploited for both meat and fur, with the profit coming mostly from the sale of the fur (60%). Breeding females are made pregnant again by artificial insemination between three and seven days after they first give birth. Rabbits not used for breeding are killed when they are about 20 weeks old.

Rabbits also suffer from confinement in cages. The industry standard for the spaces allowed for rabbits raised for fur, or for fur and flesh, is one rabbit per 60 x 40 x 30 cm (24 x 16 x 12 inches) cage. This is only about as much floor space as two shoe boxes would occupy. In bare wire mesh cages, rabbits are sometimes separated from each other to prevent fighting but are often crammed together. The rabbits can hardly move and may develop bone disorders. Sometimes the rabbits develop deformation of their vertebral column. The cages also prevent the rabbits from sitting up with their ears erect and prevent them from digging, both of which are innate behaviors.

Rabbits are social animals, and being separated from each other is stressful for them. Rabbits that have been separated may develop stereotyped behaviors such as gnawing on the bars of the cage and excessive grooming. Overcrowded housing also causes many problems, and it leads to behaviors such as fur-plucking and ear-biting.

The mesh flooring in cages can lead to sore hocks (ulcerative pododermatitis), which can lead to infections and abscesses. In 2003 it was found that up to 15% of female rabbits suffered

from sore hocks,<sup>7</sup> and other research has shown that up to 40% showed discomfort due to paw injuries.<sup>8</sup>

Mortality rates during transport to slaughter can be as high as 7-8%.<sup>9</sup> Broken bones, traumatic lesions, respiratory failure, and the spread of viruses are all common. But many Rex farms carry out slaughter themselves. The rabbits are hit on the head with a club or a tree branch on smaller farms, or stunned by electrocution at larger farms or commercial slaughterhouses. The rabbits are then killed by slitting their throats and letting the blood drain.

## **Foxes**

The foxes most often used by the fur industry are common foxes and arctic foxes. Foxes have been selected because of the desirability of their fur, and also because they are normally docile and bite fur farm workers less frequently. Foxes are normally independent animals who only live in couples or in hierarchical groups during mating and while taking care of their offspring. However, on a fur farm, they spend their lives in tiny cages in which they are surrounded by many other animals in neighboring cages. Foxes develop psychological problems in this environment, showing anxiety, panic, and mistrust; they adopt aggressive and fearful behaviors from being confined. Foxes are only taken out of their cages for farmers to classify them according to their fur, to receive certain veterinary treatments, or if they have to be transferred to another cage for insemination or to be killed.

The way foxes are handled is by holding their necks with 50 cm (28 inch) long steel pliers, with a hole of 7.5 cm (3 inches) diameter for the neck of females and 8.5 cm (3.5 inches) for males. The use of these pliers causes injuries to the foxes' mouths and teeth when they try to escape by biting the metal.<sup>10</sup>

Foxes reproduce once a year. They give birth in the spring, and the offspring stay with the mother for around a month and a half. At this point, the children are weaned and put into separate cages, each of which will be shared by two of them. In November or December, when their fur has developed, the foxes are killed.

Foxes are usually killed by electrocution, using a device consisting of two electrodes with which a discharge is applied. The electrodes are put into their mouths and anuses, and the electric discharge kills them over three to four seconds. Foxes are also killed by injecting pentobarbital or other anesthetics into their hearts.

## **Chinchillas**

Chinchillas are rodents who have dense fur, which is needed because of the low temperatures in the area to which they are native, the Andes. Some of the countries in which many chinchillas are killed for their fur include Argentina, Brazil, Croatia, the Czech Republic, Poland, and Hungary. However, the main demand for this fur is in Japan, China, Russia, the U.S., Germany, Spain, and Italy.

There are two types of cages in chinchilla farms: breeding cages and growing cages, which commonly hold only one animal. Young chinchillas are separated from their mothers at 60

days of age. Cages may be piled one on top of the other, so that it is possible to have the maximum number of animals in the minimum space. Because of the lack of room, the cage changes, and the separation of the young chinchillas from their families, it is common for them to suffer much distress.<sup>11</sup>

The ways chinchillas are killed include gassing, electrocution, and neck fracture. Electrocution is most common and is used to kill large groups of chinchillas, and neck breaking is used on smaller groups. Electrocution is mainly carried out by applying the electrodes to one ear and to the tail of the animal. There are concerns that these deaths are often painful and that the chinchillas are often not killed immediately. The animal welfare stipulations in place require that heart rate and respiration should be checked to make sure that the animals are dead, but this is often not done. When the chinchillas are killed by breaking their necks, they are held by their tails with their heads hanging down. Their heads are then held and twisted rapidly until the animals die. The pain these animals endure as they are killed adds to the devastation of their being killed unnecessarily in the first place.

## Wool

**Link:** <https://www.animal-ethics.org/animal-exploitation-section/animals-used-for-clothing-introduction/wool/>

Wool is a special type of hair that is common to sheeps and some other animals, including llamas, alpacas, vicuna, goats and rabbits. Obtaining wool harms animals, and sometimes causes injuries or illnesses that kill them.

Wool is one of many products that is obtained through the exploitation of animals. In fact, the same animals that are used for wool production are also exploited for other purposes. This text will focus on the harms animals suffer for the production of wool, but you can check our text on the exploitation of sheep and goats to see other ways these animals are harmed.

For thousands of years, sheeps have been bred for certain characteristics. One of the most noteworthy characteristics bred into sheeps is that of wrinkled skin, which produces more wool. The extra skin and wool causes them to sweat more, which increases the risk of illnesses and infections.

When the exploitation of the sheeps is no longer profitable, it is common for them to be sent to a slaughterhouse, where their flesh is used for dog and cat food.

Shortly after birth, the ears of lambs are pierced for identification tags, and their tails are cut. A large number of males are castrated without anesthesia. For castration, either a knife or cutting ring is used.

Some of the lambs are sent to slaughter so their flesh can be sold as food. Females are used as breeding machines so the cycle of exploitation can continue. There are numerous varieties of wool, including alpaca, mohair, angora and astrakhan. Wool is commonly used in pants, coats and suits. There are a variety of vegan fabrics that can be used as an alternative to wool such as cotton and synthetic fabrics like cotton fleece, corduroy, polyester and goretex.

Many sheep are victims of diseases, parasites and predators. The most common internal parasites are worms, which are ingested by eating grass and incubate inside the sheep. External parasites include: lice, louse flies (*Hippoboscidae*), and nose flies (*Gasterophilus haemorrhoidalis*).

One infection suffered by sheep is called fly-strike, and is caused by worms that live on their skin. This has led to a practice of shearing made in several countries called mulesing. Mulesing is the process of tearing flesh from the buttocks with pruning shears, creating an area of bare, scarred skin in which worms cannot lay eggs.

There are organizations of farmers and veterinarians who advocate mulesing, claiming it is the only effective way to eliminate fly-strike. Although this is not true, this practice should not be acceptable even if it were the only way to avoid fly-strike. Avoiding such sickness in sheep should not be achieved through mutilation, but rather through consumers ending their consumption of wool and meat.

Sheep also face threats from predation. While sheep have a greater capacity than many other herbivores to defend themselves, many may die after surviving an attack, due to injuries or shock. Their predators are mainly sheep canids (including domestic dogs) and, to a lesser extent, cats, bears, birds of prey, ravens and wild boars.<sup>1</sup>

In order to prevent predation of sheep, farmers employ various methods which may include using poisons, traps and weapons to kill predators. Another way to prevent predation is the use of animals such as dogs and, to a lesser extent, donkeys and llamas, which makes these animals victims to wool consumption as well.<sup>2</sup>

## **Shearing**

The most common way of shearing sheep is using powered shears similar to clippers, although scissors are sometimes still used. A non-mechanical method has also been developed for shearing, which involves injecting a protein that creates a natural barrier in the wool fibers. A week after the injection, the wool can be removed by hand.

Shearing is done competitively in several countries such as Australia, Ireland, UK, South Africa, and New Zealand. The competition with the most participants takes place in Wairarapa (New Zealand).<sup>3</sup> The speed with which shearing is performed during competition and the transportation of sheep to these events both increase the suffering of these animals.

When it is economically convenient to do so, sheep used for wool are sent to a slaughterhouse where they will be killed.

## Feathers

**Link:** <https://www.animal-ethics.org/animal-exploitation-section/animals-used-for-clothing-introduction/feathers/>

The production of feathers entails the exploitation of hundreds of millions of birds every year.<sup>1</sup> Some feathers are drawn from the dead bodies of animals after they are killed for eggs, foie gras or other meat, thus being a further factor that supports the exploitation of these animals. Other times feathers are drawn from the animals while they are still alive. Many people are not aware of the terrible suffering this causes.

The follicular wall of feathers has very sensitive fibers.<sup>2</sup> Geese have skin mechanoreceptors (skin cells that are particularly sensitive to touch), that are adjacent to the feather follicles.<sup>3</sup> When feathers are pulled out, geese suffer pain similar to what we would suffer if our hair were pulled out.

The industry itself says that while it is possible for an expert to distinguish between feathers taken from a live animal and those from a dead animal, once the feathers are processed, it is impossible to detect.<sup>4</sup>

The geese, after birth, are sexed and marked by a cut or hole in the leg. Plastic or metal numbers are also inserted into their wings.<sup>5</sup> Feathers can be removed either manually or by an automated process. Electrical machines for extracting feathers frequently hurt animals, and such machines have been banned in some countries such as Hungary.

It is sometimes argued that the manual feather removal method does not harm the animal. However, this is false. In manual feather removal, a goose is caught by the neck with one hand, so the other hand can maneuver around her body and wings.<sup>6</sup> If the geese flaps her wings too much, they may end up with her head under their body, which can lead to injury and may cause extreme terror.

An experienced worker can pluck an average of 40-80 geese over a period of 8 hours, devoting 6-12 minutes to each goose, a number that varies depending on the age of the goose.

Manual removal of feathers can be done in two ways: either by plucking, or by using a less forceful method euphemistically and misleadingly called “harvesting” or sometimes “gathering”. So-called “harvesting” refers to the removal of the feathers that are separated from the skin during molting (the time during which geese are losing many of their old feathers naturally), in theory requiring no force and inflicting no skin damage. Plucking, on the other hand, is the removal of feathers through the use of greater force.

When birds are not molting, their feathers are firmly attached to the follicles, and it is necessary to use force to remove them. The force required is between 400 and 750 grams.<sup>7</sup> If we consider that the force required to activate mechanoreceptors and nociceptors is 2-5 grams,<sup>8</sup> it is reasonable to think that the use of force to extract a bird's feathers causes pain even if no damage is done to the skin. But if there is also damage to the skin, the pain can last for several days. After having their feathers plucked, animals undergo behavioral and cardiovascular changes. Immobility may also occur due to stress. These are all indications



that the birds are suffering pain. Also it should be noted that the repeated removal of feathers by force at the same location might result in increased sensitivity to pain (hyperalgesia).<sup>9</sup>

But it should be noted that animals also suffer from feather “harvesting”, as discussed below.

The first so-called “harvesting” of feathers occurs when birds are 8-10 weeks old. From this moment, the number of feather collections from each goose depends upon the number of egg-laying cycles. The feathers can be harvested three or four times during the first year, and up to three or four times more over the next four years. If the goose is kept alive after this point, the feathers may be collected once more during each of the following two years. Thus, the feathers may be harvested more than 20 times during a goose’s lifetime.

It is usual to stimulate a second period of egg laying using artificial light. After a break of about three weeks, the birds are kept continuously in dark rooms. Their diet is restricted to 60% that of normal. This causes them great distress, since the geese cannot see well enough with that intensity of light to perform normal behaviors.<sup>10</sup> Birds are also harmed when they are caught in order to remove their feathers,<sup>11</sup> which occurs whether the feathers are removed by plucking or harvesting. Also, it has been suggested that animals are more susceptible to stress at times of molting.<sup>12</sup> During times of stress birds, like other animals, go into survival mode and become very nervous and especially sensitive to abnormal things happening to them. In that state it is very easy for them to get scared. When they are caught and grabbed they don’t understand what is going on, and they frantically try to escape, sometimes suffering injuries in the process.

In small groups of animals, the harvesting of feathers could coincide with the animals’ molting, which would reduce the harm inflicted upon them. However, this does not occur on large farms.<sup>13</sup> It should be noted that the molt does not start the same day for all animals, and shedding occurs in different body parts at slightly different times. Also, if several days pass before the feathers are collected, many of the feathers will be lost. For these reasons, feathers are usually collected at a time that will assure no economic losses will occur, leading to the use of force for removing feathers, which causes greater pain to the animals.

Feathers are used as clothing accessories and in the lining of coats. Down and feathers are also used to stuff pillows and comforters. However, for several decades it has been easy to find synthetic duvets and pillows in stores, which were made without exploiting animals.

## Silk

**Link:** <https://www.animal-ethics.org/silk/>

Silk is a fiber made up of proteins which are produced by various insects. Although silk fiber can be produced by a number of insect species (bees, wasps, spiders, etc.), silk that is sold as thread is produced exclusively by animals we call “silkworms.” Silk is used to make all sorts of clothing, like ties, scarves, shirts, blouses, suits, pajamas, nightgowns, and underwear.

In Thailand, in addition to bred worms (Bombycidae), wild worms (Saturniidae) are also used to obtain silk. The varieties of worms used for this purpose have been going through a process of selection throughout history in order for their silk thread production to be as high as possible.<sup>1</sup> At present, silk producers are trying to lower costs by giving hormones and other chemicals to silkworms.<sup>2</sup>

Silkworms are also used for other purposes, as feed for other domesticated animals like chickens and fishes.<sup>3</sup> In some countries they are also used as food for humans.<sup>4</sup>

### How silk is produced

Silk can be obtained either manually or with machinery. First, the eggs are deposited into containers with special paper. After having been enclosed for 35 days, the worms start to spin cocoons around themselves until they are completely encased. After this happens, most of the worms are put in boiling water or killed with gas.

A small percentage of the worms are not killed, but rather are left to emerge from their cocoons as silk moths in order to lay eggs, so that the cycle of production is continued.

About 6,000 worms are killed to produce one kilogram of silk.<sup>5</sup> Additionally, huge quantities of dead chrysalises are reused as feed for fishes in fish farms, for pigs, and sometimes for human consumption.

Silk is often used in ties, handkerchiefs, and accessories. In the last few years, silk has also started being used in the production of hygiene and cosmetic products.

In silk production, only the healthiest moths are used. Their eggs are sorted and tested. The least healthy eggs are burned, while the rest are put in cold storage until they are hatched. Once hatched, they are kept enclosed for another seven days. While normal hatching would occur once a year, in silkworm farms the process is repeated three times a year.

The silkworms are fed mulberry leaves, and they grow until they reach nine centimeters, shedding their skin several times during this process. Their skin changes from gray to a translucent pink.

At a certain time, the worms shake their heads and begin to create their cocoon. To do this, they spin a double chain of fiber in a figure eight, until they have formed a symmetrical wall around themselves. The filament used to create the cocoon is called fibroin. It is held together by sericin, a soluble gum secreted by the worm, which hardens on contact with air.

If there is no interruption to the process, the chrysalis breaks out of the cocoon as a moth. However, silk producers destroy the chrysalis in order to avoid breaking the silk thread. The cocoons are categorized by characteristics such as color and size, with the objective of having the final product be uniform in quality. Then, the cocoons are dipped in hot water in order to remove most of the sericin. That way, the filaments can more easily form a thread.

### **Ahimsa silk**

Another way to produce silk is the ahimsa method, used by Jains. With this method, the cocoon is used after the moth emerges, so as not to kill the moth. The fabric produced by this method is of poor quality, more like wool. Ahimsa silk makes up a relatively small percentage of total sales.

The production of ahimsa silk is not without its problems, because animals are still held captive and harmed in the process.

**---ooOoo---**

## **ANIMALS AS ENTERTAINMENT AND SPORT**

*To compile a book of the cruel activities of our species, is extremely difficult. Whenever and wherever we are involved in the lives of animals, there is cruelty, suffering and/or death. From Intensive Farming, Pets, Fish- and Marine life, Wildlife, Laboratory animals, Animals exploited for labour, sport entertainment, Animals exploited for clothing.... The list is endless and it's impossible to mention everything. Fortunately the internet overflows with authentic articles and essays and we leave you with some links which you should visit for your own edification. Everything written by knowledgeable people, is good.*

*Let's see what PETA has to say about animals in sport. We are a cruel species.*

### **CRUEL SPORTS**

#### **PETA - People for the Ethical Treatment of Animals:**

**<https://www.peta.org/issues/animals-in-entertainment/cruel-sports/>**

There is nothing remotely “sporting” about sports that involve unwilling animal participants. For the animals who are forced to participate in them, these activities are no game—they are about survival. Even the “winners” emerge physically and emotionally scarred—and the losers pay with their lives.

Bulls who are used in [bullfighting](#) are deliberately weakened before the fights by being drugged and sometimes having their horns shaved down in order to disorient them, sandbags dropped on their backs, and petroleum jelly rubbed into their eyes to blur their vision. The tortured bulls never stand a chance against the matador, who tries to kill them slowly with repeated stabbing.

Animals who are used in [dogfighting](#) and [cockfighting](#) are typically kept chained outdoors in horrific conditions with little or no shelter. They are starved, drugged, and beaten to make them aggressive. If they don't die in the fighting ring, the “losers” are killed by their trainers—often by being electrocuted, drowned, hanged, burned, or shot. Many others are abandoned to die slowly from their injuries.

In [rodeos](#), individuals try to look tough by provoking relatively tame animals (who, unlike the human participants, don't choose to participate in these dangerous events) into acting “wild.” Electric prods, spurs, and bucking straps are used to irritate and enrage the animals, all for the crowd's amusement. Countless animals have been severely injured and killed in rodeos.

[Hunting](#) and [fishing](#) are unnecessary, violent forms of “entertainment” that tear animal families apart and leave countless animals dead, orphaned, and/or badly injured. Most people who hunt or fish do so under the guise of “saving deer from starving to death in the winter” or to help “regulate the population” or simply for the pleasure that killing gives them—not because they need to in order to survive.

Animals who are used in racing—including [horses](#), [greyhounds](#), and dogs used in [dog-sled racing](#)—are often drugged to mask sickness and injury and are forced to race. Between races, they are typically confined for most of the day to cramped stalls or crates with barely enough room to turn around in or, in the case of dogs used for dog-sled races, chained up outside.

When they stop winning races, most of these animals are euthanized, shot, sold to laboratories for experiments, or sent to slaughterhouses.

No animal deserves to be abused or killed for “entertainment.” Please help sideline these cruel “sports” by never attending or supporting them.

### **PETA Links for the above essay:**

Bullfighting - <https://www.peta.org/issues/animals-in-entertainment/cruel-sports/bullfighting/>

Dogfighting - <https://www.peta.org/issues/animals-in-entertainment/cruel-sports/dogfighting/>

Cockfighting – <https://www.peta.org/issues/animals-in-entertainment/cruel-sports/cockfighting/>

Rodeos – <https://www.peta.org/issues/animals-in-entertainment/cruel-sports/rodeos/>

Hunting and Fishing – <https://www.peta.org/issues/animals-in-entertainment/cruel-sports/fishing/>

Horses – <https://www.peta.org/issues/animals-in-entertainment/horse-racing/>

Greyhounds – <https://www.peta.org/issues/animals-in-entertainment/cruel-sports/greyhound-racing/>

Dogsled racing – <https://www.peta.org/issues/animals-in-entertainment/cruel-sports/dogsled-racing/>

**---ooOoo---**

*All of the above is just the tip of the iceberg. Please visit all the links to familiarize yourself with the ongoing suffering of animals, it is much more than you can possibly imagine.*

**---ooOoo---**

**SECTION 6**  
**ANIMAL EXPERIMENTATION AND**  
**VIVISECTION**

**Dedicated to:**

**Douglas Leith**

**PETA (People for the Ethical Treatment of Animals)**

**Animal Ethics**

**Sentient Media**

**Prof. Marc Bekoff**

**Sentient Media (Grace Hussain)**

**Tara Jackson (NZAVS – New Zealand Anti-Vivisection Society)**

**Jackie Norman (VeganFTA)**

*Thank you for making the compilation of this section so easy for me!*  
*Nymph K*

## IN THIS SECTION

1. Animal Testing  
     PETA (People for the Ethical Treatment of Animals) –  
     Animal Ethics  
     Sentient Media
2. Animals Testing, Exposed: Millions of Animals Suffer in Labs Every  
     Year by Grace Hussain for Sentient Media
3. Should Animals Be Used for Scientific or Commercial Testing? by Marc  
     Bekoff
4. The Sad Link Between Animal Agriculture and Experiments by Tara  
     Jackson
5. Animal Experimentation (vivisection): did it ever help us? by Douglas  
     Leith
6. Why Vegans Oppose Animal Testing by Unknown
7. What then are the alternatives to Animal Testing  
     PETA (People for the Ethical Treatment of Animals)  
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8. Some examples of Victories for Animals  
     European Parliament Votes to End Cruel and Unreliable Animal  
     Experiments by Jackie Norman (VeganFTA)  
     Taiwan Ends Drowning and Electroshock Tests on Animals by Jackie  
     Norman (VeganFTA)  
     NZAVS Continues Fight to Ban Barbaric Forced Swim Test by Jackie  
     Norman (VeganFTA)
9. A Few of Many Organisations fighting to end Animal Testing and  
     Vivisection

**ADDENDUM:** The Comprehensive Article on “Animal Experimentation (vivisection): did it ever help us?” by Douglas Leith -

***So what then, is Animal Testing?*** Let's see how "Cruelty Free International" and "The Humane Society International" define it:

### **According to "Cruelty Free International"**

#### **What is animal testing?**

An animal test is any **scientific experiment or test in which a live animal is forced to undergo something** that is likely to cause them pain, suffering, distress or lasting harm. ... Animals used in laboratories are deliberately harmed, not for their own good, and are usually killed at the end of the experiment.

Animal experiments include:

- injecting or force feeding animals with potentially harmful substances
- surgically removing animals' organs or tissues to deliberately cause damage
- forcing animals to inhale toxic gases
- subjecting animals to frightening situations to create anxiety and depression.

Some experiments require the animal to die as part of the test. For example, regulatory tests for botox, vaccines and some tests for chemical safety are essentially variations of the cruel Lethal Dose 50 test in which 50% of the animals die or are killed very close to death.

**Website: Cruelty Free International** – for more information, please visit:  
<https://www.crueltyfreeinternational.org/why-we-do-it/about-animal-testing>

### **The "Humane Society International/Global"**

#### **What is animal testing?**

The term "animal testing" refers to procedures performed on living animals for purposes of research into basic biology and diseases, assessing the effectiveness of new medicinal products, and testing the human health and/or environmental safety of consumer and industry products such as cosmetics, household cleaners, food additives, pharmaceuticals and industrial/agro-chemicals. All procedures, even those classified as "mild," have the potential to cause the animals physical as well as psychological distress and suffering. Often the procedures can cause a great deal of suffering. Most animals are killed at the end of an experiment, but some may be re-used in subsequent experiments. Here is a selection of common animal procedures:

- Forced chemical exposure in toxicity testing, which can include oral force-feeding, forced inhalation, skin or injection into the abdomen, muscle, etc.
- Exposure to drugs, chemicals or infectious disease at levels that cause illness, pain and distress, or death
- Genetic manipulation, e.g., addition or "knocking out" of one or more genes
- Ear-notching and tail-clipping for identification
- Short periods of physical restraint for observation or examination
- Prolonged periods of physical restraint



- Food and water deprivation
- Surgical procedures followed by recovery
- Infliction of wounds, burns and other injuries to study healing
- Infliction of pain to study its physiology and treatment
- Behavioural experiments designed to cause distress, e.g., electric shock or forced swimming
- Other manipulations to create “animal models” of human diseases ranging from cancer to stroke to depression
- Killing by carbon dioxide asphyxiation, neck-breaking, decapitation, or other means

**Website: Humane Society International Africa** – for more information, please visit: <https://www.hsi.org/news-media/about/>

---ooOoo---

*“There is no reason to continue to use nonhuman animals for scientific or commercial testing. There are ample non-animal alternatives that are readily available that are just as good or better in the Ethical, Economical, and Educational arenas. Many teachers and researchers agree with this point of view.” Marc Bekoff*

[Marc Bekoff, PhD, former Professor of Ecology and Evolutionary Biology at the University of Colorado and author of *The Emotional Lives of Animals*, wrote in an Oct. 11, 2013 email to ProCon.org]

---ooOoo---

NB: At the end of each article, you'll find a list of "Article Links" which are links to information referred to inside the article. It is vital that you click on all of the links and read the supplementary information.

## **THE VIEWS OF NOTABLE ORGANISATIONS: PETA, ANIMAL ETHICS AND SENTIENT MEDIA on Animal Testing**

*What do animal welfare- and animal rights organizations say about animal testing and vivisection? The views of these three world organizations are representative of the Animal Rights Movement. Please follow the links provided for more in-depth information.*

### **PETA on ANIMAL TESTING (People for the Ethical Treatment of Animals) About PETA - <https://www.peta.org/about-peta/learn-about-peta/>**

*NB: Please follow links for more in-depth information*

#### **What/Who is PETA (People for the Ethical Treatment of Animals)**

PETA was founded in 1980 and is dedicated to establishing and defending the rights of all animals. PETA operates under the simple principle that animals are not ours to experiment on, eat, wear, use for entertainment, or abuse in any other way. PETA educates policymakers and the public about animal abuse and promotes kind treatment of animals. PETA is an international nonprofit charitable organization based in Norfolk, Virginia, with affiliates worldwide.

PETA believes that animals have rights and deserve to have their best interests taken into consideration, regardless of whether they are useful to humans. Like you, they are capable of suffering and have an interest in leading their own lives.

The very heart of all of PETA's actions is the idea that it is the right of all beings—human and nonhuman alike—to be free from harm..... Visit website for more information on PETA).

#### **PETA Mission Statement - <https://www.peta.org/about-peta/>**

People for the Ethical Treatment of Animals (PETA) is the largest animal rights organization in the world, and PETA entities have more than 9 million members and supporters globally.

PETA opposes [speciesism](#), a human-supremacist worldview, and focuses its attention on the four areas in which the largest numbers of animals suffer the most intensely for the longest periods of time: in laboratories, in the food industry, in the clothing trade, and in the

entertainment business. We also work on a variety of other issues, including the cruel killing of rodents, birds, and other animals who are often considered “pests” as well as cruelty to domesticated animals.

PETA works through public education, investigative newsgathering and reporting, research, animal rescue, legislation, special events, celebrity involvement, and protest campaigns.

### **PETA: Their views on Animal Testing**

#### **FACTS OF ANIMAL TESTING AND VIVISECTION**

<https://www.peta.org/issues/animals-used-for-experimentation/animals-used-experimentation-factsheets/animal-experiments-overview/>

Each year, more than 100 million animals—including mice, rats, frogs, dogs, cats, rabbits, hamsters, guinea pigs, monkeys, fish, and birds—are killed in U.S. laboratories for biology lessons, medical training, curiosity-driven experimentation, and chemical, drug, food, and cosmetics testing. Before their deaths, some are forced to inhale toxic fumes, others are immobilized in restraint devices for hours, some have holes drilled into their skulls, and others have their skin burned off or their spinal cords crushed. In addition to the torment of the actual experiments, animals in laboratories are deprived of everything that is natural and important to them—they are confined to barren cages, socially isolated, and psychologically traumatized. The thinking, feeling animals who are used in experiments are treated like nothing more than disposable laboratory equipment.

*Under the heading “Animal Experiments are wasteful and unreliable”*

In an article published in *The Journal of the American Medical Association*, researchers found that medical treatments developed in animals rarely translated to humans and warned that “patients and physicians should remain cautious about extrapolating the finding of prominent animal research to the care of human disease ... poor replication of even high-quality animal studies should be expected by those who conduct clinical research.

And: “.....according to former National Cancer Institute Director Dr. Richard Klausner, “We have cured mice of cancer for decades, and it simply didn’t work in humans.”

*This comes as a shock:*

The National Institutes of Health has stated, “Therapeutic development is a costly, complex and time-consuming process. The average length of time from target discovery to approval of a new drug is about 14 years. The failure rate during this process exceeds 95 percent, and the cost per successful drug can be \$1 billion or more.”

**Please read full article here:** <https://www.peta.org/issues/animals-used-for-experimentation/animals-used-experimentation-factsheets/animal-experiments-overview/>

**PETA on ANIMALS USED FOR EXPERIMENTATION – Please read full articles at this link: <https://www.peta.org/issues/animals-used-for-experimentation/>**

“Right now, millions of mice, rats, rabbits, primates, cats, dogs, and other animals are locked inside barren cages in laboratories across the country. They languish in pain, ache with loneliness, and long to be free from animal testing. Instead, all they can do is sit and wait in fear of the next terrifying and painful procedure that will be performed on them. A lack of environmental enrichment and the stress of their living situation cause some animals to develop neurotic types of behavior such as incessantly spinning in circles, rocking back and forth, pulling out their own fur, and even biting themselves. After enduring a life of pain, loneliness, and terror, almost all of them will be killed.

**The Good News:** “PETA is at the forefront of stopping this abuse. Our dedicated team of scientists and other staff members work full time exposing the cruelty of animal tests in order to ensure their imminent end. This team collaborates with members of Congress to introduce groundbreaking legislation to replace the use of animals in laboratories, spearheads hard-hitting eyewitness exposés and public campaigns that have been pivotal in shifting public opinion against animal testing, and persuades major corporations, government agencies, and universities to abandon animal tests in favor of modern, non-animal methods”.

### **PETA’s Animal Experimentation Victories**

**<https://www.peta.org/issues/animals-used-for-experimentation/>**

“Technologically advanced [non-animal test methods](#) can be used in place of animal testing. Not only are these tests more humane, they also have the potential to be cheaper, faster, and more relevant to humans.

While some of the experimentation conducted on animals today is required by law, most of it isn’t. In fact, a number of countries have implemented bans on the testing of certain types of consumer goods on animals, such as the cosmetics-testing bans in the European Union, India, Israel, New Zealand, Norway, and elsewhere”.

**Please read more here: <https://www.peta.org/issues/animals-used-for-experimentation/>**

### **PETA’s Victories and Accomplishments**

**Link: <https://www.peta.org/about-peta/victories/>**

Referring to the victories of Organisations such as PETA, will inspire you to put more effort into your activism. Visit this page and see what can be done!

A few examples of what PETA has accomplish in recent months:

## **MoxieLash Bans Fur Eyelashes**

MoxieLash made the compassionate decision to ban fur eyelashes after learning from PETA that the mink fur used to make false eyelashes comes from animals on factory farms who suffer [inside cramped, barren wire cages](#) before being electrocuted or gassed. We applaud MoxieLash for joining Sephora, Velour, and many others that refuse to sell mink eyelashes. We're calling on [Lilly Lashes](#) and [OpulenceMD Beauty](#) to join them in banning fur eyelashes as well.

## **Major Supplier to Taiwan's 7-Eleven Stores Bans Animal Tests**

After discussions with PETA and Taiwan-based Kindness to Animals, Lian Hwa Foods Corp.—a popular snack food company based in Taiwan and a major supplier of ready-to-eat foods to 7-Eleven stores there—[banned animal tests not explicitly required by law](#). From 2013 to 2018, Lian Hwa conducted or funded at least five invasive and lethal laboratory experiments that involved no fewer than 178 animals in attempts to justify marketing claims about the supposed human health benefits of its products and ingredients, which include oats, probiotics, and mulberry leaves.

## **Hospital Swaps Live Pigs for Tech in OB/GYN Training After Talks With PETA**

Obstetrics and gynecology (OB/GYN) medical residents at Aurora Sinai Medical Center in Milwaukee [will no longer practice surgical procedures on live animals](#), following approximately four months of talks between the hospital and PETA. In response to our survey regarding animal use in OB/GYN residency programs, the hospital confirmed that it had been using three live pigs annually for training medical residents in an assortment of female reproductive surgical procedures. After we discussed and agreed upon the superiority of high-tech human uterus simulation modules, administrators made the compassionate decision to purchase a number of them for teaching doctors-in-training, which will spare numerous pigs invasive surgeries in the coming years.

**And many, many more victories from this superb Organisation! To read about their victories, please visit <https://www.peta.org/about-peta/victories/hospital-swaps-live-pigs-tech/>**

## **PETA's TOP FIVE REASONS TO STOP ANIMAL TESTING**

**<https://www.peta.org/blog/top-five-reasons-stop-animal-testing/>**

### **1. It's unethical.**

It's unethical to sentence [100 million thinking, feeling animals](#) to life in a laboratory cage and intentionally cause them [pain, loneliness, and fear](#).

### **2. It's bad science.**

The National Institutes of Health reports that 95 out of every 100 drugs that pass animal tests **fail** in humans.

### 3. It's wasteful.

Animal experiments prolong the suffering of humans waiting for effective cures because the results mislead experimenters and squander precious money, time, and other resources that could be spent on human-relevant research. Animal experiments are so worthless that up to half of them are never even published.

### 4. It's archaic.

Forward-thinking scientists have developed humane, modern, and effective [non-animal research methods](#)—including organs-on-chips, organoids, human-based microdosing, *in vitro* technology, human-patient simulators, and sophisticated computer modeling—that are cheaper, faster, and more accurate than animal tests.

### 5. It's unnecessary.

The world doesn't need another ridiculous, taxpayer-funded test on animals so that a university experimenter can keep riding the grant gravy train.

*You, the individual, can do so much to help animals! PETA gives you 5 super easy ways to help animals in laboratories – **Here is the link:***

<https://www.peta.org/blog/surprising-ways-help-animals-laboratories/>

“[Without Consent](#),” PETA’s interactive timeline, features almost 200 stories of animals used in twisted experiments from the past century, including ones in which dogs were forced to inhale cigarette smoke for months, mice were cut up while still conscious, and cats were deafened, paralyzed, and drowned. Visit “[Without Consent](#)” to learn about more harrowing animal experiments throughout history and how you can help create a better future for living, feeling beings. **Here is the link:** <https://withoutconsent.peta.org/>

## ANIMAL ETHICS on Animal Testing

Website: <https://www.animal-ethics.org/animal-experimentation-introduction/>

*NB: Please follow links for more in-depth information*

## What/Who is ANIMAL ETHICS

Animal Ethics promotes respect for nonhuman animals through outreach, research, and education. We support and research interventions to improve the lives of animals in the wild,

such as vaccinations and helping animals in natural disasters. We explore how future technologies will enable us to avoid catastrophic risks and ways technology can be used to help wild animals on a large scale.

Our vision is a world where all sentient beings are given moral consideration.

*See summaries of their work over the years, here: <https://www.animal-ethics.org/about-us/>*

## **ANIMAL ETHICS: Their view on Animal Testing**

Nonhuman animals are used in laboratories for a number of purposes. Examples of animal experimentation include product testing, use of animals as research models and as educational tools. Within each of these categories, there are also many different purposes for which they are used. For instance, some are used as tools for military or biomedical research; some to test cosmetics and household cleaning products, and some are used in class dissection to teach teenagers the anatomy of frogs or to have a subject for a Ph.D. dissertation.

The number of animals used in animal experimentation is certainly smaller than that of those used in others such as animal farming or the fishing industry.<sup>1</sup> Yet it has been estimated to be well above 100 million animals who are used every year.<sup>2</sup>

The ways in which these animals can be harmed in experimental procedures, also known as vivisection,<sup>3</sup> vary. In almost all cases they are very significant and the majority of them end with the death of the animals.

There's an important difference today between the consideration that is afforded to the potential and actual subjects used in experiments, depending on whether they are human or nonhuman animals. Few people today would condone experimenting on human beings in harmful ways, and in fact, indicative of this, such research is strongly restricted by law, when it isn't just prohibited outright. When experimentation on humans is permitted it is always in a context of the individuals involved consenting to it, for whatever personal benefit that serves as an incentive for them. For nonhuman animals, this is not the case.

This is not because of any belief that experimentation on humans could not bring about important knowledge (in fact, it seems obvious that this practice would uncover far more useful and relevant knowledge than any experimentation on nonhuman animals ever can). Rather, the reason for this double standard is that nonhuman animals are not morally taken into account because the strong [arguments against speciesism](#) are not considered.

In the following sections the most important areas in which nonhuman animals are used in laboratories or classrooms, as well as the research methods that don't use them, are addressed.

## **Animals used for experimentation**

**Environmental research – Find information here: <https://www.animal-ethics.org/animal-experimentation-introduction/animal-experimentation-environmentalist-purposes/>**



Animals are made to suffer and are killed to test the impact that chemicals can have in the environment. Some of the most important environmentalist organizations have been lobbying for this practice and have often been successful despite the opposition of animal defenders.

**Cosmetic and household products testing - Find information here:**  
<https://www.animal-ethics.org/experimentation-cosmetics-household-products/>

While animal testing of new cosmetics and household products is now illegal in places such as the European Union and India, it's still being carried out in the U.S. and other places, where many animals are blinded, caused extreme pain and killed.

**Military experimentation – Find information here:** <https://www.animal-ethics.org/military-research-animals/>

The use of animals to test new weaponry, bullets and warfare chemicals, as well as the effects of burns and poison for military purposes, remains mainly hidden today, but many animals die in terrible ways because of it.

**Biomedical experimentation – Find information here:** <https://www.animal-ethics.org/animal-experimentation-introduction/biomedical-experimentation-animals/>

Animals of a variety of species are harmed for numerous purposes in biomedical research because the non-animal methodologies aren't implemented. Those animals are harmed in many ways that most people ignore.

**Experimentation with new materials – Find information here:**  
<https://www.animal-ethics.org/experiments-new-materials-animals/>

When new materials are developed, they are often tested by using methods such as cell or tissue cultures, or computational models. However, materials are also commonly tested on animals who are killed afterwards.

## **Animals used in education**

**Animals used in primary and secondary education – Find information here:** <https://www.animal-ethics.org/experiments-new-materials-animals/>

Dissecting animals and using them in other ways has been common practice in the U.S. and some other countries in primary and especially secondary education for many years. This means killing a huge number of animals and educating new generations in the idea that it's acceptable to harm animals for our benefit.

**Animals used in higher education – Find information here:**  
<https://www.animal-ethics.org/animal-exploitation-section/animal-experimentation/use-animals-universities/>



In the science departments of many different universities, research, teaching and training are successfully carried out without using animals as laboratory tools. However, animals are still subjected to all kind of procedures in many other places.

## **Towards a future without animals harmed in laboratories**

**Research methods that do not involve the use of nonhuman animals – Find information here:** <https://www.animal-ethics.org/research-methods-do-not-use-animals/>

Defenders of animal experimentation often claim that there is no choice but to harm animals lest scientific progress be stopped, but this is not so. There are many non-harmful methods available today.

**Companies that test on animals – Find a complete list here (November 2021):** <https://www.animal-ethics.org/companies-test-animals/>

Despite the fact that many other companies do not experiment on sentient animals, there are still companies that choose to continue carrying out animal tests out of a lack of will to implement new methods.

**Companies that do not test on animals – Find a complete list here (November 2021):** <https://www.animal-ethics.org/companies-that-do-not-test-on-animals/>

Fortunately, although many companies today choose not to harm animals in product development, quality and safety isn't affected in the least.

## **Notes**

<sup>1</sup> Every year tens of billions are killed in slaughterhouses and trillions are fished and killed in fish factories. For estimations regarding this see: Food and Agriculture Organization of the United Nations (2021) “[Livestock primary](#)”, *FAOSTAT*, February 19 [accessed on 24 March 2021]. See also Mood, A. & Brooke, P. (2010) “[Estimating the number of fish caught in global fishing each year](#)”, *Fishcount.org.uk*, July [accessed on 18 October 2020]; (2012) “[Estimating the number of farmed fish killed in global aquaculture each year](#)”, *Fishcount.org.uk*, July [accessed on 18 January 2021].

<sup>2</sup> See Taylor, K.; Gordon, N.; Langley, G. & Higgins, W. (2008) “Estimates for worldwide laboratory animal use in 2005”, *Alternatives to Laboratory Animals*, 36, pp. 327-342.

<sup>3</sup> Although the term “vivisection” literally means “cutting a living animal,” this word has broadened its meaning in common language to denote any kind of laboratory invasive use of an animal. Defenders of animal experimentation prefer not to use it due to its negative connotations. Opponents of it claim that there shouldn't be a problem with using this term given the meaning it already has in common language. They argue that its rejection is due to an intention to use language that is not explicit about how animals are used in this field.

## SENTIENT MEDIA on Animal Testing

Website: <https://sentientmedia.org/animal-testing/>

*NB: Please follow links for more in-depth information*

### What/Who is SENTIENT MEDIA

**Mission Statement – Link:** <https://sentientmedia.org/mission/>

Sentient Media is a nonprofit journalism organization that seeks to create **transparency around the use of animals in our daily lives**—from food to companionship to laboratory test subjects.

In their own words: “We specialize in reporting, training programs for emerging writers, partnerships with multiple news outlets, and strategic digital marketing. We bring **fact-led information about farmed animals’ lives** to the first page of Google.

Everything that we do is designed to encourage people to question the **corruption within industrial animal agriculture**”.

*Their views on Animal Testing can, amongst other documents, be seen in the following article, written by Grace Hussain for Sentient Media.*

## Animals Testing, Exposed: Millions of Animals Suffer in Labs Every Year

by [Grace Hussain](#)

October 8, 2021

**Website: Sentient Media -** <https://sentientmedia.org/animal-testing/>

*[All links to external references appear at the end.]*

A rat sits alone in a cage merely one-third of a foot in size. He’s been given cancer so that a new drug can be trialed on his body. His life will be a short one and will end when his body can no longer handle the disease. The drug that he sacrificed his life to test will likely fail to move forward to the next phase of trials, making his suffering effectively meaningless. Unfortunately, he is but one of the millions of animals that suffer in labs around the world every year.

### What Is Animal Testing?

Animal testing is generally performed in the production of either cosmetics or medicine. The aim is to help establish whether these products are safe for humans, by examining their effects on animals.

## Cosmetic Testing

Whether to test [cosmetics](#) and other beauty products on animals is left up to the manufacturer in the United States, and is not required by the [Federal Food, Drug, and Cosmetic Act](#). The only country that does [require animal testing](#) for some cosmetic products is China, where particular products such as hair dye and sunscreen must be tested on animals if being marketed in the country.

## Testing for Medicine

Animal testing for medical purposes takes place at virtually every research university in the United States. Animals are used as subjects prior to new medications or procedures being tested in people, during the [preclinical phase](#) of drug development.

**The History of Animal Testing – See website here -**  
<https://sentientmedia.org/animal-testing>

## What Types of Animals Are Used?

Different animals are used for different types of experiments, but [some of the most frequently used animals globally](#) are rats, mice, birds, fish, cats, dogs, nonhuman primates, and farmed animals.

### Invertebrates

When it comes to research, [invertebrates are considered to have several benefits](#) over vertebrates. The first of these is that regulations pertaining to welfare and care standards often do not apply to invertebrates, meaning that researchers are able to save time and resources by avoiding lengthy paperwork. Invertebrates are also abundant and have simpler anatomies than vertebrates, making them easier to use en masse for some projects. The housing requirements of invertebrates are also lower, enabling researchers to keep dozens, hundreds, or thousands together in one enclosure. The simplicity of invertebrates' biological makeup can also be a disadvantage for researchers, however, when testing certain new drugs.

### Vertebrates

Using vertebrates in research is a primary method by which scientists test new drugs and procedures prior to applying them to human subjects. Many vertebrates in the United States—such as dogs, cats, and primates—have their welfare protected, at least partially, by the [Animal Welfare Act](#). The act outlines that several species are excluded from protection, including rats and mice, which are the most commonly used vertebrates, though there are further protections outlined in federal regulations for any research facilities receiving federal funding, and this includes universities.

**What are Laboratories like? See Website here -**  
<https://sentientmedia.org/animal-testing>

## What's Wrong With Animal Testing?

## How Many Animals Die From Animal Testing Every Year?

There is no way of being sure precisely how many animals are used for testing each year around the world, as most countries do not require records to be kept of every animal used. Estimates suggest that 115 million animals or more are used every year. [Rehoming animals](#) following their use as lab animals is increasing in popularity with labs, yet due to the dangerous nature of testing many animals don't have this option. Many animals are exposed to toxic chemicals and diseases, have their bodies altered, have their tissue analyzed following their euthanasia as part of a study, or are otherwise unfit to be rehomed following their use as test subjects.

## Is Animal Testing Cruel?

In many laboratory settings performing animal research, the animals do suffer, meaning that animal testing can by definition be cruel. Laboratories attempt to [mitigate this suffering](#) with the use of pain medications, sedation, and anesthesia. Another mitigation technique employed is that researchers set a limit to the level of suffering animal subjects will endure prior to euthanasia. Once an animal reaches the predetermined level of suffering the animals will be humanely euthanized.

## Is Animal Testing Painful?

Researchers that employ animal testing take measures to mitigate suffering in the animals on which they experiment. However, there are some experiments, such as pain studies, in which these methods of mitigation cannot be effectively applied.

*See website for answers to your questions such as: Is Animal Testing Archaic? Is Animal Testing Wasteful? Are Animal Tests Results Reliable? Is Animal Testing Illegal? Should Animal Testing be banned? Here is the link:*

<https://sentientmedia.org/animal-testing>

## Alternatives to Animal Testing

There are several alternatives to animal testing that researchers can employ in place of using animal subjects.

### In Vitro Testing

In vitro testing is done outside of a living organism on cells, tissues, or organs. Research has suggested that [in vitro testing may be more effective](#) than animal testing at providing rapid, precise, and relevant results in certain cases.

### Computer Modeling

Computer models [have been shown](#) to be as or more effective than animal models in some experimental circumstances.

### Research Using Human Volunteers

Using human volunteers in the initial stages of research must be done with caution. There are a number of examples of [communities being taken advantage of](#) in medical research. Globalization of human-subject research has led to pharmaceutical companies and academic institutions [recruiting volunteers from lower-income countries](#) at an increasing rate. With this trend comes ethical concerns about whether the tested drugs and procedures will actually benefit the communities on which they are being tested, or if the researchers are taking advantage of these communities.

## Human Tissues

Human tissue can be donated via procedures such as biopsies, transplants, and cosmetic surgery for use in labs. Tissue can also be collected post-mortem for use in clinical trials.

## How Can We Help Stop Animal Testing?

One of the best ways to stop animal testing for cosmetic purposes is to purchase [cruelty-free products](#). These products have not been tested on animals and thus do not contribute to animal suffering in labs.

A bill recently introduced to Congress ([HR 1744-Human Research and Testing Act of 2021](#)) could be the first step in effectively reducing the number of animals suffering because of animal testing in the United States. Showing support for the bill by contacting legislators could help this bill succeed.

## What's Next

Animals have suffered for the sake of human invention for long enough. It is time that the scientific community began the process of phasing out animal testing. Using animals as subjects has proven repeatedly to be ineffective and financially wasteful. Every animal deserves better than a life spent in a lab suffering from a human-inflicted illness.

*[Own note: Please visit the links below, it's a treasure house of information!]*

### Article Links:

Cosmetics (Save Ralph) - <https://www.hsi.org/saveralphmovie/>

Federal Food, Drug, and Cosmetic Act (FD&C Act) - <https://www.fda.gov/regulatory-information/laws-enforced-fda/federal-food-drug-and-cosmetic-act-fdc-act>

require animal testing (Animals are not ours) - <https://www.peta.org/media/news-releases/china-announces-new-animal-testing-policy-for-cosmetics-after-peta-push/>

preclinical phase (The Drug Discovery Process) - <https://www.taconic.com/taconic-insights/quality/drug-development-process.html>

date back (Animal Testing and Medicine) - <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3123518/>

some of the most frequent used animals globally (About Animal Testing) - <https://www.hsi.org/news-media/about/>

invertebrates are considered to have several benefits (Invertebrates used for Testing) - <http://www.aboutanimaltesting.co.uk/invertebrates-used-testing.html>

Animal Welfare Act (Most Animals are not Protected by the Animal Welfare Act – Here’s why - <https://sentientmedia.org/animal-welfare-act/>

This video tour of a research facility - <https://www.youtube.com/watch?reload=9&app=desktop&v=SGy1QHPyvtM>

The pigs (Are pigs as intelligent as Dogs?) - <https://sentientmedia.org/pig-intelligence/>

Mitigate this suffering (Recognition and Alleviation of Distress in Laboratory Animals - <https://www.ncbi.nlm.nih.gov/books/NBK4039/>

Several alternative ways (Alternatives to Animal Testing) - <https://www.crueltyfreeinternational.org/why-we-do-it/alternatives-animal-testing>

Millions of dollars (Animals Are Not Ours) - <https://www.peta.org/issues/animals-used-for-experimentation/animals-used-experimentation-factsheets/animal-experiments-overview/>

90 percent of drugs that are successful in animals trials fail (This article) - <https://sentientmedia.org/animal-testing/>

3 R’s - <https://nc3rs.org.uk/the-3rs>

In vitro testing may be more effective (In-vitro techniques: can they replace animal testing?) - <https://pubmed.ncbi.nlm.nih.gov/3818914/>

Have been shown (In-vitro techniques: can they replace animal testing?) - <https://pubmed.ncbi.nlm.nih.gov/3818914/>

Communities being taken advantage of (Human subjects research – famous violations) – <https://courses.washington.edu/bethics/violations.html>

Recruiting volunteers from from lower income countries (The ethics of global clinical trials) - <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4428044/>

Make up 96 percent (FACTS and MYTHS) - <https://med.stanford.edu/animalresearch/facts-and-myths.html>

Certification available (Rat Tickling) - <https://ag.purdue.edu/ansc/gaskill/resources/>

Has been declining (US Animal Research Statistics - <https://speakingofresearch.com/facts/statistics/>)

Cruelty-free products (The Ultimate Guide to Cruelty-free Make-up Brands: Over a 140+ Brands Listed) - <https://www.crueltyfreekitty.com/ultimate-guide-to-cruelty-free-makeup/>

HR1744-Humand Research and Testing Act of 2021 (This New Bill Could Phase Out Animal Testing for Good) - <https://sentientmedia.org/this-new-bill-could-phase-out-animal-testing-for-good/>

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## A FEW INDIVIDUAL VIEWS

### Should Animals Be Used for Scientific or Commercial Testing?

**Our relationships with other animals are a very messy and confusing affair**

**By Marc Bekoff**

Psychology Today website:

<https://www.psychologytoday.com/za/blog/animal-emotions/201310/should-animals-be-used-scientific-or-commercial-testing>

Posted October 24, 2013

*[All links to external references appear at the end.]*

Our relationships with other animals are a very messy and confusing affair. Some people say without hesitation that they love nonhuman animals (animals) and then intentionally harm them in [education](#), research, entertainment, for food and clothing, and for sport. I always say I'm glad they don't love me. Some people argue -- or simply claim -- we need to harm other animals to learn about them even if we cause suffering and then kill them in the name of science. While most researchers who support animal testing seem to feel this is a regrettable but necessary practice, some, such as Dr. John VandeBerg, Director of the Texas Biomedical Research Institute in San Antonio, Texas, [show little or no concern at all](#). To quote Dr. VandeBerg, "I think of the chimpanzees in the same way that I think of a library. There are many books in the library that will never be used this year or next year ... Many of them

might never be used again. But we don't know which ones will be needed tomorrow, next year or the year after." Oh my.

I often find myself scratching my head wondering what in the world is going on. Do we really need more research on animals who are known to have rich and deep emotional lives to learn more about their rich and deep emotional lives or in commercial testing? We know, for example, from scientific research published in prestigious peer-reviewed journals, that [mice, rats, and chickens display empathy](#) and that [rats like to be tickled and laugh](#), but they are still used and abused by the millions in various types of research and are *not* protected by the Federal Animal Protection Act in the U. S. Indeed, [they're not even considered to be animals](#).

Appealing to and extending the [precautionary principle](#) to our interactions with other animals, one can easily argue that we know all we need to know right now to use this information on behalf of other animals. While we might expand our knowledge base why is this research necessary and how can it be justified? These are not anti-scientific questions, but rather they may or will move some people out of their comfort zones and ask them to discuss why they do what they do. While there don't seem to be "right" and "wrong" answers perhaps on-going discussions will show that there are "better" and "worse" answers. At the very least researchers and non-researchers will have to make clear why they take the position they do.

I recently learned about a new website that is presents in detail both sides of the daunting and vexing question, "[Should Animals Be Used for Scientific or Commercial testing?](#)" We really need frank and open discussions about this question with which many people are wrestling. Just today I did an interview with a Brazilian newspaper about these issues and I know that there is worldwide interest in this question.

What I like about this website forum is that it presents updated information about how many animals are used and why and clearly considers the pros and cons of animal testing in considerable detail. I hope it gets a lot of traffic and that people will actively participate in on-going discussions and debates. As I wrote above, at the very least researchers and non-researchers will have to make clear why they take the position they do. This is not asking too much.

*[Own note: Please visit the links below, it's a treasure house of information!]*

## Article Links:

Education - <https://www.psychologytoday.com/za/basics/education>

Show little or no concern at all (Chimpanzees should not be treated as books in a library) - <https://www.psychologytoday.com/za/blog/animal-emotions/201201/chimpanzees-should-not-be-treated-books-in-library>

Mice, rats and chickens display empathy (Empathic Rats and Ravishing Ravens) - <https://www.psychologytoday.com/za/blog/animal-emotions/201112/empathic-rats-and-ravishing-ravens>

Rats like to be tickled and laugh (Tickling rats for Science) - <https://www.wired.com/2013/09/tickling-rats-for-science/>



They're not even considered to be animals (Empathic Rats and Ravishing Ravens) - <https://www.psychologytoday.com/za/blog/animal-emotions/201112/empathic-rats-and-ravishing-ravens>

Precautionary principle - [https://en.wikipedia.org/wiki/Precautionary\\_principle](https://en.wikipedia.org/wiki/Precautionary_principle)

Should animals be used for Scientific or Commercial Testing - <https://animal-testing.procon.org/>

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## **The Sad Link Between Animal Agriculture and Experiments**

**By Tara Jackson**

**Website: VeganFTA - <https://veganfta.com/2021/10/08/the-sad-link-between-animal-agriculture-and-experiments/>**

**Website: New Zealand Anti-Vivisection Society - <https://www.nzavs.org.nz/>**

October 8, 2021

*[All links to external references appear at the end.]*

It's common knowledge that animals are farmed for food and clothing. However, what will shock a lot of people is finding out that there is long chain of animals who are used in animal experiments to help bolster up and sustain the animal agriculture industry.

Cows, goats, pigs, crustaceans, and other animals are used in gruesome experiments aimed at trying to increase the profits of animal agriculture and prolong the life of this industry.

Imagine strolling down the meat aisle in your supermarket and seeing 'this product has been tested on animals' plastered all over the frozen roast chickens or slices of ham... how would people react to the realisation that by purchasing their lunch or dinner, they could be supporting animal experiments?

It's vital that people know about this strong, dark connection so that we can make informed decisions as consumers and more importantly, so we can use our purchasing powers to help end cruel animal experimentation once and for all.

**Goats**

Goats are one of my favourite animals and if you've ever met a baby goat, you'll know why! They are affectionate, defenceless, noisy little animals whose company could change a bad day to good one with a single nuzzle of their soft head.

Unfortunately, **baby goats aren't exempt from being used in animal experimentation.**

In one [NZ-based study](#), groups of goats that were two-day old were taken from commercial farms and transported to a research facility. Here they were disbudded (a procedure performed on kid goats to ensure their horns will not develop) with an **electric cautery iron**. At about 28 days of age the animals were divided into two groups, weighed, and **restrained in a device**.

One group of baby goats were euthanised with a non-penetrating captive bolt shot once. Every 30 seconds afterwards, the kids were assessed for sensibility (blink reflex and nose prick), leg movement, and cardiac activity (feeling the heartbeat, signs of breathing). At any sign of sensibility after the initial shot, another shot was fired in the same way.

The animals in the second group were euthanised with a non-penetrating captive bolt shot twice within one second. They were observed the same way as the first group. Kids showing signs of sensibility after the shots were given an overdose of xylazine.

The purpose of this study was to investigate the effectiveness of firing a captive bolt once or twice to kill baby goats. Our research has shown us that this isn't uncommon, that many animals are used in experiments aimed at trying to find the most 'effective' ways of killing them.

## Pigs

Pigs are another animal used in cruel experiments. Previous exposés on pigs include [having wounds cut into their backs](#), [being suffocated](#) and an exposé on how [Auckland Island pigs are being exploited](#).

In [another study](#), **pigs had a fistula surgically implanted into their bodies** to create an opening to the caecum (end of intestine).

Eight weeks after surgery they were fed a casein-based meal, which included titanium dioxide as an indigestible marker.

Digestive matter was then collected through the hole made into the side of their bodies (the fistula) so that it could be analysed in different ways.

**Essentially these animals were treated like machines, like a car that you can pop the boot open of and look inside.**

An example of what a fistulated pig looks like. Warning, graphic content ahead. (**LINK!!!**)

## Cows

Cows are the number one used animal for science in New Zealand, so the different types of experiments they are subject to is vast. A heartbreaking fact for anyone who loves these gentle giants.

*Mycobacterium bovis*, a bacterial disease that infects cows has been a hot topic in the media over the past few years.

Rather than focusing on mitigating the impact of this disease by having less cows or transitioning away from farming cows for food all together, research has been conducted into vaccinations against *Mycobacterium bovis*. While at first glance this sounds like a noble quest, once you dig a little deeper, it's clear that countless animals will be made to suffer to try and combat this disease.

In [one study](#), healthy cows were purposely infected with *Mycobacterium bovis* that was taken from a diseased possum. These animals were split into three groups, one group received a vaccine before infection, one group received a vaccine after infection and the other group was left untreated.

The effects of this disease don't sound pleasant, [according to Dairy NZ](#) themselves it can cause:

- untreatable mastitis
- severe pneumonia
- ear infections
- abortions
- swollen joints and lameness (severe arthritis/synovitis)

At the end of the study, all animals were killed so that the affected tissue could be examined. A sad outcome for initially healthy animals who could have lived long and happy lives.

## Crustaceans

Crustaceans (crabs, lobsters, shrimp etc.) are a less thought about animal when it comes to animal experimentation but since they are eaten, they too are subject to experiments for the animal agriculture industry.

For example, when wild lobsters are caught via commercial fishing and transported nationally and internationally, **some of the animals don't recover from transport conditions** (extreme temperature changes, lack of oxygen, CO2 build-up etc). A potential profit loss for the industry.

One [study](#) investigated the impact on these animals when they are left outside of water. Here, spiny rock lobsters were caught from the wild and kept for experimentation for 12 to 36 months in 1600-litre black plastic tanks.

In the first experiment, lobsters were anaesthetised and then put into respirometers where they didn't have room to move much. They were subjected to three different temperature regimes (17.8, 12 and 6.3 °C). They were put in a recovery tank and the effects of the temperature changes were assessed.

In the second experiment, lobsters were anaesthetised and surgically fitted with electrodes to measure the heart rate. **Through 4 holes made into their shell, the coated electrodes were put in and secured with a piece of rubber matting and superglue.**

They too were subjected to three different temperature regimes (15 °C, 7.5 °C and 3.7 °C).

The fates of these animals weren't specified in the publication. While it's unlikely that they were returned to the wild, we remain hopeful that this was the case.

It hurts my heart to imagine these animals being forcefully taken from their home and then moved from tank to tank, with unnaturally changing water temperatures. **The discomfort they felt would have been very real.**

***As you can see, the connection between animal experimentation and animal agriculture is strong.***

Most people don't even know this issue exists, which is why NZAVS has launched a campaign to raise awareness. You can help end these barbaric tests by spreading the word of what is happening to these innocent animals and by using your consumer power to avoid fueling this industry by going vegan.

Learn more about the NZAVS and how you can support their important and impactful work by visiting their website at this link: <https://nzavs.org.nz/>

**Donate to NZAVS here:** <https://nzavs.org.nz/how-you-can-help>

*[Own note: Please visit the links below, it's a treasure house of information!]*

### **Article Links:**

NZ-based Study (Marketing Cloud guided Tour) - [https://www.researchgate.net/publication/318830582\\_Technical\\_contribution\\_Evaluation\\_of\\_the\\_efficacy\\_of\\_a\\_non-penetrating\\_captive\\_bolt\\_to\\_euthanase\\_dairy\\_goat\\_kids\\_up\\_to\\_30\\_days\\_of\\_age](https://www.researchgate.net/publication/318830582_Technical_contribution_Evaluation_of_the_efficacy_of_a_non-penetrating_captive_bolt_to_euthanase_dairy_goat_kids_up_to_30_days_of_age)

Having wound cut into their backs - <https://nzavs.org.nz/news/2020/08/25/exposed-pigs-have-wounds-cut-into-their-backs/>

Being suffocated (Exposed: Kiwi Scientists suffocate baby pigs in cruel experiments) - <https://nzavs.org.nz/news/2020/11/30/piglets-gassed/>

Auckland Island pigs are being exploited (The ongoing exploitation of the Auckland Island pigs) - <https://nzavs.org.nz/news/2020/05/20/auckland-island-pigs/>

Another Study (Comparison of three markers for the determination of bacterial protein in terminal ileal digesta in growing pig) - [https://www.researchgate.net/publication/230831348\\_Comparison\\_of\\_three\\_markers\\_for\\_the\\_determination\\_of\\_bacterial\\_protein\\_in\\_terminal\\_ileal\\_digesta\\_in\\_the\\_growing\\_pig](https://www.researchgate.net/publication/230831348_Comparison_of_three_markers_for_the_determination_of_bacterial_protein_in_terminal_ileal_digesta_in_the_growing_pig)

One study (Vaccination of cattle with a high dose of BCG vaccine 3 weeks after experimental infection with *Mycobacterium bovis* increased the inflammatory response, but not tuberculous pathology) - <https://pubmed.ncbi.nlm.nih.gov/27450013/>

According to dairy NZ - What you need to know about the *Mycoplasma bovis* infection -  
<https://www.dairynz.co.nz/animal/cow-health/mycoplasma-bovis/>

Study (Temperature effects on metabolic rate and cardiorespiratory physiology of the spiny rock lobster (*Jasus edwardsii*) during rest, emersion and recovery) -  
<https://pubmed.ncbi.nlm.nih.gov/24604294>

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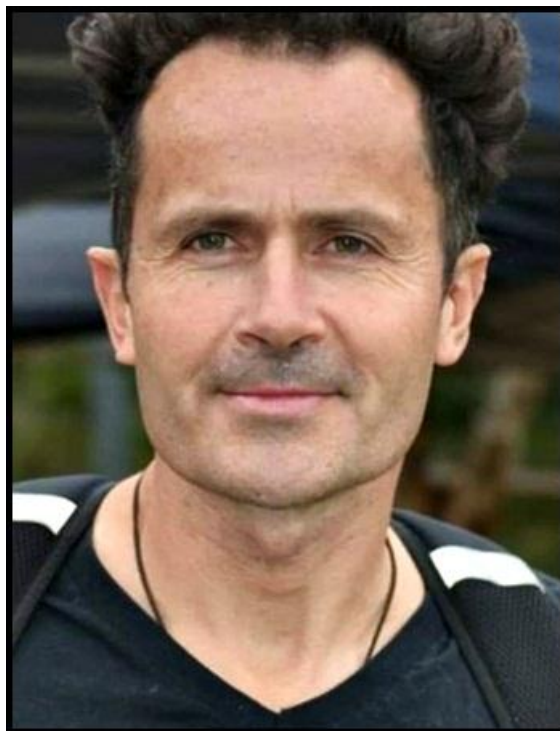
**The Abridged version of:**  
**“Animal experiments: did they ever help us?”**

**By Douglas Leith**

**Link:** <https://aninterestingblogsquared.wordpress.com/2012/03/23/animal-experiments-did-they-ever-help-us/>

*(For the comprehensive version of this article, see Addendum at the end of this section).*

**Doug Leith -** <https://animalrightsforum.org/member/doug-leith/>



**Photo: Douglas Leith**

Doug Leith's Facebook page -  
[https://m.facebook.com/profile.php?id=517619812023767&ref=content\\_filter](https://m.facebook.com/profile.php?id=517619812023767&ref=content_filter)

FaceBook groups managed by Douglas Leith

Melbourne Save Animals in Laboratories:

<https://m.facebook.com/MelbourneSaveAnimalsInLaboratories/>

Stop Animal Testing – Australia: <https://m.facebook.com/Stop-Animal-Testing-Australia-659084864103599/?tsid=0.2978173108397426&source=result>

**Challenge:** "Doug has challenged vivisectors to public debate and remains open to challenging anyone in the world on the subject "Animal experimentation". He can be contacted at [douglasleith1970@gmail.com](mailto:douglasleith1970@gmail.com) with the title "Animal experimentation debate"

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*Douglas Leith, a member of Mensa, has been involved in animal issues for 33 years since seeing a film of monkeys in brain research in 1988. Animal experimentation has been the area which concerns Douglas the most but he has been involved in all types of animal issues over that time. Douglas hopes that he can help people to use the most effective anti-vivisection arguments and action.*

---ooOoo---

*"Those who can make you believe absurdities can make you commit atrocities." [Voltaire](#)*

*The claim that human medicine can be reliably based on mice, cats, dogs, pigs, monkeys or any other species is the absurdity and vivisection or animal experimentation is the atrocity.*

*"Uncritical reliance on the results of animal tests can be dangerously misleading and has cost the health and lives of tens of thousands of humans." - Handbook of Laboratory Animal Sciences Svendsen and Hau.*

*The real purposes of vivisection are the provision of legal protection to the makers of often harmful substances, diminishing harmed litigants chances of seeking compensation ("But it passed animal tests your honour, we didn't know it would harm people"), providing regular "breakthroughs" and hope without curing human disease (95 hiv vaccines working in primates but not in humans, millions of mice cured of cancer etc) and the provision of titles, income and status. Doug Leith*

(Voltaire link:

<https://amp.theguardian.com/books/2008/jun/11/francoismariearouetdevoltaire>)

A fundamental question on the subject of vivisection is 'Do humans benefit from animal experiments?' The vast majority of people have been led to believe that the answer is a definite "yes". But how many of them have actually looked into this? And if they did, how many would get through the misleading information to find the truth? Before we consider a utilitarian argument based on a premise which says "Humans benefit from animal experiments", we must weigh up the claimed "benefit to humans against the suffering of animals" and ask if it is actually true.

To answer this question I have looked at the claims made by Oxford University regarding vivisections historical claimed benefit to humans. Chosen due to its status and as its claims are typical pro vivisection claims, I respond to claims made to the end of the first paragraph here and the full response is in the addendum.

I have compiled the quotes and information to most of the response to these claims largely from:

[www.safermedicines.org](http://www.safermedicines.org) [www.vivisectioninformation.com](http://www.vivisectioninformation.com) [www.speakcampaigns.org](http://www.speakcampaigns.org)  
[www.health.org.nz](http://www.health.org.nz) [www.mrmcmed.org](http://www.mrmcmed.org)

From [http://www.ox.ac.uk/animal\\_research/research\\_u](http://www.ox.ac.uk/animal_research/research_u)

## **University of Oxford**

### **Research using animals: an overview**

How have humans benefited from research using animals?

As the Department of Health states, research on animals has contributed to almost every medical advance of the last century.

Without animal research, medicine as we know it today wouldn't exist. It has enabled us to find treatments for cancer, antibiotics for infections (which were developed in Oxford laboratories), vaccines to prevent some of the most deadly and debilitating viruses, and surgery for injuries, illnesses and deformities.

Life expectancy in this country has increased, on average, by almost three months for every year of the past century. Within the living memory of many people diseases such as polio, tuberculosis, leukaemia and diphtheria killed or crippled thousands every year. But now, doctors are able to prevent or treat many more diseases or carry out life-saving operations - all thanks to research which at some stage involved animals.

Each year, millions of people in the UK benefit from treatments that have been developed and tested on animals. Animals have been used for the development of blood transfusions, insulin for diabetes, anaesthetics, anticoagulants, antibiotics, heart and lung machines for open heart surgery, hip replacement surgery, transplantation, high blood pressure medication, replacement heart valves, chemotherapy for leukemia and life support systems for premature babies. More than 50 million prescriptions are written annually for antibiotics.

## **Response to each claim**

**Claim:** As the Department of Health states, research on animals has contributed



to almost every medical advance of the last century.

Without animal research, medicine as we know it today wouldn't exist. It has enabled us to find treatments for cancer

**Reply:** In fact despite the use of about a billion animals in cancer research in the last century cancer continues to increase...

“ The history of cancer research has been a history of curing cancer in the mouse. We have cured mice of cancer for decades, and it simply didn't work in humans.” Dr Richard Klausner, Director, National Cancer Institute, LA Times, May 6.1998

"Animals in Cancer Research: A Multi-Billion Dollar Fraud", is the title of an article written by Dr Irwin D. Bross former Director of the Sloan-Kettering, the largest private cancer research institute in the world, and then Director of Biostatistics at Roswell Park Memorial Institute for Cancer Research, Buffalo, NY: reproduced in Fundamental and Applied Toxicology, November 6 1982. It begins:

"The use of animals in cancer research has been attacked as unnecessary cruelty to animals, and defended as absolutely essential for research progress that will prevent or cure human cancer. From a scientific standpoint, what is pertinent is that what are called 'animal model systems' in cancer research have been a total failure."

It concludes:

"The moral is that animal model systems not only kill animals they also kill humans. There is no good factual evidence to show that the use of animals in cancer research has led to the prevention or cure of a single human cancer."

1981 Congressional Testimony by Dr. Irwin Bross, former Director of the Sloan-Kettering, the largest private cancer research institute in the world, and then Director of Biostatistics at Roswell Park Memorial Institute for Cancer Research, Buffalo, NY: "The uselessness of most of the animal model studies is less well known...Indeed, while conflicting animal results have often delayed and hampered advances in the war on cancer, they have never produced a single substantial advance either in the prevention or treatment of human cancer."

"Giving cancer to laboratory animals has not and will not help us to understand the disease or to treat those persons suffering from it."

- Dr. A. Sabin, 1986, developer of the oral polio vaccine.

"Everyone should know that most cancer research is largely a fraud, and that the major cancer research organisations are derelict in their duties to the people who support them."

- Linus Pauling, PhD, 1986, two time Nobel Prize Winner.

2004

It's been well known for maybe two decades that many of these preclinical human cancer models have very little predictive power in terms of how actual human beings – actual human tumours inside patients – will respond...Preclinical models of human cancer, in large part, stink...Hundreds of millions of dollars are being wasted every year by drug companies using these [animal] models...Prof. Robert Weinberg, Massachusetts Institute of Technology, Fortune, 9th March. 2004

[mouse models are] woefully inadequate...if you look at the millions and millions and



millions of mice that have been cured, and you compare that to the relative success, or lack thereof, that we've achieved in the treatment of metastatic disease clinically, you realize that there just has to be something wrong with those models. Homer Pearce, research fellow at Eli Lilly. Fortune, 9th March. 2004

2010

Mouse models that use transplants of human cancer have not had a great track record of predicting human responses to treatment in the clinic. It's been estimated that cancer drugs that enter clinical testing have a 95 percent rate of failing to make it to market, in comparison to the 89 percent failure rate for all therapies . . . Indeed, "we had loads of models that were not predictive, that were [in fact] seriously misleading," says NCI's Marks, also head of the Mouse Models of Human Cancers Consortium. The Scientist, April 1, 2010

2007

We have learned well how to treat cancer in mice and rats but we still can't cure people. Professor Colin Garner, quoted in Accelerator MS Is a Powerful New Tool, Genetic Engineering & Biotechnology News, Vol. 27, No. 15.

2006

We do trials in people because animal models do not predict what will happen in humans. Dr Sally Burtles, Cancer Research UK, Report of the Expert Scientific Group on phase one clinical trials, following the TGN1412 clinical trial disaster.

You really have to design the medicine for the species of interest... You'll find it very rare to find a medicine that will work in both... Patrick M. O'Connor, head of oncology research for Pfizer, quoted in The New York Times, 24 November.

My own medical perspective is that animal cancer research should be regarded as the scientific equivalent of gossip – with about the same chance of turning out to be true, i.e. truly effective in humans. Some gossip turns out to be true, but most of it does not...and gossip can cause great anguish for those affected, in this case millions of desperate cancer patients worldwide. G. Timothy Johnson MD, Boston Globe, May 22.1998

God knows we've cured mice of all sorts of tumours. But that isn't medical research. Thomas E Wagner, senior scientist at Ohio University's Edison Biotechnology Institute, the Columbus Dispatch, March 20.1998

'Lab mice...have responded quite well to an experimental Alzheimer's vaccine...Lab rats with paralyzing spinal-cord injuries have walked again...And we've cured cancer in enough rodents to fill several New York City subway systems. For people, however, there is no cure for spinal-cord injury, Alzheimer's, Parkinson's disease, multiple sclerosis, cystic fibrosis, osteoporosis, brain and other cancers...the list goes on...."

(Sharon Begley, 'Research lags due to few physician-scientists', Wall Street Journal, 25 April 2003).

"despite 25 years of intensive research and positive results in animal models, not a single anti-tumour drug emerged from this work."[25]

And animals cannot be used to predict human carcinogens:

Given substances are not necessarily carcinogenic to all species. Studies show that 46% of chemicals found to be carcinogenic in rats were not carcinogenic in mice. [23] · DiCarlo DrugMet Rev,15; p409-131984.

If species as closely related as mice to rats do not even contract cancer similarly, it's not surprising that 19 out of 20 compounds that are safe for humans caused cancer in animals. [24] · Mutagenesis 1987;2:73-78

Dr. Bruce Ames, Director of the National Institute of Environmental Health Sciences Center at the University of California at Berkeley has to report:

"Of 392 chemicals in our database tested in both rats and mice, 226 were carcinogens in at least one test, but 96 of these were positive in the mouse and negative in the rat or vice versa."

Dr. Ames continues: "Conversely, important human carcinogens may not be detected in standard tests in rodents; this was true for a long time for both tobacco smoke and alcohol, the two largest identified causes of neoplastic death in the United States." (4) Bruce N. Ames, Renae Magaw, Lois Swirsky Gold, "Ranking Possible Carcinogenic Hazards," Science 236 (1987), p. 275.

### **Claim: antibiotics for infections (which were developed in Oxford laboratories)**

Reply: Not according to the 3 Nobel prizes for penicillin...

"How fortunate we didn't have these animal tests in the 1940's, for penicillin would probably never been granted a license, and possibly the whole field of antibiotics might never have been realized." [7] Sir Alexander Fleming

7) Parke DV: Clinical Pharmacokinetics in Drug Safety Evaluation. ATLA 1994, 22:207-209.

"Mice were used in the initial toxicity tests [by Florey and Chain] because of their small size, but what a lucky chance it was, for in this respect man is like the mouse and not the guinea-pig. If we had used guinea-pigs exclusively we should have said that penicillin was toxic, and we probably should not have proceeded to try and overcome the difficulties of producing the substance for trial in man." [8] Howard Florey

8) Florey H: The advance of chemotherapy by animal experiment. Conquest 1953, 41:12.

"No animal experiment with a medicament, even if it is carried out on several animal species including primates under all conceivable conditions, can give any guarantee that the medicament tested in this way will behave in the same way in humans; because in many respects the human is not the same as the animal". Nobel Prize winner Sir Ernst Boris Chain, under oath at a hearing investigating the Thalidomide tragedy. Tony Page, Vivisection Unveiled, Jon Carpenter Publishing, 1997, p. 103.

After this good luck a 29 year delay occurred due to misleading information from rabbits...

From Americans for Medical Advancement <http://www.afma-curedisease.org/pdf/penicillin.pdf>

"His statement was reinforced by Koppanyi and Avery [9].

Fleming re-discovered penicillin and proceeded to test it in vitro and in vivo on rabbits and mice (he mentions the rabbits in his original paper). The in vitro results showed promise, as

did topical application on rabbits. But when given systemically, the rabbits metabolized it too rapidly and led Fleming to believe it would be ineffective for humans when administered systemically that is by mouth or intravenously. Therefore he put the life saving antibiotic on the shelf and essentially forgot about it. He did occasionally use it on topical infections but never even tried it on humans with systemic infections.

Some have criticized Flemming for not trying penicillin systemically on humans. His reluctance was based on the rabbit study. Weisse:

... after injection into an ear vein of a rabbit and with blood samples taken periodically thereafter for testing, it was found that penicillin was rapidly removed from the bloodstream. Samples taken at 30 minutes were found almost completely devoid of activity. Of what use might be an antibacterial agent that took several hours to act but was removed from the body within 30 minutes and inhibited by the blood with which it would obviously be mixing? [10]

Steffee states:

Flemming considered penicillin a potential chemotherapeutic agent, but his early in-vivo investigations were discouraging. In rabbits, serum levels of penicillin dropped rapidly after parenteral administration, too fast to allow the several hours of contact with bacteria required for an effect in vitro. [6]

... Fleming eventually tried penicillin on a human because of necessity (the reason many such advances are initially applied to humans). Fleming gave it to a friend who was dying in the hospital. Weisse continues:

In August 1942, a close personal friend of Fleming had contracted streptococcal meningitis. When conventional therapy failed and death seemed imminent, Fleming turned to Florey for help. The latter personally delivered his remaining supply of penicillin to Flemming and instructed him in the initial use of it. A dramatic cure was obtained, even the more so since penicillin was administered into the spinal canal for the first time to enhance its effectiveness. Publicity surrounding Fleming's friend led to funding to develop the drug and Fleming went down in history as the person responsible for penicillin [10].

Florey and Chain's use of mice so they could administer penicillin to humans was for naught as Flemming gave the drug to his friend out of necessity, not based on the tests in mice. Florey, co-winner of the Nobel Prize for penicillin, administered penicillin to a cat at the same time Fleming was giving it to his sick friend. Florey's cat died [20]. “

If this cat had died before penicillin was given to Flemmings sick friend then the most important human medicine, which has saved many millions of lives, would probably have been lost forever. It is impossible to know how many other beneficial medicines for humans have been lost due to misleading animal results.

## References

- 6) Steffee CH: Alexander Fleming and penicillin. The chance of a lifetime? N C Med J 1992, 53:308-310.
- 9) Koppanyi T, Avery MA: Species differences and the clinical trial of new drugs: a review. Clin Pharmacol Ther 1966, 7:250-270.
- 10) Weisse AB: The long pause. The discovery and rediscovery of penicillin. Hosp Pract (Off Ed) 1991, 26:93-96, 101-104, 107 passim.
- 20) Allison VD: Personal recollections of Sir Almroth Wright and Sir Alexander Fleming. Ulster Med J 1974, 43:89-98.

"One of the new antibiotic drugs, Chloramphenicol, has been recorded as a cause of fatal aplastic anaemia in human beings. But extensive experiments on dogs have failed to show any evidence of injury or disease to the canine species."  
(Bulletin, Easton, Mass., U.S.A., April 2 1953.)

The antibiotic drug Chloramphenicol was responsible for causing leukemia and fatal aplastic anaemia in human beings.

"This drug was tried out for long periods on dogs and found to produce only a transient anaemia, but fatal results have followed its use in human disease..."

(Editorial, Medical Review, September 1953.)

"Extensive experiments on dogs failed to show evidence of injury or disease to the canine species."

(Bulletin, Easton, Massachusetts, April 2 1953.)

Streptomycin: This popular antibiotic caused birth defects such as limb malformations in the offspring of rats.

Clindamycin, an antibiotic, causes a bowel condition called pseudomembranous colitis. It was tested in rats and dogs every day for one year. They tolerate doses 10 times greater than humans.[42][43][44]

[42]Reg Tox & Pharm, 1990, vol.11, p 288-307

[43]Br Med J, 1983, Jan 15, p 199-202

[44]Br Nat Form, no.26, 1993

### **Claim: vaccines to prevent some of the most deadly and debilitating viruses**

**Reply:** This is what Dr Albert Sabin, creator of the oral polio vaccine had to say...

"... prevention [of polio] was long delayed by the erroneous conception of the nature of the human disease based on misleading experimental models of the disease in monkeys."

Sabin, Albert, MD statement before the subcommittee on Hospitals and Health Care, Committee on Veterans Affairs, House of Representatives, April 26, 1984 serial no. 98-48.

As monkeys gain polio via the respiratory system and humans via the digestive system, the creation of the polio vaccine was delayed by 29 years by primate research and resulted in the creation of a nasal spray which did nothing but damage the olfactory (smelling) ability of children it was given to.

[http://gfx2.hotmail.com/mail/w4/pr04/ltr/i\\_safe.gif](http://gfx2.hotmail.com/mail/w4/pr04/ltr/i_safe.gif)

[http://gfx2.hotmail.com/mail/w4/pr04/ltr/i\\_safe.gif](http://gfx2.hotmail.com/mail/w4/pr04/ltr/i_safe.gif)

11. McKeown T: The Role of Medicine. Oxford, Basil Blackwell, 1979.

Re vaccines generally it is difficult to say what extent they have contributed to the elimination of disease and to what extent this is the result of hygiene (elimination of disease causing conditions via clean water and food, sewerage and rubbish removal, adequate living space, asepsis and antiseptic).

Either way vaccines can be made without animals and are more efficacious and less toxic if done this way. Non animal methods of vaccine creation and discovery are presented later.

### **Claim: and surgery for injuries, illnesses and deformities.**

**Reply:** "I have never known a single good surgeon who has learned anything from vivisection."- Dr Abel Desjardins, President of the Society of Surgeons of Paris, foremost surgeon of his time in France and Professor of Surgery, from "Slaughter of the Innocent" by Hans Ruesch

"Vivisection is barbaric, useless, and a hindrance to scientific progress. I learned how to operate from other surgeons. It's the only way, and every good surgeon knows that."

- Dr. Werner Hartinger, 1988, surgeon of thirty years, President of German League of Doctors Against Vivisection (GLDAV).

"Like every member of my profession, I was brought up in the belief that almost every important fact in physiology had been obtained by vivisection and that many of our most valued means of saving life and diminishing suffering had resulted from experiments on the lower animals. I now know that nothing of the sort is true concerning the art of surgery: and not only do I not believe that vivisection has helped the surgeon one bit, but I know that it has often led him astray."

- Prof. Lawson Tait, M.D., 1899, Fellow of the Royal College of Surgeons (F.R.C.S.), Edinburgh & England. Hailed as the most distinguished surgeon of his day, the originator of many of surgery's modern techniques, and recipient of numerous awards for medical excellence.

"I have seen surgeons who carried out experiments on some organs from dogs in the belief that these were identical with those of humans, and they did not know they were cutting into a quite different organ, even into a lymphatic gland instead of the thyroid gland. Nobody has become a surgeon because of having operated on animals. He has only learnt wrongly through animals. I have been able to see this over my many decades as a surgeon, also as a Director of Hospitals. I have carried out tens of thousands of operations on people without ever performing them first on an animal."

(Prof. Sr Salvatore Rocca Rossetti, Surgeon and Professor of Urology at the University of Turin, Italy, in the science programme Delta on Italian television, March 12 1986.)

In Vivisection: Science or Sham, Dr Roy Kupsinel wrote in 1988 the following about surgical techniques:

"To gain experience, first an aspiring surgeon should practice on human cadavers, then observe experienced surgeons at work on human patients. They can help out with simple operations, then progress to more complex ones as experience permits. Even the vivisection manuals caution medical students about applying surgical techniques from animals to humans."

"Though the research community would like the public to believe that the use of animals is responsible for the breakthroughs in surgical methods, what really happens follows this typical pattern: In the effort to overcome heart disease, the heart of a human heart attack victim is studied during autopsy. An operation is then proposed to overcome the coronary artery blockage. Extensive animal experiments are then conducted in hopes of developing the surgical skill and in determining the feasibility of the operation on human patients. If the animal lives a false sense of optimism develops and human trials are begun. Due to the

variation in blood clotting and anatomical differences between animals and humans, the initial surgeries on humans result in a high frequency of deaths from the operation. Over time, as the surgeons perfect the operation on actual patients, mortality rates from the operation decrease. Surgeons initially claim that the operation will prolong life, but as time goes on it becomes clear that the operation still kills many patients, and in fact doesn't improve the ultimate survival of coronary artery disease in patients. The operation passes out of vogue and is replaced by another one which passes through the same stages of evolution."

In Experimental Surgery, Dr J. Markowitz states:

"The operative technique described in these pages is suitable for animals, usually dogs. However, it does not follow that it is equally and always suited for human beings. We refuse to allow the student the pretence that what he is doing is operating on a patient for the cure of an ailment."

"The gastro-intestinal tract in man is unfortunately very different from that of animals, and the results of a new operation for gastric disease cannot be predicted from operations on dogs."

(Editorial, Lancet, May 1951, page 1003.)

"Many years ago I carried out on the Continent sundry operations upon the intestines of dogs, but such are the differences between the human and the canine bowel, that when I came to operate on man I found I was much hampered by my new experience, that I had everything to unlearn, and that my experiments had done little but leave me unfit to deal with the human intestine."

(Sir Frederick Treves, Director of London Hospital, Surgeon to the Royal Family and world-renowned authority on abdominal surgery, British Medical Journal, November 5 1898, page 1389.)

Dr. Werner Hartinger of Germany agrees:

"The claim, frequently heard, that animal experimentation is vital for the training of surgeons and that practice on living animals is necessary to gain manual and operating skills cannot be left unchallenged. A surgeon acquires his basic knowledge by observing and then assisting his teacher. In time, according to his experience, ability and manual dexterity he participates in supervised operating duties, until the surgeon responsible for his training decides as to when he can start operating on his own. Specialized knowledge of microsurgery is gained in the same way, just as working at the surgical microscope does not call for operating on animals."

"Experiments have never been the means for discovery; and a survey of what has been attempted of late years in physiology will prove that the opening of living animals has done more to perpetuate error than to confirm the just views taken from the study of anatomy and natural motions."

- Sir Charles Bell, M.D., 1824, F.R.C.S., discoverer of "Bell's Law" on motor and sensory nerves.

Open-heart surgery is a classic example of surgery that was successful on dogs and fatal to humans. The procedure depends on the heart-lung machine, which tested well on dogs and killed the first human patients. It was later modified according to human clinical observation and is now used successfully every day

Many surgeons have done trial procedures on lab animals, but many others have admitted that working on animals confuses the issue. Common sense suggests that orthopaedic surgery on a dog, for example, will differ greatly from that on a human. Applying animal data to the

human body is always unscientific. Here are some examples:

Once ophthalmologists practiced radial keratotomy (corrective eye surgery) on rabbits, they later tried it out on humans. After blinding many individuals, doctors modified the procedure for the human eye. Had they originated their research on the human eye through in vitro or autopsy research, these tragedies would have been prevented.

Extracranial-intracranial (EC-IC) bypass procedures for inoperable carotid artery disease were tested and perfected on dogs and rabbits. Once approved for humans, neurosurgeons performed thousands of EC-ICs before they discovered the operation caused death and strokes more often than it resulted in recovery.[27] Yasargil, M.G., ed. *Microsurgery Applied to Neurosurgery* George Thieme Verlag 1969. Donaghy, R.M.P and Yasargil, M.G. Eds. *Microvascular Surgery*, Mosby, 1967.

Thousands of cats, dogs, pigs and primates have been sacrificed to find successful procedures for organ transplants. But despite the number of practice surgeries on animals, the first human operations fail.

By practicing procedures on non-humans, surgeons lead patients to believe their risk is minimal. Unfortunately, when a new method is introduced and tested on a human subject, projected results are no more than guesswork. By conducting the initial operations on human cadavers, doctors would reduce this risk and improve patient care.

## **Doug Leith**

**Website: Animal Rights Forum -**

**<https://animalrightsforum.org/member/doug-leith/>**

Doug has been involved with animal rights for over 30 years now, a journey which started with seeing film of vivisection. While this led to actions against all forms of animal abuse, vivisection has remained his primary focus and he has organized demonstrations, spoken at this forum, World Vegan Day, ICAS Oceania, at Bond, MacQuarie and other universities. He cycled to Adelaide to raise funds for animals in laboratories and contributes to Melbourne Save Animals in Laboratories, Stop Animal Testing Australia and other groups.

His challenge to vivisectioners or anyone in the world to engage in a recorded, formal public debate on vivisection remains current and ongoing.

### **Animal experimentation: tentative optimism and the way forward.**

Many of us have once fallen for the claim “A rat dies or your Mum dies of cancer”. This talk will destroy that myth.

Recently, despite passing a dozen animal tests, glyphosate was shown to be carcinogenic in humans and the makers of RoundUp successfully sued. This failure of vivisection to do what manufacturers seek, pass harmful products as “safe” and so confer legal protection, is a good sign for opponents of this cruel and unscientific crime.

Historically animal “tests” kept warnings OFF cigarettes for years, off asbestos as a carcinogen, off ionizing radiation just to name a few. Good news for manufacturers, bad news for animals and humans.

The corollary of this crime “animal testing” and the resulting illness is animal “research”. This is another colossal failure, killing now billions of animals in total while human diseases continue decade after decade.

Attempts by the AJP to release rather than kill ex lab animals, if successful, would be a great boon to our cause, allowing the best anti vivisection advocates, the animals themselves, to be seen and halt the “out of sight, out of mind” nature of this hidden crime.

We will discuss the way forward and getting this information to the public.

---ooOoo---

**Repeat of Douglas Leith’s Challenge:** "Doug has challenged vivisectors to public debate and remains open to challenging anyone in the world on the subject "Animal experimentation". He can be contacted at [douglasleith1970@gmail.com](mailto:douglasleith1970@gmail.com) with the title "Animal experimentation debate"

---ooOoo---



## Why Vegans Oppose Animal Testing

Website: Vegan Rabbit - <https://www.veganrabbit.com/why-vegan/vivisection-why-vegans-oppose-animal-testing/>

Author: Unknown

**Compiler's Note:** *All efforts have been made to find the author of this article but sadly he/she remains anonymous. If you are the writer, or know who is, please get in touch with us and we will give due credit.*

*[All links to external references appear at the end.]*

***Vivisection is a social evil because if it advances human knowledge, it does so at the expense of human character. George Bernard Shaw***

### What is Vivisection?

Vivisection is defined as experimentation on live animals, usually in relation to surgeries on living organisms with a central nervous system, though all testing on live animals (invasive, and non-invasive) is considered to be vivisection to animal rights activists.

Vivisection began around 300 B.C. with a few of the earliest notable scientists such as Aristotle, Galen, and Vesalius conducting tests on live (vivisection) and dead (dissection) animals in hopes of learning more about human anatomy and physiology. Human cadavers were used when allowed, and were usually from executed prisoners or acquired through grave robbing. Dissection and vivisection of non-human animals was much more popular because of how easy it was to acquire an animal, versus a human, and because people generally held the Cartesian view that animals were just complex machines, incapable of feeling or understanding pain.

94% of all animal testing is done for cosmetics and household products, leaving only 6% for medical research. On March 11, 2013, The European Union passed a long-awaited [ban of the sale of all animal tested cosmetics](#) and is urging other countries to do the same.

### Most Common Tests on Animals

Many of the most common tests conducted on animals are done with absolutely no anesthetic and no regard for the animal's ability to feel pain. If a scientist believes that their research will be tainted by findings from animals that have been given pain medications, they are not required to administer them.

- **Lethal Dose Tests** (also known as LD-50) – These tests are done to determine the median lethal dose of a toxin, pathogen or radiation that is able to kill half the members of a tested population. These tests are done by first administering a

specified dose, and if all of the subjects die, the dose is decreased until it leaves only half of the subjects dead.

- **Draize Skin Irritancy Tests** – These tests are done to determine whether products (usually cosmetics) are safe to use on human skin. They are usually done without anesthetic to albino rabbits. These animals are observed for up to fourteen days for signs of skin irritation and swelling.
- **Draize Eye Irritancy Tests** – These tests are done to determine whether products (usually cosmetics) are safe to use on the human eye. They are usually done without anesthetic to albino rabbits who are restrained in devices which prevent them from moving their heads. These animals are observed for up to fourteen days for signs of redness, cloudiness, ulceration, swelling, discharge, hemorrhaging and/or blindness in the tested eye.
- **Maternal Deprivation Studies** – These tests are done for many reasons. Generally they are done to gain a better understanding of humans with varying problems. Much of the time they are done to “model” human conditions such as alcoholism, aggression, depression, addiction, maternal-infant bonding and anxiety disorders.
- **Aggression Studies** – These tests are done to better understand aggression in humans, as well as to develop pharmaceuticals that can block or diminish aggression in people with disorders such as Intermittent Explosive Disorder, among others.
- **Pain Experiments** – These tests are done to better understand the way humans feel and experience pain. Much of this testing is done to develop pain medication for humans.

## How Reliable is Animal Testing?

Though human animals and non-human animals are similar in the fact that we are both *sentient* and are able to experience pain and pleasure, we are still very much different. It is the differences in anatomy and chemical processes in different species of animals (including humans) which actually hinder many scientific developments.

In the 1950's a drug called **Thalidomide**, prescribed to pregnant mothers to alleviate morning sickness, was shown to cause birth defects in human babies after having no such effect on rats used in experiments. It is estimated that there have been between 10,000 and 20,000 victims of the drug.

**Vioxx**, a drug approved by the FDA in May of 1999 to alleviate the symptoms of arthritis and acute pain conditions was later taken off the market in 2004 because of concerns regarding increased risk of heart attacks and strokes caused by long-term use of the drug. It has been reported by the FDA to have caused the deaths of an estimated 27,000 people, though others put the number as high as 55,000 and others as high as 140,000.

**TGN1412** (aka “the elephant man drug”), the working name of a drug intended to treat rheumatoid arthritis and chronic lymphoid leukemia, was withdrawn from the market after the first human patients to receive the drug suffered multiple organ dysfunction due to extreme inflammatory reactions. The drug, however, showed no such effects when used on non-human primates during preliminary experiments, even though the dose given to the non-human primates was about 500 times stronger than the dose administered to the human volunteers.

Reliable results gained from vivisection are highly dependent upon the species of animal used in experiments. NSAIDs (such as Aspirin and Ibuprofen — used as pain relievers) are lethal

to cats. Methylphenidate (used to treat ADHD) and Pseudoephedrine (used to treat congested sinus cavities) cause seizures in dogs. Penicillin (the first ever antibiotic safe for use in humans) is lethal to guinea pigs and rabbits. It's the luck of the draw when choosing which species to test on. No one knows for sure the safety of new medications and products until they are used on humans.

**There's no telling how many possible cures have been trashed simply because they were tested on the wrong species of animal.**

I suspect Big Pharma understands this as well, otherwise they wouldn't spend millions of dollars [testing experimental new drugs on poor people in third world nations](#).

## **Alternatives to Animal Testing**

Vivisection is out-dated science and in many cases is not used to benefit humans, but is only implemented to acquire grant money (and thus profits) for the scientist, school, organization or company conducting the experiments. For an extensive description of animal testing alternatives, please [click here](#).

## **What You Can Do to Help**

There are many ways to ensure that you are doing the most you can to end animal testing (these are just some of them):

- Only buy products from companies that are certified and labeled as vegan and cruelty-free – no animal testing (there are links on the bottom of this page to assist you with this).
- Ask the manager at your local grocery store to order and stock more vegan-friendly and cruelty-free items.
- Only donate to charities that do not conduct or pay others to conduct experiments on animals.
- Distribute leaflets outside of public places like grocery stores, noting which products are animal-friendly and which ones are not as well as the reasons one should not support vivisection. You can order or print leaflets from many animal rights organizations, such as [Vegan Outreach](#).
- Tell your friends and tell them to tell their friends.
- Write letters and/or make phone calls to companies, charities, organizations and public officials urging them to take a stand against animal testing and telling them you won't vote/buy/donate to them until they change their position on vivisection.
- Go to animal rights demos and protests

**Please visit the links below if you wish to avoid companies that test on animals:**

**List of Companies That DO Test on Animals - GIANT List of Companies That Test on Animals - <https://www.veganrabbit.com/list-of-companies-that-do-test-on-animals/>**

**Trying to avoid companies that test on animals?** This up-to-date list will tell you exactly which products, brands, and companies to avoid when shopping cruelty-free and vegan.

This is different from other cruelty-free lists because it includes so-called “cruelty-free” brands owned by a parent company that conducts tests on animals for any of its other brands.

Many companies market themselves as “cruelty-free” (some even have [cruelty-free certification](#)), but they’re not telling you the *whole* story. These companies are marked “[\(learn more\)](#)” for more information on why they’re included on my list of companies that tests on animals.

## How to use this list

### COMPANIES AND BRANDS ON THIS LIST SHOULD BE AVOIDED WHEN SHOPPING.

Locate the items in your home from these brands, then find cruelty-free alternatives using my [List of Cruelty-Free & Vegan Brands](#).

**See a company or brand you think *doesn't* belong on this list?**

Most likely, they’re included on my [List of FAKE “Cruelty-Free” Brands](#).

**PLEASE SHARE THESE IMAGES! JUST (PROMINENTLY) CREDIT VEGAN RABBIT AND LINK TO THIS PAGE. THANK YOU.**

**AND:**

**List of Companies That DON'T Test on Animals - Cruelty-Free & Vegan Companies That DON'T Test on Animals -**  
<https://www.veganrabbit.com/list-of-vegan-cruelty-free-companies-that-dont-test-on-animals/>

**Looking for cruelty-free and vegan brands that DON'T test on animals?** Don't worry, Vegan Rabbit has the *strictest* cruelty-free standard on the internet.

**ALL brands on this list are 100% vegan and 100% cruelty-free (including their parent company).** If you're tired of wading through other popular lists of “cruelty-free” companies which still include brands whose parent company tests on animals or who sell products that aren't vegan, you've just found the one and only cruelty-free list you'll ever need.

**This list is LONG.** You might want to try sorting by [category](#) or [product](#).

**VEGAN RABBIT STANDARD:**

- **100% VEGAN PRODUCT LINE** (NO animal-derived ingredients)
- **100% CRUELTY-FREE**
  - NO animal testing for finished products
  - NO animal testing for ingredients
  - NO selling in [mainland China](#)
  - MUST be certified by [Leaping Bunny](#)
- **100% VEGAN & CRUELTY-FREE [PARENT COMPANY](#)** (if they have one)

## How to Use This List

**COMPANIES AND BRANDS ON THIS LIST SHOULD BE YOUR *FIRST CHOICE* WHEN SHOPPING.**

If you're in a location where finding the companies and brands on this list is impossible in stores, try purchasing from these companies using delivery through their website.

*(\*This page has a small amount of affiliate links that help me keep Vegan Rabbit updated on a regular basis — I'm just one person and it's a lot of time and work! I do not use Amazon's affiliate program as I find their business practices to be unethical.)*

---ooOoo---

It's easy to at first agree with the idea of animal testing, but until you [see it with your own eyes](#) it is hard to understand exactly what is going on and how you may truly feel about the experiments imposed on animals.

*I abhor vivisection with my whole soul. All the scientific discoveries stained with innocent blood I count as of no consequence.*

*Gandhi*

**For more information on vivisection, click on:**

**[https://navs.org/site/PageServer?pagename=faq\\_main](https://navs.org/site/PageServer?pagename=faq_main)**

## More Ways to Make a Difference

Here are some more ways to *maximize your impact and be ethically consistent*:

### Go Meat-Free

- [Why is Meat Bad?](https://www.veganrabbit.com/why-vegan/corpses-as-commodities-why-meat-is-bad/) - <https://www.veganrabbit.com/why-vegan/corpses-as-commodities-why-meat-is-bad/>
- [List of Vegan Meat Substitute Products](https://www.veganrabbit.com/list-vegan-meat-substitute-products-brands/) - <https://www.veganrabbit.com/list-vegan-meat-substitute-products-brands/>

### Go Dairy-Free

- [Why is Dairy Bad?](https://www.veganrabbit.com/why-vegan/torture-and-infanticide-why-dairy-is-bad/) - <https://www.veganrabbit.com/why-vegan/torture-and-infanticide-why-dairy-is-bad/>

- List of Vegan Dairy Substitute Products – (Your Shopping Guides) - <https://gottruth.com/shopping-guides/>

## **Go Egg-Free**

- Why Are Eggs Bad? - <https://www.veganrabbit.com/why-vegan/rotten-why-eggs-are-bad/>

List of Vegan Egg Substitute Products - <https://www.veganrabbit.com/list-vegan-egg-baking-mayo-substitute-products/>

**---ooOoo---**

## What then, are the alternatives to Animal Testing and Vivisection?

*Please visit the websites of PETA, Animal Ethics and Sentient Media for more information!*

### **PETA (People for the Ethical Treatment of Animals):**

#### **Alternatives to Animal Testing**

<https://www.peta.org/issues/animals-used-for-experimentation/alternatives-animal-testing/>

PETA quotes Dr. Elias Zerhouni who admitted to his colleagues that experimenting on animals to help humans has been a major failure:

*“We have moved away from studying human disease in humans..... we all drank Kool-Aid on that one, me included..... The problem is that (animal testing) hasn’t worked, and it’s time we stopped dancing around the problem.... We need to refocus and adapt new methodologies for use in humans to understand disease biology in humans” – Dr. Elias Zerhouni*

Today—because experiments on animals are cruel, time-consuming, and generally inapplicable to humans—the world’s most forward-thinking scientists are developing and using animal-free methods that are actually relevant to human health for studying diseases and testing products. These alternatives to animal testing include sophisticated tests using human cells and tissues (also known as *in vitro* methods), advanced computer-modeling techniques (often referred to as *in silico* models), and studies with human volunteers. These and other non-animal methods are not hindered by species differences that make applying animal test results to humans difficult or impossible, and they usually take less time to complete.

PETA and our affiliates [fund](#) the development of many of these alternatives to animal testing, [vigorously promote](#) their use to governments and companies around the world, and [publish research](#) on their superiority to traditional animal tests.

For a few examples of the numerous state-of-the-art, non-animal methods available and their demonstrated benefits, read full article here: <https://www.peta.org/issues/animals-used-for-experimentation/alternatives-animal-testing/> and learn about the following:

#### ***In Vitro* Testing**

#### **Computer (*in Silico*) Modeling**

#### **Research With Human Volunteers**

#### **Human-Patient Simulators**

**Plus!! A Virtual tour through decades of miserable suffering of animal stories “WITHOUT CONSENT” is an opportunity NOT to be missed! Have a look! – Link: <https://withoutconsent.peta.org/>**

“Without Consent,” PETA’s new traveling exhibit, challenges human exploitation of animals by revealing the long history of suffering inflicted on nonconsenting animals in laboratories. The exhibit features almost 200 stories of animals used in real-life experiments, from decades ago through the present. PETA debuted the exhibit—[a massive display featuring two 7-foot-by-7-foot cubes—in Washington, D.C.](#), where research grants are chosen and awarded, and will display it in city centers and on college campuses around the country. [Check the tour schedule to see the exhibit near you.](#)

Now anyone can visit “Without Consent” virtually here and read the stories of animals who’ve endured harrowing experiments—including dogs forced to inhale cigarette smoke for months or electroshocked so many times that they gave up even trying to escape, newborn monkeys taken from their mothers and raised alone in a “pit of despair” to induce devastating mental illness, hamsters addicted to street drugs and forced to fight, mice cut up while still alive and conscious, and cats deafened, drowned, and paralyzed.

*The page also offers two ways in which you can help animals. Scroll down to see it.*

## **ANIMAL ETHICS:**

**Research methods that do not involve the use of nonhuman animals – Website link: <https://www.animal-ethics.org/research-methods-do-not-use-animals/>**

There are a variety of methods of experimentation which do not require the use of animals. There are currently a number of databases of such methods for a wide array of purposes. This includes education and cosmetics testing, but also basic scientific and biomedical research. Some of them use mathematical and computer models. These *in silico* techniques (computer-based methods such as computer simulations) can be used to predict the biological activity of substances and can be used in biochemical, physiological, toxicological, and behavioral studies.

Other methods that do not use animals include *in vitro*, which can be used to study interactions at a very small scale. It can be used at a subcellular level, or at the level of creating entire organs to study.

There are also methods that use brain scanning instead of experiments on primates, or use human tissue for examination.

*Visit website for a lengthy and thorough information page on their view on alternatives to Animal Testing - <https://www.animal-ethics.org/research-methods-do-not-use-animals/>*



*You also need to scroll down to find their Database of Research Methods that do not use animals.*

*There is also this link to methods used for Education where animals are not involved: International Network for Humane Education (InterNICHE) – Humane Education and Alternatives – link:*

<https://www.interniche.org/en/humaneeducation>

## **SENTIENT MEDIA:**

**This New Bill Could Phase Out Animal Testing for Good – website link:**

<https://sentientmedia.org/this-new-bill-could-phase-out-animal-testing-for-good/>

*An excellent and interesting article written by Aysha Akhtar and Barbara Stagno, published on June 14, 2021. This is a must-read! Please follow the link.*

“Recently, Representatives Alcee Hastings (D-FL) and Vern Buchanan (R- FL), following efforts by Citizens for Alternatives to Animal Research & Experimentation (CAARE), introduced a bill that would provide a needed boost to medical research.

If passed, the Humane Research and Testing Act of 2021 (H.R. 1744) will establish the National Center for Alternatives to Animals in Research (Center) under the National Institutes of Health (NIH)”.

*And very interestingly:* “Unfortunately, even though this legislation passed nearly 30 years ago, NIH has made little effort in replacing animal testing, even with a revolution that has unfolded in biotechnology allowing for superior human-specific research without animals. According to a 2012 National Research Council [report](#), almost half of NIH’s funding is for testing that involves animal use, and this amount has remained stable over the years”.

The Humane Research and Testing Act will mandate that NIH follow the law.

*(Own note): Something on which we need to spread the word:* “And the proof is in the pudding. More than [90 percent of drugs and vaccines fail](#) during human clinical trials, after passing animal tests. People enrolled in clinical trials put their lives at risk based on misleading safety tests on animals. Equally troubling is the very likely fact that many drugs that were abandoned based on animal tests may have worked wonderfully in humans”.

*And:* “[New testing methods](#) (website link:

<https://onlinelibrary.wiley.com/doi/full/10.1002/advs.202002030> ) offer a way out of the quagmire that animal testing has caused. Human organs grown in the lab, human chip models, cognitive computing technologies, 3D printing of human living tissues, and the Human Toxome Project offer great promise in helping scientists understand the diseases that afflict us and find treatments. Much of their promise lies in the fact that these testing methods are based on human biology”.

(Own Note): The above quotes were just to whet your appetite, please visit the link to read the full article: <https://sentientmedia.org/this-new-bill-could-phase-out-animal-testing-for-good/>

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## Some Examples of Victories for Animals

*It is great to know that we do indeed have many victories for animals! Not enough by far, but we're getting there thanks to the various Animal Rights Organisations and the hard work of Animal Rights Activists. From the pen of journalist Jackie Norman, we give you three examples. Please visit the PETA/Animal Ethics/Sentient Media websites on the links provided earlier. You will see many more victories for animals!*

## European Parliament Votes to End Cruel and Unreliable Animal Experiments

By  
[Jackie Norman](#)

September 24, 2021

Website: Vegan FTA - <https://veganfta.com/2021/09/24/european-parliament-votes-to-end-cruel-and-unreliable-animal-experiments/>

[All links to external references appear at the end.]

In what is being celebrated as a 'momentous political victory', the European Parliament has voted to save nearly 10 million animals across the continent from lab testing. With 667 to 4 in favour of the anti-animal testing resolution, the result was overwhelming. This resolution calls on the European Commission to launch an action plan to end all experimenting on animals, who are most commonly 'used' in the name of research, testing and education. Instead, it aims to prioritise the shift towards scientific methods that do not involve animals and urges for increased funding for animal-free research.

### Animals will no longer be a 'first resort' – but it has taken 35 years

The European Union has been gradually taking steps and making changes in the right direction since 2004, when it first introduced anti-testing policies and regulations. In 2013 it prohibited the sale of any cosmetics tested on animals. However almost 70% of animals experimented on, (which range from rats and mice to dogs, cats and monkeys) are tortured

and killed in the name of biomedical research. According to statistics, this is an area where there has been next to no reduction – despite a legal requirement being drawn up 35 years ago, which stated animals must not be used where other methods are available. With modern non-animal technologies such as human organ-chips, 3D printing of human living tissues and next-generation computer models now an option, researchers’ reliance on animals as a ‘first resort’ can no longer be justified or allowed to continue.

“While the past decade has seen amazing new developments in alternatives to animal testing, policymakers, regulators and parts of the scientific community are yet to fully recognise the potential of these new methods. The resolution we voted on aims to accelerate the shift in mentalities, regulation and funding,” said Member of the European Parliament, Tilly Metz.

## **Years of lobbying pays off for PETA**

The EU’s decision follows years of lobbying from People for the Ethical Treatment of Animals (PETA), who presented its Research Modernisation Deal to MEPs, highlighting that [tests on animals](#) do not reliably predict human reactions. According to the Center for Contemporary Services, more than 90 percent of drugs and vaccines that pass animal tests fail during human clinical trials. “There is an urgent scientific need to move away from unreliable animal testing and use more predictive models that are based on human biology,” said Co-founder and CEO of the CCS, Dr. Aysha Akhtar.

Humane Society International Vice President for Research and Toxicology Troy Seidle also commented, “If our goal isn’t to cure cancer in mice or prevent birth defects in rabbits, we need to let go of the unfounded belief that these animals are miniature people and get serious about understanding and predicting human biology in the real world.”

*[Own note: Please visit the links below, it’s a treasure house of information!]*

## **Article Links:**

Link to “tests on animals” (400,000 Animals Die in ‘horrific’ Botox Tests Every Year, Says Research) - <https://plantbasednews.org/culture/400-000-animals-die-horriblybotox-tests-every-year/>

**[Jackie Norman](#)**

**<https://www.facebook.com/vegansontheroad/>**

*Vegan FTA's Jackie Norman is a freelance writer of more than 20 years, specialising in food, travel, simple living and vegan/environmental issues. An ex-beef and dairy farmer prior to going vegan, Jackie puts her years of experience to good use, by speaking out globally for the animals and opening the eyes of others to the horror and reality of the dairy and beef industries.*

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# Taiwan Ends Drowning and Electroshock Tests on Animals

By

Jackie Norman

May 15, 2021

**Website: VeganFTA - <https://veganfta.com/2021/05/15/taiwan-ends-drowning-and-electroshock-tests-on-animals/>**

*[All links to external references appear at the end.]*

In a groundbreaking PETA victory, horrific drowning and electroshock tests on countless animals will no longer be conducted in Taiwan by companies wanting to make anti-fatigue marketing claims that consuming their food or beverage products may help consumers be less tired after exercising.

After the Taiwan Food and Drug Administration received PETA's detailed scientific critique, along with over 73,000 emails from PETA supporters, animal testing has now been removed as an option and only safe and effective human tests are required and allowed.

According to PETA, "prior to the TFDA's announcement of its decision to remove the animal tests from its draft regulation, the agency had endorsed these horrific experiments, which are irrelevant to human health, and PETA sent the TFDA a detailed [scientific critique](#) of these tests at the agency's request."

A fantastic win, but there is still more work to be done with the TFDA to help lab rats at risk and suffering in other sectors. To learn more, including how you can help, click here: <https://www.peta.org/action/action-alerts/taiwan-ban-drowning-shock-tests/?fbclid=IwAR0qMDXr1psdyTBHsk1sXgSEa5RpLYx2tEi4pfyIpuosiZaYvwn8jEwfaXM> and read the full article on "Huge PETA Win! Taiwan Ends Drowning, Electroshock Tests on Animals"

## Article Links:

**Scientific Critique – Download PETA document in PDF format, here:**  
<https://www.peta.org/wp-content/uploads/2020/07/PETA-Letter-to-Taiwan-FDA.pdf>

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# NZAVS Continues Fight to Ban Barbaric Forced Swim Test

By  
[Jackie Norman](#)

June 8, 2021

Website: VeganFTA - <https://veganfta.com/2021/06/08/nzavs-continues-fight-to-ban-barbaric-forced-swim-test/>

The New Zealand Anti-Vivisection Society has been ramping up its campaign efforts even further in their quest to remove animals from experimentation and in particular to end current use of the cruel and invalid Forced Swim Test. The [Forced Swim Test](#) is an experiment which has been around since the 1950s. It involves forcing small animals such as rats or mice to swim in an inescapable beaker of water until they ‘give up’ and float. Some researchers use the test as a misguided attempt to mimic depression or hopelessness in humans.

## Which Organisations have used the Forced Swim Test?

‘The extent to which the Forced Swim Test is used in New Zealand is largely unknown as we don’t get access to the experiments that private companies conduct’, explains NZAVS Executive Director, Tara Jackson. ‘So, it’s vital that our government take some kind of formal action to prevent the ongoing use of this archaic test’. Back in 2019, NZAVS asked all universities across the country (via official channels) if they had used the Forced Swim Test over the previous five years. It was discovered that three universities had used it, however there are only two which continue to approve its use.

## Negotiating on behalf of the animals

Despite more than 25,000 New Zealanders signing a petition organised by the NZAVS to ban the Forced Swim Test in 2019, the fight to ban it still continues but is making significant progress. ‘Recently, we met with Meka Whaitiri, the Minister for Animal Agriculture and Tim van de Molen, the Animal Welfare Spokesperson for the National Party to talk about animal experimentation’, Tara Jackson wrote earlier this week. ‘The Forced Swim Test was a major item on the agenda of these meetings and we were able to have open and productive conversations on why the use of the test needs to end. We’ve also spent some time discussing this issue with the Green Party and the Act Party.

A lot of the work we do looks like this – meeting with key stakeholders behind the scenes so that we can make progress for animals used in science wherever possible. We’re busy working hard to further rip away the social license of this animal test and end its use one and for all’.

**[Sign the petition](https://our.actionstation.org.nz/petitions/demanding-action-against-animal-experimentation)** and help NZAVS ensure a better future for animals -  
**<https://our.actionstation.org.nz/petitions/demanding-action-against-animal-experimentation>**

Support the invaluable and tireless work of NZAVS by signing their petition to put an end to animal testing in favour of non-animal based methods for research, testing and teaching purposes wherever possible: <https://our.actionstation.org.nz/petitions/demanding-action-against-animal-experimentation>

**Watch our interview with Tara Jackson of NZAVS:**  
**<https://veganfta.com/2021/06/08/nzavs-continues-fight-to-ban-barbaric-forced-swim-test/>**

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## A FEW OF MANY ORGANISATIONS FIGHTING TO END ANIMAL TESTING AND VIVISECTION

*There are many organisations fighting against Animal Testing. Unfortunately we only have room to give you some of the most wellknown ones:*

**AAVS - American Anti-Vivisection Society – Website link:** <https://aavs.org/>

Ending the use of animals in science through education, advocacy, and the development of alternative methods.

AAVS offers various ways in which you can help to end cruelty against animals.

**Visit their website and choose from the various options:** <https://aavs.org/>

**Animal Aid – Website link:** <https://www.animalaid.org.uk/the-issues/our-campaigns/animal-experiments/>

Animal Aid is one of the UK's largest animal rights groups. It is also one of the longest established in the world, having been founded in 1977.

**Take Action here:** <https://www.animalaid.org.uk/get-involved/take-action/>

**Donate here:** <https://www.animalaid.org.uk/donate/>

**Animal Ethics – Website link:** <https://www.animal-ethics.org/animal-experimentation-introduction/>

Animal Ethics promotes respect for nonhuman animals through outreach, research, and education. We support and research interventions to improve the lives of animals in the wild, such as vaccinations and helping animals in natural disasters. We explore how future technologies will enable us to avoid catastrophic risks and ways technology can be used to help wild animals on a large scale.

Our vision is a world where all sentient beings are given moral consideration.

**Support and Donate here:** <https://www.animal-ethics.org/support-us/>

**Animal Free Research UK – Website link:**  
<https://www.animalfreeresearchuk.org/>

Animal Free Research UK has a 50-year history of uniting animal-loving communities and scientists to create a world where we will be able to cure diseases faster, without animals suffering.

**Find out how you can make a difference:**

**<https://secure.animalfreeresearchuk.org/page/82294/action/1>**

**Animal Justice Project – Website link: <https://animaljusticeproject.com/>**

Animal Justice Project is a non-profit organisation working to end the use and exploitation of animals on both farms and in laboratories. Our projects include undercover investigations, consumer outreach, lobbying and pressure campaigns.

**Take Action here: <https://animaljusticeproject.com/take-action/> and here: <https://animaljusticeproject.com/membership/> and here: <https://animaljusticeproject.com/donate/>**

**Beagle Freedom Project – Website link: <https://bfp.org/>**

Beagle Freedom Project is a non-profit animal rescue and advocacy organization and the world's leading organization for rescuing and rehoming animals used in experimental research. BFP is dedicated to the rescue and rehabilitation of animals used in testing and research and subjected to other forms of unique cruelty, abuse and neglect. BFP strives to end this cruelty through its educational programs, campaign initiatives and lobbying efforts to make the world a better, safer and healthier place for both animals and people alike.

**Get involved through donations or adoptions: <https://bfp.org/>**

**Beauty without Cruelty – Website link:**

**<https://www.beautywithoutcruelty.com/>**

Visit the website for all the information you need on cosmetics without cruelty.

**Johns Hopkins Bloomberg School of Public Health – Website link:**

**<https://caat.jhsph.edu/about/> (CAAT-USA Centre for Alternatives to Animal Testing)**

The Johns Hopkins Center for Alternatives to Animal Testing (CAAT), founded in 1981, is part of the Johns Hopkins University Bloomberg School of Public Health, with a European branch (CAAT-Europe) located at the University of Konstanz, Germany.

We promote humane science by supporting the creation, development, validation, and use of alternatives to animals in research, product safety testing, and education. We seek to effect change by working with scientists in industry, government, and academia to find new ways to



replace animals with non-animal methods, reduce the numbers of animals necessary, or refine methods to make them less painful or stressful to the animals involved.

**Make a gift here:** <https://caat.jhsph.edu/giving/>

**Cruelty Free International – Website link:**

<https://www.crueltyfreeinternational.org/>

Leading Organisation working to end animal experiments worldwide. Visit their website for the latest news and updates.

**Please donate here, today:**

<https://crueltyfree.netdonor.net/page/65026/donate/1?ea.tracking.id=web>

**See it through their eyes - See animal experiments through the eyes of dogs, monkeys, rabbits and other animals -**

<https://www.crueltyfreeinternational.org/see-it-through-their-eyes-monkeys>

**European Coalition to End Animal Experiments – Website link:**

<https://www.eceae.org/>

Founded in 1990, the European Coalition to End Animal Experiments (ECEAE) is an umbrella organisation of currently 18 animal protection and scientific organisations across Europe.

“We envision a world in which animals are no longer used in experiments, and are instead treated with respect and compassion, free from human exploitation. We strive for a paradigm change in politics, research and society to enable a future where modern and humane animal-free methods are used in research, testing and education instead of animal experiments”.

**See their campaigns here:** <https://www.eceae.org/campaigns.html>

**The Humane Society of the United States (HSUS) – Website link:**

<https://www.humanesociety.org/>

The Humane Society of the United States is the nation’s most effective animal protection organization. With you by our side, we take on the big fights to end suffering for all animals.

**Ending Cosmetic Animal Testing:** <https://www.humanesociety.org/all-our-fights/ending-cosmetics-animal-testing>

**How you can help:** <https://www.humanesociety.org/how-you-can-help>

**Institute for Invitro Sciences (IIVS) – Website link:** <https://iivs.org/>

The Institute for In Vitro Sciences, Inc. is a non-profit research and testing laboratory dedicated to the advancement of *in vitro* (non-animal) methods worldwide. Founded in 1997, the Institute is unique in its position as a high quality testing laboratory while also offering [technical and educational resources](#) to advance the field.

**Learn about the benefits of working with them here:** <https://iivs.org/why-iivs/>

**National Anti-Vivisection Society (NAVS) – Website link:** <https://navs.org/>

The National Anti-Vivisection Society (NAVS) is dedicated to ending the exploitation of animals used in science.

NAVS promotes greater compassion, respect and justice for animals through educational and advocacy programs based on respected ethical, scientific and legal theory. Supported by extensive documentation of the cruelty and waste of vivisection, NAVS works to increase public awareness about animal experimentation, to promote positive solutions that advance humane science, to support the development of alternatives to the use of animals, and in cooperation with like-minded individuals and groups, to effect changes which help to end the unnecessary suffering of animals.

**Mission:** <https://navs.org/about-us/mission/>

**Donate here:**

[https://secure.navs.org/site/Donation2;jsessionid=00000000.app334a?df\\_id=1500&mfc\\_pref=T&1500.donation=form1&NONCE\\_TOKEN=11D088190BBFB90D81520CC244E4783F](https://secure.navs.org/site/Donation2;jsessionid=00000000.app334a?df_id=1500&mfc_pref=T&1500.donation=form1&NONCE_TOKEN=11D088190BBFB90D81520CC244E4783F)

**People for the Ethical Treatment of Animals (PETA) – Website link:**  
<https://www.peta.org/issues/animals-used-for-experimentation/animals-used-experimentation-factsheets/animal-experiments-overview/>

What PETA really stands for: Visit <https://www.peta.org/features/what-peta-really-stands-for/>

**People - *I am you, only different.***

Human beings create temporary and arbitrary boundaries to exclude beings who aren't like them. Human beings have justified wars, slavery, sexual violence, and military conquests through the mistaken belief that those who are "different" do not experience suffering and are not worthy of moral consideration.

Visit their Action Center to see how you can help: <https://www.peta.org/action/>

**Donate here:** [https://headlines.peta.org/donate/?en\\_txn7=Navigation::top-donate-now-button&supporter.appealCode=IXXXWBXXXXG](https://headlines.peta.org/donate/?en_txn7=Navigation::top-donate-now-button&supporter.appealCode=IXXXWBXXXXG)

**ProVeg International – Website link:** <https://proveg.com/>

**ProVeg South Africa – Website link:** <https://proveg.com/za/>

ProVeg is a leading international food awareness organisation working across four continents, with ongoing plans for future expansion. We are a fast-growing organisation with global reach and ambition.

**Get involved:** <https://proveg.com/za/get-involved/>

**Donate here:** <https://proveg.com/za/donate/>

**Sentient Media – Website link:** <https://sentientmedia.org/animal-testing/>

Mission: Sentient Media is a nonprofit journalism organization that seeks to create **transparency around the use of animals in our daily lives**—from food to companionship to laboratory test subjects.

We specialize in reporting, training programs for emerging writers, partnerships with multiple news outlets, and strategic digital marketing. We bring **fact-led information about farmed animals' lives** to the first page of Google.

Everything that we do is designed to encourage people to question the **corruption within industrial animal agriculture**.

**Donate here:** <https://sentientmedia.org/donate/>

**World Animal Protection – Website link:**  
<https://www.worldanimalprotection.org/>

World Animal Protection is working all around the world with offices in Australia, Brazil, Canada, China, Costa Rica, Denmark, India, Kenya, the Netherlands, New Zealand, Sweden, Thailand, UK and USA. They are fighting to give animals the lives they deserve.

Everyday billions of animals are experiencing unbearable cruelty. We tackle the root causes of their suffering so that we make the biggest difference to their lives.

Our vision is a world where animals live free from suffering - together we can move the world for animals.

Fired up? Ready for change? Then help move the world – support our current campaigns to stop animal cruelty and suffering today. Take Action, join them, support current campaigns and tell the world about them, here: <https://www.worldanimalprotection.org/take-action>

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## ADDENDUM

The Comprehensive version of:

**“Animal experiments: did they ever help us?”**

**By Douglas Leith**

March 23, 2012

Link: <https://aninterestingblogssquared.wordpress.com/2012/03/23/animal-experiments-did-they-ever-help-us/>

Doug Leith - <https://animalrightsforum.org/member/doug-leith/>

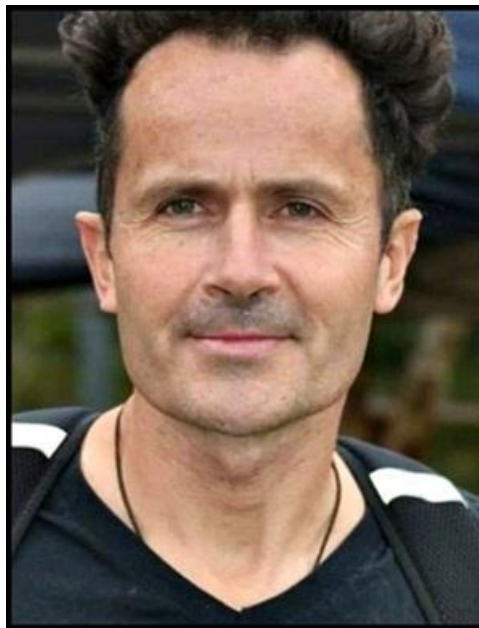


Photo: Doug Leith

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**Challenge:** "Doug has challenged vivisectors to public debate and remains open to challenging anyone in the world on the subject "Animal experimentation". He can be contacted at [douglasleith1970@gmail.com](mailto:douglasleith1970@gmail.com) with the title "Animal experimentation debate"

---ooOoo---

*"Those who can make you believe absurdities can make you commit atrocities." [Voltaire](#)*

*The claim that human medicine can be reliably based on mice, cats, dogs, pigs, monkeys or any other species is the absurdity and vivisection or animal experimentation is the atrocity.*

*"Uncritical reliance on the results of animal tests can be dangerously misleading and has cost the health and lives of tens of thousands of humans." - Handbook of Laboratory Animal Sciences Svendsen and Hau.*

*The real purposes of vivisection are the provision of legal protection to the makers of often harmful substances, diminishing harmed litigants chances of seeking compensation ("But it passed animal tests your honour, we didn't know it would harm people"), providing regular "breakthroughs" and hope without curing human disease (95 hiv vaccines working in primates but not in humans, millions of mice cured of cancer etc) and the provision of titles, income and status. Doug Leith*

(Voltaire link:

<https://amp.theguardian.com/books/2008/jun/11/francoismariearouetdevoltaire>)

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## **Oxford University claims...**

### **Research using animals: an overview**

#### **How have humans benefited from research using animals?**

As the Department of Health states, research on animals has contributed to almost every medical advance of the last century.

Without animal research, medicine as we know it today wouldn't exist. It has enabled us to find treatments for cancer, antibiotics for infections (which were developed in Oxford laboratories), vaccines to prevent some of the most deadly and debilitating viruses, and surgery for injuries, illnesses and deformities.

Life expectancy in this country has increased, on average, by almost three months for every year of the past century. Within the living memory of many people diseases such as polio, tuberculosis, leukaemia and diphtheria killed or crippled thousands every year. But now, doctors are able to prevent or treat many more diseases or carry out life-saving operations – all thanks to research which at some stage involved animals.

Each year, millions of people in the UK benefit from treatments that have been developed and tested on animals. Animals have been used for the development of blood transfusions, insulin for diabetes, anaesthetics, anticoagulants, antibiotics, heart and lung machines for open heart surgery, hip replacement surgery, transplantation, high blood pressure medication, replacement heart valves, chemotherapy for leukemia and life support systems for premature babies. More than 50 million prescriptions are written annually for antibiotics.

Response to each claim

**Claim:** As the Department of Health states, research on animals has contributed to almost every medical advance of the last century.

Without animal research, medicine as we know it today wouldn't exist. It has enabled us to find treatments for cancer

**Reply:** In fact despite the use of about a billion animals in cancer research in the last century cancer continues to increase...

“The history of cancer research has been a history of curing cancer in the mouse. We have cured mice of cancer for decades, and it simply didn't work in humans.” Dr Richard Klausner, Director, National Cancer Institute, LA Times, May 6.1998

“Animals in Cancer Research: A Multi-Billion Dollar Fraud”, is the title of an article written by Dr Irwin D. Bross former Director of the Sloan-Kettering, the largest private cancer research institute in the world, and then Director of Biostatistics at Roswell Park Memorial Institute for Cancer Research, Buffalo, NY: reproduced in **Fundamental and Applied Toxicology**, November 6 1982. It begins:

*“The use of animals in cancer research has been attacked as unnecessary cruelty to animals, and defended as absolutely essential for research progress that will prevent or cure human cancer. From a scientific standpoint, what is pertinent is that what are called ‘animal model systems’ in cancer research have been a total failure.”*

It concludes:

***“The moral is that animal model systems not only kill animals they also kill humans. There is no good factual evidence to show that the use of animals in cancer research has led to the prevention or cure of a single human cancer.”***

1981 Congressional Testimony by Dr. Irwin Bross, former Director of the Sloan-Kettering, the largest private cancer research institute in the world, and then Director of Biostatistics at Roswell Park Memorial Institute for Cancer Research, Buffalo, NY: “The uselessness of most of the animal model studies is less well known...Indeed, while conflicting animal results have often delayed and hampered advances in the war on cancer, they have never produced a single substantial advance either in the prevention or treatment of human cancer.”

“Giving cancer to laboratory animals has not and will not help us to understand the disease or to treat those persons suffering from it.”

– Dr. A. Sabin, 1986, developer of the oral polio vaccine.

“Everyone should know that most cancer research is largely a fraud, and that the major cancer research organisations are derelict in their duties to the people who support them.”

– Linus Pauling, PhD, 1986, two time Nobel Prize Winner.

## 2004

It's been well known for maybe two decades that many of these preclinical human cancer models have very little predictive power in terms of how actual human beings – actual human tumours inside patients – will respond...Preclinical models of human cancer, in large part, stink...Hundreds of millions of dollars are being wasted every year by drug companies using these [animal] models...Prof. Robert Weinberg, Massachusetts Institute of Technology,

*Fortune*, 9th March.2004

[mouse models are] woefully inadequate...if you look at the millions and millions and millions of mice that have been cured, and you compare that to the relative success, or lack thereof, that we've achieved in the treatment of metastatic disease clinically, you realize that there just has to be something wrong with those models. Homer Pearce, research fellow at Eli Lilly. *Fortune*, 9th March.2004

## 2010

Mouse models that use transplants of human cancer have not had a great track record of predicting human responses to treatment in the clinic. It's been estimated that cancer drugs that enter clinical testing have a 95 percent rate of failing to make it to market, in comparison to the 89 percent failure rate for all therapies . . . Indeed, "we had loads of models that were not predictive, that were [in fact] seriously misleading," says NCI's Marks, also head of the Mouse Models of Human Cancers Consortium. *The Scientist*, April 1, 2010

## 2007

We have learned well how to treat cancer in mice and rats but we still can't cure people. Professor Colin Garner, quoted in Accelerator MS Is a Powerful New Tool, *Genetic Engineering & Biotechnology News*, Vol. 27, No. 15.

## 2006

We do trials in people because animal models do not predict what will happen in humans. Dr Sally Burtles, Cancer Research UK, Report of the Expert Scientific Group on phase one clinical trials, following the TGN1412 clinical trial disaster.

You really have to design the medicine for the species of interest...You'll find it very rare to find a medicine that will work in both... Patrick M. O'Connor, head of oncology research for Pfizer, quoted in *The New York Times*, 24 November.

My own medical perspective is that animal cancer research should be regarded as the scientific equivalent of gossip – with about the same chance of turning out to be true, i.e. truly effective in humans. Some gossip turns out to be true, but most of it does not...and gossip can cause great anguish for those affected, in this case millions of desperate cancer patients worldwide. G. Timothy Johnson MD, *Boston Globe*, May 22.1998

God knows we've cured mice of all sorts of tumours. But that isn't medical research. Thomas E Wagner, senior scientist at Ohio University's Edison Biotechnology Institute, *the Columbus Dispatch*, March 20.1998.

The US National Cancer Institute also undertook a 25 year screening programme, testing 400,000 plant species on animals for anti-tumour activity. Out of the outrageously expensive research, many positive results surfaced in animal models, but not a single benefit emerged for humans. As a result, the NCI now uses human cancer cells for cytotoxic screening.[25] Handbook of Laboratory Animal Science, Volume II Animal Models Svendsen and Hau (Eds.) CRC Press 1994 p4.

**'Lab mice...have responded quite well to an experimental Alzheimer's vaccine...Lab rats with paralyzing spinal-cord injuries have walked again...And we've cured cancer in enough rodents to fill several New York City subway systems. For people, however, there is no cure for spinal-cord injury, Alzheimer's, Parkinson's disease, multiple sclerosis, cystic fibrosis, osteoporosis, brain and other cancers...the list goes on....'** (Sharon Begley, 'Research lags due to few physician-scientists', *Wall Street Journal*, 25 April 2003).



**DAVID KORN** Chairman of the National Cancer Institute's (sometimes known as the National Mouse Institute) Advisory Board says:

***“For 35 years U.S. scientists labouring in the National Cancer Institute’s screening programme have injected more than 400,000 chemicals into leukemic mice, hoping to find chemotherapies that would help solve the riddles of cancer... We’ve been using the wrong system as the screening device.”***

*And animals cannot be used to predict human carcinogens:*

Given substances are not necessarily carcinogenic to all species. Studies show that 46% of chemicals found to be carcinogenic in rats were not carcinogenic in mice. [23] · DiCarlo DrugMet Rev,15; p409-131984.

If species as closely related as mice to rats do not even contract cancer similarly, it's not surprising that 19 out of 20 compounds that are safe for humans caused cancer in animals. [24] · Mutagenesis1987;2:73-78

**Claim:** antibiotics for infections (which were developed in Oxford laboratories)

**Reply:** Not according to the 3 Nobel prizes for penicillin...

“How fortunate we didn’t have these animal tests in the 1940’s, for penicillin would probably never been granted a license, and possibly the whole field of antibiotics might never have been realized.” [7] Sir Alexander Fleming

7) Parke DV: Clinical Pharmacokinetics in Drug Safety Evaluation. ATLA 1994, 22:207-209. “Mice were used in the initial toxicity tests [by Florey and Chain] because of their small size, but what a lucky chance it was, for in this respect man is like the mouse and not the guinea-pig. If we had used guinea-pigs exclusively we should have said that penicillin was toxic, and we probably should not have proceeded to try and overcome the difficulties of producing the substance for trial in man.” [8] Howard Florey

8) Florey H: The advance of chemotherapy by animal experiment. Conquest 1953, 41:12.

“No animal experiment with a medicament, even if it is carried out on several animal species including primates under all conceivable conditions, can give any guarantee that the medicament tested in this way will behave in the same way in humans; because in many respects the human is not the same as the animal”. Nobel Prize winner Sir Ernst Boris Chain, under oath at a hearing investigating the Thalidomide tragedy. Tony Page, Vivisection Unveiled, Jon Carpenter Publishing, 1997, p. 103.

After this good luck a 29 year delay occurred due to misleading information from rabbits...His statement was reinforced by Koppányi and Avery [9].

Fleming re-discovered penicillin and proceeded to test it in vitro and in vivo on rabbits and mice (he mentions the rabbits in his original paper). The in vitro results showed promise, as did topical application on rabbits. But when given systemically, the rabbits metabolized it too rapidly and led Fleming to believe it would be ineffective for humans when administered systemically that is by mouth or intravenously. Therefore he put the life saving antibiotic on

the shelf and essentially forgot about it. He did occasionally use it on topical infections but never even tried it on humans with systemic infections.

Some have criticized Flemming for not trying penicillin systemically on humans. His reluctance was based on the rabbit study. Weisse:

[Fleming was discouraged about penicillin's possible use because first . . . ] Third, after injection into an ear vein of a rabbit and with blood samples taken periodically thereafter for testing, it was found that penicillin was rapidly removed from the bloodstream. Samples taken at 30 minutes were found almost completely devoid of activity. Of what use might be an antibacterial agent that took several hours to act but was removed from the body within 30 minutes and inhibited by the blood with which it would obviously be mixing? [10]

Steffee states:

Flemming considered penicillin a potential chemotherapeutic agent, but his early in-vivo investigations were discouraging. In rabbits, serum levels of penicillin dropped rapidly after parenteral administration, too fast to allow the several hours of contact with bacteria required for an effect in vitro. [6]

references 6) Steffee CH: Alexander Fleming and penicillin. The chance of a lifetime? N C Med J 1992, 53:308-310.

9) Koppanyi T, Avery MA: Species differences and the clinical trial of new drugs: a review. Clin Pharmacol Ther 1966, 7:250-270.

10) Weisse AB: The long pause. The discovery and rediscovery of penicillin. Hosp Pract (Off Ed) 1991, 26:93-96, 101-104, 107 passim.

***“One of the new antibiotic drugs, Chloramphenicol, has been recorded as a cause of fatal aplastic anaemia in human beings. But extensive experiments on dogs have failed to show any evidence of injury or disease to the canine species.”***

(**Bulletin**, Easton, Mass., U.S.A., April 2 1953.)

Streptomycin: This popular antibiotic caused birth defects such as limb malformations in the offspring of rats.

Clindamycin, an antibiotic, causes a bowel condition called pseudomembranous colitis. It was tested in rats and dogs every day for one year. They tolerate doses 10 times greater than humans.[42][43][44]

[42]Reg Tox & Pharm, 1990, vol.11, p 288-307

[43]Br Med J, 1983, Jan 15, p 199-202

[44]Br Nat Form, no.26, 1993

**Claim:** vaccines to prevent some of the most deadly and debilitating viruses

**Reply:** This is what Dr Albert Sabin, creator of the oral polio vaccine had to say...

*“... prevention [of polio] was long delayed by the erroneous conception of the nature of the human disease based on misleading experimental models of the disease in monkeys.”*

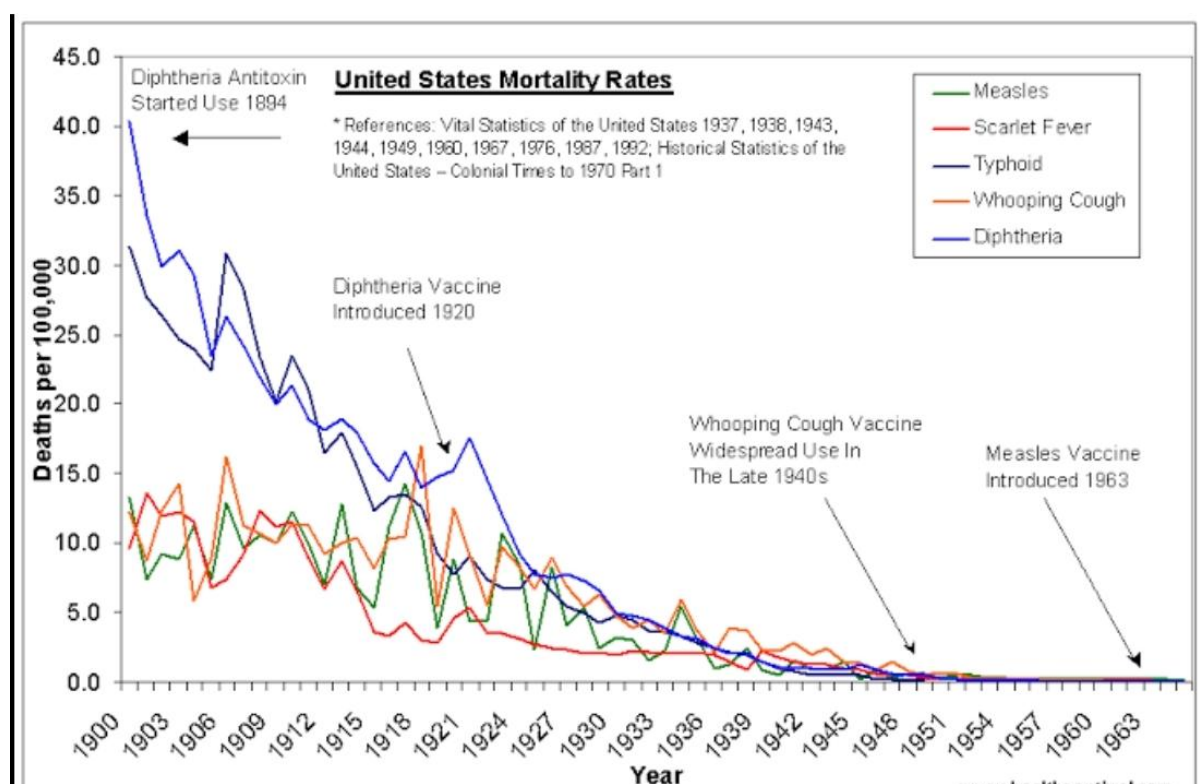
Sabin, Albert, MD statement before the subcommittee on Hospitals and Health Care, Committee on Veterans Affairs, House of Representatives, April 26, 1984 serial no. 98-48.

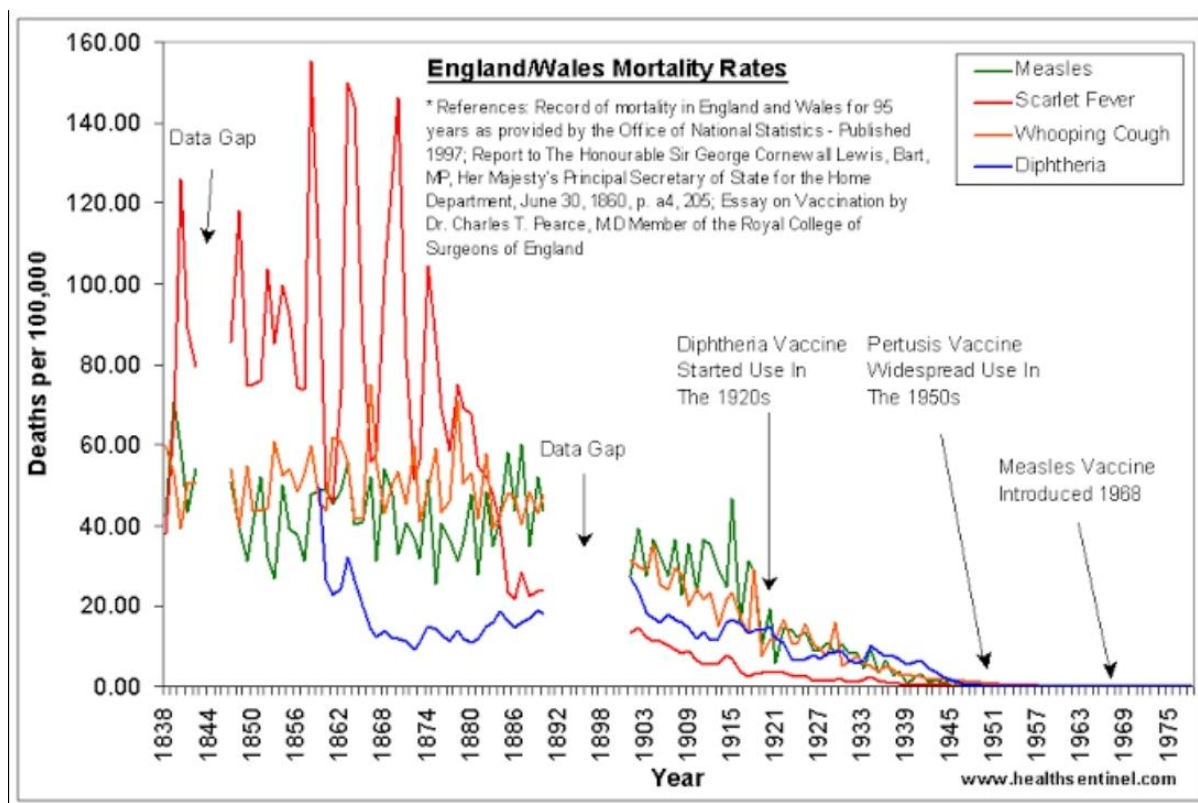
As monkeys gain polio via the respiratory system and humans via the digestive system, the creation of the polio vaccine was delayed by 29 years by primate research and resulted in the creation of a nasal spray which did nothing but damage the olfactory (smelling) ability of children it was given to.

11. McKeown T: *The Role of Medicine*. Oxford, Basil Blackwell, 1979.

Re vaccines generally it is difficult to say what extent they have contributed to the elimination of disease and to what extent this is the result of hygiene (elimination of disease causing conditions via clean water and food, sewerage and rubbish removal, adequate living space, asepsis and antiseptic).

Either way vaccines can be made without animals and are more efficacious and less toxic if done this way.





**Claim:** and surgery for injuries, illnesses and deformities.

**Reply:** “Vivisection is barbaric, useless, and a hindrance to scientific progress. I learned how to operate from other surgeons. It’s the only way, and every good surgeon knows that.”  
– Dr. Werner Hartinger, 1988, surgeon of thirty years, President of German League of Doctors Against Vivisection (GLDAV).

*“I have never known a single good surgeon who has learned anything from vivisection.” - Dr Abel Desjardins, President of the Society of Surgeons of Paris, foremost surgeon of his time in France and Professor of Surgery, from “Slaughter of the Innocent” by Hans Ruesch*

“Like every member of my profession, I was brought up in the belief that almost every important fact in physiology had been obtained by vivisection and that many of our most valued means of saving life and diminishing suffering had resulted from experiments on the lower animals. I now know that nothing of the sort is true concerning the art of surgery: and not only do I not believe that vivisection has helped the surgeon one bit, but I know that it has often led him astray.”

– Prof. Lawson Tait, M.D., 1899, Fellow of the Royal College of Surgeons (F.R.C.S.), Edinburgh & England. Hailed as the most distinguished surgeon of his day, the originator of many of surgery’s modern techniques, and recipient of numerous awards for medical excellence.

*“I have seen surgeons who carried out experiments on some organs from dogs in the belief that these were identical with those of humans, and they did not know they were cutting into a quite different organ, even into a lymphatic gland instead of the thyroid gland. **Nobody has become a surgeon because of having operated on animals. He has only learnt wrongly***

*through animals. I have been able to see this over my many decades as a surgeon, also as a Director of Hospitals. I have carried out tens of thousands of operations on people without ever performing them first on an animal.* “

(Prof. Sr Salvatore Rocca Rossetti, Surgeon and Professor of Urology at the University of Turin, Italy, in the science programme **Delta** on Italian television, March 12 1986.)

In **Vivisection: Science or Sham**, Dr Roy Kupsinel wrote in 1988 the following about surgical techniques:

*“To gain experience, first an aspiring surgeon should practice on human cadavers, then observe experienced surgeons at work on human patients. They can help out with simple operations, then progress to more complex ones as experience permits. **Even the vivisection manuals caution medical students about applying surgical techniques from animals to humans.**”*

*“Though the research community would like the public to believe that the use of animals is responsible for the breakthroughs in surgical methods, what really happens follows this typical pattern: In the effort to overcome heart disease, the heart of a human heart attack victim is studied during autopsy. An operation is then proposed to overcome the coronary artery blockage. Extensive animal experiments are then conducted in hopes of developing the surgical skill and in determining the feasibility of the operation on human patients. If the animal lives a false sense of optimism develops and human trials are begun. Due to the variation in blood clotting and anatomical differences between animals and humans, the initial surgeries on humans result in a high frequency of deaths from the operation. Over time, as the surgeons perfect the operation on actual patients, mortality rates from the operation decrease. Surgeons initially claim that the operation will prolong life, but as time goes on it becomes clear that the operation still kills many patients, and in fact doesn't improve the ultimate survival of coronary artery disease in patients. The operation passes out of vogue and is replaced by another one which passes through the same stages of evolution.”*

In **Experimental Surgery**, Dr J. Markowitz states:

*“The operative technique described in these pages is suitable for animals, usually dogs. However, it does not follow that it is equally and always suited for human beings. **We refuse to allow the student the pretence that what he is doing is operating on a patient for the cure of an ailment.**”*

*“The gastro-intestinal tract in man is unfortunately very different from that of animals, and the results of a new operation for gastric disease cannot be predicted from operations on dogs.”*

(Editorial, **Lancet**, May 1951, page 1003.)

*“Many years ago I carried out on the Continent sundry operations upon the intestines of dogs, but such are the differences between the human and the canine bowel, that when I came to operate on man I found I was much hampered by my new experience, that I had everything to unlearn, and that my experiments had done little but leave me unfit to deal with the human intestine.”*

(Sir Frederick Treves, Director of London Hospital, Surgeon to the Royal Family and world-renowned authority on abdominal surgery, **British Medical Journal**, November 5 1898, page 1389.)

Dr. Werner Hartinger of Germany agrees:

“The claim, frequently heard, that animal experimentation is vital for the training of surgeons and that practice on living animals is necessary to gain manual and operating skills cannot be left unchallenged. A surgeon acquires his basic knowledge by observing and then assisting his teacher. In time, according to his experience, ability and manual dexterity he participates in supervised operating duties, until the surgeon responsible for his training decides as to when he can start operating on his own. Specialized knowledge of microsurgery is gained in the same way, just as working at the surgical microscope does not call for operating on animals.”

“Experiments have never been the means for discovery; and a survey of what has been attempted of late years in physiology will prove that the opening of living animals has done more to perpetuate error than to confirm the just views taken from the study of anatomy and natural motions.”

– Sir Charles Bell, M.D., 1824, F.R.C.S., discoverer of “Bell’s Law” on motor and sensory nerves.

Open-heart surgery is a classic example of surgery that was successful on dogs and fatal to humans. The procedure depends on the heart-lung machine, which tested well on dogs and killed the first human patients. It was later modified according to human clinical observation and is now used successfully every day.

Many surgeons have done trial procedures on lab animals, but many others have admitted that working on animals confuses the issue. Common sense suggests that orthopaedic surgery on a dog, for example, will differ greatly from that on a human. Applying animal data to the human body is always unscientific. Here are some examples:

- Once ophthalmologists practiced radial keratotomy (corrective eye surgery) on rabbits, they later tried it out on humans. After blinding many individuals, doctors modified the procedure for the human eye. Had they originated their research on the human eye through in vitro or autopsy research, these tragedies would have been prevented.
- Extracranial-intracranial (EC-IC) bypass procedures for inoperable carotid artery disease were tested and perfected on dogs and rabbits. Once approved for humans, neurosurgeons performed thousands of EC-ICs before they discovered the operation caused death and strokes more often than it resulted in recovery.<sup>[27]</sup> Yasargil, M.G., ed. *Microsurgery Applied to Neurosurgery* George Thieme Verlag 1969. Donaghy, R.M.P and Yasargil, M.G. Eds. *Microvascular Surgery*, Mosby, 1967.
- Thousands of cats, dogs, pigs and primates have been sacrificed to find successful procedures for organ transplants. But despite the number of practice surgeries on animals, the first human operations fail.

By practicing procedures on non-humans, surgeons lead patients to believe their risk is minimal. Unfortunately, when a new method is introduced and tested on a human subject, projected results are no more than guesswork. By conducting the initial operations on human cadavers, doctors would reduce this risk and improve patient care.

**Claim:** Within the living memory of many people diseases such as polio, tuberculosis, leukaemia and diphtheria killed or crippled thousands every year. But now, doctors are able to prevent or treat many more diseases

**Reply:** As stated earlier polio research was delayed for 29 years due to misleading results from monkeys, again, Dr Albert Sabin, creator of the oral polio vaccine...

*“... prevention [of polio] was long delayed by the erroneous conception of the nature of the human disease based on misleading experimental models of the disease in monkeys.”*

Sabin, Albert, MD statement before the subcommittee on Hospitals and Health Care, Committee on Veterans Affairs, House of Representatives, April 26, 1984 serial no. 98-48.

McKeown, T., 1979. **The Role of Medicine.**

The [following graph](#) taken from the **N.Z. Official Yearbooks and Appendices to Parliamentary Journals** paints an identical picture: i.e. that tuberculosis in New Zealand had all-but disappeared **before** the advent of the BCG vaccine.

One Hundred Years of T.B. in New Zealand

HMSO

The above graphs, based on the official death numbers as recorded in the Official Year Books of the Commonwealth of Australia, are taken from [Greg Beattie's](#) excellent book *“Vaccination A Parent's Dilemma”* and represent the decline in death rates from infectious disease in Australia. They clearly show that vaccines had nothing to do with the decline in death rates. (Note: Graphical evidence on the decline in death rates from infectious disease for USA, England, New Zealand and many other countries shows the exact same scenario as above).

So what were the true reasons for this decline? From his book ‘Health and Healing’ Dr Andrew Weil best answers it with this statement;

*“Scientific medicine has taken credit it does not deserve for some advances in health. Most people believe that victory over the infectious diseases of the last century came with the invention of immunisations. In fact, cholera, typhoid, tetanus, diphtheria and whooping cough, etc, were in decline before vaccines for them became available – the result of better methods of sanitation, sewage disposal, and distribution of food and water.”*

### **Alternatives in potency testing of human bacterial and viral vaccines.**

<b>Vaccine</b>	<b>Alternative method</b>	<b>Reference</b>
Diphtheria	Vero cells	Kreeftenberg et al. (27)
	Toxin Binding	Hendriksen et al. (28)
	Inhibition	Lying (29)
Tetanus	Lf test	Hendriksen et al. (30)
	Toxin Binding	
	Inhibition	



Rabies	Antibody binding test	Barth et al. (31)
	ELISA	Adamovicz (32)
Yellow Fever	Plaque counting assay	WHO (33)

References: 27. Kreeftenberg JG, van der Gun JW, Marsman FR, Sekhuis VM, Bhandari SK, Maheswari SC: An investigation of a mouse model to estimate the potency of the diphtheria component in combined vaccines. *J Biol Stand* 1985;13:229-234.

28. Hendriksen CFM, van der Gun JW, Kreeftenberg JG: The use of the Toxin Binding Inhibition (ToBI) test for the estimation of the potency of the diphtheria component of vaccines. *J Biol Stand* 1989;17:241-247.

29. Lyng J, Bentzon MW: Quantitative estimation of diphtheria and tetanus toxoids. 1. The flocculation test and the Lf-unit. *J Biol Stand* 1987;15:27-37.

30. Hendriksen CFM, van der Gun JW, Marsman FR, Kreeftenberg JG: The use of the *in vitro* Toxin Binding Inhibition (ToBI) Test for the estimation of the potency of tetanus toxoid. *Biologicals* 1991;19:23-29.

31. Barth R, Gross-Albenhausen E, Jaeger O, Milcke L: The antibody binding test, a useful method for quantitative determination of inactivated rabies virus antigen. *J Biol Stand* 1981;9:81-89.

32. Adamovicz P: The use of various immunochemical, biochemical and biological methods for the analysis of rabies virus production in tissue cultures. *Develop Biol Standard* 1984;55:191-197.

33. World Health Organization: *Requirements for Yellow Fever Vaccine*. WHO Technical Report Series 594.

## The Effects of Immunization on Public Health

Undeniably, mortality rates were already declining before the introduction of immune therapy and prophylaxis at the end of the nineteenth century. (Table 3 shows mean annual mortality figures of two cities during successive historical time periods.) This increased life expectancy, due primarily to a reduction in deaths from infectious disease, is chiefly attributed to improvements in nutrition, living and working conditions, hygiene, and sanitation.(11) McKeown T: *The Role of Medicine*. Oxford, Basil Blackwell, 1979.

**Claim:** life-saving operations – all thanks to research which at some stage involved animals.

**Reply:** “Animal research was **NOT** responsible for the development of coronary bypass surgery. In 1961 in France, Kunlin first used a portion of a person’s own vein to replace obstructed arterial segments. This gave birth to arterial bypass surgery for different parts of the body, the heart included.

*By contrast, Beck of Ohio and Vineburg of Canada took their theories to the animal laboratory in search of surgical answer to the complications of coronary artery disease. Each devised more than one procedure, envisioning success from their findings in animals. Not long after, their recommended operations were performed on thousands of human patients. What were the results? To say the least, unworthy. To put it bluntly; a fiasco, a total failure. I am witness to this event and the least I can do is speak*



*out. Animal experimentation inevitably leads to human experimentation. That is the final verdict, sad as it is. And the toll mounts on both sides. “*

Dr Moneim A. Fadali. For 25 years one of America's leading cardiovascular surgeons. This highly respected doctor is also: Diplomate to the American Board of Surgery; Diplomate to the American Board of Thoracic Surgery; Certified with the Canadian Board of Surgeons; Certified with the Royal College of Surgeons, Canada; twenty-five years on the clinical staff of the University of California where he currently practises.

### **HEART TRANSPLANT**

Experiments on dogs to develop transplant techniques were disastrous. Hundreds of dogs were used yet the first human patients died because of complications which arose when the technique was applied to the first human patients.

(Dr Albert Iben, Stanford University cardiac surgeon reported in the **Erie Daily Times**, May 23 1968.)

By 1980, 65% of patients survived more than a year as a result of increased skill gained through clinical experience.

(**Lancet**, March 29 1980, pages 687-688.)

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### **FLOATING CARDIAC CATHETER**

Dr Forssman used his own forearm to develop cardiac catheterization and his technique was completed through clinical trials with human patients.

(M. Beddow Bayly, **Clinical Medical Discoveries**, NAVS, 1961.)

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### **VENTILATION OF OPEN THORAX**

Doctors Ivan Magill and E.S. Rowbotham, working with World War I casualties at Sir Harold Gillie's plastic surgery hospital in Sidcup, Great Britain developed the technique of delivering anaesthetic gas through a single endotracheal tube under positive pressure controlled by the patient's breathing. **They performed no animal experiments.**

(R.G. Richardson, **The Surgeon's Heart: A History of Cardiac Surgery**, William Heinemann Medical Books Ltd, page 101.)

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### **DEFIBRILLATION**

Fibrillation of the ventricles is life-threatening. Reverend John Wesley in the 18th Century through clinical observations successfully used electrotherapy to stop fibrillation in human patients. More than a century later in 1899 Presost and Batteli "re-proved" what Wesley had developed, by using electric shock to reverse ventricular fibrillation in dogs. William B. Kouwenhoven of Johns Hopkins University is sometimes credited by pro-vivisectionists for developing a closed-chest defibrillator for dogs and then for human use in 1957. **However clinician Dr P. Zoll had developed closed-chest resuscitation on patients in 1956. Once again Kouwenhoven repeated what Zoll had discovered through human observations and falsely credited animal research for the advance.**

(L. Wertenbaker, **To Mend the Heart**, the Viking Press, 1980, page 178.); (J.H. Comroe, **Exploring the Heart: Discoveries in Heart Disease and High Blood Pressure**, W.W.

Norton and Company, 1983, page 159.); (L.E. Meltzer, **Textbook of Coronary Care**, The Charles Press Publishers Inc., A Prentice Hall Company, 1980, page 4.)

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### **ELECTIVE CARDIAC ARREST**

For “restarting” the heart once again animal experiments gave misleading results. Though a technique was shown “effective” in animals, it was discarded for use in humans because of “many problems, consisting of pain, burns and inability to keep up continuous stimulation for a prolonged period”.

(W. Lillihei, “The Treatment of Complete Heart Block by the Combined Use of a Myocardial Electrode and an Artificial Pacemaker”, **Surgical Forum**, 43rd Clinical Congress, Vol. VII, American College of Surgeons, Chicago, 1957.)

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### **VASCULAR ANASTOMOSIS**

In 1935 Dr Claude S. Beck pioneered the surgical technique to increase the blood supply to the heart muscles when blood became blocked in the coronary arteries. Beck whose success was based on clinical observations said **though he had conducted thousands of animal experiments they were useless**, that his only useful knowledge came from clinical studies. The Beck operations were carried out for 25 years before being superseded by the clinical development of new operations.

(T. Preston, **Coronary Artery Surgery: A Critical Review**, Raven Press, 1977, page 9.)

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### **MYOCARDIAL PRESERVATION TECHNIQUES**

Scientists at the Middlesex Hospital and Medical School recently isolated individual heart cells from human heart muscle. These cells are useful in research into heart disease and in the preservation of heart (myocardial) tissue for cardiac surgery, with the advantage that results are directly applicable to patients because as the researchers stated: “... **it is difficult and often misleading to extrapolate experimental results in animal tissues to man.**”

(T. Powell, et al, **BMF**, October 17 1981, pages 1013-1014.)

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### **ARTIFICIAL HEART**

It is emphasised in many sources that medical progress has been delayed because of the vast difference in dogs and human beings and that dog experiments were a failure in this area. The conduction system in dogs is less likely to clot than in human blood; dogs walk on four legs, thereby placing less stress on the circulatory system than upright human beings; the ventricles in dogs are opposite to the human system; and animal recipients of artificial hearts are healthy before the operation. There are many other variables noted elsewhere in this work. The first recipient of an artificial heart, Barney Clark, survived a miserable 112 days kept alive against his wish to be allowed to die, until he expired from kidney collapse.

(C.F. Scott, “Appropriate Animal Models for Research on Blood in Contact with Artificial Surfaces”, **Annals N.Y. Academy of Science**, 516, 1987, pages 636-637.); (C.F. Scott, **The Physiologist**, 31 (3), 1988, page 53.); ([Hans Ruesch](#), **One Thousand Doctors (and many more) Against Vivisection**, 1989, page 28.)

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Elsewhere in this work it is recorded how [the discovery of insulin](#) and [the success of open heart surgery](#), and organ transplants were developed **despite confusion arising from experiments on dogs (and other animals)**. As revealed under the section on congenital heart defects the success of the “blue baby” operation was developed through clinical observation of human patients. Similarly the pacemaker for complete heart block was developed through investigation of those afflicted with the condition.

## THE PACEMAKER

Each of the techniques made to contract or stimulate the ventricles in attempts to “pace” the human heart was tested on dogs and shown “effective”, even heralded as a success, however they were **“quickly discarded in patients because of the many problems, consisting of pain, burns and inability to keep up continuous stimulation for the prolonged period”**. Dr C. Walton Lillihei pioneer of the pacemaker, seeing his method which was developed on dogs **fail to cross the species**, devised, through observing his patients, a method of **“stitching electrodes directly on to the heart, leading them through the chest and running a pulsed current through them”**.

*“The development of artificial pacemakers for complete heart block grew out of direct studies of human patients suffering from ventricular septal defect.”*

(W. Lillihei, “The Treatment of Complete Heart Block by the Combined Use of a Myocardial Electrode and an Artificial Pacemaker”, **Surgical Forum**, 43rd Clinical Congress, Vol. VIII, American College of Surgeons, Chicago, 1957, page 360.)

Also refer L. Wertenbaker, **To Mend the Heart**, The Viking Press, 1980, page 181; and R.G. Richardson, **The Surgeon’s Heart: A History of Cardiac Surgery**, William Heinemann Medical Books Ltd, page 101.

## OPEN-HEART SURGERY

The heart-lung machine was the most critical development in open-heart surgery for it takes over the function of the patient’s heart and lungs during open heart operations. John H. Gibbon of Philadelphia, U.S.A. **who developed a heart-lung machine on dogs abandoned his project when two patients died, admitting that it was unsafe for human beings**. J.W. Kirklin of the Mayo Clinic, without the use of animals and using careful clinical trials **made a heart-lung machine which was successful on human beings**. (H. McLeave, **The Risk Takers**, Holt, Rinehard & Winston, 1962, page 70.)

Journal of the American Heart Association titled **Stroke**. In issue 7:14 of 1976 an article headed “Clinical Relevance of Experimental Stroke Models” by G.F. Molinari says the following:

*“The way researchers ‘simulate’ a stroke in an animal is by the application of microsurgical spring-clips to an artery. The clipping itself affects blood vessels in ways totally artificial and never seen in blood vessels of human stroke patients.”*

In the May 1989 issue of **Stroke**, Samuel Neff of the New England Medical Centre wrote:

***“The repeated failure of laboratory-proven stroke therapies in human beings can be due only to the inapplicability of animal models to human cerebrovascular disease.”***

Less than a year later, in January 1990, in **Stroke**, David O. Wiebers and his colleagues at the Mayo Clinic and the University of Iowa wrote a substantial and comprehensive article in which they called the relevance of information from animal experiments “**dubious**”. They cited a review of experimental treatments for stroke over the past decade extracts of which read:

1. *“Of 25 treatments which worked in animals, not a single one worked in human studies.”*
2. *“Human strokes are complicated by underlying arteriosclerosis, genetic factors, chronic hypertension, diabetes, smoking and medications, all of which can have important effects and **cannot be duplicated in animal studies.**”*
3. *“Attempts to cause strokes in animals are highly artificial and can send armies of researchers down blind alleys, wasting precious time and money.”*

In a further issue of **Stroke**, July 1990, Weibers wrote:

***“Dozens of treatments tested on animals did not work in people.”***

He, along with his team of researchers, cautioned against the assumption that information from animal experiments is relevant to the human disease. In the same issue, Justin Zivin and James Grotta agreed that:

*“Drug studies in animal models have not... translated into effective therapy in humans.”*

**Stroke** journal, which is the most relevant and weighty source of information applicable to the subject states in the above article:

***“Conclusions arising from the whole Stroke debate were that reliance on animal models impede rather than advance scientific progress in the treatment of stroke.”***

***“Basic physiology tells us there is no suitable animal model for strokes because, unlike humans, animals have a collateral vascular system in their brains which allows blood to bypass clots; therefore they do not have strokes in the way humans do, nor are the effects from stroke the same. In addition, many domestic animals have a retermirable system of blood vessels which effectively filters out blood clots and other substances that might otherwise flow to the brain.”***

(J. Moossy, “Morphological Validation of Ischemic Stroke Models”, **Cerebrovascular Diseases**, edited by T.R. Price and E. Nelson, New York, Raven Press, 1979, page 7.)

**Claim:** Each year, millions of people in the UK benefit from treatments that have been developed and tested on animals. Animals have been used for the development of blood transfusions

**Reply:** Blood transfusions have now saved over 1 billion people.

“In 1900 Karl Landsteiner found out that the blood of two people under contact [agglutinates](#), and in 1901 he found that this effect was due to contact of blood with [blood serum](#). As a result he succeeded in identifying the three blood groups A, B and O, which he labelled C, of human blood. Landsteiner also found out that [blood transfusion](#) between persons with the same blood group did not lead to the destruction of blood cells, whereas this occurred between persons of different blood groups.<sup>[5]</sup> Based on his findings, in 1907 the first successful blood transfusion was performed by [Reuben Ottenberg](#) at [Mount Sinai Hospital in New York](#).

Ref 5: Title of German publication: *Bur Kennie red argumentativeness, Fleischer undo agglomeration Workings eds Blusters fund deer Nymphet in Centralblatt f. Bakteriologie, Parasitenkunde u. Infektionskrankheiten*, vol. 27 (1900) pp. 357-362

From [www.nobelprize.org](http://www.nobelprize.org) the official site of the Nobel Prize...”But his name will no doubt always be honoured for his discovery in 1901 of, and outstanding work on, the blood groups, for which he was given the Nobel Prize for Physiology or Medicine in 1930.

...in 1909, he classified the bloods of human beings into the now well-known A, B, AB, and O groups and showed that transfusions between individuals of groups A or B do not result in the destruction of new blood cells and that this catastrophe occurs only when a person is transfused with the blood of a person belonging to a different group.”

Needless to say transfusing blood from animals to humans could never have determined this.

#### Re Rh factor... **Rh Blood Antigen**

[An antigen is a cell surface protein that may initiate an immune system response. If a person who lacks a certain red blood cell antigen receives donor blood with that antigen, that person may have a transfusion reaction.]

In 1937, a woman bled severely after delivering a macerated fetus, requiring a blood transfusion. A transfusion with her husband's blood, matched for the known blood groups at the time, resulted in a near-fatal transfusion reaction. Clinical researchers, after performing a series of clotting studies, surmised that there must be a yet-undefined major blood antigen.<sup>14</sup> Karl Landsteiner and Alexander Wiener's subsequent blood clotting studies indicated that this antigen was similar to one found in monkeys, and they named it Rh for the rhesus monkey.<sup>15</sup> Subsequent research demonstrated that the two antigens were genetically different,<sup>16</sup> but the term Rh had already been so widely used that it was impossible to change. R. Race and Ruth Sanger have observed:

Many years later it came to be realized that the rabbit anti-rhesus and the human anti-Rh antibodies are not the same. The vast literature which had accumulated made it impossible to change the name of the human antibody from anti-Rh, and the suggestion of Levine that the rabbit anti-rhesus antibody should be called anti-LW, in honour of Landsteiner and Wiener, has been widely adopted.<sup>7</sup> Landers A. Advice to readers. *Baton Rouge Morning Advocate* Mar 1, 1990.

Indeed, Philip Levine himself, who discovered the new human blood antigen, has noted that Landsteiner and Wiener's report, “contains nothing of clinical significance.”<sup>16</sup> While the name Rh suggests a close link between nonhuman primate research and human medicine, we now know it to be a misnomer.

14. Simmer H. Pfluger's nerve reflex theory of menstruation: The product of analogy, teleology and neurophysiology. *Clio Medica* 1977;12:57-90.
15. Morris RT. The ovarian graft. *New York Med J* 1895;62:436-437.
16. Morris RT. Notes on ovarian grafting. *Medical Record* 1901;59:83-87.

## KARLLANDSTEINER

On individual differences in human blood

*Nobel Lecture, December 11, 1930*

“The question now arises whether iso-agglutination by normal serum is confined to human blood or whether it also occurs in animals. In fact such reactions are found but are distinct in only a small number of species and are hardly ever as regular as in man. Only the highest anthropoid apes – whose blood corpuscles, though scarcely their proteins, differ from those of man – have blood group characteristics, which, in so far as we have yet been able to establish, correspond completely to those of man.

It can be assumed that a comparative examination of a large number of animal species will help to explain how the groups are formed – a phenomenon which is not fully understood. One noteworthy result of the examination of animal blood has already been obtained. Very soon after the first observations on iso-agglutination had been made, Ehrlich and Morgenroth described experiments in which, by means of blood-solvent antibodies (isolysins), they demonstrated differences in the blood of goats which arose when the animals were injected with blood of other individuals of the same species. In this case, however, no typical blood groups but, instead, numerous apparently random differences were found – a result which, except possibly for the intensity of the reactions, is roughly what one might have expected. Similar investigations, especially those conducted by Todd on cattle and chickens (Landsteiner and Miller; Todd) indicated almost complete individual specificity.”

**Claim:** insulin for diabetes

**Reply:** During the 1920s, the dog experiments performed by scientists Banting and Best were strongly criticised as:

*“... a wrongly conceived, wrongly conducted, and wrongly interpreted series of experiments.”*

(Dr F. Roberts, “Insulin”, **British Medical Journal**, 1922.)

Readers are also directed to the clinical work of an American pathologist Dr Moses Barron, who published an article based on the autopsy of a patient who had died of pancreatic lithiasis, in which he says:

*“The scientists Banting and Best were incorrectly credited with the discovery of insulin.”*

(Dr M. Barron, “The Relation of the Islets of Langerhans Diabetes with Special Reference to Cases of Pancreatic Lithiasis”, **Surgery, Gynaecology and Obstetrics**, November 5 1920.)

- *“Unfortunately, the condition of a dog with a small but healthy part of his pancreas left is essentially different from that of a person suffering from diabetes... in human diabetes two factors are present:*
  1. *an essentially progressive lesion absent in experimental animals; and*
  2. *the detrimental effect of improper diet.”*

(Hugh MacLean, M.D., D.Sc., **Lancet**, May 26 1923, page 1043.)

- *“There is no laboratory method of inducing diabetes... which is exactly comparable to the clinical condition. At best we can get only crude approximations. The dangers of arguing from one species to another, or even from one strain to another of the same species are certainly not to be neglected.”*

(Dr F.G. Young, Professor of Biochemistry at the University of London, **Lancet**, December 18 1948, pages 955-956.)

*“Arguments based on the insulin requirements of the depancreatized dog and cat applied to human diabetes are quantitatively dangerous.”*

(Dr F. G. Young, D.Sc., PhD., F.R.S., **British Medical Journal**, November 17 1951, pages 1167-1168.)

- *“The causes of diabetes mellitus remains unknown in both man and animals. In spite of certain species similarities, there are a number of important differences – differences in clinical manifestation, in aetiological factors and in the liability to certain long-term complications of the disease.”*

(Dr Harry Keen, BSc, M.R.C.P., “Spontaneous Diabetes in Man and Animals”, **Veterinary Record**, July 9 1960, page 557.)

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Further, in **Clinical Medical Discoveries**, Medical Historian M. Beddow Bayly, M.R.C.S., L.R.C.P., says that the association of diabetes with degenerative changes in the Beta cells in the pancreas was a well-recognised clinical discovery long before animal experiments in this connection were contemplated. **“The means of separating from the pancreas the active principle, which Professor Schafer, a renowned physiologist had already in 1915 designated insulin”**, was, says Dr Beddow Bayly, **“repeated by Banting who demonstrated it on a medical colleague who suffered from the disease. However the numerous experiments made by Banting on thousands of dogs proved nothing of value to human medicine, since, as is scientifically recognised, the dogs were not suffering from diabetes... The discovery, isolation and application of insulin was a clinical one.”**

- ***“Dr Banting, Canada’s medical hero, who is popular and erroneously credited with the discovery of insulin by extirpating the pancreases of thousands of dogs, did not cause diabetes, but stress.”***  
(J.A. Pratt, “A Reappraisal of Research Leading to the Discovery of Insulin”, **Journal of the History of Medicine**, Vol. 9, 1954, pages 281-289.)

Animal derived insulin for humans...

*“Side effects of insulin treatment include an unusually high incidence of heart attacks, stroke, kidney failure and gangrene. This, some medical men believe is due to the foreign nature of animal insulin.”*

(A.L. Notkins, “The Causes of Diabetes”, **Scientific American**, Vol. 241, No. 5, November 1979, pages 62-73.)

**Claim:** anaesthetics

[Oxford Dictionary of Scientists:](#)

**Crawford Williamson Long**

*American physician (1815–1878)*

Long, who was born in Danielsville, Georgia, received his MD from the University of Pennsylvania in 1839. He then practiced in the small Georgian village of Jefferson where he became probably the first physician to perform surgery using [ether](#) as an [anesthetic](#). (There is one earlier record of the administration of ether, for a tooth extraction: in January 1842, William Clark gave ether to a patient whose tooth was then removed by Elijah Pope.)

The idea of using ether came to Long after he had engaged in ‘ether frolics’ – wild parties at which ether was [inhaled](#) for exhilarative effect. Long noticed that he developed many [bruises](#) during such parties but had no [recollection](#) of sustaining any injuries. This suggested to him



the possibility of using it more constructively to provide [surgical anesthesia](#). Consequently on 30 March 1842, Long removed a small [tumor](#) from the neck of an etherized patient who assured him, when he regained consciousness, that he had not experienced any pain. Long followed this up in July by painlessly [amputating](#) the [toe](#) of a young etherized boy. However, Long had little chance to use his dramatic discovery in major operations and did not publish details until 1849. By this time William [Morton](#) had already (1846) given a public demonstration of the use of ether as an anesthetic and Long thus received little credit for his discovery.

From <http://www.experiment-resources.com/history-of-anesthesia.html>

## “HISTORY OF SURGICAL ANESTHESIA

Research on modern techniques to reduce surgical pain began when an English scientist Joseph Priestley (1733-1804) discovered that inhalation of nitrous oxide might relieve pain. Others followed suit and dug up other gases like carbon dioxide which produced similar effects. Cocaine injections in the eye, mouth and other areas of body were also found useful in blocking nerve impulses.

## CRAWFORD LONG AND SURGICAL ANESTHESIA

Not too many medical revelations could be termed as significant and elementary as the discovery and development of Anesthesia. It was a turning point for the world of medicine and surgery, as the physicians and surgeons could concentrate on the case at hand without either worrying about the safety of the patient in terms of enduring pain or the shrieks that shook the hospital buildings.

Different anesthetic practices were in use in his time when Crawford Long revived the field of surgical anesthesia by using diethyl ether as an anesthetic. This ingenious discovery based on his insightfulness and keen observation established him as the pioneer of surgical anesthesia. In the honor of his groundbreaking achievement, the day of his discovery is recognized as ‘Doctor’s day’ to celebrate the birth of anesthesia which conquered human pain.

Dr. Crawford W. Long applied his social observations with ether to surgery well before Morton’s discovery. During his time in Philadelphia, it was tasteful among young socialites to inhale gases such as sulphuric ether to induce euphoria. During one such “ether frolics”, Long observed an attendee take a heavy fall but display no indication of pain. With this reference, he performed his first surgical procedure using the gas on March 30, 1842, when he removed a tumor from the neck of a young man who did not feel any pain.

Long did not publish his findings as he wanted to be sure of his discovery. He began writing his own account of his discovery only after an editorial ran in the December 1846 issue of Medical Examiner about the Boston dentist Morton who claimed to have used ether as an anesthetic. In 1849 he presented his findings to the Medical College of Georgia in Augusta.

Commemorated by a statue in the National Capital’s Hall of Fame, he has come to be regarded as the father of modern anesthesiology. “

Read more: <http://www.experiment-resources.com/history-of-anesthesia.html#ixzz1ad1Q66U2>

Read more: <http://www.experiment-resources.com/history-of-anesthesia.html#ixzz1ad0sRMWA>

Read more: <http://www.experiment-resources.com/history-of-anesthesia.html#ixzz1ad0YlSpB>

Read more: <http://www.answers.com/topic/crawford-long#ixzz1aXjsiuBd>

**Reply:** • *“The development of anaesthetics were severely retarded because the German pharmacist Friedrich Sertuner finding that morphine caused maniacal excitement in the dogs he tried it on **discontinued his work on anaesthetics** which was taken up decades later by an American dentist who used nitrous oxide when extracting the tooth of a colleague. **Showing once again the barrier to medical progress brought about by animal trials.**”*  
([Hans Ruesch](#), **Slaughter of the Innocent**, page 165.)

*“The maximum single dose of morphine for human beings is given as one-third of a grain. Mr Hobday, F.R.C.V.S. giving evidence before the Royal Commission of Vivisection 1906-10, ‘considered that morphia affected dogs differently, he has given large doses to dogs, as much as 20 grains, without a fatal result, and considers them to be very insusceptible to a toxic dose of morphia’.”*

- 
- *“This substance acts upon dogs as a violent stimulant rather than as a narcotic, large doses causing excitement and convulsions.”*  
(Review of a paper by E. Lugaro, **British Medical Journal**, January 14 1899, page 94.)

Animal experiments failed to predict the kidney toxicity of the general anesthetic methoxyflurane. Many people lost all kidney function.

**Claim:** anticoagulants

**Reply:** ANTICOAGULANTS

There have been four main anticoagulants used for human medicine. None of these four were discovered through animal experiments. Two, Hirudin and Citrate, grew out of direct patient study. Hirudin is an anti-coagulant secreted by leeches that allows them to suck the blood out of animals. The observation was made that since the patient continued to bleed after a leech was removed from a site, it must have deposited the anti-coagulant in the wound before removing the blood.

(J.H. Comroe and R.D. Dripps, **The Top Ten Clinical Advances in Cardiovascular-Pulmonary Medicine and Surgery 1945-1975**, Washington D.C., 1977, U.S. Department of Health, Education and Welfare, DHEW Publications No. (NIH) 78-1521, page 61.)

*“The use of citrates stemmed from the observation of sailors treated for scurvy in the 1700s. Physicians noted that sailors often suffered spontaneous hemorrhages from lemon and lime juices, notably high in citrates.”*

*“The use of the anticoagulant dicumoral was developed from the observation made by veterinarians that cattle who ate the toxic plant ‘sweet clover’ (which contains dicumoral), suffered the same spontaneous hemorrhages as the sailors. By coincidence, this particular*

*agent had the same effect on humans.”*

(J.H. Comroe and R.D. Dripps, **The Top Ten Clinical Advances in Cardiovascular-Pulmonary Medicine and Surgery 1945-1975**, Washington D.C., 1977, U.S. Department of Health, Education and Welfare, DHEW Publications No. (NIH) 78-1521, page 63 and page 68.)

*“The last anticoagulant, heparin, was discovered when Jay McLeon tested various chemicals on blood in a test-tube.”*

(C.H. Best, “Preparation of Heparin and its Use in the First Clinical Cases”, **Circulation**, Vol. XIX, January 1959, page 79.)

**Claim:** antibiotics

**Reply:** The antibiotic drug Chloramphenicol was responsible for causing leukemia and fatal aplastic anaemia in human beings.

- *“This drug was tried out for long periods on dogs and found to produce only a transient anaemia, but fatal results have followed its use in human disease...”*  
(Editorial, **Medical Review**, September 1953.)
- *“Extensive experiments on dogs failed to show evidence of injury or disease to the canine species.”*  
(**Bulletin**, Easton, Massachusetts, April 2 1953.)

see earlier re. origin of antibiotics

**Claim:** heart and lung machines for open heart surgery

**Reply:** The heart-lung machine was the most critical development in open-heart surgery for it takes over the function of the patient’s heart and lungs during open heart operations. John H. Gibbon of Philadelphia, U.S.A. **who developed a heart-lung machine on dogs abandoned his project when two patients died, admitting that it was unsafe for human beings. J.W. Kirklin of the Mayo Clinic, without the use of animals and using careful clinical trials made a heart-lung machine which was successful on human beings.**  
(H. McLeave, **The Risk Takers**, Holt, Rinehard & Winston, 1962, page 70.)

**Claim:** hip replacement surgery

**Reply:** Hip and knee replacement is the result of technology and engineering and obviously needs to be specific to humans.

**Claim:** transplantation

**Reply:** Experiments on dogs to develop transplant techniques were disastrous. Hundreds of dogs were used yet the first human patients died because of complications which arose when the technique was applied to the first human patients.

(Dr Albert Iben, Stanford University cardiac surgeon reported in the **Erie Daily Times**, May 23 1968.)

By 1980, 65% of patients survived more than a year as a result of increased skill gained through clinical experience.

(**Lancet**, March 29 1980, pages 687-688.)

*“Results from animal experiments in the 1960s suggested that there might be important advances in transplantation and there-by prompted a large amount of further research into heart and kidney transplants in rats. But tissue differences between humans and rats proved that animal experiments were once again misleading. The encouraging results had raised hopes that a major advance in clinical immunosuppression for transplantation was in the offing, **but these hopes have now faded and nothing of the great mass of work has been translated into clinical practice.**”*

(John Fabre of Oxford’s Nuffield Department of Surgery, **Transplantation**, Vol. 34, 1982, pages 223-234.)

“development of surgery to replace clogged arteries with the patient’s own veins was impeded by dog experiments which falsely indicated that veins could not be used.<sup>32</sup> Likewise, kidney transplants, quickly rejected in healthy dogs, were accepted for a much longer time in human patients.<sup>33</sup>

References: 32. Domingo RT, Fries C, Sawyer P, Wesolowski S. Peripheral arterial reconstruction. Transplantation of autologous veins. *Transactions of the American Society of Artificial Internal Organs* 1963; 9: 305-316.

33. Hume D. Experiences with renal homotransplantation in the human subject. *Journal of Clinical Investigation* 1955; 34: 327-381.

## Perspectives On Medical Research

### Volume 2, 1990

#### Baby Fae: The Unlearned Lesson

Kenneth P. Stoller, MD.

On October 26, 1984, Dr. Leonard L Bailey placed the heart of a baboon into the chest of Baby Fae, an infant born with a severe heart defect known as left hypoplastic heart. Baby Fae seemed to do well for a few days; then her body mounted a massive immunological attack on the foreign tissue and rejected the graft. Baby Fae’s death came as no surprise to scientists and physicians familiar with the human immune system and with the scientific realities that preclude successful cross-species transplants.

Before the Baby Fae incident, Bailey, a surgeon at Loma Linda University Medical Center, spent almost a decade vainly pursuing research grants. His work in xenografts, largely

unknown and unreviewed by other professionals, had not appeared in journals and was funded by Bailey himself and his colleagues.<sup>1,2</sup> During the seven years preceding the Baby Fae baboon transplant, he performed some 160 cross-species transplants, mostly on sheep and goats, none of whom survived more than 6 months...

...Baby Fae was not the first human to receive a primate xenograft. In a review of xenografts,<sup>4</sup> the Council of Scientific Affairs of the American Medical Association noted a rapid rejection of all baboon transplants to humans.

References: 1. Anon: Next please. *PCRM Update*, July-August, 1985.

2. Roe BR, Glaser RH: The lessons of the Baby Fae Case (letter). *The Wall Street Journal* Dec 24, 1984.

3. Mathews J: Colleague warned doctor before Baby Fae implant. *Washington Post*, 1984.

4. American Medical Association Council on Scientific Affairs: Xenografts: Review of the literature and current status. *JAMA* 1985;254:3353-3357,

**Claim:** high blood pressure medication

**Reply:** *"In the old days we were taught, as the result purely of animal experiments, that digitalis raised the blood-pressure. We now know that this is utter nonsense. Indeed, it is a remedy of very great value in certain cases when the blood pressure is found to be abnormally high."*

(James Burnet, M.A., LLB (Lond.), M.D., F.R.C.P.E., **Medical World**, July 3 1942, page 338.)

*"Animal experimenters found, as a result of experimentation on animals that digitalis raised the blood-pressure, and, as a consequence, it was not used for some years on human beings. The fact that the blood-pressure is raised by digitalis was found – clinically – to be incorrect in the case of human beings, and it is now freely used in cases in which the laboratory experiments warned us **that it would be dangerous.**"*

(Andrew S. McNeil, L.R.C.P.S. Ed., **Medical World**, February 5 1943, page 608.)

A spokesman for SmithKline French with whom Beechams merged, remarked in 1967:

***"Hypertension can be produced in experimental animals in several different ways, but none of these artificial systems have been helpful in predicting the action of hypotensive drugs in man. The data cannot be analysed because so many unjustified assumptions and interpretations have been made."***

(G.E. Paget, **Drug Responses in Man**, Pub. J.A. Churchill Ltd, 1967, pages 120-121.)

Reserpine, a common drug used for high blood-pressure, was tested by driving cats insane with electric shocks before being deemed safe to prescribe to human patients. It is linked to such serious side effects as mental depression, disturbed heart rhythm, angina, glaucoma and

impotence. Dr Robinson of Michigan City, Indiana, who studied high blood-pressure for many years has this to say:

*“Other side effects of high blood-pressure drugs have just as many dangers, most hypertensive drugs should not be on the market doing their dirty-work. Their side effects include arthritis, liver disease, diabetes, heart failure and senility. Out of the 15 million people who will take hypotensive drugs within the next five years, one hundred thousand may be killed by the drug... Many of these deaths will be improperly reported since a death by stroke or heart attack is usually attributed to natural causes and seldom to side effects of drugs.”*

Though the U.S. National Cancer Institute claimed that Reserpine caused cancer in laboratory animals, this was ignored. The drug was put on the market proving once again **how little the vivisectors think of their own laboratory findings based on animal experiments.**

*“In a study of high blood-pressure conducted by the Medical Research Council, the prevalence of male impotence after two years in men treated with the drug Bendrofluazide was more than twice that of the untreated group. Other side effects included lethargy, constipation, nausea, dizziness and headache. Many of these symptoms **would never have been observed in animal tests.**”*

(**Lancet**, 1981, page 539.)

The drug for high blood-pressure SLOW-K (Ciba-Geigy) was brand-leader for 17 years until it was taken by 12 healthy volunteers for one week, **all of whom developed ulceration of the stomach, gullet, bowels.**

(**Sunday Times**, October 10 1982.)

**Claim:** replacement heart valves

### **Reply: THE CAGED BALL VALVE**

Doctors Starr and Edward almost discarded the caged ball valve as it killed all their experimental dogs. It was however successful on human beings.

Mitral Replacement: \*

Clinical Experience with a Ball-Valve Prosthesis

ALBERT STARR, M.D., M. LOWELL EDWARDS, B.S.

From the Department of Surgery and Division of Thoracic Surgery,

University of Oregon Medical School, Portland, Oregon

**Claim:** chemotherapy for leukemia

**Reply:** Dr Ray Greek of Americans for Medical Advancement “Chemotherapy” began in 1946 when Alfred Gilman and Frederick Philips convinced the world that nitrogen mustard, derived from the mustard gas of World War I, could cause lymphomas to shrink.

In 1949 Sidney Farber and his colleagues showed that methotrexate could induce remissions in children with leukemia. These early indications suggested chemotherapeutic avenues, but using animals to hone them frequently frustrated them. In 1965, Dr A. J. Shorthouse and colleagues wrote,

Most available chemotherapeutic agents have been developed using serially transplantable rodent tumours. Unfortunately their biological behavior and chemotherapeutic sensitivities do not closely resemble those found in human solid tumors. Chemotherapeutic data derived from these experimental systems may therefore be misleading with the result that patients in clinical trials frequently receive ineffective agents.

Dr. Irwin Bross, former Director of the Memorial Sloan Kettering Cancer Center, the largest private cancer centre in the world, later corroborated this view,

...the discovery of chemotherapeutic agents for the treatment of human cancer is widely heralded as a triumph due to the use of animal model systems... There is little, if any, factual evidence that would support these claims...

**Claim:** life support systems for premature babies

**Reply:**

## **LIFE SUPPORT SYSTEM**

### **for PREMATURE BABIES**

\* Life support has been defined as “the process of keeping a person alive by artificial inflation of the lungs, and, if necessary, maintaining the heart beat with a pacemaker”. For treatment of prematurity, the index of the same reference refers the reader to “incubator”, “neonatal care”, and “ventilator”(1). Each of these parts is considered separately below.

### **ARTIFICIAL INFLATION of the LUNGS:**

In 1891, George Fell, an American surgeon, forced respiration to treat victims of accidental morphine poisoning or drowning. Nine years later, Matas used positive-pressure ventilation through a tube in the larynx for operations on the open thorax. This was followed, in 1907, by a technique developed in France, whereby air containing anaesthetic gas was blown into the lungs of the patient on inhaling(2).

Ferdinand Sauerbruch of Leipzig, originally, had the idea of blowing air into the lungs to keep them inflated when opening the thorax – positive-pressure ventilation or insufflation – but in his animal experiments he found that the technique was actually harmful and concluded that positive-pressure ventilation should not be used to deliver anaesthesia to human patients. Others were influenced by Sauerbruch’s belief – delaying progress along the right lines. Sauerbruch reasoned that if positive-pressure on the inside would not work, then perhaps negative pressure on the outside might be effective. He then conducted dozens of animal experiments – opening the chest and placing an animal in a specially designed chamber, which had most of the air drawn out to lower the pressure. The lungs of the animal were effectively held in an inflated state by negative air pressure. From these animal

experiments, Sauerbruch concluded that negative-pressure cabinets were the final solution to the problem of the open thorax. After Sauerbruch's animal experiments, Samuel J Meltzer, in 1910, revived the technique of insufflation – in which air is continually blown into the lungs – in his own animal experiments. He is said to have found that the results of which indicated that the method could be a safe way of keeping the lungs inflated during surgery(2).

In about 1915, E S Rowbottom and Ivan Magill, anaesthetists at Sir Harold Gillie's plastic surgery hospital, Sidcup, Kent, were faced with a problem of not being able to fit a mask on the face of a patient because it would obstruct their work, so they considered positive-pressure insufflation through the trachea, but found that this caused many post-operative complications – despite the positive results obtained by Meltzer in his animal experiments(2). Rowbottom and Magill gave anaesthetic gas through a single tube down the trachea, under positive-pressure when the patient breathed in. Effectively, this meant blowing the air containing the anaesthetic gas into the lungs with bellows. Clinically, they had overcome the problem(2).

**PACEMAKER** (see **earlier**)

## **INCUBATOR:**

Heated rooms, to incubate eggs, were first used by the Ancient Chinese and Egyptians(3). Modelled on these ancient methods, Giovanni Bartista della Porta designed an incubator in 1588 (4).

In 1609, Cornelius Drebbel invented the "Athenor", an incubator fitted with a thermostat(4), consisting of a coal-fired cabinet in which hot air circulated around an inner box containing eggs. The box, with the eggs, was protected by a water-jacket incorporating a thermostat tube filled with alcohol. As the alcohol expanded with the heat, mercury was pushed up in an adjacent U-shaped tube, which, in turn, moved a metal rod to open and close dampers controlling the intensity of the fire in the grate below the cabinet. In this way, Drebbel kept the temperature fairly constant(5).

Almost 150 years after Drebbel, Rene Reaumur, in 1750, invented an incubator similar to that of Drebbel but it was less efficient. Reaumur's incubator consisted of a circular stove surrounded by a heated platform on which eggs were placed to hatch(5).

In 1770, John Champion of London patented the incubator, which was repatented in 1846(6).

Bodin, in France, constructed an incubator in 1880. Made of wood, Bodin's incubator was heated by saucepans of hot water placed underneath it(7).

In 1891, Alexandre Lion of Nice made an incubator – based largely on Drebbel's ideas – which was adapted for the intensive care of premature babies(8). Air in Lion's incubator was purified through a filter and kept constantly fresh by means of a fan ventilator, while the temperature was regulated automatically by a thermostatic control. Lion set up centers in Nice, Bordeaux, Marseilles, Lyons and Paris. At the latter, 50 centimes was charged to see the premature babies in the incubators as a way of offsetting the cost of the equipment. Of 185 babies reared in his incubator in Nice, 137 survived infancy whereas they had all been



expected to die shortly after birth(9).

If babies were considered too weak to swallow, Lion arranged for them to be fed – through the nose – by a specially moulded spoon, or breast-fed by a “wet nurse” who had a tube attached to her nipple(9).

Lion`s incubator – under the name “Couveuse” – was first introduced in London in 1897. In America, Dr Martin Cooney tried to persuade hospitals to adopt Lion`s technique. With the hospitals showing a lack of interest, Cooney installed the Child Incubator exhibition at Coney Island`s Dreamland in 1904. Of 8000 infants brought to Cooney, 7500 survived infancy in the Lion incubator(10).

Modern electric incubators, which have become standard in some hospitals, are similar to that of Lion, with additional equipment to measure respiration and heart-beat(11).

## **RESPIRATOR:**

Dr John Stenhouse, in 1853, invented a charcoal respirator, fitted with air filters(12); which was first used shortly afterwards at the Mansion House in London(13).

In 1879, Woillez in France anticipated the idea of a respirator for patients(14).

Alexander Graham Bell (inventor of the telephone) began work on a way of preventing respiratory failure in new-born children after his own son died. He invented a vacuum jacket to cope with such emergencies, which according to his sketches (which survived) show an airtight iron “lung” surrounding the patient up to the neck. A hand operated pump was fitted to the chamber and when operated would then rhythmically raise and lower the air pressure inside, which in turn, would compress or expand the lungs(15).

It was not until 1927 that Philip Drinker of Harvard produced his first model of his “iron lung”(16), which consisted of two vacuum cleaners that alternatively gave positive and negative pressure – producing carefully timed fluctuations of the thorax(17). After much improvement, and manufactured by Warren C Collins of Boston, the Drinker Respirator was used clinically for the first time on 12 Oct 1928(18).

On 6 Oct 1932, a Drinker Respirator was used for the first time in Britain – on a polio sufferer. The patient wrote a letter to The Times and as the respirator was considered so successful, Lord Nuffield offered a respirator to every hospital in the British Empire(18).

## **Refs**

1. Smith,T [ed ed]. BMA Complete Family Health Encyclopaedia. 6th ed. Dorling Kindersley. 1993.
2. Reines,B. Heart Research on Animals. NAVS. 1985.
3. Brown,D. in Inventions that Changed the World. Reader`s Digest. 1982.
4. Carter,E. Dictionary of Inventions & Discoveries. Fredrick Muller. 1969.

5. Brown,D. in Inventions that Changed the World. Reader`s Digest. 1982.
6. Carter,E. Dictionary of Inventions & Discoveries. Fredrick Muller. 1969.
7. d`Estang,V-A. Book of Inventions & Discoveries. Macdonald Queen Anne Press. 1992.
8. Brown,D. in Inventions that Changed the World. Reader`s Digest. 1982.
9. Robertson,P [ed]. Shell book of Firsts. Ebury books. 1974.
10. WGBH Educational Foundation/WNET 13/Coney Island Film Project. Screened by Channel 4 TV UK. Xmas 1991.
11. Brown,D. in Inventions that Changed the World. Reader`s Digest. 1982.
12. Carter,E. Dictionary of Inventions & Discoveries. Fredrick Muller. 1969.
13. Desmond,K. Harwin chronology of Inventions, innovations, Discoveries from pre-history to the present day. Constable & Co. 1987.
14. Carter,E. Dictionary of Inventions & Discoveries. Fredrick Muller. 1969.
15. Harris,M. ITN Book of Firsts. Michael O`Mara Books. 1994.
16. Carter,E. Dictionary of Inventions & Discoveries. Fredrick Muller. 1969.
17. Harris,M. ITN Book of Firsts. Michael O`Mara Books. 1994.
18. Robertson,P [ed]. Shell Book of Firsts. Ebury books. 1974.

It's been well known for maybe two decades that many of these preclinical human cancer models have very little predictive power in terms of how actual human beings – actual human tumours inside patients – will respond...Preclinical models of human cancer, in large part, stink...Hundreds of millions of dollars are being wasted every year by drug companies using these [animal] models...Prof. Robert Weinberg, Massachusetts Institute of Technology, *Fortune*, 9th March.2004

[mouse models are] woefully inadequate...if you look at the millions and millions and millions of mice that have been cured, and you compare that to the relative success, or lack thereof, that we've achieved in the treatment of metastatic disease clinically, you realize that there just has to be something wrong with those models. Homer Pearce, research fellow at Eli Lilly. *Fortune*, 9th March.2004

Drugs known to damage the human foetus are found to be safe in 70% of cases when tried on primates. *Developmental Toxicology: Mechanisms and Risk*, p313, McLachlan, Pratt, and Markert (Eds). 1987

[www.safermedicines.org](http://www.safermedicines.org)

## **SECTION 7**

# **ANIMAL RIGHTS**

### **Note to Readers**

*This incredibly brief section provides links that will direct you to the in-depth opinions of the well-known organizations:*

***PETA***

***Sentient Media***

***World Animal Protection***

*These websites go into great detail to explain animal rights.*

*Spend some time reading and visiting them to learn everything you need to know about animal rights as a novice and to gain a greater understanding of its relevance, significance, and effects.*

*Namaste!*

*Nymph K.*

## PETA on Animal Rights

**PETA definition - see more on website:** <https://www.peta.org/about-peta/faq/what-do-you-mean-by-animal-rights/>

Animal rights means that animals deserve certain kinds of consideration—consideration of what is in their best interests, regardless of whether they are “cute,” useful to humans, or an endangered species and regardless of whether any human cares about them at all. It means recognizing that animals are not ours to use—for food, clothing, entertainment, or experimentation.

### A Requirement:

**The PETA Practical Guide to Animal Rights -** <https://www.peta.org/about-peta/why-peta/why-animal-rights/>



Take vital steps to cut thoughtless cruelty to animals out of your life and to educate others around you. Check out the most comprehensive book on animal rights available today! In *The PETA Practical Guide to Animal Rights*, PETA president Ingrid E. Newkirk provides hundreds of tips, stories, and resources. It's PETA's must-have guide to animal rights. [Also available for the Kindle!](https://www.peta.org/about-peta/why-peta/why-animal-rights/)

Visit <https://www.peta.org/about-peta/why-peta/why-animal-rights/> to order your copy!

### **ORDER YOUR COPY OF PETA'S PRACTICAL GUIDE TO ANIMAL RIGHTS!**

“Almost all of us grew up eating meat, wearing leather, and going to circuses and zoos. We never considered the impact of these actions on the animals involved. For whatever reason, you are now asking the question: Why should animals have rights?” - <https://www.peta.org/about-peta/why-peta/why-animal-rights/>

— Ingrid E. Newkirk, PETA President and co-author of [\*Animalkind\*](#)

**Read about Peter Singer’s book “Animal Liberation”:**

<https://www.peta.org/about-peta/why-peta/why-animal-rights/>

“In his book [\*Animal Liberation\*](#), Peter Singer states that the basic principle of equality does not require equal or identical *treatment*; it requires equal *consideration*. This is an important distinction when talking about animal rights. People often ask if animals should have rights, and quite simply, the answer is “Yes!” Animals surely deserve to live their lives free from suffering and exploitation. Jeremy Bentham, the founder of the reforming utilitarian school of moral philosophy, stated that when deciding on a being’s rights, “The question is not ‘Can they reason?’ nor ‘Can they talk?’ but ‘Can they suffer?’” In that 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 is not just another characteristic like the capacity for language or higher mathematics. All animals have the ability to suffer in the same way and to the same degree that humans do. They feel pain, pleasure, fear, frustration, loneliness, and motherly love. Whenever we consider doing something that would interfere with their needs, we are morally obligated to take them into account.”

## SENTIENT MEDIA on Animal Rights

From **Sentient Media’s** article “Understanding Animal Rights: The Bold Idea That Started a Movement”, **Matthew Chalmers** says:

“The belief that animals should be accorded some form of rights is an ancient one. In its modern form, the list of basic animal rights is becoming more concrete. For example, because animals desire to live free from suffering, confinement, and death humanity should take these relatable interests into account, and defend their right to enjoy an existence free from these [cruelties](#).”

— <https://sentientmedia.org/animal-cruelty/>

**He further states:**

There are far fewer legal protections given to farmed animals, the major recipients of animal cruelty. Common practices across the global agricultural industry, such as branding, disbudding, dehorning, de-tusking, castration, and tail-docking, all commonly administered without anesthetic, would be deemed cruel and in many cases illegal if practiced on a pet. Cruelty towards farmed animals remains unacknowledged in the USA due to [Common Farming Exemptions](#) (CFEs), which absolve farms of the need to adhere to animal welfare laws as long as they can prove a given practice is standard.

The lack of regulation on animal cruelty in factory farms, and the promotion of profit and efficiency over animal welfare, leads to [825,000](#) chickens being boiled alive per annum in the U.S., with the [same fate](#) befalling unknown

numbers of pigs, and other struggling animals being [skinned and dismembered](#) while conscious.

A similar area where animal cruelty is rife is in animal testing, where animals undergo invasive and painful procedures in the name of cosmetic or scientific research. [Cosmetic procedures](#) include injecting chemicals into animals, or administering them to their eyes, to observe if there is irritation. In biomedical research, animals are subjected to diseases and are genetically modified to see how their bodies react to certain contrived conditions. The scientific merits of animal testing are hotly debated, as outcomes of experiments conducted on animals are often [incomparable](#) to the results found in human testing.

Please take the time to read the lengthy article at <https://sentientmedia.org/animal-rights-facts/> and understand the following:

Who abuses animals

Why should animal cruelty be stopped

Why Animal Rights are important

Some examples of Animal Rights

Laws that protect Animal Rights

and more!

## **WORLD ANIMAL PROTECTION on Animal Rights**

Billions of animals are suffering right now. Does the life of an animal mean nothing at all? Join us to end animal cruelty. Forever. Visit:

<https://www.worldanimalprotection.org/join-us?>

**Join us to change the lives of animals. Forever.**

Animals cannot tell their stories of suffering.

Together, we must be their voice.

We can end this by loudly calling out cruelty, and influencing governments and businesses to change their practices.

Together, we can give all animals a life worth living.

**We are World Animal Protection. We exist to end animal cruelty. But we can't do it alone.**

**World Animal Protection has been protecting animals for 55 years.**

[We move governments, global companies, organisations and people](#) to use their power to end animal cruelty.

558,000 of you moved [TripAdvisor](#) and more than 200 other travel companies to end their promotion of cruel elephant attractions.

513,000 of you moved [KFC](#) to improve chicken welfare.

188,000 of you moved [Turkish Airlines](#) to stop transporting African grey parrots out of the Congo.

Without passionate changemakers like you, our incredible achievements for animals would be impossible.

Visit and join World Animal Protection here:

<https://www.worldanimalprotection.org/join-us?>

**---ooOoo---**

## Section 8

# **FISH- AND MARINE LIFE**

### *Thank You Note*

*A heartfelt thank you to the crew of "Seaspiracy", as well as the dedicated organizations **Sentient Media, Animal Aid and PETA** for contributing so generously from their article data-base to make not only this Section, but the entire book, a big success.*

*Everything we've learned from you has left us speechless!*

*For novice vegans, the "Seaspiracy" Fact Page will serve as a jumping-off point and the rest of the information that follows will help them gain a better understanding of fish- and marine life.*

*You've given us everything we need to be ambassadors for your persuasive work, and you've also given us the inspiration we need to be motivated activists.*

*We congratulate you and thank you "Seaspiracy", Sentient Media, Animal Aid and PETA for your exceptional contributions to the field of fisheries and marine life!*

*Namaste!*

*Nymph K.*



## **IN THIS SECTION:**

**(See Main Index for page numbers)**

Seaspiracy Fact Sheet

Sentient Media

The Number One Treatment to Marine Animals by Hemi Kim

Animal Aid

The Fishing Industry

The fishing industry – Fish Feel Pain

The fishing industry – Damaging the environment

The suffering of fish

PETA

Fish and Other Sea Animals Used for Food

Live-Animal Eating Exposed

Shrimps and Lobsters Torn Apart, Animals Steamed Alive –The Science is Clear

**NB:** At the end of each article, you'll find a list of "Article Links" which are links to information referred to inside the article. It is vital that you click on all of the links and read the supplementary information.

---ooOoo---

## “SEASPIRACY”

Website: <https://www.seaspiracy.org/facts>

### FACT PAGE

**THIS FACT PAGE IS STILL IN PROGRESS.**

IF YOU WOULD LIKE TO SEND US UPDATED STATS/FACTS THAT WE MAY NOT HAVE SEEN IN ORDER TO KEEP THIS PAGE AS UP TO DATE AS POSSIBLE THEN [CONTACT US](https://www.seaspiracy.org/contact-us)  
(<https://www.seaspiracy.org/contact-us> )

**TIMECODE:**

**00:02:31**

**THE OCEANS ARE HOME FOR UP TO 80%  
OF ALL LIFE ON EARTH**

<http://www.unesco.org/new/en/oceans-day>

<https://marinebio.org/creatures/facts/>

<https://amafoundation.uk.com/about/>

**00:02:35**

**THE VAST MAJORITY OF OUR SEAS**

## ARE STILL UNEXPLORED

<http://www.unesco.org/new/en/oceans-day>

<https://marinebio.org/creatures/facts/>

<https://amafoundation.uk.com/about/>

00:03:36

## WHALES HELP FERTILISE PHYTOPLANKTON, WHICH CREATE OXYGEN

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4254789/>

<https://pubmed.ncbi.nlm.nih.gov/20554546/>

<https://www.nationalgeographic.com/environment/2019/09/how-much-is-a-whale-worth/>

00:03:47

## THE OCEANS ABSORB 4x THE AMOUNT OF CO<sub>2</sub> THAN THE AMAZON RAINFOREST

<https://www.unenvironment.org/news-and-stories/story/protecting-whales-protect-planet>

<https://www.imf.org/external/pubs/ft/fandd/2019/12/pdf/natures-solution-to-climate-change-chami.pdf>

00:03:54

## UP TO 85% OF THE WORLDS OXYGEN COMES FROM PHYTOPLANKTON

<https://earthsky.org/earth/how-much-do-oceans-add-to-worlds-oxygen>

<https://www.oceanoculus.com/news-from-the-sea/2014/02/12/what-the-oceans-do-for-us-one-phytoplanktons-waste>

00:04:01

## **PROTECTING WHALES MEANS PROTECTING THE PLANET**

<https://www.unenvironment.org/news-and-stories/story/protecting-whales-protect-planet>

<https://www.cleaneas.org/impact/protecting-whales-protect-planet>

00:04:21

## **GREAT PACIFIC GARBAGE PATCH IS 1.6 MILLION SQ KM**

<https://theoceancleanup.com/great-pacific-garbage-patch/>

<https://www.nature.com/articles/s41598-018-22939-w>

00:04:28

## **THE EQUIVALENT OF A GARBAGE TRUCK LOAD OF PLASTIC IS DUMPED IN THE SEA EVERY SINGLE MINUTE**

[http://www3.weforum.org/docs/WEF\\_The\\_New\\_Plastics\\_Economy.pdf](http://www3.weforum.org/docs/WEF_The_New_Plastics_Economy.pdf)

<https://www.cnbc.com/2018/09/07/where-did-the-trash-in-the-great-pacific-garbage-patch-come-from.html>

<https://www.scmp.com/news/asia/east-asia/article/2149381/garbage-truck-sea-every-minute-every-day-can-plastic-loving-asia>

00:04:36

## **THERE IS OVER 150 MILLION TONS OF PLASTIC**

## **ALREADY FLOATING IN THE SEA**

<https://news.stanford.edu/2018/09/18/last-straw-path-reducing-plastic-pollution/>

<https://oceanconservancy.org/trash-free-seas/plastics-in-the-ocean/>

00:04:39

**PLASTIC BREAKS DOWN INTO SMALLER  
PIECES KNOWN AS MICROPLASTICS,  
WHICH OUTNUMBER THE STARS IN THE  
MILKY WAY BY 500x**

<https://news.un.org/en/story/2017/02/552052-turn-tide-plastic-urges-un-microplastics-seas-now-outnumber-stars-our-galaxy>

<https://www.ecowatch.com/microplastics-world-ocean-summit-2282357538.html>

00:07:18

**700+ DOLPHINS AND WHALES ARE  
KILLED  
EVERY YEAR IN TAIJI**

<https://theunionjournal.com/taiji-dolphin-slaughter-ends-with-740-victims/>

<https://www.dolphinproject.com/campaigns/save-japan-dolphins/frequently-asked-questions/>

00:11:45

**THE TAIJI DOLPHIN DRIVES ARE  
FUNDED BY  
THE MARINE PARK ENTERTAINMENT  
INDUSTRY**

<https://www.dolphinproject.com/campaigns/save-japan-dolphins/>

<https://www.bbc.co.uk/news/world-asia-49547400>

<https://blog.nationalgeographic.org/2014/01/20/dolphin-roundup-at-japans-taiji-cove-puts-spotlight-on-changing-economics-of-hunts/>

00:11:55

**A TRAINED DOLPHIN IS WORTH UP TO  
\$100,000**

<https://www.theguardian.com/world/2015/may/20/japanese-aquariums-vote-to-stop-buying-taiji-dolphins-hunt>

<https://www.dailymail.co.uk/news/article-2257426/The-dolphin-snatchers-Mail-investigation-exposes-vile-trade-animals-sold-100-000-aquariums-suffer-unimaginable-cruelty.html>

<https://www.dolphinproject.com/campaigns/solomon-islands-campaign/dolphin-trafficking/>

00:13:02

**BETWEEN 2000-2015, FOR EVERY 1  
DOLPHIN CAPTURED**

**AT LEAST 12 MORE WERE KILLED**

<https://www.dolphinproject.com/campaigns/save-japan-dolphins/statisticaldata/>

00:14:28

**BLUEFIN TUNA IS ONE OF THE MOST  
EXPENSIVE FISH ON THE PLANET**

<https://www.businessinsider.com/ap-bluefin-sold-for-3-million-in-1st-2019-sale-at-tokyo-market-2019-1?r=US&IR=T>

<https://edition.cnn.com/2019/01/05/asia/giant-tuna-sets-record-at-japan-auction/index.html>

00:14:33

**HIGHEST VALUE OF BLUEFIN TUNA:  
\$3,100,000**

**CONSERVATION STATUS: ENDANGERED**

<https://www.theguardian.com/world/2019/jan/05/sushi-king-pays-record-31m-for-endangered-bluefin-tuna-in-japan>

<https://costaide.com/bluefin-tuna-cost/#:~:text=2016%20%E2%80%93%20a%20440-pound%20Bluefin%20tuna%20was%20sold,a%20Bluefin%20tuna%20that%20weighs%20around%20608%20pounds>

<https://www.mcsuk.org/30species/atlantic-bluefin-tuna>

00:14:38

## **BLUE FIN TUNAS ARE WARM-BLOODED AND CAN ACCELERATE FASTER THAN A FERRARI**

<https://www.uwphotographyguide.com/save-bluefin-tuna>

Warm blooded: <https://ocean.si.edu/ocean-life/fish/great-pacific-migration-bluefin-tuna>

[http://www.speedofanimals.com/animals/bluefin\\_tuna](http://www.speedofanimals.com/animals/bluefin_tuna)

00:14:50

## **TODAY ONLY 3% OF PACIFIC BLUEFIN TUNA REMAIN**

[http://isc.fra.go.jp/pdf/ISC16/ISC16\\_Annex\\_09\\_2016\\_Pacific\\_Bluefin\\_Tuna\\_Stock\\_Assessment.pdf](http://isc.fra.go.jp/pdf/ISC16/ISC16_Annex_09_2016_Pacific_Bluefin_Tuna_Stock_Assessment.pdf)

<https://ocean.si.edu/ocean-life/fish/great-pacific-migration-bluefin-tuna>

00:15:05

## **OVERFISHING PUTS \$42 BILLION TUNA INDUSTRY AT RISK OF COLLAPSE**

<https://www.pewtrusts.org/en/research-and-analysis/reports/2016/05/netting-billions-a-global-valuation-of-tuna>

<https://www.theguardian.com/sustainable-business/2016/may/02/overfishing-42bn-tuna-industry-risk-collapse>

<https://unearthed.greenpeace.org/2020/09/28/western-banks-finance-companies-responsible-for-overfishing-tuna/>

00:15:30

## **A MITSUBISHI SUBSIDIARY CONTROLS 40% OF THE WORLDS BLUE FIN TUNA**

<https://www.independent.co.uk/environment/nature/revealed-the-bid-to-corner-worlds-bluefin-tuna-market-1695479.html>

<https://fiskerforum.com/mitsubishi-hoards-frozen-bluefin-tuna/>

00:16:28

## **THE SHARK FINNING INDUSTRY IS A MULTI-BILLION DOLLAR INDUSTRY AND SHARKFINS ARE MAINLY SHIPPED TO CHINA**

<https://www.ecowatch.com/shark-finning-kills-100-million-sharks-a-year-international-commission-1881982976.html>

<https://www.sharks.org/shark-finning>

<https://ocean.si.edu/ocean-life/sharks-rays/shark-finning-sharks-turned-prey>

<http://www.fao.org/ipoa-sharks/background/sharks/en/#:~:text=The%20value%20of%20world%20trade,680%20000%20tons>

<https://www.sharkwater.com/shark-education/>

00:16:35

## **THE SHARK FINNING INDUSTRY IS OFTEN CRIMINALLY INVOLVED**

<https://scubadiverlife.com/first-criminal-charges-shark-finning-costa-rica/#:~:text=Shark%20finning%20is%20a%20serious,bowl%20can%20cost%20%24100%20USD>

<https://www.seashepherd.org.uk/news-and-commentary/commentary/costa-rica-bans-shark-finning-or-have-they.html>

<https://www.maturetimes.co.uk/joyce-glasser-reviews-sharkwater-extinction/>

<https://www.vice.com/en/article/pa8xd9/gruesome-spining-loophole-aids-criminal-shark-finning-in-costa-rica>

00:17:00

## **SHARK FIN SOUP IS WORTH UP TO \$100 A BOWL**

<https://www.nytimes.com/2013/01/29/world/asia/taste-for-shark-fin-fades-slightly-in-china.html>

<http://content.time.com/time/magazine/article/0,9171,2021071,00.html>



00:18:36

## **SHARKS KEEP THE OCEANS HEALTHY**

<https://europe.oceana.org/en/importance-sharks-0>

<https://www.pewtrusts.org/~media/assets/2011/02/18/sharks-key-to-healthy-oceans.pdf>

00:19:21

## **FOR THE FIRST TIME SHARKS ARE GOING EXTINCT BECAUSE OF US**

<https://www.theguardian.com/environment/2013/mar/02/sharks-risk-extinction-overfishing-scientists>

<https://www.worldwildlife.org/species/shark>

<https://seethewild.org/shark-threats/>

<https://phys.org/news/2019-03-sharks-closer-extinction-red.html>

00:19:30

## **SPECIES LIKE THRESHER, BULL AND HAMMERHEAD SHARKS HAVE LOST UP TO 80-99% OF THEIR POPULATIONS IN THE LAST TWO DECADES**

<http://science.sciencemag.org/content/299/5605/389>

[https://www.pewtrusts.org/~media/assets/2014/08/silky\\_thresher\\_shark.pdf](https://www.pewtrusts.org/~media/assets/2014/08/silky_thresher_shark.pdf)

<http://www.oceansentry.org/scalloped-hammerhead-shark-sphyrna-lewini-population-declined-roughly-95/>

00:19:50

## **SEABIRD POPULATIONS HAVE DECLINED**

## BY 70% SINCE THE 1950'S

<https://www.sciencedaily.com/releases/2015/07/150709102850.htm>

<http://doi.org/10.1371/journal.pone.0129342>

<https://news.mongabay.com/2015/09/seabird-numbers-down-70-percent-since-1950/>

<https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0129342>

00:21:08

**SHARKS KILL 10 PEOPLE PER YEAR.  
COMPARATIVELY,  
PEOPLE KILL 11,000-30,000 SHARKS ARE  
KILLED PER HOUR**

<https://www.sciencedirect.com/science/article/abs/pii/S0308597X13000055>

<https://www.floridamuseum.ufl.edu/shark-attacks/yearly-worldwide-summary/>

00:21:35

**APPROX. 50 MILLION SHARKS ARE  
KILLED EVERY YEAR AS BYCATCH**

<https://awionline.org/content/shark-finning>

<https://mercyforanimals.org/blog/if-you-eat-meat-youre-killing-sharks-heres/>

<https://web.archive.org/web/20060521181303/http://www.wildaid.org/index.asp?CID=3&PID=352&SUBID=&TERID=490>

00:21:45

**STUDIES ESTIMATE THAT UP TO 40% OF  
ALL MARINE LIFE CAUGHT IS THROWN  
OVERBOARD AS BYCATCH**

[https://oceana.org/sites/default/files/reports/Bycatch\\_Report\\_FINAL.pdf](https://oceana.org/sites/default/files/reports/Bycatch_Report_FINAL.pdf)

[https://assets.wwf.org.uk/downloads/bycatch\\_paper.pdf](https://assets.wwf.org.uk/downloads/bycatch_paper.pdf)

00:22:35

**AN ICELAND FISHERY IN ONE MONTH  
KILLED APPROX. 269 HARBOR  
PORPOISES, 900 SEALS OF FOUR  
DIFFERENT SPECIES  
AND 5000 SEABIRDS**

<https://www.hafogvatn.is/static/files/skjol/techreport-bycatch-of-birds-and-marine-mammals-lumpsucker-en-final-draft.pdf>

<http://www.smabatar.is/sk%C3%BDrslu.pdf>

00:23:00

**THE ICELAND FISHERY WAS AWARDED  
THE BLUE TICK BY THE MSC**

[https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwjbjo32voftAhUOYsAKHf1CDHsQFjAAegQIAhAC&url=https://cert.msc.org/FileLoader/FileLinkDownload.aspx/GetFile?encryptedKey=PuuYJT2c6wsipNgvq70i1nNUsnRE9K1aMRVf3GYIE12cRE1OAtBtZrTNG2EgTnzQ&usg=AOvVaw07aG4OiG6eBz84VDpN\\_QizA](https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwjbjo32voftAhUOYsAKHf1CDHsQFjAAegQIAhAC&url=https://cert.msc.org/FileLoader/FileLinkDownload.aspx/GetFile?encryptedKey=PuuYJT2c6wsipNgvq70i1nNUsnRE9K1aMRVf3GYIE12cRE1OAtBtZrTNG2EgTnzQ&usg=AOvVaw07aG4OiG6eBz84VDpN_QizA)

<https://thefishingdaily.com/latest-news/icelandic-lumpfish-season-comes-to-premature-ending/>

<https://fisheries.msc.org/en/fisheries/icelandic-gillnet-lumpfish>

00:23:17

**THERE ARE OVER 100 DIFFERENT  
FISHING REGULATIONS ON PAPER FOR  
REDUCING BYCATCH**

<https://wwf.panda.org/our-work/our-focus/oceans-practice/smart-fishing/how-we-do-this/good-governance2/getting-the-right-management-in-place/strong-laws-against-bycatch/>

00:23:24

**THERE ARE 4,600,000 COMMERCIAL**

# FISHING VESSELS IN THE WORLD

<http://www.fao.org/3/a-i5555e.pdf>

<http://www.fao.org/global-record/en/>

<http://www.fao.org/3/ca0191en/ca0191en.pdf>

00:23:48

## SEA SHEPHERD HAVE SUNK 13 WHALING AND ILLEGAL FISHING SHIPS AND RAMMED A FURTHER FIVE

<https://www.nytimes.com/1986/11/10/world/militants-sink-2-of-iceland-s-whaling-vessels.html>

<https://www.icrwhale.org/eng/history.pdf>

<https://seashepherd.org/announcement/1980-2/>

<https://www.seashepherd.org.uk/news-and-commentary/news/outlaw-whaling-vessel-scuttled-in-norway.html>

<https://www.nytimes.com/2015/07/28/world/a-renegade-trawler-hunted-for-10000-miles-by-vigilantes.html>

<https://www.nytimes.com/1997/11/13/world/world-news-briefs-activist-takes-blame-as-norwegian-boat-sinks.html>

<https://www.maritime-executive.com/article/viking-fishing-vessel-sunk-by-indonesian-authorities>

<https://archive.seattletimes.com/archive/?date=19900828&slug=1090106>

<https://www.nzherald.co.nz/world/sea-shepherd-uses-can-opener-on-supply-ship/HLBETRCSADALCCXBLVTQ3AFEDI/>

[https://www.lepoint.fr/societe/avec-le-capitaine-watson-au-coeur-de-la-guerre-du-thon-24-06-2010-1209803\\_23.php](https://www.lepoint.fr/societe/avec-le-capitaine-watson-au-coeur-de-la-guerre-du-thon-24-06-2010-1209803_23.php)

<https://www.seashepherd.org.uk/news-and-commentary/commentary/the-death-of-a-whaler.html#:~:text=Yet%20in%20the%20five%20voyages,not%20had%20any%20crew%20injured.&text=The%20truth%20is%20that%20Sea,industry%20kills%20whales%20and%20whalers.>

00:24:05

# **10,000+ DOLPHINS ARE KILLED AS BYCATCH OFF THE COAST OF FRANCE EVERY YEAR**

<https://www.theguardian.com/environment/2019/mar/31/mutilated-dolphins-wash-up-on-french-coast-in-record-numbers>

[https://www.observatoire-pelagis.cnrs.fr/IMG/pdf/Rapports/ByCatch\\_Rapport\\_CAPECET\\_DEB\\_2019.pdf](https://www.observatoire-pelagis.cnrs.fr/IMG/pdf/Rapports/ByCatch_Rapport_CAPECET_DEB_2019.pdf)

00:24:47

# **OVER 300,000 WHALES, DOLPHINS AND PORPOISES ARE KILLED AS BYCATCH EVERY YEAR**

<https://iwc.int/bycatch>

<https://www.worldwildlife.org/threats/bycatch>

<https://phys.org/news/2016-10-bycatch-biggest-killer-whales.html>

00:028:06

# **46% OF THE PACIFIC GARBAGE PATCH IS FISHING NETS**

<https://theoceancleanup.com/great-pacific-garbage-patch/>

<https://www.theguardian.com/environment/2019/nov/06/dumped-fishing-gear-is-biggest-plastic-polluter-in-ocean-finds-report#:~:text=A%20recent%20study%20of%20the,which%2086%25%20was%20fishing%20nets.>

<https://www.nature.com/articles/s41598-018-22939-w.pdf>

<https://hillnotes.ca/2020/01/30/ghost-fishing-gear-a-major-source-of-marine-plastic-pollution/#:~:text=Ghost%20fishing%20gear%20is%20estimated,significant%20impacts%20on%20marine%20life.>

00:29:04

## **THERE IS ENOUGH LONG LINE SET EVERY DAY TO WRAP AROUND THE PLANET 500x**

[http://www.marineornithology.org/PDF/41\\_1/41\\_1\\_83-84.pdf](http://www.marineornithology.org/PDF/41_1/41_1_83-84.pdf)

<https://www.theguardian.com/commentisfree/2013/feb/10/stop-plunder-of-the-high-seas>

**SOURCE: ROBERTS, C. 2013. OCEAN OF LIFE, LONDON: PENGUIN BOOKS**

**00:29:17**

## **SIX OUT OF SEVEN SPECIES OF SEA TURTLES ARE EITHER THREATENED OR ENDANGERED DUE TO FISHING**

<http://www.bonairturtles.org/wp/explore/why-are-sea-turtles-endangered/>

<https://www.seeturtles.org/sea-turtles-threats>

**00:29:41**

## **1,000 SEA TURTLES DIE EVERY YEAR FROM PLASTIC GLOBALLY. IN THE USA, 250,000 SEA TURTLES ARE CAPTURED, INJURED OR KILLED EVERY YEAR BY FISHING**

[http://www.exeter.ac.uk/news/research/title\\_629352\\_en.html](http://www.exeter.ac.uk/news/research/title_629352_en.html)

<https://www.telegraph.co.uk/science/2017/12/12/turtles-trapped-plastic-forced-drag-lethal-cargo-seas-die-study/>

**UPDATE:** We appear to have repeated an original mistake made on the Sea Turtle Conservancy [white paper](#) which revealed that the near-global figure was misattributed to the United States alone. However, this has given us the opportunity to learn new; that the most current worldwide analysis estimates the bycatch of at least [8.5 Million sea turtles](#) in a seventeen-year period - meaning, a shocking ~500,000 sea turtles every year:

<https://conbio.onlinelibrary.wiley.com/doi/full/10.1111/j.1755-263X.2010.00105.x>

00:30:28

## OCEAN PLASTIC COMING FROM STRAWS IS 0.03%

## OF ALL PLASTIC IN THE OCEAN

<https://phys.org/news/2018-04-science-amount-straws-plastic-pollution.html>

<https://jambeck.engr.uga.edu/landplasticinput>

<https://www.nationalgeographic.com/environment/2018/07/news-plastic-drinking-straw-history-ban/>

00:34:25

## THE FISHING INDUSTRY KILLS MORE ANIMALS IN A DAY THAN THE DEEP WATER HORIZON OIL SPILL DID IN MONTHS

Professor Callum Roberts: "I've looked at various papers, and it seems like as many as 600,000 seabirds might have been killed by the oil spill and 5000 marine mammals. Fish are more resilient as they are not air breathers, but oil is toxic to them so there was a potential downturn in some populations. However, fishing is a massive source of mortality. The total landings of all fish from the Gulf for 2009, the last full year before the blowout, was 651,000 tonnes. That is 1783 tonnes per day. If the average weight of a fish killed in that catch was a conservative 0.5 kg (and lots of it is shrimp, which are much smaller), then that would make  $1,783,000 \times 2 = 3,566,000$  animals caught per day. Shrimp fisheries kill about 5 times more catch by weight than they land, so the figure for animals killed but not landed is very much higher. Trawls also kill many animals on the seabed that don't make it to the boat, so you could double that higher figure again, conservatively. So we are looking at a number of animals killed by fishing every day which has got to be far far in excess of the numbers killed by oil."

[https://www.biologicaldiversity.org/programs/public\\_lands/energy/dirty\\_energy\\_development/oil\\_and\\_gas/gulf\\_oil\\_spill/a\\_deadly\\_toll.html#:~:text=We%20found%20that%20the%20spill,crabs%2C%20corals%20and%20other%20creatures.](https://www.biologicaldiversity.org/programs/public_lands/energy/dirty_energy_development/oil_and_gas/gulf_oil_spill/a_deadly_toll.html#:~:text=We%20found%20that%20the%20spill,crabs%2C%20corals%20and%20other%20creatures.)

<https://www.fws.gov/southeast/news/2016/06/deepwater-horizon-oil-spill-killed-as-many-as-102000-birds-across-93-species/>

<https://www.st.nmfs.noaa.gov/Assets/economics/documents/feus/2011/FEUS2011%20-%20Gulf%20of%20Mexico.pdf>

<https://oceanservice.noaa.gov/news/apr17/dwh-protected-species.html>

[https://www.researchgate.net/publication/227199353\\_Bycatch\\_quotas\\_in\\_the\\_Gulf\\_of\\_Mexico\\_shrimp\\_trawl\\_fishery\\_Can\\_they\\_work](https://www.researchgate.net/publication/227199353_Bycatch_quotas_in_the_Gulf_of_Mexico_shrimp_trawl_fishery_Can_they_work)

00:35:51

## **SCIENTISTS PREDICT THAT 90% OF THE WORLDS**

### **CORAL REEFS WILL DIE BY 2050**

<https://www.independent.co.uk/environment/environment-90-percent-coral-reefs-die-2050-climate-change-bleaching-pollution-a7626911.html>

<https://www.wwf.org.uk/coral-reefs-and-climate-change#:~:text=The%20series%20of%20mass%20coral,reduce%20our%20greenhouse%20gas%20emissions.>

00:36:01

## **FISH ARE VITAL IN KEEPING CORAL REEFS ALIVE**

<https://www.sciencedaily.com/releases/2020/01/200109160836.htm>

<https://www.agrra.org/coral-reef-monitoring/fish-indicator/#:~:text=Herbivorous%20fish%20are%20a%20key,over%20exploitation%20due%20to%20fishing.>

<https://www.pnas.org/content/115/27/E6116>

00:36:10

## **WHEN FISH EXCRETE INTO THE WATER THEY FEED THE REEFS**

<https://www.discovermagazine.com/planet-earth/where-fish-pee-corals-grow>

<http://thescienceexplorer.com/nature/coral-reefs-thrive-nutritious-fish-urine>

00:36:30



**FISHING HAS BECOME A MAJOR  
THREAT TO CORAL REEFS FROM THE  
MIDDLE EAST TO THE CARIBBEAN,  
WHERE 90%  
OF LARGE FISH HAVE DISAPPEARED**

<https://jwp-nme.public.springernature.app/en/nmiddleeast/article/10.1038/nmiddleeast.2015.192>

<https://www.iucn.org/news/secretariat/201706/overfishing-reef-decline-threaten-greater-caribbean-and-pacific-island-fisheries-%E2%80%93-iucn-reports>

00:37:33

**IN THE 1830'S A TYPICAL FISHING BOAT  
CAUGHT 1-2 TONS OF HALIBUT PER DAY,  
BUT TODAY THE ENTIRE FISHING FLEET  
CATCHES 1-2 TONS ACROSS THE ENTIRE  
YEAR**

<https://pubmed.ncbi.nlm.nih.gov/28118971/>

00:38:15

**2.7 TRILLION FISH ARE CAUGHT EVERY  
YEAR, OR UP TO  
5 MILLION CAUGHT EVERY MINUTE**

<https://www.forbes.com/sites/michaelpellmanrowland/2017/07/24/seafood-sustainability-facts/>

<http://www.fishcount.org.uk/published/std/fishcountchapter19.pdf>

00:38:31

**FISH POPULATIONS ARE IN DECLINE TO  
NEAR EXTINCTION**

<https://www.nature.com/articles/ncomms1013>

[http://isc.fra.go.jp/pdf/ISC16/Plenary\\_report/ISC16\\_Final\\_Report.pdf](http://isc.fra.go.jp/pdf/ISC16/Plenary_report/ISC16_Final_Report.pdf)

00:38:45

## VIRTUALLY EMPTY OCEANS BY 2048

*The claim that we could see virtually empty oceans by 2048 was sourced from a projection contained in the paper: 'Impacts of Biodiversity Loss on Ocean Ecosystem Services' author Boris Worm (a marine conservation biologist) et al (reference below). This projected that all the world's commercially exploited fish species would have experienced collapse by 2048 (based on the extrapolation of regression in Fig. 3A to 100% in the year 2048), i.e., that to continue to commercially exploit these populations would become impossible by 2048.*

<https://news.stanford.edu/news/2006/november8/ocean-110806.html>

*Critics of the film have said that this projection date was corrected in the 2009 paper 'Rebuilding Global Fisheries' (reference below), authored by Worm and others, including fisheries scientists (who analyse marine populations from a business perspective using measurements such as maximum yield from fisheries rather than markers of species conservation by marine conservationists). The 2009 paper does not correct, but rather cites the earlier paper, showing that some rates of decline had slowed since 2006 (in '5 out of 10 ecosystems') but that 63% of assessed fish 'stocks' worldwide 'required rebuilding'. Furthermore, fish populations in places with little management capacity – mainly the developing world and constituting a majority of fish landed – are faring much worse than those with better resources for management.*

*(<https://science.sciencemag.org/content/sci/338/6106/517.full.pdf>).*

*In summary, the 2006 study has not been corrected or retracted, and has been cited over 3,000 times. Many of its critics are industry-funded, including the most quoted author Professor Ray Hilborn, who, according to his own website, receives funding from the fishing industry.*

*(according to Greenpeace over \$3.5*

*million: <https://www.greenpeace.org/usa/research/overfishing-denier/>; his industry funding was largely undeclared until the Greenpeace investigation)*

*<https://t.co/a3gSohDQQR?amp=1>*

*In 2016 Boris Worm in his paper 'Averting a Global Fisheries Disaster' again found the outlook very poor, summarising that population health had in fact declined since his original study, and that 88% of 'stocks' would be overfished and well below their target biomass by 2050.*

*<https://www.pnas.org/content/113/18/4895>*

*Further, in 2018, the Secretary-General of UNCTAD (Mukhisa Kituyi) and the UN Secretary General's Special Envoy for the Ocean and Co-Chair, Peter Thomson reported that nearly 90% of typical fish stocks in the oceans will be gone by 2050 (link below), saying global subsidies for large commercial fishing must stop.*

*<https://unctad.org/news/90-fish-stocks-are-used-fisheries-subsidies-must-stop>*

*<https://www.weforum.org/agenda/2018/07/fish-stocks-are-used-up-fisheries-subsidies-must-stop/>*

*Lastly, in 2020, an FAO report used figures up to 2018 which show that 59.6% of fish stocks are "maximally sustainably fished" and 34.2% of stocks are "fished at biologically unsustainable levels". In summary, 93.8% of fish stocks are either biologically unsustainable or at their maximum level of exploitation.*

*<http://www.fao.org/fisheries/en/>*

*There is a problem of moving goalposts that is unacknowledged in most of the above assessments: the target stock size at which a fishery is considered to be sustainable has been lowered over the last couple of decades by fisheries scientists. This means that without any improvement in management, more fish stocks are considered sustainable today than they were three decades ago*

<https://academic.oup.com/icesjms/advance-article/doi/10.1093/icesjms/fsaa224/6050569?login=true>

*The outcome of this altered approach –which lacks a sound basis in ecological science – is that fishing is more risky, with a greater probability of causing population collapse, has more impacts on the environment and ocean health, and reduces resilience of ocean ecosystems to global change.*

00:39:09

## **THE POWER OF ANIMALS MOVING UP AND DOWN THE WATER COLUMN IN TERMS OF MIXING IS AS GREAT AS THE WIND, WAVES, TIDES AND CURRENTS COMBINED**

<https://pubmed.ncbi.nlm.nih.gov/19641595/>

[https://www.youtube.com/watch?v=3ebn6qyJAeY&t=93s&ab\\_channel=Stanford](https://www.youtube.com/watch?v=3ebn6qyJAeY&t=93s&ab_channel=Stanford)

00:39:35

## **OCEANS ABSORB ALMOST ALL OF THE EARTH'S EXCESS HEAT**

<https://www.nytimes.com/interactive/2016/09/12/science/earth/ocean-warming-climate-change.html>

<https://portals.iucn.org/library/node/46254>

00:40:03

## **FISH CARBON STABILISES OUR CLIMATE**

<https://www.unenvironment.org/news-and-stories/story/business-unusual-how-fish-carbon-stabilizes-our-climate>

<http://bluecsolutions.org/dev/wp-content/uploads/2015/07/Fish-Carbon-2014.pdf>

<https://bluecsolutions.org/fish-carbon/>

00:40:28

## THE OCEAN IS THE BIGGEST CARBON SINK ON THE PLANET

[https://ocean-climate.org/?page\\_id=3896&lang=en](https://ocean-climate.org/?page_id=3896&lang=en)

<https://www.greenpeace.org.uk/news/greenpeace-report-highlights-severe-threats-to-earths-largest-carbon-sink-the-ocean/>

<https://www.pnas.org/content/117/18/9679>

00:41:21

**PER ACRE, MARINE PLANTS CAN STORE  
UP TO 20x**

**MORE CARBON THAN FORESTS ON LAND**

<http://sitn.hms.harvard.edu/flash/2019/how-kelp-naturally-combats-global-climate-change/>

<https://oceana.org/blog/seaweed-could-be-scrubbing-way-more-carbon-atmosphere-we-expected>

00:41:29

**93% OF ALL CO<sub>2</sub> IS STORED IN THE  
OCEAN**

<https://www.nature.com/articles/nature08526>

<https://www.pmel.noaa.gov/pubs/outstand/sabi2854/sabi2854.shtml>

<https://www.fomin.org/en-us/Home/News/article-details/ArtMID/18973/ArticleID/12394/How-much-carbon-is-in-the-Ocean.aspx>

00:41:37

**LOSING JUST 1% OF THE OCEANS  
CARBON STORES IS THE EQUIVALENT  
TO RELEASING THE EMISSIONS OF  
97 MILLION CARS**

[https://www.researchgate.net/publication/282327218\\_Predators\\_help\\_protect\\_carbon\\_stocks\\_in\\_blue\\_carbon\\_ecosystems](https://www.researchgate.net/publication/282327218_Predators_help_protect_carbon_stocks_in_blue_carbon_ecosystems)

<https://www.nature.com/articles/nclimate2763>

00:42:04

**THE LARGEST TRAWL NETS ARE SO BIG  
THAT THEY CAN SWALLOW WHOLE  
CATHEDRALS OR UP TO 13 JUMBO JETS**

<https://animalsaustralia.org/features/super-scary-super-trawlers.php>

<https://scienceillustrated.com.au/blog/features/can-australias-shores-cope-with-a-super-trawler/>

00:42:25

**EVERY YEAR 25 MILLION ACRES OF  
FOREST ARE LOST, EQUIVALENT TO  
LOSING ABOUT 27 SOCCER FIELDS**

**PER MINUTE**

<http://www.fao.org/state-of-forests/en/>

00:42:33

**BOTTOM TRAWLERS WIPE OUT 3.9  
BILLION ACRES PER YEAR, EQUIVALENT  
TO LOSING 4,316 SOCCER FIELDS PER  
MINUTE OR THE LAND AREA OF...**

<https://www.sciencedaily.com/releases/2008/02/080215121207.htm>

**Dr. Les Watling & Dr. Elliott Norse calculated that each year, worldwide,  
bottom trawlers drag an area equivalent to twice the lower 48 states of the  
U.S.**

*United States lower 48 states = 3,119,884.69 square miles (8,080,464.3 km<sup>2</sup>)  
(Source: <https://brilliantmaps.com/alaska-usa/>)*

*x2 = 6239769.38 square miles or 16160928.6 km<sup>2</sup>*

*Equivalent to: 3,993,452,426.567 ACRES (3.9 Billion Acres)*

*Also equivalent to the land area of:*

*UK: 59921819.5 acres,*

*France, 159086692 acres,*

*Spain: 125032852 acres*

*Germany: 88221810.4 acres*

*Italy: 74462241.4 acres*

*Sweden: 110563596 acres*

*Finland: 83626391.6 acres*

*Norway: 95185734.3 acres*

*Portugal : 22786081 acres*

*Denmark: 10648759 acres*

*Iceland: 25451854.3 acres*

*Japan: 93398915.2 acres*

*Greenland: 535230256.3 acres*

*Mexico: 485314969.2 acres*

*Thailand : 126794713 acres*

*Australia : 1900734594 acres*

1 soccer field = approx. 1.76 acres

Minutes in a year: 525,600

Therefore, 3,993,452,426 divided by 525,600 (mins per year) = 7597.89274353  
acres per minute.

Then, divide that by 1.76 acres (soccer field size) =

4,316.98 Soccer fields per min

**00:43:32**

## **MANY RESEARCHERS BELIEVE WE SHOULD BE PROTECTING 30% OF OUR OCEAN**

<https://news.mongabay.com/2020/06/scientists-agree-on-the-need-to-protect-of-30-of-the-sea-but-which-30/>

<https://www.pewtrusts.org/en/research-and-analysis/articles/2021/01/27/the-drive-to-protect-30-percent-of-the-ocean-by-2030>

00:43:37

## **ONLY 5% OF THE OCEAN ARE MARINE PROTECTED AREAS**

<https://www.cambridge.org/core/journals/oryx/article/marine-protection-targets-an-updated-assessment-of-global-progress/3849DD951D775B9B125F120CA7D37F01>

<https://www.sciencedaily.com/releases/2015/10/151026092808.htm>

00:43:42

## **90% OF THE 5% OF MARINE PROTECTED AREAS STILL ALLOW FISHING**

<https://www.cambridge.org/core/journals/oryx/article/marine-protection-targets-an-updated-assessment-of-global-progress/3849DD951D775B9B125F120CA7D37F01>

00:45:30

## **SIERRA CLUB DIDN'T WANT TO COME OUT AGAINST HUNTING ETC. BECAUSE THEY THOUGHT THEY WOULD LOSE MEMBERSHIP SUPPORT IF THEY DID**

<https://www.latimes.com/archives/la-xpm-2004-jan-18-me-sierra18-story.html>

<https://www.seashepherd.org.uk/news-and-commentary/news/sierra-club-director-paul-watson-resigns-to-protest-hunting-prize.html>

<http://abolishsportshunting.org/journals/john-muir-betrayed/>

00:51:15

**OVER 80% OF THE INCOME OF THE MSC  
COMES**

**FROM LICENSING THEIR  
"SUSTAINABLE" LABELS**

<https://www.msc.org/about-the-msc/our-funding-and-finances>

00:51:51

**IN PAPUA NEW GUINEA 18 FISHERIES  
OBSERVERS WENT MISSING WITHIN  
LESS THAN FIVE YEARS**

<http://www.tunapacific.org/2018/02/16/png-parliament-told-about-fisheries-observers-who-disappear/>

00:53:05

**THE FISHING INDUSTRY RECEIVES \$35  
BILLION IN SUBSIDIES.**

<https://www.un.org/sustainabledevelopment/blog/2017/05/next-months-ocean-conference-eyes-cutting-35-billion-in-fisheries-subsidies-un-trade-officials/>

<https://unctad.org/project/regulating-fisheries-subsidies>

<https://chinadialogueocean.net/11585-majority-of-global-fishing-subsidies-harmful-report-finds/>

00:53:05

**COMPARATIVELY IT WOULD ONLY  
COST \$30 BILLION TO COMBAT WORLD  
HUNGER.**

<http://www.fao.org/newsroom/en/news/2008/1000853/index.html>



<https://www.nytimes.com/2008/06/04/news/04iht-04food.13446176.html>

00:53:58

## **IN THE UNITED STATES ONE IN THREE WILD CAUGHT FISH IMPORTED IS CAUGHT ILLEGALLY**

<https://www.sciencedirect.com/science/article/pii/S0308597X14000918>

<https://www.sciencedirect.com/journal/marine-policy/vol/48/suppl/C>

01:00:18

## **APPROX. 24,000 FISHERIES WORKERS DIE EVERY YEAR**

### **IN FISHERY RELATED JOBS**

<http://www.fao.org/3/x9656e/X9656E.htm>

[https://www.ilo.org/global/about-the-ilo/newsroom/news/WCMS\\_071324/lang--en/index.htm](https://www.ilo.org/global/about-the-ilo/newsroom/news/WCMS_071324/lang--en/index.htm)

<http://www.fao.org/3/x8002e/X8002E.pdf>

01:00:27

## **ST AFRICAN CANOE FISHERMEN HAVE THE HIGHEST MORTALITY RATES OF ANY FISHERIES JOB ON EARTH**

<http://www.fao.org/3/x9656e/X9656E.htm>

01:00:46

## **FOREIGN SUBSIDIZED FISHING IN WEST AFRICA CONTRIBUTED TO THE CAUSE OF THE EBOLA EPIDEMIC**

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5349256/>

01:02:10

**THE INDUSTAIM ONLY 1.2KG OF FEED IS  
NEEDED TO PRODUCE 1KG OF FARMED  
SALMON. HOWEVER THE FEED IS MADE  
UP OF DRIED FISH MEAL AND  
PROCESSED OIL WHICH HIDE THE TRUE  
WEIGHT OF FISH BEING USED.**

<https://thefishsite.com/articles/the-fish-feed-story>

<http://www.tilapiastichting.nl/Downloads/8%20-%20AHM%20Terpstra%20-%202015%20-%20The%20use%20of%20fish%20meal%20and%20fish%20oil%20in%20Aquaculture%20and%20calculation%20of%20the%20FIFO%20ratio.pdf>

<https://www.fishfarmingexpert.com/article/how-much-wild-fish-is-there-in-fish-farming-feed/>

01:02:41

**TODAY 50% OF THE WORLD'S SEAFOOD  
IS FARM-RAISED**

<https://www.livescience.com/5682-milestone-50-percent-fish-farmed.html>

<https://ourworldindata.org/rise-of-aquaculture>

01:03:58

**EACH SALMON FARM IN SCOTLAND  
PRODUCES AS MUCH ORGANIC WASTE  
EQUIVALENT TO A TOWN OF BETWEEN  
10 AND 20,000 PEOPLE EACH YEAR**

<https://www.aquanet.com/blog/will-farmed-fish-feed-the-world-32>

<https://www.heraldsotland.com/news/16086953.one-fish-farm-produces-waste-equivalent-all-scotlands-west-coast-towns/#:~:text=ONE%20fish%20farm%20produces%20the,together%2C%20an%20expert%20has%20said>

<https://www.theguardian.com/environment/2001/jan/07/fishing.food#:~:text=It%20is%20estimated%20that%20a,a%20town%20of%2020%2C000%20people.>

01:03:58

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<https://www.aquanet.com/blog/will-farmed-fish-feed-the-world-32>

<https://www.heraldscotland.com/news/16086953.one-fish-farm-produces-waste-equivalent-all-scotlands-west-coast-towns/#:~:text=ONE%20fish%20farm%20produces%20the,together%2C%20an%20expert%20has%20said>

<https://www.theguardian.com/environment/2001/jan/07/fishing.food#:~:text=It%20is%20estimated%20that%20a,a%20town%20of%2020%2C000%20people>.

01:04:40

## **UP TO 50% OF FARMED SALMON DIE FROM EGG TO PLATE**

<https://www.gov.scot/publications/scottish-fish-farm-production-survey-2019/>

<https://www.parliament.scot/parliamentarybusiness/28877.aspx?SearchType=Advance&ReferenceNumbers=S5W-13432&ResultsPerPage=10>

<https://donstaniford.typepad.com/my-blog/2020/11/alexa-how-many-salmon-die-each-year-on-scottish-salmon-farms-errrdoes-not-compute.html>

01:04:50

## **FARMED FISH CAN GET ANEMIA, LICE INFESTATIONS, INFECTIOUS DISEASES, CHLAMYDIA AND HEART DISEASE**

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4731428/>

“ <https://www.gov.scot/publications/fish-health-inspectorate-mortality-information/>

<https://theferret.scot/farmed-salmon-deaths-disease-reach-record-high/>

<https://elifesciences.org/articles/47615>

01:05:13

## **FARMED SALMON HAVE COLOR ADDED THROUGH FEED (ASTAXANTHIN) TO MAKE THEIR FLESH ORANGE/PINK**

<https://www.sciencedirect.com/science/article/pii/B9780081005064000118>

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2697370/>

01:05:54

## **38% OF THE MANGROVE DEFORESTATION WORLDWIDE IS CAUSED BY SHRIMP FARMING**

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2851656/>

<https://www.pnas.org/content/113/2/344>

<https://www.arcgis.com/apps/Cascade/index.html?appid=ddf0fefbe0704cfecbc7c9c18392097db>

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2851656/>

01:06:44

## **SOMEWHERE IN THE REGION OF 51,000+ FISHING BOATS OPERATE IN THAI WATERS**

<http://www.fao.org/fishery/facp/THA/en>

<https://www.worldfishing.net/news101/industry-news/thailand-publishes-registered-vessel-list#:~:text=Until%20recently%2C%20Thailand's%20fishing%20fleet,the%20figure%20cluser%20to%2057%2C000.>

<http://un-act.org/wp-content/uploads/2016/01/Trafficking-of-Fishermen-Thailand.pdf>

01:21:04

## **FISH HAVE THE CAPACITY TO EXPERIENCE PAIN AND FEAR**

<https://www.smithsonianmag.com/science-nature/fish-feel-pain-180967764/>

[https://eeb.tamu.edu/files/2018/11/Braithwaite\\_2004.pdf](https://eeb.tamu.edu/files/2018/11/Braithwaite_2004.pdf)

[https://ec.europa.eu/environment/chemicals/lab\\_animals/pdf/efsa\\_opinion.pdf](https://ec.europa.eu/environment/chemicals/lab_animals/pdf/efsa_opinion.pdf)

01:02:02

## **HERRINGS COMMUNICATE BY FLATULENCE**

<https://www.neatorama.com/2014/05/25/Herring-Communicate-by-Farting/>

<https://www.sciencemag.org/news/2003/11/farting-fish-keep-touch>

[https://www.huffingtonpost.co.uk/entry/fish-fart-to-communicate\\_n\\_1022665?ri18n=true](https://www.huffingtonpost.co.uk/entry/fish-fart-to-communicate_n_1022665?ri18n=true)

01:23:03

## **FISH CONTAIN HEAVY METALS, MERCURY, DIOXINS, PLASTIC COMPOUNDS, HEXACHLOROBENZENES AND PCB'S**

<https://nutritionfacts.org/topics/fish/>

<https://nutritionfacts.org/video/how-to-lower-heavy-metal-levels-with-diet/>

<https://www.mayoclinic.org/healthy-lifestyle/nutrition-and-healthy-eating/expert-answers/fish-and-pbcs/faq-20348595>

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<https://www.theguardian.com/lifeandstyle/2017/feb/14/sea-to-plate-plastic-got-into-fish>

<https://www.scientificamerican.com/article/from-fish-to-humans-a-microplastic-invasion-may-be-taking-a-toll/>

01:23:41

## **THE CONTAMINANTS IN FISH OFTEN OUTWEIGH THE BENEFITS OF OMEGA 3 FATTY ACIDS**

<https://www.canada.ca/en/environment-climate-change/services/pollutants/mercury-environment/health-concerns/food-chain.html>

<https://www.annualreviews.org/doi/abs/10.1146/annurev.ecolsys.29.1.543?journalCode=ecolsys.1>

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6047777/>

01:23:55

## **FISH DON'T MAKE OMEGA 3 FATTY ACIDS, ALGAE DO**

<https://www.pcrm.org/good-nutrition/nutrition-information/omega-3>

<https://www.healthline.com/nutrition/algae-oil#nutrition>

<https://pubmed.ncbi.nlm.nih.gov/31698772/>

01:24:50

## **THE RUN-OFF FROM TRADITIONAL ANIMAL AGRICULTURE IMPACTS THE OCEAN BY CREATING DEAD ZONES**

<https://www.nature.com/articles/nature03370>

<https://news.stanford.edu/news/2005/march16/gulf-030905.html>

<https://www.theguardian.com/environment/2017/aug/01/meat-industry-dead-zone-gulf-of-mexico-environment-pollution>

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# Sentient Media

Website: <https://sentientmedia.org/marine-animals/>

## The Number One Threat to Marine Animals

by [Hemi Kim](#)

First Published in Sentient Media on May 14, 2021

*[Own Note: Hemi is a writer, educator, and founder of Learning with Donkeys. You can read more of Hemi Kim's articles here:*

<https://sentientmedia.org/author/hemikem/>]

May 14, 2021

After watching [Seaspiracy](#), you might be wondering more about who else lives in the ocean. Using scholarly resources and considering the lived experience of [people of the global majority](#), we set out to find answers to the following questions about marine animals, why humans are the number one threat to their survival, and what we can do to help.

### What Are Marine Animals?

Marine animals are [animals that live in the sea](#). An animal is made up of many tiny building blocks known as cells, each of which has a nucleus. Marine animals eat other plants or animals for food. They can move from one place to another—though some, like coral, may end up stuck in one place. Animals can sense and respond to things happening around them. They can also reproduce and make babies.

### Which Animals Are Called Marine Animals?

#### Cephalopods, Crustaceans, and Shellfish

[Cephalopods](#) are a type of marine animal that lives in the sea. They are mollusks, and they have tentacles. [These animals](#) include octopuses, squids, and cuttlefish. Cephalopods have a head, a large brain, eyes, thick skin, and arms that can hold and move things. Cephalopods are also carnivores, meaning they eat other animals for food.

According to the [Hutchinson Pocket Dictionary of Biology](#), they are “the most intelligent, the fastest-moving and the largest of all animals without backbones.” Mollusks are “soft-bodied animals with a muscular ‘foot,’” according to the [Dictionary of Zoo Biology and Animal Management](#). Examples of non-marine mollusks include snails and slugs.

Crabs, lobsters, and shrimp are examples of [crustaceans](#) that live in the ocean. [Crustaceans](#) are a type of arthropod, meaning that they have a segmented body and a hard shell. Crustaceans usually have a head with eyes, mouth-parts, and sensory feelers known as antennae. Each segment of their body has two limbs or antennae to help them eat, feel, swim,

walk or grab things. Crustaceans take in oxygen using gills. Most crustaceans live in the sea, but some live in freshwater or even land.

[Shellfish](#) are one type of marine animal that humans [typically](#) eat. They live in the sea and they do not have a backbone. English and Welsh law defines shellfish as crustaceans and mollusks. Other examples of marine mollusks include abalone, clams, mussels, scallops, and oysters. Crustaceans also include crayfish and prawns.

## Corals and Invertebrates

A [coral](#) is a marine animal that [does not have a backbone](#). It lives in groups made of [polyps](#), tube-like animals that attach themselves to one place. [Polyps](#) are covered in “jelly-like, horny, or stony” skeletons that protect them. [Coral](#) can be white, red, or black. They usually live in warm waters near the edges of land. A coral reef is made when new polyps build on their dead ancestors’ skeletons.

[Invertebrates](#) are animals that do not have backbones or spinal columns. As mentioned above, invertebrates include cephalopods, mollusks, crustaceans, and corals. Other examples of marine animals without backbones include sponges, jellyfish, sea anemones, roundworms, lugworms, starfish, sea cucumbers, sea lilies, and sea urchins.

## Fishes

A [fish](#) is an animal with a backbone that lives in water. They take in oxygen using gills. Fish have hearts, two fins to help them move through the water, and [no legs](#). There are at least three groups of fish: bony, cartilaginous, and jawless. Examples of bony fish are goldfish, cod, and tuna. Sharks and rays are examples of cartilaginous fish. Hagfishes and lampreys are examples of jawless fish. [Legal definitions](#) of fish can also include other types of marine life.

## Mammals

[Mammals](#) are animals that have backbones and hair. Female mammals make their own milk with which to feed their babies. Mammals have a brain, heart, teeth, and ear bones. They are warm-blooded, which means they can cool or heat the inside of their bodies without having to change the environment they are in. Examples of marine mammals are walruses, sea otters, seals, sea lions, whales, dugongs, and sea cows.

## Seabirds

[Seabirds](#) are birds that eat food from the sea and nest on land. Examples of seabirds include gulls, swallows, penguins, puffins, the bald eagle, osprey, and flamingos.

## Sharks and Rays

[Sharks](#) and [rays](#) have skeletons that are not made of bones but of cartilage, a firm but flexible material also known as gristle. They are also known as [elasmobranchs](#), meaning they have five to seven gill slits—unlike most fishes, which have a single gill on each side of their head; rigid fins, many teeth, and an opening behind their jaws. Their scales are also [placoid](#), which means they are very hard and enamel-like. Male elasmobranchs have fins that they use for having sex. Sharks have very good senses of smell and touch. Rays have flat bodies and are sedentary.



## Turtles and Reptiles

[Turtles](#) are animals with backbones who lay their eggs on the beach and run to the water once they are born. They belong to a group of vertebrates called reptiles. Reptiles are cold-blooded, which means that their insides change from hot to cold depending on the temperature outside of their bodies. Reptiles are covered in dry scales. Marine reptiles include turtles, sea snakes, a saltwater crocodile, and the marine iguana.

## What Are the Main Threats to Marine Animals?

### Aquariums

An [aquarium](#) is a box filled with water where humans keep animals and plants for entertainment or study. The ways that people collected animals for aquariums have even hurt plants and animals that are not being collected—one example is the use of sodium cyanide. Also, people have over-harvested marine animals and have shortened their lives by removing them from their natural habitats.

Marine animals such as clownfish, damselfish, angelfish, surgeonfish, gobies, wrasses, butterflyfish, coral, mollusks, and anemones are popular aquarium picks. Other popular aquarium invertebrates include cleaner shrimp, hermit crabs, giant clams, starfish.

According to a [2003 report on the aquarium trade](#), most of the animals used in saltwater aquariums are caught from the wild—usually from coral reefs and other nearby ecosystems. In contrast, most animals used in freshwater aquariums are farmed. The places where the saltwater aquarium animals originated were often in low-income communities in Asian and island countries such as Indonesia, Australia, Fiji, Solomon Islands, Sri Lanka, Palau, Philippines, Maldives, and Tonga. Countries that imported marine animals were typically in the northern hemisphere: USA, Taiwan, Japan, Hong Kong, France, Germany, Netherlands, Italy, Canada, and the Republic of Korea.

### As Food

Fish and shellfish are major food sources for humans, resulting in numerous environmental concerns—two of which are noted in [The Oxford Companion to Ship and the Sea](#). The number of fish being caught has grown smaller and smaller as [commercial fishing](#) grew its ability to catch more and more fish. The [farming of fish](#) has harmed mangroves, swamps, and other places on the edge of land where animals live. Also, more fish, including most of the sand eels caught in the North Sea, need to be caught to be fed to farmed fish and chickens.

Fisheries have introduced new species to local places where mollusks are fished for food—for example, an oyster that grows faster. Typically, the new species of oyster also introduces new diseases and other problems that are hard for the native species to win against.

### Exploitation

[Drilling and shipping](#) oil and gas in the oceans and on coasts have harmed the habitats of marine animals, including seabirds and sea otters. For example, [air guns](#) are used to explore the ocean floor for oil and gas drilling. The very loud sound of the air guns can harm animals' hearing, make their brains bleed, and keep them from talking to each other. The impact of the air gun blast has been found to kill tiny marine animals.

Miners of [gems, metals, and minerals](#) in the sea and on the coasts also see their waste end up in the ocean, which also harms life on the coasts. When coal is burned, for example, it releases mercury into the air. Paints used to protect the bottom of ships can be toxic to sea life as well. Crustaceans have to rely on their chemical senses and when they are directly exposed to metals like cadmium, for example, their nervous systems can be almost entirely damaged.

Most animals also [eat less food in response to contaminants](#). With less food, an animal will often have less energy for what they normally do day-to-day, including finding more food that they need to survive.

Finally, the [bottom of the ocean](#) is covered with sand and gravel that was used to construct buildings. Dredging the bottom of the ocean also damages the homes of marine animals.

## Global Warming

Too much carbon dioxide [can trap heat in the air](#), it changes how the ocean works and shortens the lives of marine animals. For example, on the coast of Britain, the type of sea plants now growing in the water are the type you would normally find in warmer waters. As a result, there have been fewer crustaceans living nearby and much fewer codfish than usual.

In 2017, researchers [found that the ocean](#) had lost two percent of its oxygen between 1960 and 2010. The loss syncs with climate change models predicting habitat loss for marine animals as a result of global warming.

## Habitat Loss and Degradation

Humans have [destroyed the homes of marine animals](#) in many ways, including overfishing, releasing nutrients, pathogens, and other toxic materials into the ocean from land. Pollutants can result in stress from noise, reduced oxygen, and making the waters more acidic. Examples of human activities that cause habitat loss and degradation include chemical industries, sewage treatment, and farming. Acidification is the result of increased levels of carbon dioxide, which is linked to climate change.

When there is [too much fertilizer](#) flowing from the land and rivers into the ocean, too many of the same type of plant grow in the run-off area, and fewer species of fish and coral can live there. When there are too many nutrients running off from the land or rivers to the ocean, a dead zone may form. In a dead zone, there is no oxygen and too many other gases (hydrogen sulfide and methane), making it very difficult for marine animals to live there.

Mangroves are trees that grow in a mixture of saltwater and freshwater. More than half of the mangrove forests that [used to cover three-quarters](#) of tropical coasts are now gone due to human destruction—including [prawn farming](#) and urbanization. Mangroves attract many animals, including seahorses and fish. Mangrove forests protect humans from tropical storms and tsunamis.

## Military

Military exercises in the air and in the sea have created [noise pollution](#) that is harmful to marine animals. Whales, dolphins, and other [fish often leave an area](#) in response to loud noises. Read more about why indigenous people oppose the U.S. Navy's threats to marine life in the Pacific Northwest [here](#).

## Ocean Traffic and Fisheries

[Noise](#) from ship traffic, fishing boats, military ships, surveyors, ships using sonar, and pile driving stress marine animals and could lead to future oceans where marine animals will have fewer places to live.

Large ships meant to bring oil and other bulk goods—known as [bulk carriers](#)—can also carry new species to their destinations. Marine animals that are new to an area may become unexpected predators of indigenous species.

Lost [fishing gear](#)—nets, lines, recreational or commercial equipment—contribute to the approximately 14 billion pounds of litter or debris released into the ocean per year. Fishing boats often catch marine animals in their nets. This process is known as [bycatch](#), and it takes the lives of billions of sea creatures every year.

## Marine Life Facts and Statistics

### How Many Marine Animals Die from Plastic

According to [UNESCO](#), “more than a million seabirds every year, as well as more than 100,000 marine animals” die each year from plastic debris.

### Most Popular Sea Creatures

According to [Positive Travel](#), the most popular marine animals on Instagram are the following: polar bear, orca, whale shark, humpback whale, great white shark, manta ray, sailfish, angelfish, pufferfish, and narwhal.

In popular culture, [UW360](#) found the following species at the center of major blockbuster films: red Jamaican crab, sponges, giant squid, Pacific regal blue tang, clownfish, starfish, and bottlenose dolphin.

### What Is the Importance of Marine Life?

“Oceans play a fundamental role for life on earth, providing over 70 percent of the oxygen we breathe and over 97 percent of the world’s water supply, not to mention being a source of food,” writes [Joshua Cooper at Cultural Survival](#).

### What Is the Most Important Marine Animal?

As theorist [Syl Ko writes in “By ‘Human,’ Everybody Just Means ‘White,’”](#) a chapter in a book connecting Black liberation and animal liberation, she explains how the term animal is usually posed as distinct from the term human. When we talk about animals, we are usually excluding homo sapiens. It is activities of homo sapiens that have directly led to harm in marine life. Homo sapiens can take action to protect marine life by reducing the harms we have inflicted through overfishing, pollution, and [exploitation](#).

### What Is the Depth of the Ocean?

According to [NOAA](#), the average depth of the ocean is 12,000 feet, or 3,700 meters.

## How Can We Save Marine Life?

One way to save marine life would be to reduce the harm from climate change. [United Nations Sustainable Development Goal 13: Climate Action](#) focuses on giving more power to local communities and communities with less power, including women and [youth](#), in [island states](#) and [low-income countries](#). For example, according to [Duke Lankard, the Native Conservancy](#) plans to farm kelp in a way that helps Native communities, the ocean, and the planet.

## The Road Ahead

Now you have a brief overview of marine animals based on their descriptions and different ways that homo sapiens have harmed them. People have learned a lot about how marine animals have responded to stress in their environments—and the benefits of removing these sources of stress. You can learn more about how each type of animal responds to these stressors, including how people like you are resisting threats to marine life, [here](#).

**Read More – Bottom of the page:** <https://sentientmedia.org/marine-animals/>

[Fish Without the Catch: Seafood Alternatives Are on the Rise](#)

[The Complicated Ethics of Eating Fish](#)

[Fish Farming Is Not as Sustainable as We Thought](#)

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[180967764/#:~:text=%E2%80%9CFish%20do%20feel%20pain.,intense%20pressure%2C%20and%20caustic%20chemicals.](https://www.smithsonianmag.com/science-nature/fish-feel-pain-180967764/#:~:text=%E2%80%9CFish%20do%20feel%20pain.,intense%20pressure%2C%20and%20caustic%20chemicals.)

0.03 percent: Plastic Straws Aren't the Problem -

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250,000 sea turtles: Download PDF document

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<https://www.nationalgeographic.com/science/article/great-pacific-garbage-patch-plastics-environment>

Producing: The fish feed story - [https://thefishsite.com/articles/the-fish-feed-](https://thefishsite.com/articles/the-fish-feed-story#:~:text=Feed%20conversion%20ratio%20(FCR)%20is,around%201.2%20kg%20of%20feed.)

[story#:~:text=Feed%20conversion%20ratio%20\(FCR\)%20is,around%201.2%20kg%20of%20feed.](https://thefishsite.com/articles/the-fish-feed-story#:~:text=Feed%20conversion%20ratio%20(FCR)%20is,around%201.2%20kg%20of%20feed.)

Teeming with lice: INVESTIGATION: SCOTTISH SALMON -

<https://viva.org.uk/animals/campaigns/investigation-scottish-salmon/>

Bushmeat hunting: Fisheries link to bushmeat trade -

<http://news.bbc.co.uk/1/hi/sci/tech/4003859.stm>

Like Ebola: Ebola: Is bushmeat behind the outbreak? - <https://www.bbc.com/news/health-29604204>

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Ecosystems - <https://sentientmedia.org/mangroves/>

A famous: Eco-campaigners took these grisly photos of whale and dolphin hunts in the Faroe

Islands - [https://www.businessinsider.com/whale-and-dolphin-hunts-in-faroe-islands-](https://www.businessinsider.com/whale-and-dolphin-hunts-in-faroe-islands-photographed-by-campaigners-2017-11?r=US&IR=T)

[photographed-by-campaigners-2017-11?r=US&IR=T](https://www.businessinsider.com/whale-and-dolphin-hunts-in-faroe-islands-photographed-by-campaigners-2017-11?r=US&IR=T)

Lice-ridden salmon: Imagine Living in a Cage Filled with Millions of Tiny Parasitic Sea

Lice - <https://sentientmedia.org/imagine-living-in-a-cage-filled-with-millions-of-tiny-parasitic-sea-lice/>

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# ANIMAL AID

**Website link:** <https://www.animalaid.org.uk/>

*From the **Animal Aid** website, we publish a few short, but potent essays on the Fish Industry.*

***Animal Aid** is one of the UK's largest animal rights groups. It is also one of the longest established in the world, having been founded in 1977. Visit <https://www.animalaid.org.uk/about-us/> to find out more about this remarkable group, who they are and what they do. You can also have a look at Job vacancies!*

*The articles below are written from a specific UK perspective.*

## The Fishing Industry

**Animal Aid – Website:** <https://www.animalaid.org.uk/the-issues/our-campaigns/animal-farming/the-fishing-industry/>

Animal Aid's report, Dark Waters, examines the impact of eating fish on animal welfare, human health, and the environment.

The oceans are being devastated by our appetite for fish. Species that were once plentiful are on the verge of collapse, whole ecosystems are being destroyed and the scale of suffering is both huge and beyond regulatory control. Scientists have repeatedly shown that fish feel pain, as do the millions of dolphins, whales, sharks, porpoises, seabirds, turtles and other animals caught 'accidentally'.

Fish farming methods – including genetic modification and eye stalk ablation in shrimps – also cause suffering, and aquatic animals have very little protection in law at the time of their slaughter. Killing methods are vicious – some fish are boiled alive, while others suffer asphyxiation or are bled to death without stunning. This would be completely unacceptable in any other kind of animal. Fish farming also damages wild species. Diseases and infestations on farms spread to wild populations, and huge quantities of wild fish must be caught in order to feed those who are farmed.

Fish is often promoted as a healthy food, but fish flesh can contain significant quantities of pollutants and toxins, such as PCBs, dioxins and mercury, all of which can seriously damage human health.

The only sane response to the extensive suffering and devastation caused by the fishing industry is to stop eating fish. Essential omega-3 – long used as an argument for promoting fish consumption – can also be found in plant foods, which are much less likely to be contaminated with pollutants, and which contribute to a healthier diet overall. For those who miss the taste of fish, there are many satisfying faux products now on the market. Animal Aid can provide advice and information for those wishing to eliminate fish from their diets.

Visit website to order a FREE Go Vegan Pack. You can also download:

## The fishing industry: Fish feel pain

**Animal Aid – Website:** <https://www.animalaid.org.uk/fishing-industry-fish-feel-pain/>

All animals possessing a nervous system and pain receptors are capable of suffering the effects of pain. This includes fish. Fish feel pain out of biological necessity, just as mammals do. Without the ability to feel pain, they would not survive.

Much research has been done over the past thirty years and there is now scientific consensus recognising that fish and other sea creatures are sentient. For example:

- In pain sensitivity experiments performed at Edinburgh's Roslin Institute, fish had a toxin and acid injected into their lips. They exhibited a 'rocking' motion, similar to the way higher vertebrates – e.g. humans – rock to comfort themselves. They also rubbed their lips against the tank walls and gravel, and took three times longer than normal to resume feeding.
- In tests at Oxford University, Mexican cave fish – genetically blind – built a mental map of their surroundings by memorising the position of objects in their tank. They quickly reacted to changes in the set-up. This task defeats some small mammals.
- At the University of Edinburgh, spotted rainbowfish remembered how to escape from a net in their tank 11 months after initially working it out.
- Various studies over many years have found that crabs exhibit a defensive reaction to electric shocks, and that this reaction can be reduced by administering morphine.

And yet, crabs, lobsters and prawns are often boiled alive, and many seafood suppliers rip off the legs or abdomens of live animals to sell. And on shrimp farms, the females have their eyestalks removed, as this mutilation induces the maturation of the ovaries. Scientists have said the procedure is 'cruel' and 'traumatic'.

When hauled up from the deep ocean, wild caught fish undergo excruciating decompression. Frequently, the intense internal pressure ruptures the swimbladder, pops out the eyes, and pushes the oesophagus and stomach out through the mouth. Most fish are gutted whilst still alive or are left to suffocate. The whole process is totally ungoverned by humane protocols, let alone laws, and – in terms of numbers of victims – is the greatest animal welfare scandal of our times.

Farmed fish may be killed by having their gill arches torn or cut so that they bleed to death, often without being stunned first. For some fish (for example, sea bass and bream) death is by asphyxiation. They are removed from water, which causes their gills to collapse, and they suffocate to death.

Dr Donald Broom, Professor of Animal Welfare at Cambridge University, has stated: *'The scientific literature is quite clear. Anatomically, physiologically and biologically, the pain system in fish is virtually the same as in birds and mammals...in animal welfare terms, you have to put fishing in the same category as hunting.'*



## The fishing industry: Damaging the environment

**Animal Aid – Website:** <https://www.animalaid.org.uk/fishing-industry-damaging-environment/>

The world's wild fish populations are declining rapidly as more and more vessels chase fewer and fewer fish. Tuna, cod, swordfish and marlin populations have declined by 90 per cent during the last century. Numbers of cod, plaice and sole have declined by 32 per cent in EU fisheries since 1993 and the fish catch in the North Sea has slumped from 3.5m tonnes in 1995 to 1.5m tonnes in 2007. Despite this, nearly half of the quotas set in December 2012 were in excess of the best scientific advice.

Vast drift nets, some over 2km long, are used to trawl the seas. Fish can be dragged along the ocean bed for hours within these nets, trapped alongside rocks, debris and other sea life that has fallen in the net's path. Bottom trawling is a destructive way of 'strip mining' the ocean floor. It destroys ancient deep-sea coral forests and other delicate ecosystems. As well as the target fish species, this also results in the death of thousands of commercially unattractive animals like starfish and sponges.

An estimated 300,000 cetaceans (whales, dolphins and porpoises) die in fishing nets every year, with an undocumented number escaping but with resultant stress or injuries. Approximately 800 common dolphins are caught in EU trawl fisheries in the north-east Atlantic each year alone.

Dolphins suffer prolonged and traumatic deaths when caught. Injuries include abrasions, amputations, penetrating wounds, broken mandibles or teeth, bruising, punctured or collapsed lungs and fractured bones. Non-lethal injuries can lead to health problems and may reduce survival or fertility. Asphyxia (suffocation) is the main cause of death, and can last from three minutes in harbour porpoises to potentially more than 60 minutes in sperm whales.

Globally, millions of sharks are killed in fishing nets each year. Tuna fisheries, which in the past had high dolphin by-catch levels, are still responsible for the deaths of 1 million sharks annually.

Six of the seven marine turtle species are classed as threatened with extinction, and fisheries bycatch is recognised as a major threat to all species.

Hundreds of thousands of seabirds, including tens of thousands of albatrosses, are now estimated to be caught each year in longline fisheries worldwide.

The Scottish fish farming industry admits to shooting 500 seals a year to prevent them eating the fish, but campaigners believe the real figure could be as high as 5,000. Fish farming is also causing serious environmental destruction. It has been estimated that the amount of pollution in Scotland due to the ammonia input from fish farming is comparable to sewage produced by 9.4 million people.

Lice infestation is a devastating, highly stressful condition that flourishes in the cages. The lice multiply and graze on the fishes' flesh, literally eating them alive. The industry attempts to control the lice through the use of antibiotics and toxic pesticides but it's a losing battle, and the lice spread from the cages to nearby wild fish, who suffer and die as a result. Numbers of wild salmon have plummeted as a result of these infestations.



Around 35 million farmed fish are slaughtered in the UK every year, almost as many as all cattle, sheep and pigs combined. And yet the only welfare stipulation for fish at slaughter is that they be 'spared any avoidable pain, distress or suffering during their killing or related operations'. Of course, all the suffering is 'avoidable' – we just need to stop farming, killing and eating fish.

## **The suffering of fish**

**Animal Aid – Website:** <https://www.animalaid.org.uk/the-issues/our-campaigns/animal-farming/the-suffering-of-fish/>

Official figures for the number of fish killed each year are not available as fish deaths are only recorded by weight, but it runs into billions.

Dragged out of the oceans in huge fishing nets, their eyes often pop out of their heads due to the change in pressure and they suffocate as they are crushed amongst millions of others. Tipped onto the decks of industrial trawlers, they are frequently gutted alive. Nets the size of football pitches are indiscriminate in their catch: turtles, dolphins and other 'non-target' species are often caught up and killed or tossed over the side – injured and stressed and therefore likely to perish – back into the water. Large fish such as tuna are caught on drag lines and may be pulled for miles, being ripped to shreds in the process.

### **Fish feel pain**

The suffering of fish is now well documented. Scientific reports have proven that they experience pain, fear and the natural instinct to survive, just as other animals do. The fact that fish may have led a 'free range' existence does not make their slaughter any more excusable or their deaths any less brutal and unnecessary.

### **Factory farmed fish**

Industrial farms breed fish in huge sunken pens, like battery cages under water. The fish are unable to swim freely and thrash about in filthy water until their time comes to be killed. Disease runs rife in such cramped conditions and they have to be dosed with drugs to kill parasites and keep infection at bay. These diseases often spread to local wild fish, killing many.

Fish farms wreak havoc on the environment due to the amount of concentrated effluent that is discharged into the surrounding waters. Huge quantities of wild-caught fish are also fed to farmed fish – even herbivorous ones – further plundering the ocean and damaging the environment.

### **Slaughter**

Aquatic animals have very little protection in law at the time of their slaughter. Killing methods for farmed fish are vicious – some are boiled alive, while others suffer asphyxiation or are bled to death without stunning. This would be considered completely unacceptable for any other kind of animal.

Most wild-caught fish are gutted whilst still alive or are left to suffocate. The whole commercial fishing process, totally ungoverned by humane protocols, let alone laws, could be the greatest animal welfare scandal of our time.

### **Crustaceans and cephalopods**

Studies have shown that crustaceans (including lobsters, crabs and shrimp) as well as cephalopods (including squid and octopus) are just as capable of feeling pain and suffering as other animals.

Crabs, lobsters and prawns are often boiled alive or have their legs ripped off to be sold at markets. Female shrimp on commercial farms have one of their eyestalks sliced off with a razor to ensure they produce more eggs and spawn earlier. This practice has been described as 'cruel' and 'traumatic' by scientists.

**Animal Aid Donations here:**

**<https://www.animalaid.org.uk/donate/>**

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# PETA

**Website:** <https://www.peta.org/issues/animals-used-for-food/factory-farming/fish/>

## Fish and Other Sea Animals Used for Food

Fish are smart, social animals with their own unique personalities, and just like dogs, cats, and humans, they feel pain. Scientists who study pain are in complete agreement that the fish pain response is basically identical to that of mammals and birds.

Did you know that fish can learn to avoid nets by watching members of their group and that they can recognize individual “shoal mates”? Some fish gather information by eavesdropping on others, and some—such as the South African fish who lay eggs on leaves so that they can carry them to a safe place—even use tools.

Sadly, more fish are killed for food each year than all other animals combined. In 2011, for example, more than 22 billion fish and shellfish were killed in the U.S. alone. Sport [fishing](#) and angling kill millions more each year. Without any legal protection from cruel treatment, these intelligent, complex animals are impaled, crushed, suffocated, or cut open and gutted, all while they’re fully conscious.

### Short video clip – Silent Scream

More than half of all the fish consumed each year are now raised on land- or ocean-based [aquafarms](#). On land-based farms, thousands of fish are raised in ponds, pools, or concrete tanks. Ocean-based aquafarms are situated close to shorelines, and fish in these farms are confined to net or mesh enclosures, which are filthy and cramped.

Many fish on aquafarms suffer from parasitic infections, diseases, and debilitating injuries. Conditions on some farms are so horrendous that millions of fish die before farmers can kill and package them for food. Those who survive are starved before they’re sent to slaughter, in order to reduce waste contamination of the water during transport. Salmon, for example, are starved for 10 full days.

In the wild, billions of fish—along with “nontarget” animals, including sharks, sea turtles, birds, seals, and whales—are caught each year in ocean-ravaging nets or dragged for hours on long-lines for the [commercial fishing](#) industry.

No matter how they’re raised or caught, eating fish supports cruelty to animals. Order [PETA’s free vegan starter kit](#) for great tips and recipes to help you make the transition to fish-free vegan meals.

### Article Links:

Aquafarms: Aquafarming - <https://www.peta.org/issues/animals-used-for-food/factory-farming/fish/aquafarming/>

Commercial Fishing: How fish get from the high seas to your supermarket -

<https://www.peta.org/issues/animals-used-for-food/factory-farming/fish/commercial-fishing/>

PETA's Free Vegan Starter Kit - <https://www.peta.org/living/food/free-vegan-starter-kit/>

## Live-Animal Eating Exposed

Imagine being pulled from a tank, flung onto a table, and pinned down as your arms and legs are cut off. At restaurants across the country, octopuses—after suffering a harrowing shipment halfway around the world—are hacked apart and served as a Korean dish called “sannakji.”

In September 2016, PETA went inside restaurants in Los Angeles that mutilate and serve live animals. At T Equals Fish, PETA's observers watched in horror as chefs held down an octopus—nicknamed “Pearl” by an observer—and cut off her sensitive limbs with a butcher knife. The severed limbs, which continued moving and reacting to stimuli, were served, squirming, to diners. But the intelligent and sensitive octopus' suffering was far from over. Kitchen staff explained that she would be kept alive until another customer ordered the remaining limbs. *Writhing helplessly and trying desperately to escape, Pearl was pushed to the side like a halved carrot or tomato.* According to the chef, after every last arm and leg has been cut off, he will kill her by ripping open her mantle and tearing out the intestinal contents.

**“[T]he octopus, which you’ve been chopping to pieces, is feeling pain every time you do it. It’s just as painful as if it were a hog, a fish, or a rabbit, if you chopped a rabbit’s leg off piece by piece. So it’s a barbaric thing to do to the animal.”—Cephalopod expert Dr. Jennifer Mather**

**Video: Please visit this link - <https://investigations.peta.org/live-eating-octopus-lobster-shrimp/> - and watch the PETA video “LIVE-ANIMAL EATING”**

## Shrimps and Lobsters Torn Apart, Animals Steamed Alive

T Equals Fish is just one of over a dozen restaurants in California and New York that mutilate and serve live octopuses and other animals. Restaurants “prepare” live shrimps by cutting their tails off and plating them right next to their moving bodies or by tearing off their protective exoskeletons so that diners can bite right into their flesh. Lobsters' tails are also torn off, prepared “sashimi style,” and plated *right next to their mutilated but still-living bodies*, for the amusement of patrons. Some restaurants steam octopuses, lobsters, and other animals alive in “live seafood” hot pots. Raucous and giggling restaurant-goers often **poke at the struggling animals**, and some are “tasked” with preventing them from escaping.

## The Science is Clear

Octopuses are so intelligent that they're sometimes referred to as "primates of the sea." Readers may remember Inky, an octopus at the National Aquarium of New Zealand, who made international headlines in April 2016 when he climbed out of a tank, traversed the aquarium floor, and slid down a 164-foot pipe to freedom. Otto, an octopus at a German Aquarium, who was already notorious for juggling hermit crabs and rearranging his tank, repeatedly short-circuited an annoying bright light by climbing onto the rim of the tank and squirting it with water. Like chimpanzees, crows, humans and dolphins, octopuses also use tools. Veined octopuses carry coconut shells across the ocean floor before meticulously placing two halves together and climbing inside to hide. Blanket Octopuses snatch poisonous tentacles from the Portuguese man o'war and wield them like swords. And mimic octopuses impersonate more than 15 other species.

When it comes to experiencing pain, Dr. Mather explains that octopuses "can anticipate a painful, difficult, stressful situation – they can remember it. There is absolutely no doubt that they feel pain. "Shrimps, lobsters and other crustaceans fulfil all the "criteria" of pain sensation, including having a developed nervous system and exhibiting behaviors like wound-guarding and heightened protectiveness – just as a dog, pig or primate would do. And according to vertebrate zoologist Dr. Jaren G Horsley"[A] lobster is in a great deal of pain from being cut open... [and] feels all the pain until its nervous system is destroyed."

### Links:

Octopuses: 8 Octopus Facts That Prove These 8-Armed Cephalopods Are the Einsteins of the Deep - <https://www.peta.org/features/octopuses-eight-armed-einsteins-of-the-deep/>

Inky: Inky the Octopus escapes from a New Zealand Aquarium - [https://www.nytimes.com/2016/04/14/world/asia/inky-octopus-new-zealand-aquarium.html?\\_r=2](https://www.nytimes.com/2016/04/14/world/asia/inky-octopus-new-zealand-aquarium.html?_r=2)

Otto: Otto the octopus wreaks havoc - <https://www.telegraph.co.uk/news/newstopics/howaboutthat/3328480/Otto-the-octopus-wrecks-havoc.html>

Veined Octopuses: "Bizarre" Octopuses Carry Coconuts as Instant Shelters - <https://www.nationalgeographic.com/animals/article/octopus-behavior-shelter-animals>

Blanket Octopuses: So You Think You're Smarter Than a Cephalopod? - <https://ocean.si.edu/ocean-life/invertebrates/so-you-think-youre-smarter-cephalopod>

Mimic octopuses: How Octopuses and Squids Change Color - <https://ocean.si.edu/ocean-life/invertebrates/how-octopuses-and-squids-change-color>

exhibiting behaviors like wound-guarding and heightened protectiveness: Experiments reveal that crabs and lobsters feel pain - <http://blogs.nature.com/news/2013/08/experiments-reveal-that-crabs-and-lobsters-feel-pain.html>

## **You Can Help Stop This!**

PETA is calling on lawmakers to introduce legislation that prohibits animals from being mutilated, “prepared,” and served alive. If you live in the States of California or New York, please visit <https://investigations.peta.org/live-eating-octopus-lobster-shrimp/> and sign the pledge and the petition at the bottom of the page!!!

## **TAKE ACTION!**

**Action Page - <https://investigations.peta.org/live-eating-octopus-lobster-shrimp/>**

**Octopuses and Other Animals Butchered, Mutilated, and Served Alive for Entertainment**

**PETA Donations here: Donate here:**

**<https://support.peta.org/page/1828/donate/1?locale=en-US>**

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## SECTION 9

### **WILDLIFE IN PERIL**

***There is a deepening crisis facing animals  
around the world. Its scale is alarming.***

At least 1.6 trillion wild animals are killed and suffer through people's actions every year. More than 70 billion farm animals are consumed annually. Most are cruelly confined to industrial, low welfare systems.

Its time to change the way the world works and end animal cruelty and suffering. Forever.

**Website:** <https://www.worldanimalprotection.org>

#### **Note to Readers**

*The general public has little understanding of what happens on the world's wildlife stages.*

*Wild animal misery is as widespread and appalling as any other area where animals are exploited and subjected to heinous suffering and brutality. The data on animal mistreatment can fill an entire city library!*

*When we write about the misery of factory farm animals, we're writing about worldwide standard practices; but when it comes to wildlife mistreatment, there's a division, and each country has its own unrivalled wildlife commercialisations.*

*Think about the multibillion dollar dolphin entertainment industry where, out of 3,603 cetaceans in captivity, 3,029 are dolphins. Think about the caged lives of animals imprisoned for entertainment who are stripped of the chance to develop in their own right.*

*Think about wildlife entertainment tourism in Bali, Limbok, and Gili Trawangan, or wildlife selfies in the Amazon! And how about the exotic pet trade or the global traffic in Ball pythons?!*

*And how do we treat animals in the entertainment industry? Everything in their lives is out of the ordinary. We take them out of their natural habitat and*

*confine them to cages where they are exploited in circuses, zoos, aquariums, the movie industry, and a variety of other types of entertainment.*

*The list of creatures taken from the wild for the sole purpose of human entertainment is a long list with lions, elephants, tigers, bears, giraffes, sloths, dogs, cats, monkeys, donkeys, camels, dolphins, and whales to mention but a few! They are deprived of their own complex physical, behavioral, and emotional needs, all for the mere sake of our selfish urge to be entertained by other animals!*

*The list goes on and on, and what we read about it in the news and on the internet is only a drop in the ocean.*

*All of this makes the number of crimes against wild animals incalculable and impossible to list in one small section of any book.*

*Therefore, this section is not intended to address all of the issues and consequences in the wildlife arena. That is unthinkable. We can only give you a few examples of the wide range of unethical and cruel practices that exist in the wildlife industry.*

*Namaste!*

*Nymph K*



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**(Please see Main Index for page numbers)**

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Two Top Class Organisations in the field of Wildlife Protection:

WRR – Wildlife Rescue and Rehabilitation

ADI - Animal Defenders International

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What is Habitat Loss

What causes Habitat Loss

Opinions of a few other prominent organisations

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Botswana's mass elephant deaths – why the secrecy? by Dr. Pieter Kat

Complacency kills the cat by Dr. Pieter Kat and Kate Nicholls

World Animal Protection – Free PDF documents to download from their website

Animal Aid on Wildlife and some free PDF documents to download from their website

PETA on Wildlife

PETA on Helping Wildlife

Some of PETA's Wildlife Victories

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## *Definition of Wildlife*

**Website: DEFINITIONS - <https://www.definitions.net/definition/wildlife>**

Wildlife traditionally refers to non-domesticated vertebrates, but has come to broadly reference to all wild plants, animals and other organisms.

Domesticating wild plant and animal species for human benefit has occurred many times all over the planet, and has a major impact on the environment, both positive and negative. Wildlife can be found in all ecosystems. Deserts, forests, rain forests, plains, grasslands, other areas including the most developed urban sites, all have distinct forms of wildlife. While the term in popular culture usually refers to animals that are untouched by human factors, most scientists agree that wildlife around is affected by human activities. Humans have historically tended to separate civilization from wildlife in a number of ways including the legal, social, and moral sense. Religions have often declared certain animals to be sacred, and in modern times concern for the natural environment has provoked activists to protest the exploitation of wildlife for human benefit or entertainment.

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*Before we get into the nitty gritty of some of the difficulties that wildlife faces today, we'll start with two wildlife refuge organizations for whom I have the utmost respect. Read about who they are, what they do, and what they stand for, as well as how you, the reader, may assist with wildlife conservation.*

*Let's get to know the **WRR (Wildlife Rescue and Rehabilitation Sanctuary)** and **ADI (Animal Defenders International)**.*

*WRR works with the smaller wildlife creatures while ADI deals with, amongst many other things, the big guys in wildlife. Have a look!*

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## **A Top class Organisation That You Need Knowing About!**

**A Sanctuary-Organisation that cares deeply for the smaller Wildlife Animal:**

### **WILDLIFE RESCUE AND REHABILITATION SANCTUARY**

**Website:** <https://wildlife-rescue.org/>

Wildlife Rescue and Rehabilitation Sanctuary's Vision is that humans come to see that we are members of a vast life community, that we experience the proper gratitude and respect for this community, and that we live in a more appropriate and compassionate manner in relation to the whole.

WRR was founded in 1977 in San Antonio, Texas. Since 2001 its primary base of operations has been located on 212 acres near Kendalia, Texas, a property which was purchased through the generosity of three of our supporters.

#### **Founder and President of WRR: Lynn Cury**



**Lynn Cury**

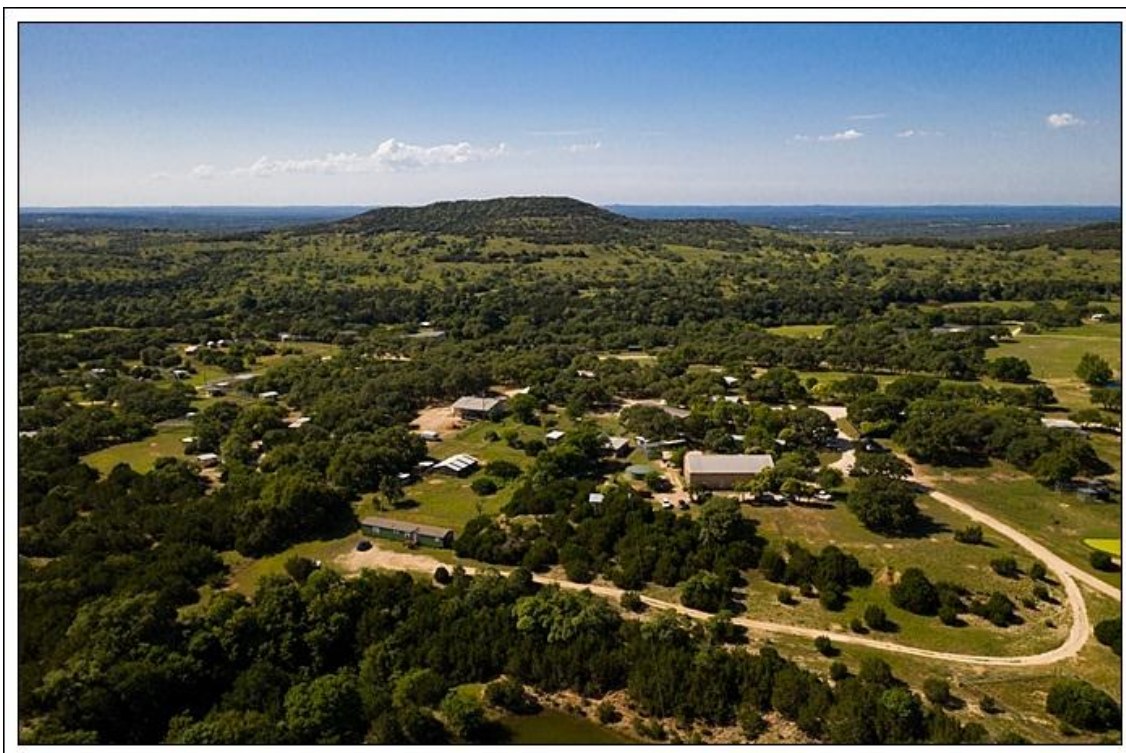
Even as a child in San Antonio in the early 1950's, Lynn recognized that she had an unusual affinity for nature and animals, along with a particular concern for the suffering that often resulted from their encounters with humans. As a young adult she began work as an animal caretaker at the San Antonio Zoo, but she found herself at odds with the philosophy that saw wildlife as suitable objects for captivity and exhibition. She soon left to find better ways of helping animals.

In 1977 she founded Wildlife Rescue & Rehabilitation and immediately began rescuing urban wildlife — birds who had fallen from trees as nestlings, raccoons, opossums, skunks and many others who had been hit by cars, trapped in attics, or orphaned when their parents were killed.

After over 20 years, a large donation from a generous supporter helped make that dream come true. The WRR facility in Kendalia, northwest of San Antonio, is the perfect place in which to care for sick and injured animals. The Sanctuary also provides permanent homes for nonnative victims of the wildlife “pet” trade, animals housed in roadside zoos, animals retired from laboratory research, and native animals whose injuries preclude independent survival.

Lynn is the recipient of several awards, including the Today's Woman Award from the San Antonio Light, the Headliners Award from the Association of Women in Communication, and the Outstanding Woman of the Year Award from the San Antonio Express-News. She is the author of *Through Animal's Eyes: True Stories from a Wildlife Sanctuary*, published by the University of North Texas Press in 1999, and the sequel, *Through Animals' Eyes, Again: Stories of Wildlife Rescue*, published in 2006. In her spare time, Lynn is an avid gardener.

### **Various Enclosures and Areas of the Wildlife Rescue and Rehabilitation Sanctuary**





**Examples of two of the enclosures at the WRR Sanctuary....**





**Some of the animals who either reside at, or have been rehabilitated at the Wildlife Rescue and Rehabilitation Sanctuary.**



**Bobcat resident at WRR**



**A Skunk who lives at WRR**



**And a Raven.....**

## **Two Animal Stories from the WRR**

### ***The Black Bear***

This female black bear was rescued by WRR in 2016 and arrived accompanied by a male black bear. They existed in no more than a cement block cage surrounded by a chain link fence and never had the opportunity to run, swim, or feel the grass beneath their massive paws. Today, their lives are lived in their one-acre, wooded enclosure. This female bear has dug her own den within the enclosure and enjoys napping there on hot afternoons after spending time in the large, cement pool.



### ***The Coyotes***



The coyotes at Wildlife Rescue will never again know freedom because, at a very early age, they were orphaned and held captive as “pets”. This young male was surrendered to a dog shelter, and by the time they realized he was a coyote, he had already lost his fear of people. These beautiful and often misunderstood predators rely on their natural parents in the wild in order to establish bonds with other coyotes and learn to survive. Not one of these coyotes was allowed that life, hence they are permanent residents at our Sanctuary.



## WRR Mission

<https://wildlife-rescue.org/about/mission-history-ethic/>

*To rescue, rehabilitate, and release native wildlife and to provide sanctuary, individualized care, and a voice for other animals in need.*

WRR rescues orphaned, injured, and displaced wildlife and returns the majority to the wild. We also provide permanent care in large natural enclosures to farmed animals and unreleasable wildlife. Among the latter are native and non-native wild animals who were victimized by the pet trade, held in roadside zoos, or used in research. These include black bears, primates, mountain lions, other mammals, and numerous species of birds and reptiles.

In addition, WRR offers assistance, on a limited basis, to homeless companion animals and feral cats and provides advice and assistance for dealing with human-wildlife conflicts in a non-lethal manner. WRR staff work to educate the public about more appropriate and respectful relations with nature and wildlife. Whether through training, education, advocacy, or direct animal care, WRR fulfills its commitment to wildlife protection and ethical, sustainable relations between humans and the natural world. Because of our commitment to respect the rights and needs of wildlife, the main WRR facilities and grounds are not open to the public except to receive animals in need.

We have received over 250,000 native wild animals since inception. Annually, we rescue and rehabilitate approximately 11,000 animals and respond to more than 14,000 phone inquiries and requests for help. Around 400 wild animals are permanent residents because they are unreleasable due to the nature of their injuries or the fact that they are non-native species with

no place to go. In addition, over 200 farmed and domesticated animals have found refuge at the WRR Sanctuary. Fifty full-time staff, as many as forty interns and apprentices, and numerous volunteers carry out our programs every day. We are accredited by the Global Federation of Animal Sanctuaries (GFAS).

## WRR History

<https://wildlife-rescue.org/about/mission-history-ethic/>

Wildlife Rescue & Rehabilitation was founded in 1977 in San Antonio, Texas. It began as the vision of a young woman in her mid-twenties. Lynn Cuny saw that many wild animals suffered and died after encounters with humans and that many could be saved and, with help, returned to the wild. She also saw that some could not be released due to the nature of their injuries or other factors and that they could live satisfactory lives in a sanctuary. It was her vision when founding WRR to one day have a 200-acre sanctuary in the Texas Hill Country. This vision became a reality with the contributions, support, and hard work of many people over the years.

Since 2001 its primary base of operations has been located on 212 acres near Kendalia, Texas, a property which was purchased through the generosity of three of our supporters. WRR serves San Antonio, Austin, surrounding counties, and occasionally other parts of Texas as well. We also provide assistance on a national basis to wild animals in need of sanctuary.

WRR began in Lynn's San Antonio backyard, but demand for its services increased so rapidly that by 1980 it had to move from her home to a four-acre site outside of San Antonio. In 1986 it became necessary to move again, this time to a 21-acre facility.

In 1999 a large gift from an individual supporter enabled purchase of a 187-acre site in the Texas Hill Country northwest of San Antonio onto which WRR moved after several years of fundraising and construction. An adjacent 25 acres were purchased in 2013-14 through gifts from two other supporters. These 212 acres are now our permanent home.

## WRR Ethics

<https://wildlife-rescue.org/about/mission-history-ethic/>

WRR rescues and cares for all wildlife, including native and non-native species. We believe that all animals — rare or common, regardless of species — are deserving of our care, attention, and respect.

Animals are intelligent, sentient individuals. We refer to them as “he/she” or “they/them,” or by species. The words “it” or “thing” are never used to refer to an animal, and “who” is used rather than “that.” If you do not know the gender, choose one: “he” or “she.” Even if your gender choice is wrong, it is more respectful than “it.” This is an important way of demonstrating the respect we ask others to afford all animals.

The Wildlife Rescue Sanctuary was fashioned after what wildlife have in their natural habitats—large open areas with trees, boulders and native grasses. The wild animals are never named, tamed, or placed on exhibit.

WRR is not open to the public for tours and does not use animals in education programs. We do not keep wild animals in captivity for the purpose of subjecting them to the stress of public display even when that display is in the classroom. The use of animals in this manner sends a message to the public that animals can or should be tamed or kept as “pets,” or that they are objects for human diversion, recreation, or educational tools.

**Please visit to show your support and make a donation to this good cause -**  
**<https://wildlife-rescue.org/support/onlinegiving/>**

**---ooOoo---**

# **A Top class Organisation That You Need Knowing About!**

## **ANIMAL DEFENDERS INTERNATIONAL – ADI**

**Website:** <https://www.ad-international.org>

**ADI is an Organisation that cares deeply for the bigger and more dangerous Wildlife Animals**

### ***Author-Compiler's Note:***

*When it comes to ADI – Animal Defenders International – I usually find myself at a loss for words.*

*I've been following the organization for a long time and am familiar with some of the challenges, hard work, and heartbreak they face on a regular basis!*

*What an esteemed organization ADI is!*

*Their work in the field of wildlife is simply amazing and their staff members are extremely professional, competent, accurate, and always friendly when interacting with the public. It's no surprise that they have so many victories for animals!*

*I am warm-heartedly grateful for the excellent assistance and cooperation I received from the ADI personnel. They deserve special thanks for their assistance in compiling the following ADI document and photograph.*

*Dealing with ADI was a fantastic experience!*

*Namaste!*

*Nymph K.*

# ANIMAL DEFENDERS INTERNATIONAL – ADI

<https://www.ad-international.org>

## About ADI

Animal Defenders International (ADI) is behind some of the biggest and most dangerous large scale animal rescues in the world, with daring undercover missions to expose the suffering of animals.

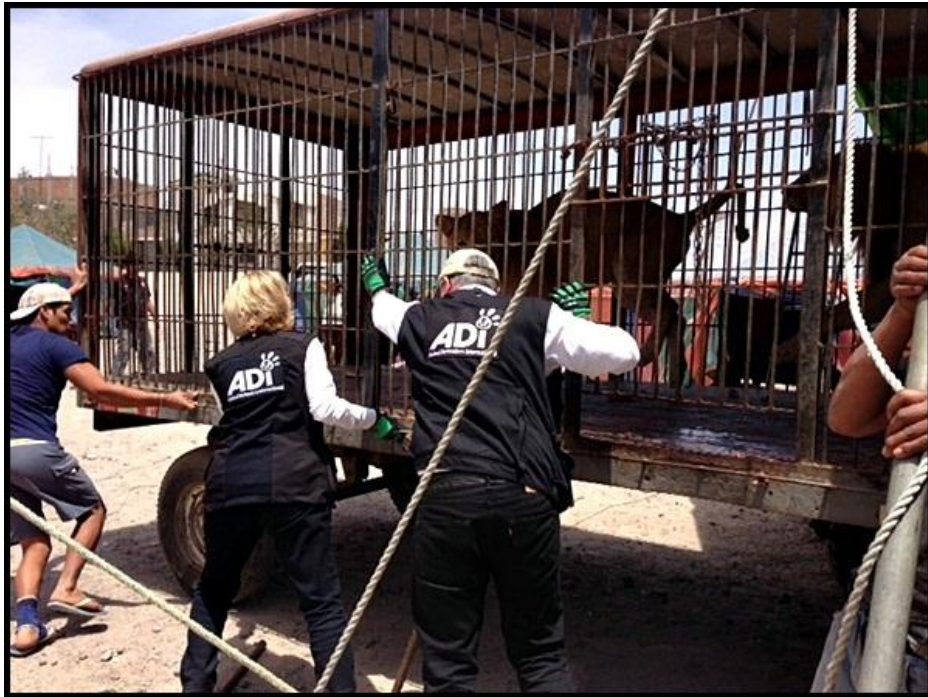
ADI is active worldwide to end animal suffering in entertainment, on fur farms, in laboratories, and protect wildlife and their environment. ADI goes undercover in laboratories, circuses, and animal trainers for movies, advertising, and other entertainment. It faces the culprits, gathers the evidence, and exposes the brutal reality. ADI's evidence has been used by prosecutors in courts to secure cruelty convictions against the perpetrators, taking their animals away from them. ADI investigations are backed up by reports and scientific evidence, raising awareness, prompting legislators to end animal suffering.

Since its first investigation, almost 50 countries have decided to end the use of either all animals, or wild animals, in traveling shows. Once governments decide to end the use of animals in circuses, ADI is unique worldwide, in returning to help government wildlife officials enforce the bans, seize the animals and organize large-scale seizures of the animals, taking them to forever homes in sanctuaries. Countries emptied of their circus animals with ADI support include Bolivia, Peru, Colombia, and Guatemala. ADI has rescued and relocated monkeys, bears, lions, tigers, and others to sanctuaries in their native habitats and to the ADI Wildlife Sanctuary in South Africa, home to more than 30 ex-circus lion and tiger survivors from Latin America.

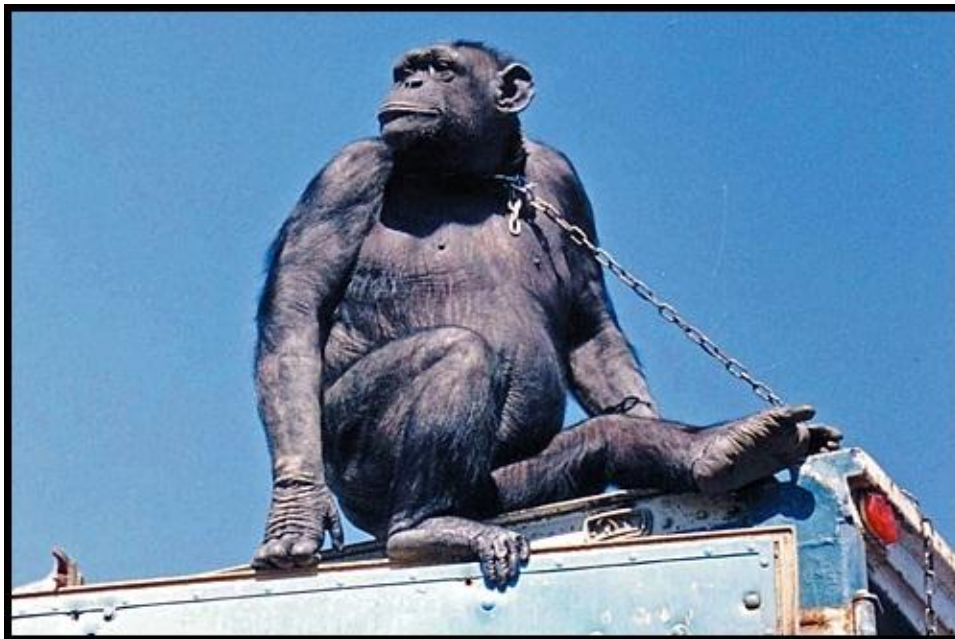
**You can read more about the History of Animal Defenders International at this link:** [https://www.ad-international.org/about\\_us/go.php?id=1903](https://www.ad-international.org/about_us/go.php?id=1903)

Animal Defenders International (ADI) was founded in 1990. With offices in Los Angeles, London, Columbia, and Peru, ADI educates and campaigns across the globe on animals in entertainment and other industries. It creates public awareness of animal suffering and combines this with scientific and economic research. It provides technical briefings to legislators and governments. ADI has a worldwide reputation for providing video and photographic evidence exposing the behind-the-scenes suffering in industry and supporting this evidence with scientific research. ADI rescues animals all over the world and educates the public on animals and environmental issues. ADI is a US 501(c)(3) non-profit; and a registered charity in the UK and South Africa. ADI Foundation in the UK funds scientific and medical research, to replace the use of animals. ADI is a winner of a 2021 Great Non Profit Certificate.





*Jan and Tim rescuing a lion from a circus in Peru – Photo credit: ADI*



*Taken from the wild, and trafficked, Toto spent the next 25 years alone in a circus in Chile. Rescued by ADI, he was flown to a sanctuary in Zambia, and could be with his own kind once again - Photo Credit: ADI*

ADI takes a unique holistic, self-sufficient approach to achieving long-term protection for animals. It works at all levels, from start to finish of a campaign - from investigations and gathering empirical evidence to scientific and economic research, publication of technical reports, through to public education and assisting with law enforcement and legal protection for animals.

Since ADI's first rescue of circus animals in Mozambique in 1997, we have rescued and relocated hundreds of animals worldwide, including UK, Portugal, Cyprus, Bolivia, Peru, Colombia, and Guatemala. ADI has also rescued animals from laboratories, zoos, wildlife traffickers.

ADI's Stop Circus Suffering campaign in South America led to the historic ban on animal circuses in Bolivia, and saw it go from investigation to public education, legislative briefings, then moving to the rescue of animals freed by the ban.

The ADI team tracks down illegal circuses, facing threats and abuse as they take suffering animals to a new life. The rescues often include large-scale relocations of animals – flying over 50 monkeys to forest sanctuary habitats and 33 lions from Peru and Colombia to South Africa.

ADI cares for lion and tiger circus survivors at the ADI Wildlife Sanctuary (ADIWS) in South Africa. Providing a peaceful, secure refuge, ADIWS gives abused, rescued animals respect and a life of loving kindness, as close as possible to what nature intended. The aim to give back something of the life they lost, the lions and tigers, who once lived in cages the size of double beds, now roam huge natural enclosures at the sanctuary.

ADIWS is situated on 455 acres of natural habitat and welcomed its first residents in 2019. The environment-friendly Sanctuary uses solar power to pump natural spring water into enclosures and wildflowers and natural wildlife are encouraged. Since operations started, wildlife joining residents include antelope, rabbits, hares, mongooses, otters, ground squirrels, tortoises, jackals and over 50 species of wild birds.

## **Illegal Wildlife Trade**

The line between legal and illegal wildlife trade is foggy, and legal trade provides cover for illicit trade, which is a serious transnational crime and a threat to peace. Wildlife crime is not only devastating to individual animals, wild populations, ecosystems, and local communities, it also impacts national economies, security, public health, human rights, and socio-economic and environmental inequities. The connections between wildlife crime, corruption, money-laundering, and financial crimes has now gained long overdue international recognition. It has also been described as among the biggest risk factors *“in the global spread of zoonotic and*

*emerging infectious diseases ... unarguably among the top-ranking modes of transmission.”* Yet there is no international agreement to address wildlife crime.



***Mahla, rescued from a circus in Peru, now enjoys roaming a 6-acre habitat with her family at the ADI Wildlife Sanctuary, South Africa – Photo credit: ADI***

The illegal wildlife trade is often characterized by iconic species like rhinos and elephants being pushed to the edge of extinction. For others, like the pangolin, it has taken decades as they teeter on the brink of disaster, to get their plight into the public eye. The cruel reality is that this industry impacts almost every species on earth, from insects to elephants. Not all of them are endangered but the devastating impacts on the animals are the same – terrified animals torn from their homes, families shattered, and destined for short miserable lives.

### **Trafficked Turtles and Tortoises returned to the Wild - Website link:**

[https://www.ad-international.org/animal\\_rescues/go.php?id=4541&ssi=24](https://www.ad-international.org/animal_rescues/go.php?id=4541&ssi=24)

Wildlife trafficking is one of the biggest problems faced in Peru, and the authorities have sought the help of ADI and other animal protection groups as part of their efforts to end the illegal trade.

These are just some examples of the animals that have been saved.

An initiative to return trafficked reptiles to the wild was launched in 2018, with 79 turtles and 10 tortoises set free in the Peruvian Amazon. A collaboration between ADI, government authorities





*Trafficked Turtles ready for release – Photo Credit: ADI*

ATFFS Lima, the Regional Government of Madre de Dios, and organizations IRUPA, UPA, and Animal Voice, the successful release was the first of what is intended to be many, to ensure the future survival of the species.

Most of the yellow-spotted river turtles, a species listed as ‘Vulnerable’, were seized from traders, who kept them illegally in tubs, fish tanks, or buckets. Sold as pets, members of the public are mistakenly advised the animals are easy to care for.

Rehabilitated at authorized establishments in Lima over several months, the turtles, and yellow footed tortoises – also a threatened species – were transported to Taricaya Ecological Reserve in the Peruvian Amazon, where they were released.

### **A Huge Victory for ADI**

When ADI worked with the authorities to enforce a ban on wild circus animals in Peru, over 100 animals were rescued during the mission including victims of the illegal wildlife trade.

Spectacled bears Cholita, Dominga, and Sabina had been torn from the wild as cubs and trafficked, before their rescue by ADI from three separate zoos. Relocated to Taricaya, the bears enjoy natural enclosures, their ongoing care funded by ADI. Spider monkeys Lily and Luciano were able to join a rehabilitation program at the Reserve. As wildlife officials cleared their group

of seven monkeys for wild release, Lily gave birth to Litanji and two months later the family were taken to a safe release site with the rest of the group where they are now living free.



*The stress of Cholita's 20 years in captivity, in a circus then a zoo, caused her to lose her fur. In the circus, her front toes were cut off and her teeth broken, leaving her defenseless.  
Photo credit: ADI*

## Trophy Hunting

Website link: <https://www.ad-international.org/conservation/go.php?id=4778&ssi=16>

Trophy hunting is a cruel pastime that needs to, and the public wants to, end. The individual animals targeted suffer a painful, and often slow, death and their loss impacts negatively on their surviving family members.

**Trophy Hunting: Myths and Facts – Website link:** <https://www.ad-international.org/conservation/go.php?id=4761&ssi=14>

The killing of Cecil the lion by dentist Walter Palmer in 2015 brutally laid bare the reality of trophy hunting. Well known Cecil, wearing a radio collar as part of a scientific study, was lured from an area where hunting was prohibited in Zimbabwe and suffered a slow and agonizing death after being shot with a bow and arrow. Despite the global public outrage, lions like Cecil, and other threatened wildlife, continue to be targeted by the hunters.

Killing for conservation claims are blown apart by the staggering and ongoing decline of wildlife species. By contrast, sustainable, nature-based tourism provides local communities with lasting economic benefit and incentivizes wildlife conservation.

Trophy hunting provides both an avenue and cover for illegal trade. The lion bone trade, for example, is on the rise, with skeletons obtained via canned hunting operations stirring market demand, with related spikes in poaching of both wild and captive lions.

Some of the most common myths associated with trophy hunting and the facts:

**Myth:** Trophy hunting helps reduce poaching.

**Fact:** Trophy hunting provides cover for and thus encourages poaching. For example, domestic ivory markets create an opportunity for the laundering of illegal ivory under the guise of legality; it muddies oversight and complicates already difficult enforcement.

**Myth:** Hunting helps conserve wild populations.

**Fact:** Stripping wild populations of their genetic diversity, trophy hunting does not help wildlife conservation. Hunters want the biggest and most spectacular animals to hang on their walls, with no consideration of the impact the animal's removal will have on the population, both socially and genetically in terms of passing on longevity, strength, overall health and disease resistance.

Trophy hunters targeting, for example, older elephants with prized large tusks can cause long-term social disturbances, impacting herds for decades. When a dominant African lion is killed, other males will enter his home range, killing the cubs to speed up the female's reproduction and possibly evicting other adult males and sub-adults, destabilizing the group.



***Separating the myths from the facts: despite trophy hunters' claims to justify their cruel pastime, killing is not conservation – Photo credit: ADI***

Extinct in 12 countries, African lions now occupy only 8% of their original range. Within 30 years, they could be extinct in the wild as numbers plummet, yet they continue to be targeted by those with a lust for killing.



Elephants have roamed the earth for millions of years, and only began their precipitous decline in their interactions with man. Forty years ago, there were one million elephants. The 2016 Great Elephant Census, the most comprehensive population study to date, revealed savannah elephant populations number around 350,000 individuals, having crashed 30 percent in just seven years (between 2007-2014), while fewer than 100,000 forest elephants remain. As keystone species, both play their own particular roles to serve their respective ecosystems.

Trophy hunting reduces respect for wildlife and encourages the view that animals are a disposable commodity of no intrinsic value alive but of substantial value dead.

**Myth:** Income from trophy hunting benefits local communities.

**Fact:** Communities in areas where trophy hunting takes place receive very little benefit from the companies who facilitate this cruel trade, only 3% of income reaching local people.

Trophy hunters are a wealthy minority and the money they spend goes to a very select few.

Wild animals such as elephants and lions are worth more alive, tourism offering local communities self-sustaining, self-directed economies, not those dominated and benefitting primarily foreign interests like trophy hunting. Families and other tourists spend more money and disperse it more widely.

Negative impacts of trophy hunting in sub-Saharan Africa were identified in a 2016 US House report, with “many troubling examples of funds either being diverted from their purpose or not being dedicated to conservation in the first place,” and “no merit to claims that hunting deters poaching.”

**Myth:** Trophy hunting brings money into the country.

**Fact:** Trophy hunting contributes at best just a fraction of a percent to a country’s GDP and only 1.8% of tourism revenues. This is in stark contrast to the significant role nature-based tourism has in national development. Wildlife tourism benefits far more people and boosts national economies.

There are other negative effects of trophy hunting; the very people who are attracted to see wildlife in vast numbers will increasingly be deterred from visiting countries with a reputation for encouraging hunting, making it increasingly incompatible and unsustainable in the long term for countries to attract both. That may have little impact on the niche hunting operators but will have devastating impacts on the wider community and much larger tourist sector.

**Myth:** Trophy hunters aim to kill the animal with one bullet - a quick death, with little suffering.

**Fact:** Hunters frequently fail to kill wild animals with a single shot. It is a ludicrous presumption that these are all crack shots - simple logic dictates that the majority are not. Some methods of hunting, such as bow hunting, even deliberately increase the likelihood of a slow, painful death - as in the case of Cecil - or an animal simply being maimed.

In September 2016, Sky News in the UK broadcast footage of an American trophy hunter killing an elephant in Namibia under the headline ‘We do it because we love them’. The

wounded elephant struggled on for four hours and finally succumbed after a total of nine shots. His death was slow and painful; he would have been extremely distressed. After being wounded with a bow and arrow, Cecil the lion, suffered for over 10 hours before he was killed - an incident that would never have come to light had Cecil not been a well-known lion who was radio collared.

## **Habitat Loss/Deforestation**

Loss of habitat due to agriculture, logging, road developments, mining, settlements, and other human activity, fragments animal populations, putting already threatened species further at risk.

Scientific analysis of the “Human Footprint Index” found that degradation of areas that are home to some of the world’s most uniquely diverse species of animal – from the Caribbean to Southeast Asia and the expansive mountain ranges of India – is due to "unprecedented" levels of human pressure.

Due to the cumulative effects of climate change, we are now seeing unprecedented wildfires around the world, from Brazil, to Australia, to the Western United States. The scale of devastation from the wildfires is heartbreaking to see and difficult to comprehend. It was estimated that over one billion animals died in the Australian wildfires in 2020. Some species may never recover. And with climate change making such fires more prevalent and far-reaching, things are likely to get worse year on year.

Governments need to act now to mitigate against such devastating destruction, but individuals can help tackle climate change too through the day-to-day choices we make.

Action must be taken now to ensure to safeguard habitats and protect biodiversity, before it is too late.

The cultivation of palm oil is considered a major threat to wildlife but, despite this, little research has been done to establish how biodiversity is affected by palm oil plantations.

The orangutan has become the symbol of the devastation that the palm oil trade can bring to a region, destroying habitats and leaving huge areas of deforestation in its wake. In their native homes of Indonesia and Malaysia, on the islands of Borneo and Sumatra, a number of orangutan attacks and deaths have been linked to palm oil production.

Illegal fires, created to clear land for palm oil plantations, are responsible for multiple loss of life. Up to 5,000 individuals are killed every year because of palm oil development. It is believed that orangutans have lost up to 80% of their habitat in the last 20 years.



*Habitat loss = animal loss pushing already threatened species to the brink – Photo credit: ADI*

**Palm oil:** <https://www.ad-international.org/conservation/go.php?id=3019&ssi=14>

Although palm oil is primarily used as an ingredient in foods and cosmetics, alternative uses for the oil and by-products are being investigated, especially the potential role of palm oil as a source of biofuel. This can only increase demand for the oil, and the threat of further habitat loss.

The Roundtable on Sustainable Palm Oil (RSPO) was founded in 2004 to promote the use of sustainable palm oil. Despite its seemingly good intentions, the RSPO has been criticized by academics and environmentalists for its pro-industry bias, for compromising its mission and for not taking a stronger stance against deforestation and the draining of peat swamps.

## **Animals in Entertainment /Captivity**

**SCS briefings:** <https://www.federalcircusbill.org/briefings/>

### **Circuses and Traveling Shows**

Evidence and studies over the past thirty years makes it clear that traveling circuses simply cannot provide wild and exotic animals what they need to maintain their physical and psychological welfare.

Traveling shows are constantly on the move and therefore, out of necessity, animal accommodations must be small, lightweight, collapsible, and easy to transport. For the

animals, this means restrictions on space to move around, and barren environments with nothing to engage them, resulting in chronic stress and abnormal behaviors.

Under this business model, the animals endure long periods of confinement in small spaces; physical and social deprivation; boredom; brutal control methods and physical violence. Additional stressors for animals in shows include noise; lights; careless positioning of prey animals in sight of predators; inappropriate social groupings and public contact.



***Confined and caged: Animals in travelling circuses – Photo credit: ADI***

The chronic stress suffered by wild animals in traveling shows is exhibited in abnormal, stereotypic behaviors, such as repetitive pacing, swaying, or head bobbing. These abnormalities indicate that an animal is not coping with its environment, and such behaviors are not seen in the wild.

There is no conclusive evidence that animals in circuses habituate to travel, and the stress of constant travel can be exhibited in ways that may not be immediately apparent.

Captivity does not alter the nature of wild and exotic animals in traveling shows. Stress can make them unpredictable and dangerous. Although all animals in circuses suffer, ADI studies and investigations reveal workers' heightened levels of violence toward wild animals, often linked to the animals' unwillingness to comply, and workers' fear when handling them.

It is a myth that circus animals are trained with kindness and reward. The tools of the trade include whips, goads, shovels, pitchforks, iron bars, bull hooks (heavy bars with a sharpened



point and hook), and electric shock devices; most anything will suffice as a weapon. This is evidenced in studies, reports, and videos.

Placing large, chronically stressed wild animals in close proximity to audiences in temporary, collapsible accommodations risks public safety and has proven disastrous. Circus workers, and members of the public, including children, have been killed and maimed by circus animals – lions, tigers, and elephants have all escaped.

## **Marine animals**

**Website Link:** [https://www.ad-international.org/animals\\_in\\_entertainment/go.php?id=3166&ssi=12](https://www.ad-international.org/animals_in_entertainment/go.php?id=3166&ssi=12)

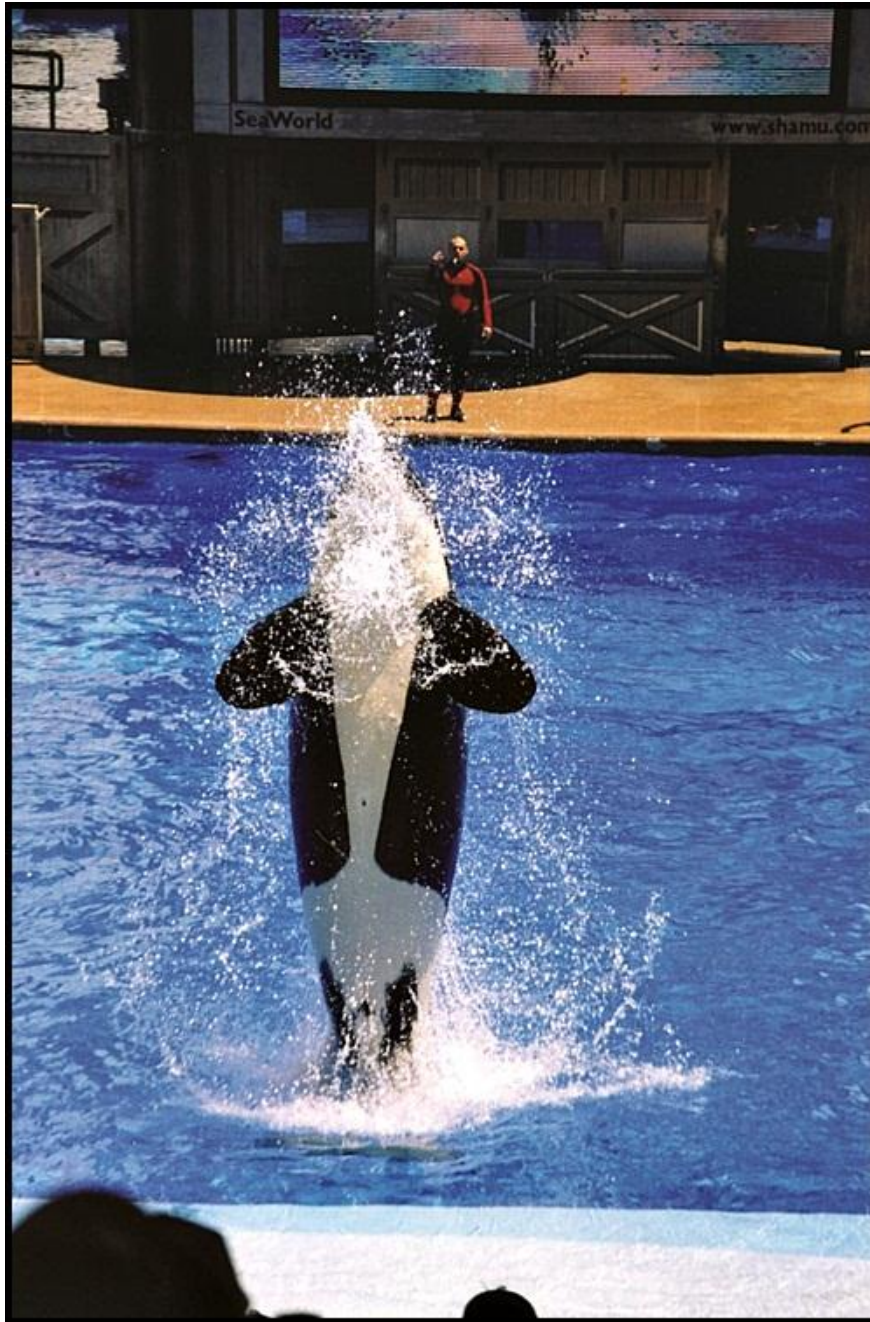
Captivity causes whales and dolphins psychological suffering, as well as physical distress. Destined to spend their lives in tiny pools in a barren, artificial environment, and separated from their normal family groups and social structure. Some animals are still snatched from the wild.

### **Made to perform**

Training wild animals involves a vicious cycle of punishment and reward as well as unnatural one-to-one domination. Living in captivity cruelly deprives highly intelligent and emotional whales and dolphins of their normal social interactions and the ability to live in large social groups, roaming the oceans at will.

*See Image next page....*





*Orcas in captivity are subjected to domination and deprivation – Photo credit: ADI*

### **Animal suffering creates human risk**

Whales and dolphins are wild animals, with wild instincts, and they can be dangerous. In captivity, attacks are a clear indicator that, if people get into the water with these wild animals, injury and even death can result. In recent years, people have tragically died after entering the water with killer whales (Orcas), which had been trained to perform tricks.

### **Denied a full and healthy life**

In the wild, whales and dolphins live much fuller, longer lives than in captivity. A [2001 report](#) found that *"At least 134 orcas have been taken into captivity from the wild since 1961. One hundred and six (79%) are now dead. (An additional male escaped after 2.25 years in captivity. His fate is unknown.)"* The same report explains how *"Most captives die before they reach their early 20s, yet in the wild, females may live as long as 80 years or more"*

## **Rehabilitation efforts**

With scientific knowledge, patience and care, it is possible to rehabilitate whales and dolphins to enable them to be released back into the wild or at least something more appropriate than the barren enclosures provided by marine parks. ADI has rescued many wild animals from deplorable conditions and while they cannot be released into the wild, their lives are far happier than when held captive. They are free to roam with their own kind enjoying a life free from unwanted human attention.

Marine parks are no place for animals and in no way increase our understanding of whales and dolphins in the wild.

**Fur – Website Link:** <https://www.ad-international.org/fur/go.php?id=17&ssi=19>

Many wild animals are killed for their fur, including mink, foxes, sables, chinchillas, beavers, lynx, seals, raccoons, coyotes, muskrats, wolves, otters. Endangered and threatened species are also illegally poached and traded for their skins, contributing to the extinction of species such as tigers, leopards and ocelots.

## **Fur Farms**

The animals raised in fur farms are denied any expression of natural behavior; for instance, the most widely farmed animal is the mink, which is a solitary animal by nature and semi-aquatic, yet they are confined in cages side by side and are denied swimming water.

Subsequently, such 'factory' fur farmed animals are seen to display stereotypic, abnormal behaviours such as pacing, gnawing at the cage bars, self-mutilation and even cannibalism. They are kept in long rows of tiny wire mesh cages with wire mesh floors, so that their faeces and urine fall through the bars. It is extremely uncomfortable for the animals; however, their fur remains untainted and their cages do not need to be cleaned. The animals meet their end through gassing, decompression chambers, neck-snapping or electrocution through the mouth and anus.

These are all very cruel methods; however, what is of paramount concern to the fur farmers is not the welfare of the animals, but the preservation of their fur and through these methods, although incredibly painful for the animals, the fur is kept intact.



***A mink in a Fur Farm – Photo credit: ADI***

ADI has carried out fur farm investigations in a number of countries, including Poland where it documented the life experiences of foxes bred for their fur over two years. The animals live in cramped, barren wire mesh cages with no space to run or explore and nothing to occupy the interest of these intelligent, inquisitive and highly active animals. Some of the cages were similar to the size of a travel crate that one might use to temporarily transport a dog. However, these foxes remain in the cages for the whole of their short lives. Due to the extreme confinement, living inside an exposed wire mesh box, the animals suffer both psychological and physical damage. Water is provided in a tin can attached to the side of the cages and food is dumped on a tray attached to the outside of the cage for foxes to eat through the mesh. The cages are raised off the ground to allow the animals' feces and urine to fall beneath, left to just pile up.

Contrast these stark conditions to their diverse natural environment and diet. Naturally shy and secretive animals, foxes have large territories and live in dens below ground in open country. They eat a wide range of foods including small mammals, fish, birds' eggs, insects, grass, berries and other fruits.

[The footage demolishes fur industry claims that killing on fur farms is quick, efficient and humane. Examples of botched killings include: a fox regaining consciousness after electrocution, and while amongst dead foxes, being recaptured after making a run for it; a conscious fox left hanging by a back foot for nearly two minutes while the farmer answered his phone; multiple attempts made to kill animals who did not fully bite down when the electric probe went into their mouths.](#)

The farmer was subsequently convicted of cruelty to animals under the Animal Protection Act. Footage from our investigation forming the basis of evidence for the legal case. <https://www.ad-international.org/fur/go.php?id=4455&ssi=19>

## Trapping

Furs that come from animals not raised on factory fur farms come from trapping. The steel-jawed leghold trap is the most commonly used and has been banned in the UK and Europe for many years. It is a long and painful death for those animals caught using this method; the leg is clamped, allowing the steel trap to dig deep into the victim's muscle tissue. The animals must then wait until the trapper comes back, all the while, weakening through attempted escapes. Those animals that do escape the trap do so through gnawing off their trapped limb. Underwater traps are also used to catch beavers, minks, and muskrats; they are all only semi-aquatic mammals so their deaths are especially drawn out and stressful.

## Jan Creamer - President of ADI Animal Defenders International

Web page link: [https://www.ad-international.org/about\\_us/go.php?si=7](https://www.ad-international.org/about_us/go.php?si=7)



*Jan Creamer - President and co-founder of Animal Defenders International – Photo credit: ADI*





***Jan with gorilla Toto after his rescue from a circus in Chile. Taken from the Wild, he went home to Africa to be with his own kind again – Photo credit: ADI***

Jan previously worked for the National Anti-Vivisection Society (NAVS) in the UK as a magazine editor and regional campaigns officer, speaking to schools, in the media and public events, a post she held from 1982. Jan joined the NAVS as a supporter in 1975, when a local NAVS organizer handed her a leaflet in the street, following the exposé of ICI's smoking tests on beagle dogs. This was a life changing moment.

Jan has worked undercover and filmed and photographed inside laboratories, animal dealers, factory farms, slaughterhouses, circuses and other establishments all over the world. Using false identities, hidden cameras and elaborate cover stories, she has tricked her way into an international laboratory dealer and left with a group of beagles that the dealer was sure were heading for experimentation. Holding her nerve and biting her tongue, Jan has gathered evidence in the most inhospitable of circumstances. Her photographs and video have been used in the media internationally and gathering the evidence is a core component of ADI campaigns.

With ADI Vice President Tim Phillips, Jan plans and coordinates the teams of undercover field officers who work deep inside animal industries gathering evidence. In South America, ADI was undercover inside the circus industry for two years moving from country to country. The findings shocked the entire continent, with the investigation leading to bans on animal circuses in Bolivia, Peru, Paraguay, Ecuador, Colombia, and Guatemala, and with legislation moving forward in Brazil.

ADI investigations have exposed the supply of primates for use in laboratories. The groundbreaking ADI investigation of the use of animals in travelling circuses was a world first, producing the first-ever cruelty convictions which spawned bans on animal circuses all over the world, from Asia to South America, to the US, UK and Europe. In the US, ADI investigations exposed the suffering of animals in travelling circuses across the nation, providing the evidence of suffering used to launch a bill in Congress for a ban on the use of wild animals in travelling circuses.

Jan plans and co-ordinates the huge education and awareness drives that gain the public support that ultimately turns ADI's work into corporate ethical policy initiatives, public policy changes and legislation to protect animals. Jan has spoken in the media all over the world as well as addressing public meetings and conferences - able to speak first hand of the animal suffering she has witnessed and the need for change. Her writing on these issues has also been published around the world. Outreach programs range from mass distribution of information to guerilla advertising campaigns such as giant animal images from investigations projected onto buildings and other awareness strategies.

Ultimately, ADI's aim is to create lasting change that will end animal suffering. Jan, Tim and their team's hands on approach has led to a huge number of successes.



*Jan speaking at the reintroduction of TEAPSPA, a US bill to prohibit travelling wild/exotic animal acts, in Washington D.C.*

Jan has spoken in parliaments and congresses around the world and been involved at drafting and securing legislation and regulations at local/city/municipality level, national and federal level and even through international treaties, impacting many countries. Jan has created and co-authored the many technical reports for regulators and legislators that ADI produces; taking the view that it is not enough to provide evidence of animal suffering, but it is also essential to provide legislators and officials with the legal, economic, health and safety and social impact information they need in order to take action.

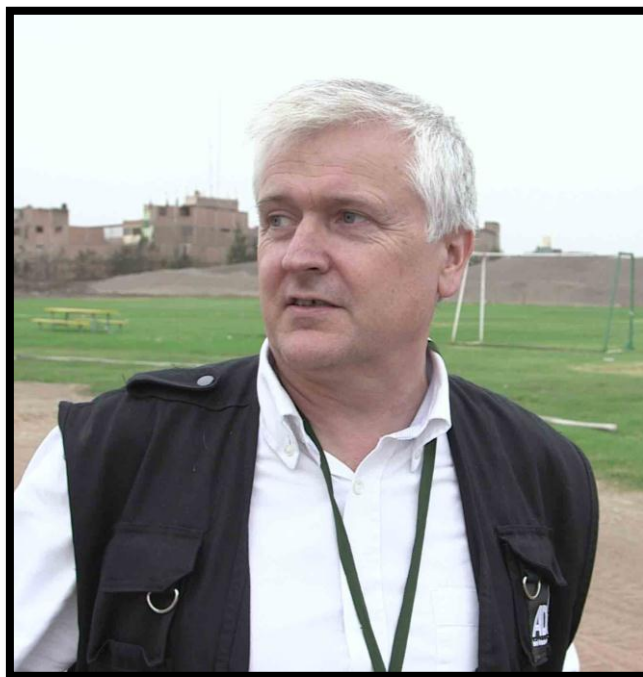
A campaigner who is as comfortable educating and lobbying in the corridors of power, as setting up a covert operation to gather the vital evidence necessary to protect animals.

Under Jan's leadership, ADI achievements have included restrictions on the use of animals in specific areas of research, such as cosmetics testing and use of primates; elimination of animal use in school examinations; funding of computer programs to replace use of animals in university education; prosecutions of animal abusers; exposure of illegal practices in laboratories; national bans (full or partial) on the use of animals in travelling circuses in

almost 50 countries; hundreds of local town and city bans on animals in circuses in the UK, Europe, United States, South and Central America and the Far East.

## **Tim Phillips - ADI Vice President**

Source <https://earthstream.app/tim-phillips>



*Tim Phillips – Photo Credit: ADI*

Tim Phillips co-founded Animal Defenders International (ADI) with Jan Creamer.

Tim has campaigned against animal cruelty for 40 years, including going undercover to film inside animal laboratories, animal dealers, wildlife markets, factory farms, fur farms, slaughterhouses, and circuses.

Author and editor of numerous reports, he has worked on animal legislation and addressed governments worldwide. After securing his first local animal circus ban in the early 1980s, Tim has played a key role in a number of the national bans on animal circuses in Europe, Asia and Latin America.

Tim and Jan's efforts secured the Convention on International Trade in Endangered Species (CITES) rules on cross-border movement of live animal exhibitions (effective in over 180 countries) and the European Parliament declaration leading to Europe banning experiments on apes and wild-caught monkeys and restricting primate use. He has helped secure bans against cosmetics testing on animals in the UK, Europe and Colombia, and fur farming in the UK.





*Tim with lion cub rescued from a circus in Bolivia – Photo credit: ADI*

Tim has undertaken complex rescues and relocations of animals in the UK, US, Europe, Latin America and Africa, including huge operations to enforce circus bans in Bolivia, Colombia, Guatemala and Peru, raiding circuses and rescuing the animals.

He previously ran the video production company Thinker Ltd producing videos for numerous animal protection organizations, receiving an award for Creative Excellence from the US Industrial Film & Television Awards.

Documentaries include: Toto Goes Home (Artivist Selection Los Angeles & London); Big Cat Rescue; The Ugliest Show on Earth; An Important Role Working With Animals (Creative Excellence US Industrial Film & Television Awards); HMS Dido Under Cordite Skies.

Tim directed the award-winning feature documentary [Lion Ark](#), about the ADI rescue of every circus animal in Bolivia after it secured a ban on animal acts. Lion Ark has been broadcast in over 40 countries and during the course of the rescue, exposes the suffering of animals in circuses, influencing governments to ban these acts. Tim directs ADI's productions for YouTube and social media.

**To find out more about the campaigns of Animal Defenders International, please see [ad-international.org](http://ad-international.org)**

**Find out more about the ADI Wildlife Sanctuary, South Africa:**  
<https://adiwildlifesanctuary.org.za/>

**Take Action Page: [https://www.ad-international.org/take\\_action/](https://www.ad-international.org/take_action/)**

**If you want to work with ADI, visit this link: [https://www.ad-international.org/work\\_with\\_adi/](https://www.ad-international.org/work_with_adi/)**



Please visit to show your support and make a donation to this good cause -:  
<https://www.ad-international.org/donate>

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## BRIEFLY – SOMETHING ADDITIONAL ON THE THREATS TO WILDLIFE

There are few places left on the planet where the impact of people has not been felt. We have explored and left our footprint on nearly every corner of the globe. As our population and needs grow, we are leaving less and less room for wildlife.

Wildlife is under threat from many different kinds of human activities, from directly destroying habitat to spreading invasive species and disease. Most ecosystems are facing multiple threats. Each new threat puts additional stress on already weakened ecosystems and their wildlife.

**The National Wildlife Federation:** <https://www.nwf.org/Educational-Resources/Wildlife-Guide/Threats-to-Wildlife>

### Habitat Loss

*"We are in a bottleneck of overpopulation and wasteful consumption that could push half of Earth's species to extinction in this century."*

– E.O. Wilson

*Biodiversity, the diversity of life on Earth, is essential to the healthy functioning of ecosystems. Habitat loss and overexploitation, driven by our rapid population growth and unsustainable consumption patterns, are the primary causes of biodiversity loss which is now happening up to ten thousand times*

## What is Habitat Loss

### National Wildlife Federation on “Habitat Loss”: Website Link:

<https://www.nwf.org/Educational-Resources/Wildlife-Guide/Threats-to-Wildlife/Habitat-Loss>

Habitat loss—due to destruction, fragmentation, or degradation of habitat—is the primary threat to the survival of wildlife in the United States. When an ecosystem has been dramatically changed by human activities—such as agriculture, oil and gas exploration, commercial development, or water diversion—it may no longer be able to provide the food, water, cover, and places to raise young that wildlife need to survive. Every day there are fewer places left that wildlife can call home.

### The Federation describes the major kinds of habitat loss as:

**Habitat destruction:** A bulldozer pushing down trees is the iconic image of habitat destruction. Other ways people directly destroy habitat include filling in wetlands, dredging rivers, mowing fields, and cutting down trees.

**Habitat fragmentation:** Much of the remaining terrestrial wildlife habitat in the U.S. has been cut up into fragments by roads and development. Aquatic species’ habitats have been fragmented by dams and water diversions. These fragments of habitat may not be large or connected enough to support species that need a large territory where they can find mates and food. The loss and fragmentation of habitats makes it difficult for migratory species to find places to rest and feed along their migration routes.

**Habitat degradation:** [Pollution](#), [invasive species](#), and disruption of ecosystem processes (such as changing the intensity of fires in an ecosystem) are some of the ways habitats can become so degraded, they no longer support native wildlife.

## What causes Habitat loss

*Carissa Bishop wrote the insightful article “What causes Habitat Loss” which appears on the Zoo Atlanta website: <https://zooatlanta.org/what-causes-habitat-loss/> (Please visit link to read full article).*

“What causes habitat loss? There are many causes of habitat loss, including land conversion for development from growing populations, mining for materials, harvesting lumber for paper products and, of course, agriculture.

Let’s break it down the issue. There are 7 billion people on Earth sharing 7.68 billion acres of arable land, leaving space for one acre per person, with places left over for wildlife and their homes. However, agriculture for livestock takes up to three times more than that, requiring land to be used for raising cattle, pork, chicken, etc., and growing their food. In fact, 40 percent of all terrestrial land is used for livestock. An example of this can be found in the Amazon rainforest. One of the most important ecosystems on the planet is being cut down at a rapid rate to grow feed for livestock. Brazil is one of the largest beef producers in the world, affecting the habitats of species such as the golden lion tamarin.

Global meat production has tripled just in the last 30 years and is projected to double by 2050. This “livestock revolution” is having significant impacts on habitat loss, not just from housing the animals but for their feed. Feed production, especially for cows, requires a lot of water, fertilizer, fossil fuels, etc. Of all the different forms of meat, beef can have the biggest impact on our environment and our resources. Did you know that producing 2.2 pounds of beef takes enough energy to light a 100-watt bulb for 20 days? Or that it takes 660 gallons of water to produce one hamburger”?

### **What causes Habitat Loss – National Wildlife Federation -**

<https://www.nwf.org/Educational-Resources/Wildlife-Guide/Threats-to-Wildlife/Habitat-Loss>

**Agriculture:** Much of the habitat loss from agriculture was done long ago when settlers converted forests and prairies to cropland. Today, there is increasing pressure to redevelop conservation lands for high-priced food and biofuel crops.

**Land conversion for development:** The conversion of lands that once provided wildlife habitat to housing developments, roads, office parks, strip malls, parking lots and industrial sites continues, even during the current economic crisis.

**Water development:** Dams and other water diversions siphon off and disconnect waters, changing hydrology and water chemistry (when nutrients are not able to flow downstream). During the dry season, the Colorado River has little to no water in it by the time it reaches the Sea of Cortez.

**Pollution:** Freshwater wildlife are most impacted by pollution. Pollutants such as untreated sewage, mining waste, acid rain, fertilizers and pesticides concentrate in rivers, lakes and wetlands and eventually end up in estuaries and the [food web](#).

**Climate change:** The emerging driver of habitat loss is [climate change](#). Wildlife that need the cool temperatures of high elevations, such as the [American pika](#), may soon run out of habitat. Coastal wildlife may find their habitat underwater as sea levels rise.

### **Donate here:**

[https://support.nwf.org/page/9384/donate/1?ea.tracking.id=WEB\\_BTN](https://support.nwf.org/page/9384/donate/1?ea.tracking.id=WEB_BTN)

## **Opinions of a few other prominent organisations:**

**TUSK – Habitat Loss:** <https://www.tusk.org/the-challenge/habitat-loss/>

“It may not grab the headlines, but habitat loss remains the greatest threat to the vast majority of wildlife, including 85% of all threatened species. Approximately half of the world’s original forests are gone, and what remains is still being removed ten times faster than it can be replaced”.

And:

“With the Africa’s human population set to quadruple to 4.4 billion by the end of this century, the demands on the land will rapidly intensify. Yet protecting habitat and functioning ecosystems is just as important for the livelihoods and wellbeing of local communities as it is the wildlife, helping to safeguard water and food supplies, and reduce the impacts of natural disasters. There is an urgent need to find solutions that benefit both people and wildlife. Finding space for both to co-exist is the ultimate conservation challenge”.

**TUSK – Species at Risk:** <https://www.tusk.org/the-challenge/species-at-risk/>

“As well as protecting African elephant, rhino and lion, Tusk’s projects are playing a critical role in the survival of cheetah, chimpanzee, eastern lowland and mountain gorillas, painted dog, Grevy’s zebra, giant sable, Cape vulture, hawksbill turtle, and many more.

We provide greater protection for more than 40 threatened species, many of which are flagship species that we promote to help secure the landscapes in which they are found. In doing so we also protect other wildlife as an important asset for local communities who could continue to benefit from their presence for future generations”.

**SUPPORT AND DONATE TO TUSK here and help them deal with the greatest threat to Wildlife:** <https://support.tusk.org/donate>

“Your generous donation will support our Project Partners in Africa on the long and difficult recovery from the impact of Covid-19, and help us build a better future for Africa’s people and wildlife”.

**Mail&Guardian website:** <https://mg.co.za/article/2019-05-07-unstoppable-momentum-of-habitat-loss-could-compromise-sustainable-life-on-earth/>

*On May 7, 2019 the article “Unstoppable momentum of habitat loss could compromise sustainable life on Earth” by Joyce Msuya appeared on the Mail&Guardian website. She says:*

“Every day there are fewer places left on Earth for wildlife. Expanding cities and farmland, degrading ecosystems and changing climate are driving wildlife from their natural habitats into ever smaller, fragmented areas. Habitat loss, whether caused directly or indirectly by humans, is the greatest threat to life on Earth.

We have wiped out 60% of wildlife in the past 40 years and more than one million species are threatened with extinction.

Despite the conservation movement’s efforts to stop the crisis, including investments in public awareness to reduce demand for wildlife and new financial commitments to enable protection of threatened species, not much progress has been achieved. We need to revisit our current approaches to conservation to focus our attention on the key driver of the loss of healthy wildlife populations — their habitats”.

## What are the effects of Habitat Loss

*The primary effect of habitat destruction is a reduction in biodiversity, which refers to the variety and abundance of different species of animals and plants in a particular setting. When an animal loses the natural home or habitat that it needs to survive, its numbers decline rapidly, and it moves toward extinction. It's estimated that 14,000 to 35,000 species are at risk of becoming extinct, and habitat destruction is one of the main causes. (Source: The University of Edinburgh: Sciencing - <https://sciencing.com/effects-habitat-destruction-environment-8403681.html>)*

### Pollination and Seed Dispersal

Both wild and agricultural plants depend on pollination for reproduction. Fruits and vegetables, key components of the human diet, depend on bees and other insects to transfer pollen from flower to flower. When habitat destruction reduces the varieties of these pollinators, crop yields drop as well. (Visit website for more information)

### Climate Regulation

Biodiversity affects climate mainly through regulation of the amount of carbon dioxide in the atmosphere. Destruction of forest habitats reduces the capacity of forests to absorb carbon dioxide. (Visit website for more information)

### Pest and Disease Control

Pests often target specific types of plants. When habitats are destroyed and plant diversity is reduced, the environment contains more of a particular type of plant. (Visit website for more information)

### Indirect Effects

The production of food, clothing and shelter for humans depends in many indirect ways on the biodiversity of ecosystems. A high diversity of agricultural crops protects farmers against crop failures. Destruction of habitats and reduction of species diversity can make ecosystems more vulnerable to invasive species and indirectly affect human health and well-being. (Visit website for more information)

**Please visit the website of the University of Edinburg at this link:**

<https://sciencing.com/effects-habitat-destruction-environment-8403681.html>

## **Deforestation**

(Also see ADI on Deforestation)

*Deforestation is one of the main causes of biodiversity loss and climate change across the world and is one of the biggest challenges we face in the 21st century. Forests are essential for life on the planet. In this article, we look at why is deforestation happening, what we can do to protect our forests and how we can achieve the goal of zero deforestation. (Source: Climate Consulting by Selectra: <https://climate.selectra.com/en/environment/deforestation>) (Please visit link to read full article)*

### **What is Deforestation**

The **deforestation definition**, put in its simplest form, is the reduction in forest areas across the world. (Source: **Climate Consulting by Selectra:** <https://climate.selectra.com/en/environment/deforestation>)

**OR:**

Deforestation, in simple terms, means the felling and clearing of forest cover or tree plantations to accommodate agricultural, industrial or urban use. It involves the permanent end of forest cover to make that land available for residential, commercial or industrial purposes. (Source: **Conserve Energy Future** - <https://www.conserve-energy-future.com/causes-effects-solutions-of-deforestation.php>)

### **What causes Deforestation**

It is caused by both natural and human activities, although it is undeniably accelerated by humans via actions such as urbanisation, mining and agricultural farming. (Source:

**Climate Consulting by Selectra:**

<https://climate.selectra.com/en/environment/deforestation>)

And:

Deforestation or clearance occurs due to several reasons. To get a clear overview, we could include the need for money, both in terms of profitability as well as providing for one's family in most scenarios, along with lack of or no forest laws, need for land space for housing etc. among a long list of other uses. (Source: **Conserve Energy Future** - <https://www.conserve-energy-future.com/causes-effects-solutions-of-deforestation.php>)

**Conserve Energy Future** gives us a list of 8 Primary Causes of Deforestation, namely:

1. Agricultural Activities - As earlier mentioned in the overview, agricultural activities are one of the significant factors affecting deforestation.
2. Livestock Ranching - Farmers often clear the land by cutting down trees and burning them to raise livestock and grow food.
3. Illegal Logging - Apart from this, wood-based industries like paper, match-sticks, furniture, etc. also need a substantial amount of wood supply. Wood is used as fuel, both directly and indirectly.
4. Urbanization - Further, to gain access to these forests, the [construction of roads](#) is undertaken;
5. Desertification of Land - It occurs due to land abuse, making it unfit for the growth of trees. Many industries in petrochemicals release their waste into rivers, which [results in soil erosion](#) and make it unfit to grow plants and trees.
6. Mining - Oil and [coal mining](#) requires a considerable amount of forest land.
7. Forest Fires - hundreds of trees are lost each year due to forest fires in various portions of the world.
8. Paper - If we recycled, that could save 27.5 million tons of carbon dioxide from going into the atmosphere.

**Please visit website for finer details and more information:**

<https://www.conserve-energy-future.com/causes-effects-solutions-of-deforestation.php>

## **What are the consequences of Deforestation**

**What are the consequences of deforestation? – Toppr Answer -**

<https://www.toppr.com/ask/question/what-are-the-consequences-of-deforestation/>

### **The Four Main Consequences of Deforestation:**

#### **1. Changes in Soil:**

- Loss of nutrients in the soil that are derived from breakdown of tree leaves.
- Increased soil erosion by wind and rain.
- Increased flooding due to a lack of water absorption by trees.
- Decreased ability to support other plants due to nutrient loss.

#### **2. Loss of biodiversity:**

- Animals and plants that are unable to grow outside of a forest environment face extinction.



### 3. Climate change:

- Increased greenhouse gases (such as carbon dioxide) present in the air

when trees are not available to absorb them.

- Increased carbon in the air from the burning of trees.
- Decreased cooling of land from water evaporation in forests.

### 4. Impacts on humans:

- Decreased availability of wood for cooking and heating.

## **Trophy Hunting**

(Also see ADI on Trophy Hunting)

### **What is Trophy Hunting**

According to the SPCA International, trophy hunting is the hunting of wild animals for sport, not for food. Usually, the animal is stuffed or a body part is kept for display. Most trophy hunters come from rich countries and pay high fees for their hunts.

Lions, elephants, leopards, rhinos, and buffalo, from Africa, are some of the most expensive and popular animals targeted in trophy hunting. However, thousands of black bears, wildebeest, impala, fowl, and other animals are also killed each year for sport.

(SPCAI - <https://www.spcai.org/take-action/trophy-hunting/trophy-hunting-defined> )

**You may also donate to the SPCAI at the same link.** Your contributions help towards the safety of animals across the world, thank you!

**OR:**

Trophy hunting is a controversial and brutal hunting practice in which hunters pay to kill wild animals, predominantly for "fun" – for the trophy. Parts of the animal, usually the head, are kept by the hunter. Trophy hunting targets animals in the wild as well as in captive facilities in the form of canned hunts.

(BORN FREE USA - <https://www.bornfreeusa.org/campaigns/wildlife-trade/trophy-hunting/> **You may also donate at the same link.** Your donation will enable us to stay on the front-line of legislative action against trophy hunting; advocate for both effective animal welfare and conservation efforts at international conferences; challenge the lies perpetuated by the trophy hunting industry; and much more.

## **What are the effects of Trophy Hunting**

**World Animal Protection gives us 8 Trophy Hunting Facts.** Please read the full article by former employee Julie Cappiello here:

<https://www.worldanimalprotection.us/blogs/trophy-hunting-facts>

Learn about the following:

More than 125,000 animals are killed each year for trophies

The most coveted animals to kill are the Big Five

Most trophy hunters are American

Canned hunting is trophy hunting

Lion cubs are hand-raised and then sold to canned shoots

32 US states allow the trophy hunting of black bears

Trophy hunting doesn't help conservation

Trophy hunting is animal cruelty

**Trophy Hunting May Lead to Other Cruel Practices. – Website: Born Free USA -** <https://www.bornfreeusa.org/campaigns/wildlife-trade/trophy-hunting/>

The demand for animal trophies has led to another cruel practice: canned hunting. Canned hunts are private or commercial trophy hunts in which animals are raised and released into a confined area to be hunted. Hunters usually pay the ranch operator for a guaranteed successful hunt, which often involves targeting animals who are caged, lured to feeding stations, or drugged before they are killed.

The canned hunting industry has, in turn, led to the development of captive breeding of wild animals solely to be used in hunts.

Canned hunting takes place across the globe, including in the United States, which has around 1,000 such facilities containing thousands of wild animals destined to be slaughtered.

**AND:**

### **The U.S. Plays a Major Role in Trophy Hunting.**

Between 2005 and 2014, more than 1.26 million wildlife trophies from more than 1,200 species were imported to the United States, including around 5,600 African lions, 4,600 African elephants, 4,500 African leopards, 330 southern white rhinos, and 17,200 African buffalo. The U.S. is also the importer of trophies of CITES-listed species, importing more items than the next nine highest nations combined.

**Visit** <https://www.bornfreeusa.org/campaigns/wildlife-trade/trophy-hunting/> **for a lot more to learn!**

## **Poaching**

*What if I told you that the population of many species has decreased by more than 60% in the last 50 years? (1970-2020).*

### **What is Poaching**

**Poaching**, in law, the illegal [shooting](#), trapping, or taking of game, [fish](#), or [plants](#) from private [property](#) or from a place where such practices are specially reserved or forbidden. Poaching is a major [existential](#) threat to numerous wild organisms worldwide and is an important contributor to [biodiversity loss](#).

Modern Poaching Poaching is now usually done for sport or commercial profit, both in legal and [black markets](#). Poaching can be a serious threat to many wild species, particularly those protected in wildlife preserves or [national parks](#). Many [animal](#) species have been limited in range or depleted in numbers, sometimes to the point of [extinction](#), by the depredations of market hunters and unregulated sportsmen.

(Source: Britannica - <https://www.britannica.com/topic/poaching-law> )

### **What are the Consequences of Poaching**

*Wildlife poaching has far-reaching consequences. It is the primary reason of an animal's extinction threat in some circumstances.*

*Rhinos are just one example of many. Poaching for their horns has had a terrible effect on them, with over a thousand slaughtered each year.*

*The African elephant, which was slain in great numbers for ivory between 2014 and 2017, is in a similar scenario.*

In recent times, poaching has as well been linked to the spread of viral and deadly diseases from wildlife animals to humans, threatening the survival of humanity. Examples include the SARS, Ebola, and the Covid-19 pandemic of 2019-2020 that have caused thousands of deaths.

**Website: Conserve Energy Future – link: <https://www.conserve-energy-future.com/causes-effects-solutions-poaching.php>**

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*Demand for wildlife and its parts has risen dramatically as the world human population grows, and since the illegal wildlife trade is so profitable, many species have become threatened or endangered.*

*The illegal wildlife trade is worth tens of billions of dollars each year and has a significant influence on legitimate businesses and tourists around the world.*

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## **Captivity**

(Also see ADI on Animals in Entertainment and Captivity)

### **What is Captivity**

Animals that are held by humans and prevented from escaping are said to be in **captivity**.<sup>[1]</sup> The term is usually applied to wild animals that are held in confinement, but may also be used generally to describe the keeping of [domesticated animals](#) such as [livestock](#) or [pets](#). This may include, for example, animals in [farms](#), private homes, [zoos](#) and [laboratories](#). Animal captivity may be categorized according to the particular motives, objectives and conditions of the confinement. **(Source: Wikipedia – [https://en.wikipedia.org/wiki/Captivity\\_\(animal\)#cite\\_note-1](https://en.wikipedia.org/wiki/Captivity_(animal)#cite_note-1) )**

[Definitions, 1911 CHAPTER 27 1 and 2 Geo 5; "...the expression "captive animal" means any animal (not being a domestic animal) of whatsoever kind or species, and whether a quadruped or not, including any bird, fish, or reptile, which is in captivity, or confinement, or which is maimed, pinioned, or subjected to any appliance or contrivance for the purpose of hindering or preventing its escape from captivity or confinement...";] **(Protection of Animals Act 1911; <http://www.legislation.gov.uk/ukpga/Geo5/1-2/27> )**

### **What are the consequences of Captivity**

Wild animals, whether born in the wild or in captivity, may suffer significantly from life in captivity.

Hundreds of thousands of wild animals are held captive across the world in zoos which vary in size, scope, resources and quality, yet are all united by the fact they exhibit animals to visitors. In recent years, it has become commonplace to hear that zoos undertake a lot of work for conservation. Our research has shown that conservation claims by the zoo industry are questionable, overstated, and in many cases apply only to a tiny proportion of all zoos. To put it bluntly, most zoos are doing little or nothing for conservation.

**BORN FREE – <https://www.bornfree.org.uk/articles/captivity-issue>**

According to the Animal Legal Defense Fund (Est 1979) “More tigers live in cages in this country, than exist in all the wild. They are just some of the millions of wild animals living in captivity across the United States. Some are in aquariums, circuses, theme parks and zoos, others live caged at private homes. But few federal laws protect these animals, who may be forced to perform or kept confined in small cages with little to keep their minds occupied and bodies well”.

**Animal Legal Defense Fund – [https://aldf.org/focus\\_area/captive-animals/](https://aldf.org/focus_area/captive-animals/)**

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## **Animals in Entertainment**

### **Ten Fast Facts about Animals in Entertainment**

**Website: Wildlife Rescue and Rehabilitation Sanctuary – <https://wildlife-rescue.org/services/advocacy/animals-in-entertainment/>**

- 1.** The use of animals as “entertainers” removes animals from their natural habitat; deprives them of the ability to freely engage in instinctual behaviors; often involves cruel training methods; desensitizes both children and adults to animal mistreatment; and does not adequately address the real conservation threats that face animals in the wild.
- 2.** There is minimal state and federal protection for animals used in entertainment. Many of the animals used for human amusement are not even covered by the federal Animal Welfare Act.
- 3.** While zoos and aquariums may appear to be educational and conservation-oriented, most are designed with the needs and desires of the visitors in mind, not the needs of the animals. Many animals in zoos and aquariums exhibit abnormal 400on-profi as a result of being deprived of their natural environments and social structures.
- 4.** Some zoos and aquariums do rescue some animals and work to save endangered species, but most animals in zoos were either captured from the wild or bred in captivity for the purpose of public display, not species protection.
- 5.** The vast majority of captive-bred animals will never be returned to the wild. When a facility breeds too many animals they become “surplus” and often are sold to laboratories, traveling shows, canned hunting facilities, or to private individuals who may be unqualified to care for them.
- 6.** Horses and cows used in rodeos are abused with electrical prods, sharp spurs, and “bucking straps” that pinch their sensitive flank area. During bucking events, horses and bulls may suffer broken legs or run into the sides of the arena, causing serious injury and even death.

7. During calf-roping events in rodeos, a calf may reach a running speed of 27 miles per hour before being jerked by the neck to an abrupt stop by a lasso. This event has resulted in punctured lungs, internal bleeding, paralysis, and broken necks.

8. Once greyhounds begin their racing careers, they are kept in cages for more than 20 hours a day. The cages are made of wire and are barely big enough for the dogs to turn around. Dogs who are considered too slow to race are often sold to research facilities or killed. About 20,000 are killed each year; very few are adopted.

9. Horses used in racing are bred for one purpose: to make money. Because of this motive, horses are often forced to run even when injured. More racehorses are bred than can prove profitable on the racetrack. As a result, hundreds of racehorses are sent to slaughter every year.

10. During a typical cockfighting tournament, one-third to one-half of the birds are killed. Winners as well as losers suffer severe injuries including broken wings, punctured lungs, and gouged eyes.

*The above article is reprinted with the permission of the Animal Protection Institute (API).*

**[Note:** The **Animal Protection Institute (API)** was a national, non-profit animal advocacy organization based in [Sacramento, California](#) that in 2007, as part of its affiliation with the [Born Free Foundation](#), was renamed Born Free USA. Founded in 1968, API's mission was to advocate for the protection of animals from cruelty and exploitation. API's slogan was "Saving Animals Is Our Reason for Being". (Wikipedia – [https://en.wikipedia.org/wiki/Animal\\_Protection\\_Institute](https://en.wikipedia.org/wiki/Animal_Protection_Institute))]

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## **Wildlife Enigma**

*Besides habitat loss, deforestation, poaching, trophy hunting, animals in sport and entertainment, animals in captivity – animals face a plethora of other difficulties.*

*Dr. Pieter Kat, Director of LionAid, has graciously given me permission to include two of his articles that deals with situations that we are not aware of. This is only a drop in the vast ocean of wildlife issues, but unfortunately we can only touch upon a few.*

*The first article focuses on the massive and indescribable elephant deaths of 2020:*

*“Back some time ago, there were reports that a number of elephant carcasses had been found, most in the smallish concession area NG11 in the Okavango region”. (Pieter Kat)*

*The second article focuses on the lentivirus (LLV), which affects many lions.*

*“The lion, king of beasts, could be on the run. There are only 15,000 wild lions in Africa and many of them are infected with lion lentivirus (LLV), which is closely related to HIV and feline immunodeficiency virus (FIV)”. (Pieter Kat and Kate Nicholls)*

## **About Dr. Pieter Kat**

**I quote from the LionAid Executive Office Profile:**

**<https://lionaid.org/executives.php>**

“Dr Pieter Kat is an internationally acknowledged expert on lions and is regularly consulted by African governments on lion conservation issues.

Pieter was born in Singapore (the Lion City) and spent his early life in Singapore, Malaysia and New Guinea where his interest in biology took root. His tertiary education took place in the USA where he gained a BSc at the University of Rochester (Biology and Geology), an MSc in Marine Biology at the University of Delaware and an MA and PhD in Ecology and Evolution at Johns Hopkins University.”

**Visit the LionAid Executive Office page for the complete profile of Dr. Pieter Kat: <https://lionaid.org/executives.php>**



**Lion Aid homepage: <https://lionaid.org>**

**Donations to this amazing organization, Lion Aid, are always appreciated and can be made here: <https://lionaid.org/get-involved.php>**

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## **First Article**

# **Botswana's mass elephant deaths – why the secrecy?**

**By Dr. Pieter Kat – Director, LionAid**

July 2020

**African Elephant Journal Website:**

**<https://africanelephantjournal.com/botswanas-mass-elephant-deaths-why-the-secrecy/>**

*(Note: Please visit <https://africanelephantjournal.com/botswanas-mass-elephant-deaths-why-the-secrecy/> to view images/photographs)*

Back some time ago, there were reports that a number of elephant carcasses had been found, most in the smallish concession area NG11 in the Okavango region.

Then the number of carcasses began to escalate, and escalate, and go further through the roof. There are now reports of over 400 carcasses in the NG11 area and maybe some adjoining areas.

400 elephants dead would surely constitute a major crisis to be properly addressed in an open and transparent way by the government of Botswana. But so far, and months after the initial carcasses were discovered, there is still no answer as to why that many elephants are dead.

Surely discovering the cause of death is not beyond the wit of good scientists in Botswana, for example at the National Veterinary Laboratory. Also, that laboratory is connected with other similar research institutions regionally in SADC and internationally. The cause of death should have been a piece of cake to decipher, especially since fresh carcasses were available and samples were collected.

The Botswana government has ruled out anthrax (very simple) but nothing else. So was it an elephant disease that suddenly emerged in a small area of Botswana and killed many? The elephant equivalent of a Wuhan wet market and COVID-19?

Not possible. Most of the elephant carcasses are adults and some sub-adults as seen from the images – a disease would affect all age classes. Also, many of the photographs show that the dead elephants collapsed almost in mid-step, falling forward and then – dead.

Ivory poaching has also been ruled out as the great majority of the carcasses have been found with tusks intact.

It is almost like what you expect to see from a chemical nerve agent – a poison. But unlike in Zimbabwe, where waterholes were intentionally poisoned with cyanide, there seems to be little involvement of other wildlife species. And unlike poisons used in other cases, there seems to have been little collateral damage to scavengers eating the poisoned carcasses – like hyenas, lions, jackals, vultures.

So what is killing the elephants? Botswana needs to find out. Allow samples from the freshest carcasses to be taken and send them to competent testing laboratories. The Botswana wildlife department has claimed that sending such samples was difficult under COVID lockdowns, or that the samples have not been processed because of backlogs. Other reports are emerging that samples have never been sent.

400 elephants dead cannot be buried behind excuses and a lack of transparency. Botswana is a major destination for wildlife tourists, and this cannot be shuffled conveniently under a carpet woven of complacency and excuses.

Get testing Botswana, get the truth out no matter how inconvenient or uncomfortable if the elephants were indeed killed by a man-made cause. Costs of testing by international laboratories should not be a barrier – after all, Botswana is now engaging in a costly rhino de-horning program after massive poaching.

Botswana might these days not like the fact that they are the nation with the most elephants on the continent. Elephants cause crop damage and endanger human life. But Botswana gains more employment income from wildlife than subsistence agriculture, Botswana's economy is ever more dependent on tourism.

If elephant numbers are really a problem to Botswana, there are many willing to step in with finance, plans, solutions to open the pressure valve.

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## Second Article

# Complacency kills the cat

by Pieter Kat and Kate Nicholls

12 Feb 2004

The Guardian Website:

<https://www.theguardian.com/education/2004/feb/12/science.highereducation>

A virus could bring down the king of the jungle even if the hunters don't, say  
Pieter Kat and Kate Nicholls

The lion, king of beasts, could be on the run. There are only 15,000 wild lions in Africa and many of them are infected with lion lentivirus (LLV), which is closely related to HIV and feline immunodeficiency virus (FIV).

The effect of this virus on lions needs to be vigorously researched. We believe the previously held assumption that lions can live successfully with LLV is misguided.

Lions have lost more of their former geographic range than any other land mammal. They are now down to four long-term viable populations. Yet some biologists continue to advocate hunting as a conservation strategy. Hunting - and the pernicious virus - could sound the death knell for lions over the next few decades.

As a species lions are singularly unsuited to what is known as "sustainable utilisation", a euphemism among conservationists for hunting. Trophy hunting and culling affects the social structure of the pride and the survival of cubs, but some scientists obdurately insist that low-level hunting is sustainable. Our eight-year study of reproduction in the Okavango delta of Botswana shows that lions have intrinsic reproductive weaknesses, yet some members of the lion research community continue to suggest that lions breed like rabbits and are doing fine.

In the past six years 114 cubs were born in our study, but only 10 made it to adulthood. Surely rabbits do better than this? Lion cubs die for a variety of reasons but it is imperative to look at the impact of LLV on very young cubs. Moreover, some females have consistently failed to carry their pregnancies to term, or failed to produce living cubs from their dens. Some females seem to have trouble ovulating, and others have died without leaving behind surviving offspring. In our study area, all adult lions test positive for infection with lion lentivirus.

Previous studies on both zoo lions and free-ranging lions have shown that LLV significantly reduces a key component of the immune systems' population of white blood cells. Intensive research into the effects of HIV and FIV has shown that these closely related viruses could affect reproduction in a variety of ways. Testosterone levels are reduced and ovulation impaired among some HIV positive patients. We should not assume that LLV-infected lions are not subject to similar reproductive difficulties. Indeed, the related retrovirus feline

leukemia virus (FeLV), is thought to be an important cause of reproductive failure in pedigree domestic cats, either by foetal resorption or by establishing a persistent infection in the kitten leading to a "fading kitten syndrome". While FeLV is not present in lion populations, it is reasonable to suggest that LLV may have similar effects to FeLV on reproduction.

Some time ago the Serengeti lion study sampled a large number of LLV- infected lions and found little or no free virus in their blood. This is to be expected during the long asymptomatic period of the disease and recent technology has been developed to assess proviral loads - this technique determines how many white blood cells contain viral DNA. We suggest this technique urgently needs to be applied to ascertain the proviral load of infected lions, and how such loads change over time. Yet some prefer to hold on to the notion that human/cat studies are not applicable to lions and that the Serengeti study showed that lions can combat the disease.

The government of Botswana has taken the view that all aspects of LLV infection need to be carefully evaluated, and this view has surprisingly met with considerable criticism. There has been little support from the conservation community for the Botswana government's four-year moratorium on lion hunting and problem animal offtake. When the cabinet announced the moratorium in 2001, the African Lion Working Group, of which we were founder members, wrote to the Botswana wildlife department in opposition to the ban. We resigned from the group as we contended the government's action was courageous, responsible and deserving of international recognition.

Botswana has taken into account that it is responsible for one of Africa's last remaining large lion populations and has taken a global rather than a parochial outlook. The wildlife department is determined to enable projects like ours to undertake a long-term study of the effects of LLV and help research into other aspects of lion conservation such as human/predator conflict issues. Thus many complex biological, economic and sociological aspects of lion conservation can be investigated side by side.

With global biodiversity threatened and many species of flora and fauna on the critically endangered list can we be complacent about Africa's lions? Will lions have to go the way of the tiger before we take action to save them? By sidelining research into disease we run the risk of finding out too little too late. Already the lions of Kruger national park are infected with tuberculosis and the Serengeti lions suffered a significant die-off in the 1990s due to canine distemper virus. Some suggest these diseases took hold as a result of reduced immunity among the LLV-infected lions.

For too long the Serengeti research project has been the cornerstone of lion research. But the open plains of the Serengeti are not representative of the majority of African lion habitats and, among others, our study has generated information on lions that is contrary to Serengeti findings. There is a misconception that pride males are solely responsible for siring all the cubs in the pride. In wooded habitats, where lions can more successfully go undetected, nomadic and neighbouring pride males regularly mate with females that do not "belong" to them. There is strong evidence to suggest that nomadic males play a significant reproductive role, and thus the notion that they can be hunted as "spare" lions needs to be hastily reassessed. Serengeti researchers have suggested that female lions do not return to oestrus until their cubs are 18-24 months old. Our studies have shown that lions, like all cats, return to oestrus soon after giving birth. This has enabled us think again about lion reproductive behaviour. Projects such as ours, that focus on biological issues such as reproduction and disease, can be applied to all African lions.

Socio-economic issues will play an important role in determining where and in what numbers wild lions will continue to exist in Africa. But a deeper understanding of the biology of this great species is also crucial to their informed conservation. It is no longer safe to assume that we know everything about lions and that we can be confident of their survival. It is hard to believe that the king of the jungle has frailties but that is precisely what we must do if we are to protect him. Complacency will not conserve lions, but the vigorous defence and development of protected areas and intensive research into reproduction and the effects of disease will. And in the immediate future, the banning of all lion hunting all over Africa may enable vulnerable populations to rally. Lions can be saved if we act now. In 20 years it may be too late.

**Pieter Kat and Kate Nicholls run the Okavango Lion Conservation Project.**  
**[www.lionaid.org](http://www.lionaid.org)**

**Donations to this amazing organization, Lion Aid, are always appreciated and can be made here: <https://lionaid.org/get-involved.php>**

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## World Animal Protection on Wildlife

Please download the following free PDF publications available from the **World Animal Protection** website - link:

<https://www.worldanimalprotection.us/reports#slice-2>

- [\*\*Behind the Smile\*\*](#): The multibillion-dollar dolphin entertainment industry
- [\*\*The Show Can't Go On\*\*](#): The suffering of captive wild animals at zoos and aquariums linked to WAZA
- [\*\*The Case Against Marine Mammals in Captivity\*\*](#): The lives of captive marine mammals are impoverished
- [\*\*Associated With Cruelty\*\*](#): How travel trade associations are ignoring wild animal abuse
- [\*\*Wildlife Abusement Parks\*\*](#): Wildlife entertainment tourism in Bali, Limbok and Gili Trawangan
- [\*\*A Close Up On Cruelty\*\*](#): The harmful impact of wildlife selfies in the Amazon
- [\*\*Taken For a Ride\*\*](#): The conditions for elephants used in tourism in Asia
- [\*\*Tiger Selfies Exposed\*\*](#): A portrait of Thailand's tiger entertainment industry
- [\*\*The Cayman Turtle Farm\*\*](#): A continued case for change
- [\*\*Otters as Pets in Southeast Asia\*\*](#): A social media craze is fueling otters' demise
- [\*\*Wild at Heart\*\*](#): The hidden cruelty behind the exotic pet trade of 408 on-pro grey parrots
- [\*\*Suffering in Silence\*\*](#): Uncovering the cruelty of the global trade in Ball pythons

The link again: <https://www.worldanimalprotection.us/reports#slice-2>

## Animal Aid on Wildlife

**Animal Aid.org** – <https://www.animalaid.org.uk/the-issues/our-campaigns/wildlife/>

“Animal Aid has long been concerned about the growing tendency to scapegoat various animal species for the vices of human beings. Some species are being targeted because they are deemed to interfere with agricultural or ‘game’ bird production systems; others, because they are regarded as urban ‘pests’ or ‘aliens’. Wild animals are already facing immense challenges from climate change, habitat destruction, pesticide use, loss of hedgerows, the urbanisation of gardens, roads traversing their environments and the ever-increasing urban sprawl. And those who do survive are often blamed for encroaching on our space! From the politically motivated badger cull to the ‘gene cleansing’ ruddy duck cull, wild animals pay the price for human demands”.

**Visit the link and order your own info pack from the website.**  
**(<https://www.animalaid.org.uk/the-issues/our-campaigns/wildlife/> )**

**You can also download a PDF document “Alternatives to Culling Report” and you can order a Helping Wildlife Pack which includes the fact files on individual species. (<https://www.animalaid.org.uk/the-issues/our-campaigns/wildlife/> )**

“Animal Aid’s report [\*With Extreme Prejudice\*](#) examines the hidden motives behind the systematic destruction of certain wild species. (It is included in the [\*Helping Wildlife Pack\*](#), along with your choice of information about how to humanely deter wild species from your home or garden, and other campaign info.) In this report, Animal Aid calls for tolerance, for compassion and a willingness to concede space to the natural world. We believe that it is both morally obnoxious and utterly impractical to dictate which species can live where and to kill those that do not fit into the grand scheme, and yet this is how much modern conservation is conducted. Ecological harmony cannot be restored through the barrel of a gun or through the use of body-crushing traps, snares and poisons. Thankfully, there is a move among some conservationists to a more compassionate and practical approach, and we are proud to be part of that movement”.

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## PETA on Wildlife

**Website PETA - <https://www.peta.org/issues/wildlife/>**

As humans continue to develop natural areas, animals' homes continue to disappear. And as animals search for food, water, shelter, and a place to raise their young, they're often deemed "[nuisances](#)" or "[pests](#)" or said to be "[overpopulated](#)." Each year, millions of them are killed because humans have taken over their living areas and don't want them there. Canada geese, rabbits, raccoons, chipmunks, mice, rats, wasps, beavers, bats, snakes, ducks, prairie dogs, and pigeons are among the types of wildlife who most often suffer because of a perceived conflict with humans.

Animals ask for very little except for the opportunity to live in peace. But adding to their struggle to survive are [hunters](#), who enjoy stalking and killing them even when they make their homes far away from cities. Hunters frequently victimize bears, coyotes, ducks, foxes, mountain lions, prairie dogs, deer, geese, and wolves. [Anglers](#) like to trick fish into biting on hooks that pierce their faces before pulling them out of the water and allowing them to suffocate. And [trappers](#) lay traps that slam shut on unsuspecting animals' legs so that they can kill them for being a "nuisance" or for [their fur](#).

Throughout our history, PETA has been advocating for wildlife as well as for all other abused and exploited animals, and we've achieved monumental victories. By informing homeowners and businesses [how to escort mice and rats outdoors humanely](#), we've secured countless bans on indiscriminate [glue traps](#). We've persuaded numerous outlets to use humane [options instead of poisoning animals](#), gotten balloon releases replaced with events that don't involve wildlife-killing plastic, had nets that were entangling birds removed, shut down illegal wildlife dealers, and succeeded in doing much, much more for animals.

**On the same page, PETA gives advice on what we can do to help**

**Wildlife: <https://www.peta.org/issues/wildlife/>**

### Helping Wildlife

- Rinse out recyclable jars and bottles and put the lids back on them so that the containers can't become lodged on an animal's head. Cut apart plastic six-pack rings, including the inner diamonds.
- Keep your trash inside tightly sealed containers.
- Putting an inexpensive cap on your chimney will keep birds, squirrels, and others from making their nests inside, preventing horrific deaths and saving you from spending time and money having them removed.
- Escort bugs outdoors with PETA's [Humane Bug Catcher](#). You can also use our [Humane Smart Mousetrap](#) to catch and relocate small animals and our [Frogsaver Lily Pad](#) to help them escape from your pool.
- Replace some hard-to-maintain grass areas in your yard with native plants and trees to provide wild animals with food sources and habitats.
- Keep cats indoors or on a screened porch to prevent them from killing wildlife (and to keep them safe, too).
- Choose Earth-friendly lawn-care methods. Pesticides and herbicides made of dangerous chemicals pollute the environment and poison animals' food sources.

## **A few of PETA's many Wildlife victories -**

**[https://www.peta.org/category/main-issues/wildlife/?post\\_type=victory](https://www.peta.org/category/main-issues/wildlife/?post_type=victory)**

*Visit the above link to read all about PETA's incredible victories. To name but a few:*

### **Gap Inc. Removes Glue Traps, Bans Their Use -**

**<https://www.peta.org/about-peta/victories/gap-inc-removes-bans-glue-traps/>**

After working with PETA, **Gap Inc.**—which is the largest specialty retailer in the U.S. and owns **Gap, Old Navy, Banana Republic, Athleta, Intermix, and Janie and Jack**—removed glue traps and banned their use! Countless small animals—including mice, rats, squirrels, and birds—get stuck on glue traps every year, and they [struggle desperately to escape](#). Many even resort to chewing off their own limbs. Gap Inc.'s compassionate decision will undoubtedly prevent a tremendous amount of suffering. Although hundreds of retailers and other entities have banned glue traps, some companies continue to sell these vile devices. Please take a moment to [urge them to stop](#). (Scroll down page and sign to take action here: <https://support.peta.org/page/27459/action/1> )

### **El Al Confirms a Ban on Shipping Hunting Trophies -**

**<https://www.peta.org/about-peta/victories/el-al-ban-shipping-hunting-trophies/>**

After hearing from PETA, El Al Israel Airlines confirmed a ban on hunting trophy shipments. This follows a PETA investigation that documented a California trophy hunter paying \$30,000 to gun down an elephant outside Kruger National Park in South Africa and paying another \$20,000 to preserve his body for shipment back to the U.S. The airline joins the more than 40 others that have banned shipping hunting trophies. [Urge UPS to stop shipping them!](#) (Scroll down page to sign and take action here: <https://support.peta.org/page/2208/action/1> )

### **PETA Persuades More Than 100 Airports to Ban Glue Traps -**

**<https://www.peta.org/about-peta/victories/more-than-100-airports-ban-glue-traps-2/>**

After working with PETA, the [City of Phoenix Aviation Department](#)—which includes Phoenix Sky Harbor International, Phoenix Deer Valley, and Phoenix Goodyear airports—banned and removed glue traps from its properties! This will spare countless small animals—who are emotionally and socially complex and capable of experiencing fear, pain, and stress—immeasurable, prolonged suffering on these sticky boards. Unfortunately, some airports still use these vile devices. Please take a moment to urge them to stop.

**And many more victories to read about! Visit**

**[https://www.peta.org/category/main-issues/wildlife/?post\\_type=victory](https://www.peta.org/category/main-issues/wildlife/?post_type=victory)**

## SECTION 10

# TOWARDS A VEGAN THEOLOGY AND SPIRITUALITY

**Principal Theologian Prof. Andrew Linzey**

**The Team of Distinguished Writers**

*From top left to right and below left to right: Dhivan Thomas Jones; Bob Isaacson; Yael Tischler; Lewis Regenstein; Andrew Linzey; Frank L. Hoffman; Daryl Booth; Mary Albert Darling; Sarah Withrow King; David Clough; Aline Silva; Margaret B Adam*



## Dedication

*Dedicated to my friend, the **Rev. Francois Smit** who supported my crusade and my ambition with this e-book. His never-failing encouragement and advice was the strong support I needed.*

*Thank you, Francois! Without your friendship, I would have been a poorer soul!*

*Nymph K.*

## **A Thank You note to our Contributors**

*A heartfelt “thank you” to our distinguished authors who contributed these perceptive articles so willingly to the Theology/Spirituality Section. You have touched my heart and impacted my life in a very significant way. For me, every article, every saying and every quote is captivating and precious. I appreciate you.*

*Living as a vegan in a world that is not kind to our fellow beings, my tears are often running and my vegan heart exposes its true feelings in the words of Thomas Merton: (For me, the word “cloud” symbolizes “vegan life”).*

*“Oh my God,  
it is to You alone that I can talk,  
because nobody else will understand.  
I cannot bring any other man into this cloud  
where I dwell in Your light,  
I cannot explain to any other man the anguish which is You.....”*

***Thomas Merton***

*I salute you!  
Go well and God bless you always....  
Nymph K.*

**---ooOoo---**

## **IN THIS SECTION:**

**(Please see Main Index for page numbers)**

Team of Writers

Introduction

A look at the five prominent religions

### **Buddhism**

Eat peas! Thinking about the Ethics of Veganism by Dr. Dhivan Thomas Jones

Friends not Food by Bob Isaacson

### **Hinduism**

### **Islam**

### **Judaism**

Judaism & veganism: The intersection of two paths by Yael Tischler

Commandments of Compassion – Jewish teachings on protecting the planet and it's creatures by Lewis Regenstein

Vegans of the Bible by Yael Tischler

### **Christianity**

Animals, Religion and the Environment: The Bible's Teachings on Protecting Animals and Nature by Lewis Regenstein

Scriptural quotes on what our relationship with animals should be

The Bible and killing for Food by Prof. Andrew Linzey

The Bible is very clear about caring for the Environment by Lewis Regenstein

Ignoring one of God's most beautiful prophecies by the Rev. Frank L. Hoffman

But didn't Jesus eat meat? by Daryl Booth (Founder of SARX)

Slaughterhouse to table: Don't forget to remember by Prof. Mary Albert Darling

Harming creation dishonors God by the Rev. Frank L Hoffman

Service in celebration of animals by Prof. Andrew Linzey

What did Jesus think about animals? By Daryl Booth (SARX)

For God so loved the world by Prof. Andrew Linzey

A Biblical case for Veganism by Sarah Withrow King

Should Christians be vegans by Prof. David Clough

Link to Prof. Matthew Halteman's article "Imagining Creation as a Christian Vegan"

Animal Exploitation needs Repentance by the Rev. Frank L. Hoffman -

For what must the Church repent and how by the Rev. Aline Silva

Why do animals suffer? One response and three recipes by Dr. Margaret B Adam

Excerpts from Andrew Linzey books to warm the heart

What does God think of us? by Nymph Kellerman

Thank you Note to Contributors

Author Profiles and Publications



## ***The Archbishop of Canterbury – Church of England***

*Sadly, Christians have not always given God's Creation the reverence that it deserves. The Old Testament offers us a picture of human beings intimately linked to their environment, where our actions have a profound effect on the land, and we are held responsible for these actions. From the dominion of Genesis, to the covenant with Noah that holds us accountable for the blood of every creature, to the laws of Leviticus to Deuteronomy and their concern for the land.*

*The idea of dominion has been interpreted by many Christians that we may do whatever we want to do to the land – that it is ours to exercise our control and power over, whatever the cost.*

*Yet, this is profoundly mistaken and fails to note the heavy responsibility laid on human beings, and our complete interdependence on Creation. And this interdependence that we have with Creation means that there is no space for human flourishing outside of the flourishing of the natural world.*

*Animals are God's creatures, not human property, nor utilities, nor resources, nor commodities, but precious beings in God's sight. ...Christians whose eyes are fixed on the awfulness of crucifixion are in a special position to understand the awfulness of innocent suffering. The Cross of Christ is God's absolute identification with the weak, the powerless, and the vulnerable, but most of all with unprotected, undefended, innocent suffering.*

*Andrew Linzey*

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*The Bible nowhere says that animals are just made for human use. It does not say that the whole earth is just ours to do with as we like. Neither does it say that God's sole interest is with the human species. We cannot allow such an important and influential book to become the preserve of those who want to exploit animals. The Bible needs to be read, studied, and reclaimed for the animals.*

*Andrew Linzey*

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## Introduction

### The Questions we hope to address in this Section are:

1. What are the various viewpoints of the five prominent Religions with regards to animals, meat-eating and veganism?
2. What is the responsibility of the Church and its members towards animals and the environment?

As a departure point, we need an acceptable definition of the word “Theology”.

According to The Register – (link:

[https://www.theregister.com/2006/10/06/the\\_odd\\_body\\_religion/](https://www.theregister.com/2006/10/06/the_odd_body_religion/)) there are approximately 4,300 religions in the world today. Buddhism, Christianity, Hinduism, Islam, and Judaism are given as the five most prominent religions, practised by nearly 75 per cent of the world’s population.

On the website Dictionary.com – link: <https://www.dictionary.com/browse/theology> - I came across this definition:

“The field of study and analysis that treats of God and of God’s attributes and relations to the universe”.

Collins Dictionary - <https://www.collinsdictionary.com/dictionary/english/theology> defines Theology as:

“Theology is the study of the nature of God and of religion and religious beliefs.”

[“God - The name God is given to the spirit or being who is worshipped as the creator and ruler of the world, especially by Jews, Christians, and Muslims.

Religion - Religion is belief in a god or gods and the activities that are connected with this belief, such as praying or worshipping in a building such as a church or temple.

Religious Beliefs – Religious - You use religious to describe things that are connected with religion or with one particular religion. Beliefs - Belief is a feeling of certainty that something exists, is true, or is good.”]

### The Different Viewpoints in a nutshell:

**Buddhists:** “usually follow a lacto-vegetarian diet. This means they consume dairy products but exclude eggs, poultry, fish, and meat from their diet. On the other hand, other Buddhists consume meat and other animal products, as long as the animals aren’t slaughtered specifically for them.” (Source: Healthline - <https://www.healthline.com/nutrition/buddhist-diet>)

**Hindus:** “Most Hindus are vegetarian. The cow is viewed as a sacred animal so even meat-eating Hindus may not eat beef. Some Hindus will eat eggs, some will not, and some will also

refuse onion or garlic; it is best to ask each individual.” (Source: Hinduism - <http://www.waht.nhs.uk/en-GB/NHS-Mobile/Our-Services/?depth=4&srcid=2002> )

**Muslims (Islam):** “Most Muslims eat all kinds of meat. In fact, the religion defines itself by the eating of meat: even though the Holy Prophet was a vegetarian.” (Source: Firstpost - <https://www.firstpost.com/india/muslims-and-food-what-can-be-eaten-safely-and-what-should-be-avoided-as-per-islamic-law-4336851.html> )

However, on the Azislam website (link: <https://azislam.com/eating-habits-in-islam>) we find the forbidden food in Islam:

The Prophet Mohammed, that implemented eating habit and food diet in Islam, said according to the Quran, that the only foods explicitly forbidden are meat from animals that die of themselves, blood, the meat of swine (porcine animals, pigs), and animals dedicated to other than God (either undedicated or dedicated to idols). All vegetarian cuisine are halal and allowed for Muslims. According to Qur'an (2: 173):

**Jews:** Perhaps the most distinctive aspect of Jewish practice is the special diet. The food Jewish people are permitted to eat is known as Kosher (which means “fitting” or “correct”). The Kashrut Laws cover the type of animals a Jew can eat; how they are prepared; the prohibition of consuming blood and certain forbidden fats and sinews; the prohibition of consuming flies and insects, the mixing of meat and milk and many other aspects of diet and food preparation. (Source: Jewish Visiting - <https://www.jvisit.org.uk/jewish-dietary-laws/> )

**Christians:** Under the Levitical law, pork is not allowed. However, these restrictions are no longer applicable to those who live under the freedom in Christ. (Source: Christianity.com - <https://www.christianity.com/wiki/christian-life/is-it-okay-for-christians-to-eat-meat.html> )

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### ***Author-Compiler's Note to Readers:***

*This booklet is a compilation of a few excellent articles based on the strong viewpoints of learned theologians and writers giving their deep-rooted convictions on:*

- 1. The Scriptural foundation for the definite place of animals in the Kingdom of God*
- 2. The real meaning of the word “Dominion” and*
- 3. Religion's responsibility towards animals and the environment from a Buddhist, Hinduist, Islamic, Judaic and Christian points of view.*

*Please read these insightful articles with an open mind and a receptive heart. Be edified, touched and enriched by it and share with as many friends and family members as you possibly can. Thank you! Nymph K.*

# A LOOK INTO THE FIVE PROMINENT RELIGIONS

## 1. BUDDHISM

### Buddhist Sacred Text: The Sutras

**“Are Buddhists Vegetarians”** by Matthieu Ricard, Humanitarian, Buddhist monk, Author, Photographer. Huffpost – link: [https://www.huffpost.com/entry/are-buddhists-vegetarians\\_b\\_59c7c589e4b0f2df5e83af35](https://www.huffpost.com/entry/are-buddhists-vegetarians_b_59c7c589e4b0f2df5e83af35)

Ricard states that not all Buddhists are vegetarians and Buddhists texts are not unanimously condemning the consumption of meat.

However, “Certain sutras of the Great Vehicle, the Mahayana, however, do so unequivocally. An example is the *Lankavatara Sutra*, which states: “So as not to become a source of terror, bodhisattvas established in benevolence should not eat food containing meat. . . . Meat is food for wild beasts; it is unfitting to eat it. . . . People kill animals for profit and exchange goods for the meat. One person kills, another person buys—both are at fault.”

Similarly, in the *Great Parinirvana Sutra*, the Buddha says, “Eating meat destroys great compassion” and advises his disciples to avoid the consumption of meat “just as they would avoid the flesh of their own children.” Numerous Tibetan masters also condemn consumption of the flesh of animals”.

And:

“Fifty years after the death of the Buddha, Emperor Ashoka, who embraced Buddhism and vegetarianism at the same time, promulgated several edicts calling for animals to be treated kindly. Most notably, he had precepts engraved on a stone pillar enjoining his subjects to treat animals with kindness and forbidding animal sacrifices throughout his territory”.

**“Why aren’t more Buddhists vegans?”** by Malina Tran – Link: <https://globalcomment.com/why-arent-more-buddhists-vegan/>

Andy Puddicombe, Buddhist Monk – When asked about his monastic diet, he acknowledges that Asian monasteries are predominantly vegetarian, except for those in which food is donated by the local communities. He recalls being offered fish, which he initially refused to eat since he was vegan. Puddicombe was admonished that since the food was given out of generosity, he should therefore be grateful. His takeaway from that incident is that “we all have different ways that we would like to live our lives... but it was really humbling to have to have some flexibility around those values and ideals and be open to other ways, especially when it involved the generosity of others.”

Puddicombe’s experience raises questions about the roles of vegetarianism and veganism in Buddhist practice. Why do some Buddhists adhere to a plant-based diet while others do not? Is “generosity of others” more important than violence and deaths inflicted upon non-human animals? Exploring the values, belief systems, and scriptures followed by Buddhists worldwide sheds meaningful insight on the religion’s varying views of animals and the morality of consuming them.

From the same article: “Buddhism Teaches Respect for Animals – Buddhism teaches that every living creature is sentient and deserves to live, a doctrine that is reflected in many aspects of Buddhist practice. The belief in rebirth means that a human could be reborn as an animal, and vice versa. The first of the Five Moral Precepts, a code of ethics for all Buddhist lay people, states: “I undertake to observe the rule to abstain from taking life.” This principle applies to the lives of both humans and non-humans alike, compelling Buddhists to strive to perform the least possible amount of harm to others. Right livelihood, a prescribed form of conduct connected to the Five Moral Precepts, dictates that Buddhists should abstain from making their livings through professions that inflict harm upon others. In the Vanijja Sutta, the meat trade is among the professions specifically referenced”.

And:

“Being vegetarian is not sufficient, as this diet still causes suffering and premature death. During a public interview, when asked why veganism is more aligned with Buddhism than vegetarianism, Vietnamese teacher and Plum Village founder Thich Nhat Hanh responded, “If you have seen the suffering of chickens [and] cows, you would not like to eat chicken, eat eggs, drink milk, [or] eat cheese anymore.”

**Nottingham Buddhist Centre– website link:**

<https://nottinghambuddhistcentre.org/buddhism-and-veganism>

On the above website, the author of “**The Buddhist case for Veganism**” states that he feels strongly about veganism being crucial for Buddhist living.

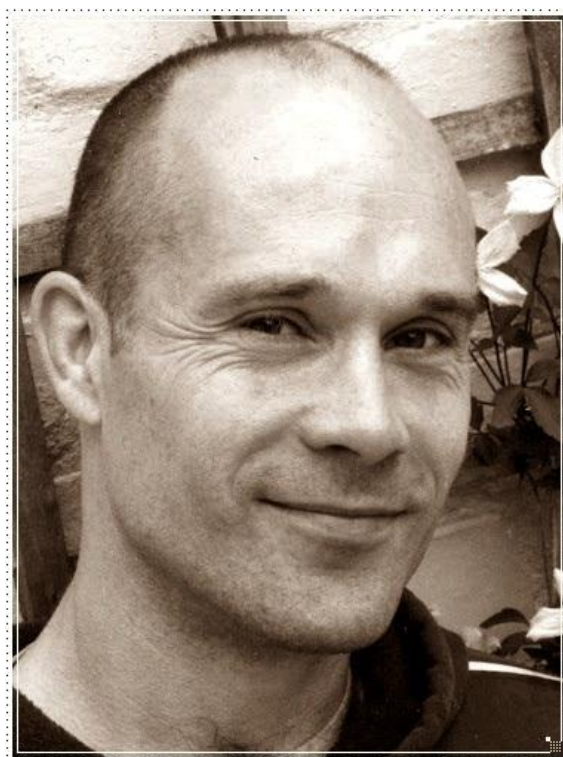
““When I think about Buddhism and veganism, it makes me think first of all about just how crucial, from a Buddhist point of view, it is to practice non-harming of living beings. This is something the Buddha said right from the very beginning: you must practice non-harming of living beings and you must behave from kindness as if all beings are your friends. This is why I became a vegetarian and then became a vegan.”” – Ratnaprabha

Please see “*Authors Profiles and Publications*” at end of section for information about Dr. Dhivan Thomas Jones.

*“.....I don’t find it personally helpful to relate to food in terms of right and wrong. I would prefer to promote the positive value of universal welfare, and to invoke the ideal of the bodhisattva, who seeks the well-being of all. From these positive commitments, together with new evidence regarding farming, the practical conclusion rationally follows: “Avoiding meat and dairy products is the single biggest way to reduce your environmental impact on the planet.” Eat peas!” Dhivan Thomas Jones*

## **Eat Peas! Thinking About the Ethics of Veganism**

**By Dr. Dhivan Thomas Jones**



**Blog – link:** <https://dhivanthomasjones.wordpress.com/2018/06/08/eat-peas-thinking-about-the-ethics-of-veganism/>

Posted on June 8, 2018

A [recent article in the Guardian](#) (that I read via [a post about Buddhist Action Month](#)) shares some new research about the environmental effects of meat and dairy farming compared to growing cereals and plants. The results are stark; “even the very lowest impact meat and dairy products still cause much more environmental harm than the least sustainable vegetable and cereal growing”. In short, growing peas has a comparably miniscule environmental



impact compared to raising beef. And the opening words of the article sum up the implications: “Avoiding meat and dairy products is the single biggest way to reduce your environmental impact on the planet.” So should we eat peas?

I decided to try being a ‘domestic vegan’ 18 months ago, following a hunch that it was time to give a predominantly plant-based diet a go. By ‘domestic’ I mean vegan at home, but not strictly outside. Previous attempts at veganism had been idealistic but short-lived, though overall I have maintained a mainly organic vegetarian diet for 32 years. This time round veganism is easier: it’s more popular, so there are more vegan dishes on offer in restaurants, and more vegan burgers in shop freezers. The invention of Oatly Barista means that vegan coffee drinking is actually pleasant. Still, as the narrator in Simon Amstell’s film on veganism, [Carnage](#), jokes: “a breakthrough in the quality of nut cheeses” would really make a difference.

So I find myself wanting to encourage others to shift to a plant-based diet. As part of doing so, I’d like to present a way of thinking about the ethics of veganism, as it is important to pitch this appropriately. I will conclude that veganism is not an ethical obligation, but rather a reasonable consequence of valuing universal welfare.

From a Buddhist point of view, there is nothing wrong with eating meat. It is well known that the Buddha himself was not vegetarian. On occasions, I get offered cooked meat. If the alternative to my eating it is that the meat gets thrown away, I sometimes eat the meat. Buddhist ethics is based on the principle of not harming living beings, and having an attitude of kindness. What follows from that principle is that one should not act in such a way that animals are knowingly harmed. This precludes buying meat or choosing it on the menu. Vegetarians also avoid fish and seafood since these creatures are harmed by being caught.

But what if the cow or chicken or salmon has been reared with care on an organic farm, and has been killed in a humane way? My brother has started breeding his own sheep for meat, on a very small scale. A lot of petting of happy lambs goes on. My feeling here is that eating carefully-sourced meat is much better than eating meat produced on big industrial farms which are indifferent to animal welfare. The maximisation of animal welfare should be an ethical priority. However, this leaves a residual ethical issue regarding what one might describe in terms of assenting to the intentional deprivation of life. No animal wants to die, but prefers to live and flourish in its own way, just like us. If there is an alternative to eating meat, is it right to kill an animal against its wish? However, the argument here is not straightforward, since domestic animals by definition come into existence by being useful to humans. One might therefore argue that it would be better if domestic animals did not exist. However, in terms of practical ethics, it is still good to maximise animal welfare, even if in theory it would be better still if animals reared to be eaten did not have to exist at all.

This way of thinking about Buddhist ethics does not directly entail veganism, though veganism is a way to contribute to animal welfare. A common argument for veganism among Buddhists has been an ethical perfectionism: that one ought not harm living beings, hence one ought to avoid eating meat and dairy. This argument does not convince me. Ethical perfectionism may be admirable, but the environmental impact, and hence harm to living beings, of human life on this planet is complex. I would rather understand Buddhist ethical perfectionism in terms of working on deep-rooted mental states, as well as on speech and action. Dietary perfectionism is too narrow.

To put it more practically, one of the things that has held me back from turning to a plant-based diet was uncertainty about whether it was any better to eat imported soya beans than



local cheese. The environmental impacts on rain forest life are unknown, whereas the positive effects of local organic farming are tangible. My scepticism about dietary perfectionism, together with uncertainty about environmental impacts, meant I had insufficient reason to become vegan. However, the new research presented in the Guardian is completely unambiguous. The evidence is clear that it would be much better for the planet for human beings to be vegan.

This shifts the ethical emphasis away from animal welfare, and towards the health and diversity of the whole natural world. The human population is heading inexorably towards 10 billion, every one of us wanting to be well-fed. There is a corresponding pressure on land-use entailing environmental changes that are mostly detrimental to biodiversity. With this, the consequences of our continuing to eat meat and dairy will be the impoverishment and degradation of non-human habitats.

The ethical argument for becoming vegan that follows from this perspective is not based on dietary perfectionism, nor even from an ethical obligation not to harm living beings. It is simply an appeal to the welfare of all beings. The welfare and flourishing of the whole planet is good in itself. Human actions that diminish this welfare will harm humans too, for we exist as part of the living whole. From this positive appeal to universal welfare some simple practical reasoning follows. If we believe that human activities are responsible for global warming and environmental change (for which there is plenty of evidence), and if we value the earth's biodiversity and flourishing (essential for our long-term welfare), then it is reasonable to shift to a plant-based diet, and we ought to do so. Whatever changes we make to our diets, away from meat and dairy, will be good ones to make.

It could be tempting to turn this into a Buddhist ethical argument. Since it is wrong to harm living beings, but right to practice kindness and compassion, then the wholesome or ethically skilful course of action, based on what we now know about the effects of farming practices, is to choose and to promote a vegan diet. But I don't find it personally helpful to relate to food in terms of right and wrong. I would prefer to promote the positive value of universal welfare, and to invoke the ideal of the bodhisattva, who seeks the well-being of all. From these positive commitments, together with new evidence regarding farming, the practical conclusion rationally follows: "Avoiding meat and dairy products is the single biggest way to reduce your environmental impact on the planet." Eat peas!

### **Article links:**

A recent article in the Guardian:

<https://www.theguardian.com/environment/2018/may/31/avoiding-meat-and-dairy-is-single-biggest-way-to-reduce-your-impact-on-earth>

A post about Buddhist Action month: <https://thebuddhistcentre.com/buddhist-action-month-2018>

Carnage: <https://www.bbc.co.uk/iplayer/episode/p04sh6zg/simon-amstell-carnage>

## Friends, Not Food



By DVA President Bob Isaacson



*This article was first published in [Lion's Roar magazine, April 2019.](#)*

If you stopped people on the streets of Chicago or London and ask them if Buddhists are vegetarian, the most likely response you'd get is "yes." The public perception, at least in the West, is that since Buddhism is based on reverence for life, followers of the path don't eat animals. And while it is true that Mahayana schools often recommend a vegetarian diet, the fact is that the majority of Buddhists do eat meat.

The Buddha, however, did not turn a blind eye to the suffering of animals, as many would have us believe. The first precept he taught was "Abstain from taking life." Within this, the Buddha didn't limit his teachings on compassion to only humans, but instead included all sentient beings—all those that can feel pain.

In the Mahayana Sutras, such as the *Lankavatara*, the Buddha self-identified as vegetarian and expected his students to follow his example: "If, Mahamati, meat is not eaten by anyone for any reason, there will be no destroyer of life."

What choice should I make that avoids causing or supporting the suffering of fellow sentient beings?

In the Pali canon, which forms the doctrinal foundation of Theravada Buddhism, we find the *Jivaka Sutta* (Majjhima Nikaya 55) discussing "the three purities." There the Buddha, trying to accommodate both the interdependence of the monastic and lay communities and also protect the lives of sentient beings, instructed his monastics that, when on alms rounds

(begging for food), they were not allowed to eat morsels of animal flesh placed in their alms bowl if they see, hear, or suspect (a very low bar) that the animal was killed to feed them. The *Jivaka Sutta* does not address the morality of lay people consuming animals; therefore, it cannot be used to justify it, nor can it justify monastics consuming animals when not on alms rounds.

In order to justify their eating habits, some Western dharma practitioners like to say, “We have a choice.” Of course we have a choice in deciding whether to eat animals, but whether we have a choice is the wrong question to ask. The proper question is the ethical one: what choice should I make that avoids causing or supporting the suffering of fellow sentient beings?

Some dharma practitioners try to justify their eating habits by saying that whether or not we eat animals has nothing to do with the dharma, but since eating animals determines whether other sentient beings live or die, it necessarily lies at the core of the dharma. When one is biting into, chewing, and swallowing the wing of a turkey or breast of a chicken, one is directly and intimately involved in the death of that being. Neither the turkey nor the chicken wanted to be slaughtered and then eaten by a Buddhist. How many billions of animals will die this year to feed the approximately one billion Buddhists in the world?

Some Buddhists believe that as long as they personally don’t kill the animals they eat, there’s no problem. But in the noble eightfold path teaching on right livelihood, the Buddha listed five occupations that should be avoided, including slaughtering animals and raising animals for slaughter. By prohibiting Buddhists from raising animals for slaughter, the Buddha drew the moral line not at whether one slits an animal’s throat or not, but at whether one refrains or not from participating in a chain or process in which animals die. Those who fatten up animals for the kill and those that bite, chew, and swallow their body parts are both part of the killing chain or process. Without those eating their flesh, no animal would be slaughtered.

The actual killer of an animal is violating the first precept as well as other teachings of sila. How can a dharma practitioner eat animals knowing that the slaughterhouse workers, the ones actually doing the killings, are accumulating very powerful, unwholesome karmic effects? These workers, at least in the U.S., are predominately people of color, including immigrants, usually from Latin America, who have few alternatives and little recourse. Furthermore, slaughterhouse jobs are among the lowest paying and dirtiest in the industrialized world.

It’s better to begin taking animal products out of your diet incrementally than not to begin at all.

It’s estimated that Westerners eat ten thousand animals in a lifetime. According to a United Nations report, the meat industry causes more global warming (through emissions of carbon dioxide, methane, and nitrous oxide) than all the cars, trucks, SUVs, planes, and ships combined in the world. Production of a meat-based diet requires more than ten times the water required for a totally vegetarian diet, and farmed animals in the U.S. produce 130 times as much excrement as our human population. According to the Environmental Protection

Agency, the runoff from factory farms pollutes our rivers and lakes more than all other industrial sources combined.

If you're unable to stop eating meat, chicken, and fish all at once, try: 1) eating a vegetarian or vegan diet for one, two, or three days a week, 2) eating a meat-free breakfast or lunch every day, or 3) when friends and family visit for dinner, prepare a vegan or vegetarian meal. It's better to begin taking animal products out of your diet incrementally than not to begin at all.

The practice of not eating animals is a joyful practice of supporting life and love. It's a practice of loving-kindness, compassion, and sympathetic joy. It's also a practice of generosity to give life to the most vulnerable—the animals whose lives directly depend on the choices we make.

The farmed animals we eat are usually kept isolated, making it very difficult to spend time with them as we do with our dogs and cats. But when we get to know turkeys, chickens, pigs, and cows, we find that each animal is an individual with a distinct personality, preferences, and as strong a desire to live as any human. These animals are smart, sensitive, and emotional, forming bonds with one another and with human caregivers.

That animals suffer greatly on their way to our plates can hardly be denied. Since one cannot go to a factory farm or slaughterhouse to witness the terror and pain without encountering the prison-like security of barbed wire and electrified fences, watch dogs, and padlocks, it's nearly impossible to witness firsthand the extent of the suffering. The multinational corporations that run this multibillion-dollar business don't want the public to witness what is certainly a hell realm for animals.

Thanks to courageous women and men who, with concealed cameras, film what actually happens behind the barbed wire, a bird's-eye view is available to all of us. If you eat animals and identify as a Buddhist, please stop for ten minutes, as a practice of the first noble truth, and watch one of these videos, such as, *If Slaughterhouses had Glass Walls We Would All be Vegetarian*, narrated by Paul McCartney, or *Meet Your Meat*, narrated by Alec Baldwin.

If you're eating animals please understand that they do not want your metta; they want you to not eat them.

## YouTube Videos

Animals and the Buddha: <https://www.youtube.com/watch?v=S0MWAAYkFuc>

Jackie Norman and Gareth Scurr from Vegan FTA interviewing Bob Isaacson: <https://veganfta.com/video/should-buddhists-be-vegan/> and YouTube: <https://www.youtube.com/watch?v=94SyQJy8Jmc>

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## 2. HINDUISM

### Hindu Sacred Text OR Vedic Scriptures (The Vedas)

Most Hindus are vegetarian. The cow is viewed as a sacred animal so even meat-eating Hindus may not eat beef.

### **The great Hindu teacher Swami Vivekananda said in a speech at Jaffna in 1897:**

“In every man and in every animal, however weak or wicked, great or small, resides the same Omnipresent, Omniscient soul. The difference is not in the soul, but in the manifestation. Between me and the smallest animal, the difference is only in manifestation, but as a principle he is the same as I am, he is my brother, he has the same soul as I have. This is the greatest principle that India has preached. The talk of the brotherhood of man becomes in India the brotherhood of universal life, of animals, and of all life down to the little ants — all these are our bodies.”

### **International Vegetarian Union (IVU) – Why Hindus don’t eat meat by**

Link: <http://www.ivu.org/religion/articles/hindus.html>

Besides being an expression of compassion for animals, vegetarianism is followed for ecological and health rationales

### **Reasons**

In the past fifty years, millions of meat-eaters – Hindus and non-Hindus – have made the personal decision to stop eating the flesh of other creatures. There are five major motivations for such a decision:

#### 1. The Dharmic Law Reason

Ahinsa, the law of noninjury, is the Hindu’s first duty in fulfilling religious obligations to God and God’s creation as defined by Vedic scripture.

#### 2. The Karmic Consequences Reason

All of our actions, including our choice of food, have Karmic consequences. By involving oneself in the cycle of inflicting injury, pain and death, even indirectly by eating other creatures, one must in the future experience in equal measure the suffering caused.

#### 3. The Spiritual Reason

Food is the source of the body’s chemistry, and what we ingest affects our consciousness, emotions and experiential patterns. If one wants to live in higher consciousness, in peace and happiness and love for all creatures, then he cannot eat meat, fish, shellfish, fowl or eggs. By ingesting the grosser chemistries of animal foods, one introduces into the body and mind anger, jealousy, anxiety, suspicion and a terrible fear of death, all of which are locked into the flesh of the butchered creatures. For these reasons, vegetarians live in higher consciousness and meat-eaters abide in lower consciousness.

#### 4. The Health Reason

Medical studies prove that a vegetarian diet is easier to digest, provides a wider range of

nutrients and imposes fewer burdens and impurities on the body. Vegetarians are less susceptible to all the major diseases that afflict contemporary humanity, and thus live longer, healthier, more productive lives. They have fewer physical complaints, less frequent visits to the doctor, fewer dental problems and smaller medical bills. Their immune system is stronger, their bodies are purer, more refined and skin more beautiful.

### 5. The Ecological Reason

Planet Earth is suffering. In large measure, the escalating loss of species, destruction of ancient rainforests to create pasture lands for live stock, loss of topsoils and the consequent increase of water impurities and air pollution have all been traced to the single fact of meat in the human diet. No decision that we can make as individuals or as a race can have such a dramatic effect on the improvement of our planetary ecology as the decision not to eat meat.

And:

The book *Food for the Spirit, Vegetarianism and the World Religions*, observes, “Despite popular knowledge of meat-eating’s adverse effects, the nonvegetarian diet became increasingly widespread among the Hindus after the two major invasions by foreign powers, first the Muslims and later the British. With them came the desire to be ‘civilized,’ to eat as did the Saheeb. Those 430 avourab trained in Vedic knowledge, however, never adopted a meat-oriented diet, and the pious Hindu still observes vegetarian principles as a matter of religious duty.

**International Vegetarian Union (IVU) – “Hinduism and Vegetarianism”** by Paul Turner (link: <https://ivu.org/news/march2000/hinduism.html>)

Paul Turner gives various quotes/texts from the Vedic Scriptures :

*Having well considered the origin of flesh-foods, and the cruelty of fettering and slaying corporeal beings, let man entirely abstain from eating flesh. – Manusmriti 5.49*

*“You must not use your God-given body for killing God’s creatures, whether they are human, animal or whatever.” (Yajur Veda, 12.32)*

*“By not killing any living being, one becomes fit for salvation.” (Manusmriti, 6.60)*

*“The purchaser of flesh performs himsa (violence) by his wealth; he who eats flesh does so by enjoying its taste; the killer does himsa by actually tying and killing the animal. Thus, there are three forms of killing. He who brings flesh or sends for it, he who cuts off the limbs of an animal, and he who purchases, sells, or cooks flesh and eats it—all of these are to be considered meat-eaters.” (Mahabharata, Anu. 115:40)*

And on “The Lord’s Mercy”:

According to the Vedic scriptures, one should offer all foods as a sacrifice to God: “...all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.” (*Bhagavad-gita* 9.27)

The Gita also clarifies exactly what should be offered: “If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.” (*Bhagavad-gita*. 9.26)

And on “Animals and Spirituality”:

Long before Saint Francis was declared the patron saint of the animals, the sages of ancient India had already recognized spirituality in all living species.

The Vedic viewpoint even acknowledges the ability of ordinary animals to achieve exalted states of spirituality!

Here, then, is a religious tradition that emphasizes not only vegetarianism but also the spiritual equality of all living beings.

Last, but not least, from Wikipedia:

**Diet in Hinduism** – From Wikipedia, the free encyclopedia – Link:

[https://en.wikipedia.org/wiki/Diet\\_in\\_Hinduism](https://en.wikipedia.org/wiki/Diet_in_Hinduism) - To read full article, please follow link.

**Diet in Hinduism** varies with its diverse traditions. The ancient and medieval Hindu texts recommend diet which is easy to digest and ahimsa—non-violence against all life forms including animals because they believe individual should eat which help him with higher potential. Many Hindus follow a vegetarian diet (that may or may not include eggs and dairy products), that they believe is in sync with nature, compassionate, respectful of other life forms.

Diet of non-vegetarian Hindus can include fish, poultry and red meat (mainly lamb and goat, but occasionally buffalo and wild boar) in addition to eggs and dairy products. For slaughtering animals and birds for food, meat-eating Hindus often favor *jhatka* (quick death) style preparation of meat since Hindus believe that this method minimizes trauma and suffering to the animal. Ancient Hindu texts describe the whole of creation as a vast food chain, and the cosmos as a giant food cycle.

Hindu mendicants (sannyasin) avoid preparing their own food, relying either on alms or harvesting seeds and fruits from forests, as they believe this minimizes the likely harm to other life forms and nature.

And:

The Vedic texts have verses that scholars have interpreted to either mean support or opposition to meat-based food. Early Vedic texts such as the *Rigveda* (10.87.16), states Nanditha Krishna, condemns all killings of men, cattle and horses, and prays to god Agni to punish those who kill. The Shatapatha Brahmana (3.1.2.21) condemns the consumption of beef from cows and oxen as a sin. Atharvaveda mentions that “rice, barley, bean, and sesamum” are the food allotted for human consumption

Hinduism – [https://en.wikipedia.org/wiki/Vegetarianism\\_and\\_religion#Hinduism](https://en.wikipedia.org/wiki/Vegetarianism_and_religion#Hinduism)

While vegetarianism is an integral part of Hinduism, there are a wide variety of practices and beliefs that have changed over time. Some sects of Hindus do not observe vegetarianism, while an estimated 33% of all Hindus are vegetarians.



Non-violence: The principle of nonviolence (*ahimsa*) applied to animals is connected with the intention to avoid negative karmic influences which result from violence. The suffering of all beings is believed to arise from craving and desire, conditioned by the karmic effects of both animal and human action. The violence of slaughtering animals for food, and its source in craving, reveal flesh eating as one mode in which humans enslave themselves to suffering. Hinduism holds that such influences affect the person who permits the slaughter of an animal, the person who kills it, the person who cuts it up, the person who buys or sells meat, the person who cooks it, the person who serves it up, and the person who eats it. They must all be considered the slayers of the animal. The question of religious duties towards the animals and of negative karma incurred from violence (*himsa*) against them is discussed in detail in Hindu scriptures and religious law books.

### 3. ISLAM

**Islam Sacred Text: Quran and Hadith** (As the third of the Abrahamic religions, Muslims respect the Old and New Testaments, and consider Jews and Christians to be “People of the Book.” But the basis of Islam is the Quran, divinely revealed to Muhammad over a period of 22 years, beginning in 610 CE.)

**Forbidden food in Islam** – Azislam website (link: <https://azislam.com/eating-habits-in-islam>)

“The Prophet Mohammed, that implemented eating habit and food diet in Islam, said according to the Quran, that the only foods explicitly forbidden are meat from animals that die of themselves, blood, the meat of swine (porcine animals, pigs), and animals dedicated to other than God (either undedicated or dedicated to idols). All vegetarian cuisine are halal and allowed for Muslims”. According to Qur’an (2: 173):

It is also quoted in the Holy Qur’an Al Maidah (5:5):

*“Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin – then indeed, Allah is Forgiving and Merciful”*

What food prohibited in Islam (haram) are:

- Swine animal produce (pork, ham, bacon, smoke pork, pork sausage).
- Slaughtered animal not in the name of “Allah”, that dedicated to other than Allah, or and sacrifice for anything / any but God.
- Carrion (Decaying dead of animal not killed by a man).



- An animal that has been strangled, beaten (to death), killed by a fall, gored (to death), or savaged by a beast of prey (unless finished off by a human).
- Blood.
- Alcoholic or intoxicant beverage.

**Rebecca Horn write in her article “Veganism in Islam: Can you be vegan and muslim?”** (The Vegan Review – <https://theveganreview.com/veganism-in-islam-can-you-be-vegan-and-muslim/> )

“Since veganism is growing in popularity, following a plant-based diet has become increasingly common around the globe. While veganism is strongly linked to religions such as Hinduism and Buddhism, some people are surprised when they find out about the growing number of vegans who are muslims”.

However:

“Eating most meat is allowed in Islam, and it is estimated that over 10,000,000 animals are sacrificed during the holy celebration of Eid al-Adha.” But Islam stresses kindness and compassion for all animals as can be seen on website:

**Animals in Islam** (link: <https://www.animalsinislam.com/> )

“The beautiful religion of Islam has always viewed animals as a special part of God’s creation. The Qur’an, the Hadith, and the history of Islamic civilization offer many examples of kindness, mercy, and compassion for animals”.

And:

“Because of Westernized factory-farming methods that are used in many parts of the world, animals suffer hideously in the industries that kill them to produce meat, milk, and eggs. These products not only bring pain and suffering to the animals themselves, they also are implicated in a variety of human diseases, including cancer, heart disease, obesity, high blood pressure, and diabetes. The intensive production of animals for food is also extremely damaging to the environment.”

It is believed that the Holy Prophet Mohammed was following primarily a plant-based diet and that he ate very little meat if any.

“There is not an animal that lives on the earth, nor a being that flies on its wings, but they form communities like you. Nothing have we omitted from the Book, and they all shall be gathered to their Lord in the end” – Al-Qur’an, 6:38

“Whoever is kind to the creatures of God, is kind to himself.” – The Prophet Muhammad (pbuh), narrated by Abdallah bin Amru in Bukhari and Muslim collections.

And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees – of its emerging fruit are clusters hanging low. And [We produce]

gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

— Qur'an 6:99

On “The Review of Religions” website – link:

<https://www.reviewofreligions.org/23928/veganism-vegetarianism-meat-consumption-islamic-perspective/> in an article “Is Meat Consumption Essential for a Healthy Diet? An Islamic Perspective” it is stated:

“Muslims believe that everything in this universe is created by God Almighty. Human beings are placed in this world with a purpose to strive and become the best versions of themselves. To become the best versions of ourselves, we need to hone our physical, spiritual, intellectual, moral and social faculties and skills. To help us maximise these faculties, God has provided us with various resources. One of these resources is our physical body, which is required to undertake the acts of righteousness and good deeds for our spiritual and moral progress. To look after and enhance this precious resource (the human body), Islam provides a comprehensive guidance system. Food is one of the most important provisions for the survival and health of the human body. The Islamic system of guidance encourages human beings to consume food that is beneficial for their development and prohibits them from eating food that can be detrimental to their physical, moral and spiritual health.”

And:

The major Islamic philosophy encompassing all human activities is “to adopt the middle path”. The Holy Qur'an says, ‘*And thus have We made you a moderate nation...*’ [3]. This means that Muslims are advised to avoid extremes of any kind and to adopt the middle path. For the consumption of food, the Islamic teachings are based on the same principle, i.e. when making choices about food, avoid all extremes, take the middle path, and practise moderation in consuming all plant and non-plant-based foods.

## 4. JUDAISM

### Jewish Sacred Text: The Tanach, Mishnah, Talmud and Midras

In an article “Veganism and the Jewish Dietary Laws” by **Richard H. Schwartz, Ph.D.** – Link: <https://www.jewishveg.org/schwartz/dietlaws.html> we read the following:

“Since Judaism is a religion that speaks to all aspects of life, it has much to say about one of life’s most commonplace activities, eating. The Jewish dietary laws, also known as the laws of kashrut or kosher laws are extremely important in Judaism. They regulate virtually every aspect of eating for members of the Jewish community (the only dietary law given to non-Jews is to not eat a limb from a living animal). Kashrut includes:

(1) which foods may be eaten (although God's initial intention was that people should be vegetarians (Genesis 1:29), permission was later given for people to eat meat as a concession to human weakness (Genesis 9:2-5)); animals that may be eaten are those that part the hoof and are cloven-footed and chew the cud, such as cattle, sheep, and goats. Animals that do not meet the criteria, such as the pig are forbidden. Sea creatures that have fins and scales are acceptable. Most non-predatory fowl, such as chickens, most species of duck and geese, turkey, and pigeon, are permitted. Only eggs from kosher fowl may be eaten. It should be noted that all species of fruits and vegetables are kosher, although their consumption may be restricted due to maturation, tithing, etc.

(2) the method of slaughter (the laws of shechitah) by a trained religious person, known as a schochet. These laws do not apply to fish or invertebrates.

(3) the method of preparing meat and poultry (known as *435avourabl*), which primarily involves removing as much of the blood as possible, since directly after giving people permission to eat meat, God stated, "flesh with the life thereof, which is the blood thereof, shall ye not eat." (Genesis 9:4)

(4) a prohibition against cooking or eating dairy products along with meat (fish is excluded from this prohibition), based on the Biblical law prohibiting boiling a kid in the milk of its mother (Exodus 23:19, 34:26; Deuteronomy 14:21). This prohibition was extended by the rabbis so that religious Jews have separate sets of dishes, pots, and utensils for meat and dairy dishes. They also wait a number of hours (the amount depending on the tradition of the individual) after eating meat (again fish is excluded) before consuming any dairy product.

(5) the prohibition of certain foods during the festival of Pesach (Passover)".

And with regards to Veganism and the Jewish History, Dr. Richard Schwartz says:

"There are several examples in Jewish history when a change to vegetarianism or veganism enabled Jews to maintain the dietary laws. Daniel and his companions avoided non-kosher food while they were held captive in the court of Nebuchadnezzar, king of Babylon, through a vegan diet (Daniel 1: 8-16). The historian Josephus related how some Jewish priests on trial in Rome ate only figs and nuts in order to avoid eating non-kosher meat. Some Maccabees, during the struggle against the Syrian-Greeks mentioned before, escaped to the mountains where they lived on plant foods, since no kosher meat was available.

The Torah looks *435avourably* on vegan foods. Flesh foods are often mentioned with distaste and are associated with lust (lack of control over one's appetite for meat). In the Song of Songs, the divine bounty is mentioned in terms of fruits, vegetables, grapes, and nuts. "

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## **Yael Tischler, in “Judaism and Veganism: The intersection of two paths”**

(link for The Jewish Vegetarian Society JVS: <https://www.jvs.org.uk/2020/05/04/judaism-veganism-the-intersection-of-two-paths/> ) explains how Judaism and Veganism intersect.

*Article published with permission from the author as well as Ms Lara Balsam, director of the Jewish Vegetarian Society JVS.*

Please see “Authors Profiles and Publications” at end of section for information about Yael Tischler.

*“..... there’s the concept of tza’ar ba’alei chayim, the Rabbinic injunction to prevent animal suffering. The Rabbis of the Talmud use the following Biblical verse as their proof text: “When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him” (Exodus 23:5). The literal meaning of the biblical verse is that if you see an animal in pain, no matter who it belongs to – even if it’s somebody you hate – you’re still required to help that animal. The Rabbis, however, take the meaning of this verse even further, deriving from this that “the requirement to prevent suffering towards animals is by Torah law” (Babylonian Talmud Bava Metzia 32b). I don’t know about you, but it seems to me that not eating animals or using products derived from animals is a pretty sure way to prevent animal suffering, and thus fulfil this Torah law”. Yael Tischler*

## **Judaism & veganism: The intersection of two paths**

**By Yael Tischler**



I remember a conversation I had with a fellow community member a few months ago. I told her about my job at the Jewish Vegetarian Society and immediately a perplexed expression danced across her face. “Judaism and vegetarianism?!” she said. “How could those things possibly go together?!” She’s not alone with this question – many Jews connect their Judaism with eating animals, so the association of Judaism and vegetarianism, let alone veganism, is difficult to imagine. We’re an incredibly food-loving people, and so many of us have strong memories linking Judaism to not-so-vegan-friendly foods. Chicken soup at Friday night dinner, a hearty brisket on Pesach, a meaty cholent for Shabbat afternoon... But a closer examination of Jewish texts reveals that there are many ways in which Judaism and veganism are actually incredibly aligned. Here’s a taste of just a few teachings that show how veganism and Judaism can be two paths that intersect.

Firstly, there’s the concept of *tza’ar ba’alei chayim*, the Rabbinic injunction to prevent animal suffering. The Rabbis of the Talmud use the following Biblical verse as their proof text: “When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him” (Exodus 23:5). The literal meaning of the biblical verse is that if you see an animal in pain, no matter who it belongs to – even if it’s somebody you hate – you’re still required to help that animal. The Rabbis, however, take the meaning of this verse even further, deriving from this that “the requirement to prevent suffering towards animals is by Torah law” (Babylonian Talmud Bava Metzia 32b). I don’t know about you, but it seems to me that not eating animals or using products derived from animals is a pretty sure way to prevent animal suffering, and thus fulfil this Torah law.

Second, there’s a strong strain in Jewish thought that being herbivores was G-d/dess’s plan for us all along, and that one day, when we live in a redeemed world (that is, a world that has been healed from all its current brokenness), we’ll all be herbivores again, just like Adam and Eve in the Garden of Eden. When G-d/dess first creates humans, S/he tells them: “See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food” (Genesis 1:29). The famous medieval French commentator, Rashi, says that this means that all living beings, humans included, ate only plants: “Scripture places cattle and beasts on a level with them (human beings: that is, it places all alike in the same category) with regard to food, and did not permit Adam to kill any creature and eat its flesh, but all alike were to eat herbs” (Rashi on Genesis 1:29). Many Jews believe that in the Messianic Age\*, things will return to the way they were in the Garden of Eden. If this is true, it follows that in the Messianic Age, we’ll all be vegan! This view is supported by a number of different scholars in our tradition. Rabbi Joseph Hertz, whose name some of you may recognise from the widely used “Hertz *Chumash* (printed version of the Torah)”, wrote in his commentary: “In the primitive ideal age (as also in the Messianic future ...), the animals were not to prey on one another” (Hertz on Genesis 1:29). Going further back in history, the medieval scholars Rabbi Isaac Arama (1420-1494) and Rabbi Joseph Albo (1380-1444), also agreed that all humans would be vegetarian in the time of the Messiah. The famous medieval Kabbalist (Jewish mystic) Rabbi Isaac Luria (1534-1572), took this even one step further, arguing that all life on Earth would become vegetarian in the Messianic Age. More recently, this idea was championed by Rabbi Abraham Isaac Kook, who was the first Chief Rabbi of British Mandatory Palestine (what Israel/Palestine was called when under British rule).

Third, we have some pretty high-flying vegan ancestors. You might have read our article on Queen Esther’s choice to eat a vegan diet when she was in the Persian royal court (Link: <https://www.jvs.org.uk/2020/03/02/queen-esther-the-vegan-by-kohenet-yael-tischler/>), or Daniel’s decision to do the same when he was taken into the service of the Babylonian King Nebuchadnezzar (Link: <https://www.jvs.org.uk/2020/04/07/vegans-of-the-bible-by-kohenet->

[yael-tischler/](#)). This seems to be a widely-held Rabbinic solution for what you should do when kosher food isn't easily available, so given that our people haven't always had the easiest of histories, we probably have far more vegan ancestors than we even know about!

Lastly, let's introduce another Rabbinic concept, *bal tashchit*, which means "do not destroy," and is the prohibition against waste. The source text for this law is the following Biblical verse: "When you shall besiege a city a long time, in making war against it to take it, you shall not destroy (*lo tashchit*) the trees thereof by wielding an ax against them; for you may eat of them but you shall not cut them down; for is the tree of the field man, that it should be besieged by you? Only the trees of which you know that they are not trees for food, them you may destroy and cut down, that you may build bulwarks against the city that makes war with you, until it fall" (Deut. 20:19-20). Let's take a moment to acknowledge that the source text itself isn't all unicorns and rainbows – as much as it raises up the lives of plants, it devalues human life – and I would never personally want to advocate that. However, what the Rabbis do with this text is interesting. They say that this text comes to show that you shouldn't destroy resources at all: "Whoever breaks vessels or tears garments, or destroys a building, or clogs up a fountain, or destroys food violates the prohibition of *bal tashchit*" (Kiddushin 32a). [According to a 2018 study from the University of Oxford](#):

*Cutting meat and dairy products from your diet could reduce an individual's carbon footprint from food by up to 73 per cent. Meanwhile, if everyone stopped eating these foods, they found that global farmland use could be reduced by 75 per cent, an area equivalent to the size of the US, China, Australia and the EU combined. Not only would this result in a significant drop in greenhouse gas emissions, it would also free up wild land lost to agriculture, one of the primary causes for mass wildlife extinction.*

If these statistics are correct, not adhering to a vegan diet could be considered a violation of *bal tashchit*. Animal agriculture is incredibly destructive to the environment, and given the growing plant-based alternatives for food, is also highly unnecessary. Jewish law would encourage us to choose the least wasteful diet, and that's definitely a vegan one.

In conclusion, Judaism and veganism aren't such disparate pathways after all. A Jewish vegan can rest assured that they are fulfilling the commandments to reduce animal suffering and to refrain from destroying resources, as well as walking in the footsteps of their ancestors. And according to many, they're even living the way G-d/dess always intended us to, the way that we will all live when the Messianic Age arrives.

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Please see “*Authors Profiles and Publications*” at end of section for information about Lewis Regenstein.

*“Among these issues is the global environmental crisis, which threatens to overwhelm the earth's ability to support its varied life forms that G-d Created. And the massive abuse and suffering inflicted on billions of wild and farmed animals every year clearly violate the teachings of Judaism and cannot be justified by any person of faith and decency”. Lewis Regenstein*

## **Commandments of Compassion Jewish Teachings on Protecting the Planet and Its Creatures**

*A righteous man has regard for the life of his beast. Proverbs 12:10*

**by Lewis Regenstein**



**Throughout our long and amazing history, the Jewish people have been** leaders in many social, scientific, and moral movements that have profoundly affected the world.

Today, we face challenges of profound importance, problems that endanger the very survival of Israel, of the Jewish people, of our civilization itself.

Among these issues is the global environmental crisis, which threatens to overwhelm the earth's ability to support its varied life forms that G-d Created. And the massive abuse and

suffering inflicted on billions of wild and farmed animals every year clearly violate the teachings of Judaism and cannot be justified by any person of faith and decency.

Judaism must address these crucial problems – and, indeed, it does! From the Creation story, to the teachings of the prophets and the Psalms, of our rabbis and sages, our great and ancient faith repeatedly tells us that we have an obligation to care for and protect the planet and its creatures.

Jewish holidays celebrate the seasons and rhythms of nature -- the festival of trees on Tu b'Shevat ; the harvests of fall on Sukkot; and the many blessings we invoke upon seeing the beauty of nature, such as animals, trees, rainbows, and other such wonders—with such prayers as, “Baruch atah Adonai, Eloheinu melech haolam, shekacha lo be’olamo” — “Blessed are You, source of all life, who fills the world with beauty.”

Jews can take pride in our ancient laws and traditions that, for thousands of years, have mandated compassion and concern for animals and required respectful, responsible stewardship of G-d’s Creation. Jews are the first people in the world known to have recorded and adopted such teachings.

The Jewish people are charged with the mission of being “a light unto the nations” (Isaiah 42:6, 60:3), a “kingdom of priests and a holy nation” (Exodus 19:6), and “compassionate children of compassionate ancestors” (Beitza 32b). This has inspired the Jews through the ages to provide the world with moral and spiritual leadership.

**Compassion for other creatures is one of the important legacies we have given the world, along with Monotheism.**

**Unfortunately, many of us have been true to the letter of the law but forgotten its moral and spiritual foundation.**

**By returning to our roots, to the teachings of the Bible and the timeless tenets of Jewish law and literature,** we can perhaps again be a "light unto the Nations." In so doing, we can help make this a better world for all of G-d’s creatures – and for humans, as well.

### **The First Two Commandments Concern Animals**

Compassion for animals is a central theme of the Bible, starting at its very beginning. Indeed, the first commandments given by the Lord concern the welfare and survival of animals and nature, and human stewardship responsibilities towards them.

G-d's very first commandment (Genesis 1:22) was to the birds, whales, fish, and other creatures to “be fruitful and multiply,” and fill the seas and the skies. The first Commandment to humans (Genesis 1:28), was to “replenish the earth...and have dominion” over other creatures.

Jewish sages have long interpreted “dominion” as meaning responsible stewardship rather than tyranny over the Creation. Writer and publisher Roberta Kalechofsky points out that “In the Bible, the Sun is said to have ‘dominion’ over the heavens. Dominion is often used in a variety of ways, none of which has the implication of unlawful or cruel power, but rather of a natural relationship.” She notes that “in Judaism, animals share in the divine sympathy of God.”



Throughout the Book of Genesis, G-d creates and looks with special favor on "the swarms of living creatures", blessing them, and repeatedly characterizing their creation as "good."

On the Fifth Day, G-d creates the fish and other life forms of the sea (creatures that the fishing industry is now rapidly destroying in every ocean of the world). The Lord blesses the life forms of the ocean, commands them to "be fruitful and multiply and fill the waters of the sea," and says, "Let the waters bring forth abundantly the moving creatures that hath life..." (Genesis 1:20-22).

G-d pronounces each life form created – the fish, whales, birds, cattle, "everything that creepeth upon the ground," and the other "beasts of the earth --as "good" in itself (Genesis 1:21, 25). And when the Creation is completed and united, the Lord declares it "very good" (Genesis 1:31), as if the resulting balanced ecosystem is ideal.

Later, when G-d promises Noah and future generations that the earth would never again be destroyed with a flood, included in the Covenant is "every living creature...the fowl, the cattle, and every beast of the earth" (Genesis 9: 8-17). The Lord restates the Covenant a total of five times, an emphasis that shows the importance to the Almighty of including "every living creature."

### **The Bible Requires Kindness to Animals**

Kindness to animals is not only stressed throughout the Bible, it is even required in the holiest of the laws, the Ten Commandments. G-d forbids us to make our farmed animals work on the Sabbath; we must give them, too, a day of rest (Exodus 20:10; 23:12; Deuteronomy 5:14). Indeed, this commandment might constitute the first written record of a law requiring kindness to animals, the first codification of concern for animals, a concept the Jews can be said to have pioneered some 3,500 years ago.

The last verse of Jonah (4:11) describes how the Lord decides to spare the city of Nineveh from destruction, saying, "...should not I have pity on Nineveh...wherein are more than sixscore thousand persons...and also much cattle?"

Psalms 36 states, "...man and beast thou savest, O Lord. How precious is thy steadfast love..." Psalm 145:9 says that "His compassion is over all His creatures." And Proverbs 12:10 suggests there are two types of people: "A righteous man has regard for the life of his beast, but the tender mercies of the wicked are cruel."

There is even a suggestion that practicing conservation towards animals may ensure one of a long life. In a passage that is remarkable for an ancient agricultural society that gathered all it could from nature, Deuteronomy (22:6-7) says that if one chances upon a bird's nest with the mother sitting upon the eggs or the young, and one takes the latter, one must let the mother go "that it may go well with you," and that you may live a long life ("prolong thy days").

And the prophet Isaiah (11:6-9) describes how the animals will be included in the blessings of peace on earth when that ideal state is achieved: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion...They shall not hurt nor destroy in all my holy mountain: for the Earth shall be full of the knowledge of the Lord."

### **Judaism Forbids Cruelty to other Creatures**

Judaism has strict laws and teachings forbidding cruelty to animals. There is an entire code of laws ("tsa'ar ba'alei hayim," the requirement "to prevent the suffering of living creatures")

mandating that animals be treated with compassion. Jews are not allowed to “pass by” an animal in distress or being mistreated, even on the Sabbath.

As the authoritative *Encyclopedia Judaica* (**The Jewish Encyclopedia**) observes, “In rabbinic literature... great prominence is given to demonstrating G-d’s mercy to animals, and to the importance of not causing them pain”:

Moral and legal rules on the treatment of animals are based on the principle that animals are part of G-d’s creation toward which man bears responsibility. The Bible... makes it clear not only that cruelty to animals is forbidden but also that compassion and mercy to them are demanded of man by G-d.

The *Encyclopedia* sums up the rabbinical law by saying, “The principle of kindness to animals... is as though G-d’s treatment of man will be according to his treatment of animals.”

Similarly, the *Universal Jewish Encyclopedia* observes that “The Jewish attitude toward animals has always been governed by the consideration that that they, too, are God’s creatures... [and] the obligation to respect and consider the feelings and needs of lower creatures... The non-canonical... writings strongly urge kindness towards animals, declaring that one who harms an animal harms his own soul.”

“The kind treatment of animals was made part of the moral climate of Jewish living,” notes Nathan Ausubel in *The Book of Jewish Knowledge*. “The humane regard among Jews for people extended also to encompass animals. But behind it was the all pervasive feeling of compassion urged upon the righteous”:

As the Holy One, blessed be He, has compassion upon man, so has He compassion upon the beasts of the field... and for the birds of the air (Midrash).

### **Ancient Writings Require Compassion**

The renowned Irish historian W.E.H. Lecky (1838-1903) writes in his monumental work, *History of European Morals, from Augustus to Charlemagne* (1869), that “the rabbinical writers have been remarkable for the great emphasis with which they inculcated the duty of kindness to animals.”

He observes that the Jews have the longest history of such a tradition of any people, and “That tenderness to animals, which is one of the most beautiful **features in the Old Testament writings, shows itself, among other ways, in the command not to muzzle the ox that treadeth out the corn, or to yoke together the ox and the ass.**”

He notes the irony that the Jewish commandment that the ox be allowed to eat while working in the field was already some 2,500 years old when in Sicily, in the 18<sup>th</sup> century, peasants tending grape orchards would have their mouths muzzled so they could not ‘steal’ a grape.

Two important works from the middle ages demonstrate this tradition of compassion. The 12<sup>th</sup> or 13<sup>th</sup> century Hebrew work *Sefer Chasidim* (or Hasidim) -- *The Book of the Pious* - states: “Be kind and compassionate to all creatures that the Holy One, blessed be He, created in this world. Never beat nor inflict pain on any animal, beast, or bird, or insect. Do not throw stones at a dog or a cat...”

The renowned rabbi, physician, philosopher, and scholar Maimonides (Rabbi Moses ben Maimon, often called Rambam, 1135-1204), emphatically promoted kindness to animals.

Considered by many to be the greatest of all rabbinic scholars and authorities on Jewish law, he wrote in his famous book "Guide for the Perplexed," "There is no difference between the worry of a human mother and that of an animal mother for their offspring."

He also wrote that "there is a rule laid down by our sages, that it is directly prohibited in the Torah to cause pain to an animal..." and that:

It should not be believed that all beings exist for the sake of the existence of man. On the contrary, all the other beings too have been intended for their own sakes and not for the sake of anything else.

Maimonides also stated in the *Mishneh Torah* (*Sepher Madah, Hilkhoh Yesodei Ha-Torah* 2:1-2):

When a person observes God's works and God's great and marvelous creatures, and they see from them God wisdom that is without estimate or end, immediately they will love God, praise God and long with a great desire to know God's Great Name...

The 16<sup>th</sup> century *Code of Jewish Law* (*Schulchan Aruch*) states that "it is forbidden, according to the law of the Torah, to inflict pain upon any living creature. On the contrary, it is our duty to relieve the pain of any creature, even if it is ownerless or belongs to a non-Jew."

Similarly, the renowned 19<sup>th</sup> century Torah scholar Rabbi Samson Raphael Hirsch writes in "Horeb: A Philosophy of Jewish Law and Observances" (chapter 60) that "... God's teaching ... obliges you not only to refrain from inflicting unnecessary pain on any animal, but to help and, when you can, to lessen the pain whenever you see an animal suffering, even through no fault of yours."

Modern day Jewish prayer books contain numerous references to kindness to animals, such as the High Holidays passage of the *Union Prayer Book*, "Every living soul shall praise Thee ... Thou rulest the world in kindness and all Thy creatures in mercy," which is recited on every shabbat and all major festivals. *The Gates of Repentance* prayer book service for the Day of Atonement states, "The Lord is good to all; His compassion shelters all His creatures." Observant Jews recite this verse, which is found in all siddurs (daily prayer books), three times a day.

Observant Jews cite in their daily prayers, "Blessed is the One [God] Who has compassion on the earth; blessed is the one who has compassion on ha'briyot (the creatures)."

Morning prayers for the Sabbath include praising "the G-d of all creatures; endlessly extolled, You guide the world with kindness, its creatures with compassion." And Sabbath worshipers chant the words, "The soul of every living being shall praise God's name" (Nishmat kol chai tva'rech et shim'chah).

As Rabbi Peter Berg of The Temple in Atlanta said in a recent Rosh Hashonah sermon, "Being kind to animals is a way of practicing Judaism."

### **Protecting the Environment**

The obligation of humans to protect the natural environment is another theme that appears throughout the Bible, often referring to just the kinds of problems we face today: destruction of wildlife and habitat; and pollution of our food, air, and water.

In the books of Jeremiah (9: 9-11) and Habakkuk (2:17), the Lord warns against destroying nature and wildlife. Habakkuk specifically condemns "...the destruction of the beasts." In both cases, the punishment is that the land is "laid waste" -- just what we are doing today to much of the farmland, wilderness, and oceans.

The Bible accords to trees and forests a special reverence, and one of the first things the Lord commands the Israelites to do when they come into the Promised Land is to plant trees and allow them to mature before eating their fruits (Leviticus 19:23).

One of the world's first and strongest nature-protection regulations is found in the Mosaic law (Deuteronomy 20:19-20), which forbids the destruction of fruit-bearing trees even when waging war against a city. The Jewish sages later extended this biblical law into a general prohibition (known as "bal taschit") against wasting or destroying anything useful unnecessarily.

Throughout the Bible, in stressing the reverence humans should have toward the land, the Scriptures impart a strong conservation message, warning against over-utilizing and wearing out natural resources. In Leviticus (25:2-7), the Lord commands that every seventh year "the land shall keep a sabbath unto the Lord." The fields and vineyards shall be allowed to rest, and what grows naturally will be shared with the wildlife, "the beasts that are in thy land."

Leviticus (26:3-6) cites the Almighty's appreciation for the importance of the land and nature with the Lord's promise that, if humans obey His commandments, the land will reward them:

If ye walk in My statutes, and keep My commandments, and do them; then I will give you rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.... And I will give peace in the land.

An ancient *midrash* (rabbinic teaching or commentary on the Bible ) tells us: "In the hour when the Holy one, blessed be He, created the first person, He showed him the trees in the Garden of Eden, and said to him: "See My works, how fine they are; Now all that I have created, I created for your benefit. Think upon this and do not corrupt and destroy My world, For if you destroy it, there is no one to restore it after you." [Ecclesiastes Rabbah 7:28]

The Talmudic sages showed concern for the environment, writing that the role of humanity is to improve the world as "co-partners of God in the work of creation" [Shabbat 10a], and that "It is forbidden to live in a town which has no garden or greenery" [Kiddushin 4:12; 66d]. Tanneries and threshing floors had to be located far outside of a town to prevent pollution from odors and chaff [Baba Batra 2:8.

Thus, with our planet facing an ecological crisis of unprecedented proportions, mainly from human activities so destructive that they endanger the earth's critical biological and life support systems, the teachings of Judaism help provide an effective approach to these problems that threaten our future.

### **Human-Stewardship Responsibilities**

Not only does the Bible stress that nature reflects God's glory and greatness, but the Scriptures assert that humans have been given a special responsibility to protect and care for the natural environment. Yet ironically, this Biblical mandate has often been used as a license to despoil and destroy instead of an obligation to protect and preserve.

Probably no passage in the Bible has been so misunderstood and misinterpreted as Genesis 1:26, where God gives humankind "dominion" over nature and animals. This has often been mistakenly interpreted as a synonym for ownership, giving humans the right to treat nature and animals as they see fit. However, since there was no violence in the Garden of Eden and since God described all of Creation as "very good," it is much more reasonable to regard human "dominion" as a sacred responsibility to be good stewards of the natural world. In addition to caring for and protecting the earth, Genesis 1:28 commands humankind to "replenish the earth."

In contrast to those who hold that the earth belongs to humans, in Leviticus (25:23), God proclaims, "the land is mine; for you are strangers and sojourners with me." Similarly, the Twenty-fourth Psalm relates that the world belongs not to humankind but to God: "The earth is the Lord's and the fullness thereof, the world, and they who dwell therein . . ." Also, Deuteronomy 10:14 proclaims, "Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it . . ." All living things belong to God, and God declares in Psalm 50:10-11, "For every beast of the forest is mine, the cattle on a thousand hills. I know all the birds of the air, and all that moves in the field is mine."

And I Chronicles 29:11, King David recites a prayer of thanksgiving to the Lord, saying, "for all that is in the heaven and in the earth is thine."

### **Respect for Wildlife**

Appreciation for the sanctity of nature, as the work of G-d, has always been an important part of the Jewish tradition. Jews are to recite special blessings when they behold the beauty of lofty mountains, beautiful animals or birds, trees blossoming in the spring, rainbows, and shooting stars.

The Talmud requires that when devout Jews see a lovely animal, they must recite the special blessing, "blessed art thou, O Lord our G-d, King of the Universe, who created beautiful animals in His world" (Berachot 9). Another Jewish blessing states, "Blessed art thou, Lord our G-d, King of the universe, who created everything for His glory."

The Mishnaic tractate *Ethics of the Fathers*, a collection of rabbinical sayings, advises, "Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion in pursuit of the will of your Father in heaven."

The prophet Jeremiah (8:7-8) and the book of Proverbs (6:6-8, 30:24-28) praise the intelligence of birds, ants and other creatures, as does Job (12:7-10), writing of "the beasts . . . and the fowls of the air . . . and the fishes of the sea . . . Who knoweth not in all these that the hand of the Lord hath wrought this ? In whose hand is the soul of every living thing, and the breath of all mankind."

Psalm 104 extols the creatures of "this great and wide sea": "O Lord, how manifold are thy works ! In wisdom thou hast made them all: the earth is full of thy riches . . . The glory of the Lord shall endure forever." And Psalm 36 (6-7) states, "Man and beast thou savest, O Lord. How precious is thy steadfast love . . ."

The Bible even suggests that humans and animals will share a common fate, implying an interdependent relationship. As Ecclesiastes (3:19-21) states:

For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other, yea, they have all one breath; so that a man hath no preeminence above a beast....

### **The Ideal World: Peace with Animals**

The ideal world depicted by the prophets is one in which humans and animals are at peace. Hosea (2:18) suggests that the Lord would make a pact with the animals to protect them:

I will make for you a covenant on that day with the beasts of the field, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety.

Similarly, Job (5:23) prophesizes a day when humankind will be at peace with nature: “for you shall be in league with the stones of the field, and the beasts of the field shall be at peace with you.”

Most famously, Isaiah (11:6-9) depicts how the animals will be included in peace on earth when it is achieved:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion...and the lion shall eat straw like the ox... They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord.

### **Treatment of Domestic Animals**

Jewish teachings have important implications for regulating how animals raised for food are kept and killed, especially if they are designated as ‘kosher.’

In Biblical times, people were intimately familiar with wildlife and domestic animals, and rules were set forth regulating the treatment of cattle and other creatures to prevent any unnecessary pain and suffering. Oxen must be allowed to eat while they are working in the fields (Deuteronomy 25:4), and animals of different sizes and strengths could not be forced to plow together (Deuteronomy 22:10).

In Jewish tradition, Moses and King David were deemed worthy to be leaders because, as shepherds, they treated their animals kindly. And Rabbi Yehuda the Prince, the compiler of the Jewish law book known as the *Mishnah*, is said to have endured years of heavenly punishment for speaking harshly to a calf being led to slaughter that had sought his help.

The story of Rebekah at the well (Genesis 24:19) stresses the importance of kindness to animals as showing good character, an account that is repeated four times in this chapter. When Rebekah shows concern for and draws water for the ten thirsty camels of the servant of the patriarch Abraham, she is deemed fit to be chosen as the wife of Abraham’s son Isaac.

Similarly, the Lord allegorically uses the sad story of the killing of a poor family’s beloved pet lamb to show King David the error of his ways in having killed another man and taken his wife (2nd Samuel:12 ). And when Jacob called together his twelve sons – representing the twelve tribes of Israel – Simeon and Levi were castigated and chastised for crippling oxen (Genesis 49:6-7).

The Talmud even ordains that a person must provide for his animals before eating anything. According to Rabbi Arthur Hertzberg, the duty to give nourishment to an animal first “is no casual

statement: it was pronounced as binding law by the greatest rabbinic authority of later centuries, Maimonides” (Yad ha-Hazakah; Avadim 9:8).

The Talmud also states that one should not have an animal unless one can properly feed and care for it (Yerushalmi Keturot 4:8, 29a; Yevanot 15). Another Hebrew teaching is that “a good man does not sell his beast to a cruel person” (Sefer Hassidim 13c, #142, p. 64). Rabbinical literature even says that one should avoid living in a city where the bark of a dog is not heard, or the neighing of a horse.

### **Animals Must Be Allowed Rest on the Sabbath**

The Biblical prohibition against working animals on the Sabbath is a very important concept in Judaism. A full chapter of the Talmud and of the sixteenth century code of Jewish law, the “Shulhan Arukh (Orah Hayyim 305) discuss this law.

The revered Biblical scholar Rabbi J.H. Hertz, in his authoritative work on Jewish law, “The Pentateuch and Haftorahs,” cites the tenet that “to relieve an animal of pain or danger is a Biblical law, superseding a Rabbinic ordinance (the Sabbath Observance).” He also notes that, “Care and kindness to cattle are of such profound importance for the humanizing of man that this duty has its place in the Decalogue [the Ten Commandments]. The Rabbis classed cruelty to animals among the most serious of offenses.”

Rashi (d.1105), the famous medieval French-Jewish scholar of the Torah and the Talmud, has written that the duty to let animals rest on the Sabbath means they must be free to roam in the fields on this day. Such a requirement could not of course be even partially fulfilled under the factory farming techniques that supply almost all American meat, egg, and dairy products today.

And it is generally prohibited to kill or capture living things on Shabbat, even insects.

### **The Cruelty of Modern Food Production**

The great halachic authority Rabbi Moshe Feinstein (1895-1986), perhaps the most respected orthodox authority in America in his time, issued an authoritative “responsa” in 1982, stating categorically that Jewish law forbids the usual way calves are raised for veal. (In order to produce white veal, the newborn calf is forcibly taken from his mother, placed in a small crate in which he can hardly move, and deprived of exercise and nourishment his entire short life to make the flesh tender and pale. Some 800,000 calves are crated this way every year in the United States.)

Almost all of the ten billion chickens, cows, pigs, turkeys consumed by Americans each year, at a rate of over 25 million a day, are raised in inhumane conditions. Some 250 million egg-producing hens spending their lives in small cages, never being outdoors and hardly being able to turn around. The billions of chickens cramped together on filthy factory farms are unable to live their natural lives, never being allowed to flock together in small groups, sun themselves and “bathe” in the dust, or scratch in the dirt for food.

Such inhumane treatment of almost all farmed animals raises the question of whether or not the products from such creatures qualify to be considered “kosher,” even if they are slaughtered in the prescribed manner.

In explaining “Why I Became Vegan,” Rabbi Adam Frank, spiritual leader of Jerusalem’s Congregation Moreshet Yisrael, writes:

For a Jew who has spent years learning Jewish sources that indicate that part of the mission of an ethical society is to protect its weakest members, the decision to abstain from foods directly related to animal abuse is a mandate... A holistic reading of Jewish law prohibits modern factory-farming practices...My decision to abstain from the consumption of animal products is an expression of my adherence to Jewish law, and it expresses my disapproval and disdain for the cruel practices of the industry..

In explaining why he became a vegetarian, Rabbi David Wolpe, leader of Los Angeles' major Conservative congregation Sinai Temple, explains, "To make those in our power suffer, whether people or animals, is to darken our own souls...We are the custodians of creation. Our first responsibility is to be kind."

### **Violations of Jewish Law**

Professor Richard Schwartz, an Orthodox Jewish scholar, is widely considered one of the foremost authorities on the teachings of Judaism concerning the treatment of animals, and is the author of "Judaism and Global Survival," and "Judaism and Vegetarianism." He has written that "In Judaism, one who does not treat animals with compassion cannot be regarded as a righteous individual."

Dr. Schwartz often describes "the many realities about the production and consumption of animal products, and the ways they contradict several basic Jewish teachings":

~ While Judaism mandates that people should be very careful about preserving their health and their lives, numerous scientific studies have linked animal-based diets directly to heart disease, stroke, many forms of cancer, and other chronic degenerative diseases.

~ While Judaism teaches that "the earth is the Lord's" (Psalm 24:1) and that we are to be God's partners and co-workers in preserving the world, modern intensive animal agribusiness contributes substantially to global warming, soil erosion and depletion, air and water pollution, overuse of chemical fertilizers and pesticides, the destruction of tropical rain forests and other habitats, and much environmental damage. We have a mandate to be *shomrei adamah* (guardians of the earth), based on the admonition that we should "work the earth and guard it" (Genesis 2:15);

~ While Judaism stresses that we are to assist the poor and share our bread with hungry people, over 70% of the grain grown in the United States is fed to animals destined for slaughter, while an estimated 20 million people worldwide die because of hunger each year.

"In view of all this," asks Schwartz, "shouldn't we sharply reduce or eliminate their consumption of animal products?"

"One could say '*dayenu*' ('it would be enough') after any of the arguments above, because each one constitutes by itself a serious conflict between Jewish values and current practice that should impel Jews to seriously consider a plant-based diet. Combined, they make a compelling case for the Jewish community to address these issues."

Since we worship a G-d who is "Harachamon" ("the compassionate One") and "Av Harachamim" ("the Father of mercies"), and, as we say during morning services for Shabbats and festivals, "the soul of all living beings shall praise G-d's name", can we fail to abstain from a diet that involves so much cruelty to animals?



## **Kosher Slaughter**

Thousands of years ago, when rules were formulated for raising and slaughtering farmed animals, the Jewish laws were remarkably enlightened for their time. Their original purpose was clearly to ensure that such creatures were not subjected to any unnecessary pain or suffering.

Kosher slaughter requires that the knife be as sharp as possible to avoid inflicting any unnecessary suffering to the animal being killed. The laws also prohibit the then-common practice of cutting limbs off live animals, a practice designed to prevent meat from spoiling.

In *The Book of Jewish Knowledge*, Nathan Ausubel writes, "...the extensive regulations that ordered ritual slaughtering (shechitah) were motivated entirely by humane considerations: to cause the animal as little pain as possible."

But today, some aspects of ritual slaughter fail to employ modern methods that could reduce the suffering of animals being killed, and violate the intent of the original law.

A widely publicized example of this is what occurred at Agriprocessors, once the nation's largest kosher slaughterhouse, in Postville, Iowa. Videotapes secretly filmed there showed animals being killed in ways that made them suffer enormously, in apparent violation of Jewish law. For instance, workers were taped abusing conscious cows, cutting off the ears, ripping out tracheas, and using hooks to reach into the cows' throats. Cows stumbled around with cut throats and torn windpipes, pitifully trying to bellow.

Professor Richard Schwartz observes that sometimes the raising and slaughtering of animals under kosher conditions "completely contradicts our mandates to be 'rachmanim b'nei rachmanim' (compassionate children of compassionate ancestors) and to imitate God whose 'mercies are over all of His creatures' " (Psalms 145:9).

Even if ritual slaughter is performed flawlessly, consistent with halacha, we should not ignore the severe violations of Jewish law occurring daily on factory farms. We should fulfill our charge to be 'a light unto the nations' by helping to lead the world away from a diet that is so harmful to people, the environment, and animals, to one that is far more consistent with basic religious values.

Rabbi Simeon J. Maslin, a past president of the Central Conference of American Rabbis, observes, "In eating, as in every other human activity, ethical questions must be considered":

Should food be considered kosher if its production involves pain to animals or the despoliation of natural resources?... I firmly believe that those who do eat meat are obliged by ethical considerations to see to it that whatever meat they eat has been produced with the least possible pain to animals in observance of tzaar baalei chayim.

Rabbi David Rosen, former chief rabbi of Ireland, has written that "the current treatment of animals in the livestock trade definitely renders the consumption of meat halachically unacceptable as the product of illegal means."

Roberta Kalechofsky notes, "the point of Kashrut (Jewish dietary law) was traditionally to teach reverence and respect for life. Does Kashrut do that today?"

## **The Eco-Kosher Movement**

Today, there is a growing “eco-kashrut” movement that includes environmental, health, and humane factors, as well as fairness to workers, in producing meat under Jewish dietary law. Eco-kashrut advocates support recent efforts of Conservative Judaism to supplement the traditional kosher certification with one called “hechsher tzedek” (“justice certification” or “kosher righteousness”), that takes into consideration these additional factors.

With the traditional kosher certification now appearing on some 100,000 products worth an estimated \$225 billion a year, the potential for a new approach to the kosher process holds huge potential for having an impact on the way billions of farm animals are treated.

Some Jews consider the violations of civil and Jewish law committed at Agriprocessors to be a blot on the Jewish community, a “shanda” (a shameful thing done in public), and a “*Chillul Hashem*” - a desecration of G-d's name.

The Jewish newspaper “The Forward” editorialized on 13 November, 2008:

Agriprocessors' downfall is not simply an economic crisis, but also a spiritual and moral one. Kosher food is not meant to be a mere foodstuff, but rather a vehicle for bringing sanctity into one of the most basic activities of daily life. Those who choose to live by that discipline rely on kosher certification to guarantee that the food they eat has been produced in a manner worthy of its spiritual mission. The behavior attributed to Agriprocessors and its owners - abusing employees, illegally hiring and endangering children, befouling the environment, overlooking sanitation rules - ought to disqualify the company's products from receiving religious certification by any standard worthy of the name. That the products continue to be accepted as kosher, even as the company's owners face massive fines and jail time on suspicion of misdeeds that have shocked a nation, is a scandal nearly as great as the owners' actions themselves.

News media across the country have responded gleefully to images of a company run by devout Jews, its primary mission to enable the observance of Jewish religious rules, acting in ways that violate the ethical and moral standards of everyone else.

The rules of kashrut are a legacy of the Jewish spiritual tradition, preserved by the courage of countless generations as a gift to the present. Dishonoring them and violating their spirit shames all Jews. Those who honor the laws must stand up to their abuse.

## **The Jewish Tradition of Mercy**

In sum, the many teachings of the Torah and the Talmud, and the writings of our sages, rabbis, and elders over the centuries have repeatedly stressed this mitzvah of compassion for other creatures.

Thus, a renewed emphasis on the humane ethic would represent not a departure from traditional Jewish teachings but a return to them.

Sadly, the long Jewish tradition of raising animals gently and humanely is almost forgotten. Who now remembers the story of the Slovakian farmer and Holocaust victim, Itzhik Rosenberg, who, while being taken away to be killed by the Germans, cried out to his neighbors, “but who will take care of my animals ?”

Today, every Jew should consider the massive damage humans are doing to the planet and its creatures, especially the cruelty inflicted on wildlife and farmed animals. We should ask if this is how G-d intended for us to treat the Creation, which the Lord declared “very good” and over which we were given stewardship.

It is hard to imagine that our massive abuse of animals would be pleasing to a merciful G-d. Can this truly be the will of the Lord, whose first commandments concerned animals, and who instructed us in the Torah to allow our animals an entire day of rest on the Sabbath, to leave some crops in the fields for the wildlife, to allow oxen to eat while working, and who repeatedly prohibited cruelty to animals ?

As the great Jewish writer and Nobel laureate Isaac Bashevis Singer once wrote, “How can we pray to G-d for mercy, when we ourselves have no mercy ?”

Should it look like this:

Thanks to those who helped make this booklet possible: Dr. Richard Schwartz, and Stephen Kaufman, of Ohio Vegetarian Associates, both of whose brilliant scholarship and editing were invaluable; Debra Berger, ICPAN; Karen Dawn <dawnwatch.com>; Dr. Roberta Kalechofsky.

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Please see “*Authors Profiles and Publications*” at end of section for information about Yael Tischler.

*“I’ve often encountered the misconception that Judaism and veganism simply aren’t compatible. However, so many of our Biblical ancestors beg to differ. Contemporary Jewish vegans are standing on the shoulders of Esther, Daniel, Eve, Adam and more”. Yael Tischler*

## Vegans of the Bible

By Yael Tischler



**Website: Jewish Vegetarian Society JVS -**

**<https://www.jvs.org.uk/2020/04/07/vegans-of-the-bible-by-kohenet-yael-tischler/>**

*Article published with permission from the author as well as Ms Lara Balsam, director of the Jewish Vegetarian Society JVS.*

Entertainment magazines and vegan websites LOVE to publish articles such as 30 Celebrities you didn’t know were vegan, Vegan celebrities who are inspiring us to adopt a vegan diet in 2020, and 51 Celebrities who are vegan for life. So, we present to you JVS’s equivalent – Biblical celebrities you didn’t know were vegan.

If you were reading our site around Purim, you probably already read about [Queen Esther’s vegan diet](#), and how the Jewish Queen of Persia might have chosen a diet of plants and seeds when she was in the Palace. This, of course, was the best way to make sure that she was able to keep kosher in a non-Jewish space. Queen Esther was in good company. The same text, Megillah 13a, links Queen Esther’s practices to those of Daniel. Yes, Daniel as in Daniel of the lion’s den. Daniel is one of the Judahite men taken into the service of King Nebuchadnezzar when he conquers Jerusalem; Daniel is made to work as the King’s scribe. One of the first challenges Daniel faces is what to eat while he’s taken into the service of the

King. “Daniel resolved not to defile himself with the king’s food or the wine he drank, so he sought permission of the chief officer not to defile himself (that is, eat food that wouldn’t have been okay for him to eat)” (Daniel 1:8).

The episode that follows is probably one that resonates with many vegans of today. The king’s officer, who takes a liking to Daniel, worries that “my lord the king, who allotted food and drink to you, will notice that you look out of sorts, unlike the other youths of your age” (Daniel 1:10). Sounds a bit to me like an ancient version of, “But where will you get your protein?!” Daniel, like any good vegan, asks the guard who the officer has placed over them to give himself and his friends a plant-based diet and then to see how their health compares with those in their age bracket. “Please test your servants for 10 days, giving us legumes to eat and water to drink. Then compare our appearance with that of the youths who eat of the king’s food” (Daniel 1:12-13). It turns out that after only 10 days, Daniel and his friends already look way healthier than their meat-eating colleagues: “they looked better and healthier than all the youths who were eating of the king’s food” (Daniel 1:15). Daniel and his vegan pals win their argument, and the guard becomes their ally, removing their food and giving them legumes instead.

The other famous vegans of the Bible are the first humans, Adam and Eve. In Genesis 1:29, G-d/dess tells them: “See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food.” The medieval French commentator, Rashi, clarifies: “Scripture places cattle and beasts on a level with them (human beings: that is, it places all alike in the same category) with regard to food, and did not permit Adam to kill any creature and eat its flesh, but all alike were to eat herbs.” In Rashi’s reading of this verse, in the Garden of Eden, all animal life, including humans, was equal, and therefore humans did not eat animals, Adam and Eve ate only plants. Meat-eating, Rashi continues, is only an idea that gets introduced after Noah and his family survive the flood. So we can also safely assume that any Biblical characters we read about prior to Noah were also vegan, including Methuselah, who lived for a whopping 969 years and is the oldest character recorded in the Hebrew scriptures. Who knows, maybe it was the vegan food?

I’ve often encountered the misconception that Judaism and veganism simply aren’t compatible. However, so many of our Biblical ancestors beg to differ. Contemporary Jewish vegans are standing on the shoulders of Esther, Daniel, Eve, Adam and more.

Article Links:

30 Celebrities you didn’t know were vegan:

<https://www.goodhousekeeping.com/life/g5186/vegan-celebrities/>

Vegan celebrities who are inspiring us to adopt a plant-based diet....:

<https://www.glamourmagazine.co.uk/gallery/celebrities-who-are-vegan>

51 Celebrities who are vegan for life: <https://www.livekindly.co/vegan-celebrities/>

Queen Esther’s vegan diet: <https://www.jvs.org.uk/2020/03/02/queen-esther-the-vegan-by-kohenet-yael-tischler/>

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**“Seven things to know about Judaism and vegetarianism” by Rob Golub,**  
an article which appeared in the Wisconsin Jewish Chronicle (link:

<https://www.jewishchronicle.org/2021/04/08/seven-things-to-know-about-judaism-and-vegetarianism/>), Golub says:

“.....And a Jewish vegan or Jewish vegetarian is arguably someone who sees their food practice through a Jewish lens. Did you know there are ties between Judaism and veganism or vegetarianism?”

He gives seven ties of which the following is relevant to us:

“3. TORAH: According to one Chabad article on the matter, which discusses different ways of looking at vegetarianism, God arguably is not in favor of eating meat..... The Torah says, early on in Genesis: “Behold, I have given you every seed-bearing herb which is upon the surface of the entire earth, and every tree that has seed-bearing fruit; it will be yours for food.” You’ll note there’s nothing there about meat. The website Jewish Veg thus concludes that “according to the Torah, God asked human beings to be vegans in his very first conversation with Adam and Eve.”

“Maybe so. Yet the Chabad discussion also argues that later in the Torah, there are passages that seem to allow and even encourage the consumption of meat.”

And:

“4. KASHRUT: But wait! Not so fast! Yes, some say the Torah encourages the consumption of meat, but there are others who see the opposite! Some have argued that the reason for kashrut appears to be creating inconvenience for the consumption of meat. That inconvenience implies that it is immoral to kill an animal.”

Please read full article online.

In the Jerusalem Post appeared an article “Chronicling the Jewish vegan revolution” by Abigail Klein Leichman. Link: <https://www.jpost.com/jerusalem-report/chronicling-the-jewish-vegan-revolution-647262>

I quote:

“Animal products are as deeply ingrained in the cultural rituals of Judaism as a schmear of schmaltz on matzah.

While Israel is believed to have the highest percentage of [vegans](#) per capita in the world – approximately 5% of the population – the switch to a plant-based diet mainly is confined to the secular sector and is motivated by animal-welfare, environmental or health concerns.

The faith-based Jewish public, in Israel and elsewhere, has been far less receptive to such a change. And why should they be?

For the past decade or so, a rising chorus of voices has endeavored to answer that question definitively.

In fervently Orthodox Israeli circles, Rabbi Asa Keisar – often referred to as the religious version of American vegan activist Gary Yourofsky – uses classical sources to make the case that modern methods of preparing animals for the dinner plate clearly violate Jewish law.”

She mentions that Prof. Richard H. Schwartz is the voice of veganism for many Jews in the US and Israel.

“The retired college professor with a doctorate in applied mechanics has dedicated the past 42 of his 86 years to the challenging task of bringing vegetarianism/veganism, animal rights, health and environmental sustainability into the global Jewish conversation as a Jewish issue.”

And:

“His newest book, *Vegan Revolution: Saving Our World, Revitalizing Judaism*, aims to “spotlight issues about animal-based diets and agriculture that most people seem to prefer to stay in the dark about.”

The book is part of a larger campaign: “The campaign will respectfully challenge rabbis and other religious leaders, environmentalists, doctors, politicians, and the media to stop ignoring or downplaying the many extremely negative, sometimes devastating realities related to animal-centered diets,” Schwartz says. “The campaign must not fail, because the future of humanity and a more vital Judaism depend on its success.”

Further down, she mentions the warm support that Prof. Schwartz receive from some Orthodox figures, namely Rabbi David Rosen, former chief rabbi of Ireland and president for Israel of the International Jewish Vegetarian Society, and Rabbi Yonatan Neril, founder and executive director of the Interfaith Center for Sustainable Development and of Jewish Eco Seminars.

“I applaud Richard Schwartz’s valiant efforts to raise the issue of a plant-based diet within the Jewish community,” writes Neril, who is based in Jerusalem. “He taps into a millennia-old Jewish tradition supporting compassion toward animals, and does so at a time when all life on Earth depends on wise human action. He thoughtfully examines what type of food consumption fits with the ethics of kosher, which means appropriate. May God bless his holy efforts!” Schwartz maintains that “in view of the horrible conditions under which almost all animals are raised today, Jews who eat meat are in effect supporting a system contrary to basic Jewish principles and obligations.”

Prof. Schwartz’s newest book, *Vegan Revolution: Saving Our World, Revitalizing Judaism*, aims to “spotlight issues about animal-based diets and agriculture that most people seem to prefer to stay in the dark about.”

### **Vegan Revolution: Saving Our World, Revitalizing Judaism**

Richard H. Schwartz  
Lantern Media, 2020  
266 pages, \$20

### **A few YouTube videos on Judaism and Veganism to watch:**

Judaism & Veganism Showing Justice & Compassion | Interview with Rabbi Dr. Shmuly Yanklowitz – Link: <https://www.youtube.com/watch?v=XpsjesafXx8>

Jewish Veg - Rabbinic Statement – Link: <https://www.youtube.com/watch?v=TIBmDtokjCA>

The Vegan Kosher Rabbi – Link: <https://www.youtube.com/watch?v=7t9v7sMIYEU>

## 5. CHRISTIANITY

### Christian Sacred Text: The Bible

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*If it was really true that predation is God's will, it would have to follow for Christians that the life of Jesus - what after all is the self-disclosure of God - manifested and vindicated this predator/prey relationship. Such a gospel would be substantially different from the one we currently have.... Instead of raising Lazarus from the dead, the Predator Jesus could only comment that death is God's blessing. Instead of preaching the good news of the coming kingdom of God, the proclamation would run: "Eat and be eaten". Andrew Linzey*

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### **The Two Reasons why the remainder of this section is focused on Christianity**

**by Nymph Kellerman**

It is the religion into which I was born, yet I, like so many others, am troubled by the fact that the Christian Church, or to be more specific, the Protestant Church, lacks love and understanding for nonhuman animals despite recognising them as God's creatures.

We acknowledge that humanity is the only species in need of redemption because it is the only species that has sinned by defying God. This may explain why the Protestant Church is only concerned with human beings.

However, in view of the immense horrors perpetrated against God's nonhuman animals, we believe the Protestant Church has a responsibility to animals and must take a strong stand against animal cruelty and suffering. But before it can take a stand for animals, it must first accept the unfathomable suffering that people inflict on factory farm animals, animals in transportation, and animals at slaughterhouses.



(Once we recognize the pain of farm animals, the rest of the animal kingdom falls into place.)

Having said that, it's great to see that Christianity is currently moving in the direction of Animal Theology.

Many well-known and prominent theologians are now concerned about animal rights and asking Christians to take a stand in support of all species.

Thank you,

Nymph K

Please have a look at the SARX website for all of God's creatures – <https://sarx.org.uk/> –

Sarx is a registered charity (number 1170976) whose mission is to inspire Christians to support animal rights and live in harmony with all of God's creations.

**What Does “Sarx” Mean?** - Link - <https://sarx.org.uk/about/>

“We chose the name “Sarx” because, the Gospel of John tells us that, in entering the world, the Word became flesh. The word flesh, or *sarx* in the original Greek, describes both humans and animals alike.

In becoming flesh, Christ shared many experiences that are common to animals across a wide spectrum of species including hunger, happiness, sickness, pain, bereavement and fear.

It is within a body of flesh that Christ came alongside all He made in love.

Christ, through his own flesh, makes all flesh new; humans and animals alike.”

Visit the SARX website for many insightful articles on Animal Theology.

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*As opening article, we look at “Animals, Religion and the Environment: The Bible’s Teachings on Protecting Animals and Nature” an interesting article by Lewis Regenstein.*

Please see “*Authors Profiles and Publications*” at end of section for information about *Lewis Regenstein*.

## **Animals, Religion and the Environment: The Bible’s Teachings on Protecting Animals and Nature**

**by Lewis G. Regenstein**



The Bible and our Judaic-Christian heritage clearly teach and command us to treat animals with kindness and respect. The massive abuse and suffering legally inflicted on billions of farm animals every year is a clear violation of the teachings of our religious faith, and cannot be justified by any person of faith and decency.

The people for and by whom the Bible was written thousands of years ago were intimately familiar with wildlife and domestic animals, especially the practice of raising cattle and other animals. The Scriptures contain strict rules governing the treatment of farm animals and indeed all of God’s creatures, designed to prevent any unnecessary pain and suffering. Even the Ten Commandments provides protection for animals and forbids the working of them on the Sabbath.

Many of our modern day practices, such as factory farming, blatantly violate these biblical laws, and are causing massive damage to people, animals, the environment, and essential natural resources such as the water we drink and the air we breathe. Any truly religious person must therefore oppose these forms of blatant cruelty inflicted on the animals under our care. Those who disagree have an argument not against animal protectionists but against the literal words of the Holy Scriptures.

In the final analysis, perhaps the strongest theological argument for kindness to animals can be made on the grounds of equity. How, some have asked, can a truly religious person ask for mercy from what is above him unless he is merciful to what is below him?

## **Protecting God's Creation**

The literature of the Bible and of the Judaic-Christian religious tradition is filled with admonitions, commandments, and stories promoting conservation, respect for nature and the environment, and kindness to animals. These rules and writings have traditionally emphasized God's love for His creation and all of its creatures. The obligation of humans to respect and protect animals and the natural environment appears throughout the Bible and the writings of its prophets and other leaders.

The Bible is clear, emphatic, and unequivocal in praising the Lord's creation, and no believer in the words of the Bible can deny these passages. Neither can one ignore nor violate these teachings without disobeying the laws of God and His prophets.

The Scriptures make it clear that God expects humans to act as caretakers of His creation, to cherish and protect His creatures and the natural environment. These teachings were eloquently summarized by Jesus, who said that no sparrow falls to earth without the Lord's caring (Luke 12:6).

Our modern-day policies and programs that wipe out entire populations and species of wildlife, and confine huge numbers of food animals together in miserable conditions, causing massive pollution and damage to wildlife and the environment, clearly violate God's commands to "replenish the earth," conserve natural resources, and treat animals with kindness.

## **The Ten Commandments: Do Not Overwork Your Animals**

The Bible is emphatic in stressing the concept of kindness to animals. The Mosaic law laid down in the books of Exodus and Deuteronomy clearly teach compassion and kindness towards other creatures, especially farm animals. Numerous passages forbid the overworking of animals and require that stray and lost creatures be helped.

The laws delineated in the Bible make it clear that these injunctions to help animals are intended for the sake of these creatures and not that of the owner. One is required to help animals that belong to enemies to whom no obligation is owed, as well as those of friends; one is forbidden to "pass by" an animal in distress.

Exodus 23 states, "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden...thou shalt surely help with him."

Even the most holy of the laws—the Ten Commandments—specifically mentions that cattle

and donkeys must not be worked on the Sabbath. In Exodus and Deuteronomy, several animal-protection statutes are given by the Lord to Moses, including: "The seventh day is the Sabbath of the Lord thy God: in it, thou shalt not do any work, nor thy ox, nor thine ass, nor any of thy cattle...Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest" (Exodus 20:10, 23:12; Deuteronomy 5:13).

At the same time, the Lord also commands that every seventh year the land, the vineyards, and the olive groves not be sown or harvested but be allowed to "rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat."

Similarly in Leviticus 25:4-7 and Exodus 23, the Lord commands that what grows naturally in the fields left fallow in the seventh year shall be for one's servants "and for thy cattle, and for the beasts that are in thy land."

### **Forbidding Cruelty to Farm Animals**

The Bible clearly decrees that cruelty to domestic animals is forbidden. The ox, we are also told, is entitled to the fruit of its labor. Deuteronomy 25:4 states, "Thou shalt not muzzle the ox when he treadeth out the corn." Moreover, Deuteronomy 22:10 tells us, "Thou shalt not plow with an ox and an ass together," suggesting that pairing animals of different sizes and strengths would cause a conflict and would place a strain on the weaker of them or perhaps on both.

Exodus 22:29 and Leviticus 22:27-28 require that a newborn animal remain with its mother for the first week of its life before being sacrificed, so that the young creature can have at least seven days of warmth and nourishment from its mother. And "ye shall not kill it and its young both in one day," presumably to avoid the trauma of having the mother see her infant slain before her.

Contrast these ancient and remarkably humane laws of a primitive people of three to four thousand years ago to modern-day factory farming practices. Today, veal calves are usually taken from their mothers at birth, denied mother's milk and other nutrition, deliberately undernourished and kept their entire lives in a small crate in which they cannot move around. These circumstances produce an anemic, muscle-free condition in the calf that gives the meat its tenderness and light appearance.

### **A Righteous Man Has Regard for the Life of His Beast**

The Bible makes clear that God condemns and harshly punishes cruelty to animals. When Jacob called together his twelve sons—representing the twelve tribes of Israel—to say what fate would befall them, Simeon and Levi were castigated and chastised for crippling oxen, among other things (Genesis 49:6-7).

Proverbs 6:16-17 tells us that among the "six things which the Lord hates" are "hands that shed innocent blood." Proverbs 12:10 goes on to say that a righteous person cares for his animals: "A righteous man hath regard for the life of his beast, but the tender mercies of the wicked are cruel."

This important verse suggests a biblical division of people into two distinct types: those who are "righteous" and just and are kind to their animals, and those who are "wicked" and are cruel to creatures under their care.

Hosea 2:18-20 suggests that God would make a pact with the animals to give them safety from being hunted and persecuted by abolishing the instruments of their destruction: “And in that day, will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword, and the battle out of the earth; and I will make them to lie down safely.”

The fifth chapter of Job also prophesies a day when mankind will be at peace with nature: “Neither shalt thou be afraid of the beasts of the earth, for thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.”

Isaiah 11:6-9 eloquently describes how the animal kingdom will be included in the blessings of peace on earth when it is achieved: “The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion—and the lion shall eat straw like the ox....They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord.”

The story of Rebekah at the well stresses the importance of kindness to animals as a personal attribute. In this account, the patriarch Abraham, seeking a wife for his son Isaac, sends his trusted servant out to search for a suitable woman. The servant chooses Rebekah after she demonstrates a kind disposition by drawing water not just for him but for his camels as well (Genesis 24:19).

Similarly in the twelfth chapter of 2 Samuel, the Lord uses the sad story of the inexcusable killing of a family's beloved pet lamb to teach King David a lesson and to show him the error of his ways.

### **The Beasts of the Field Shall Be at Peace with Thee**

The Book of Psalms makes it clear that God's goodness and compassion are not reserved just for humans but extend to all of His creatures. Psalm 36:6 praises the Deity, saying that animals as well as humans are subject to His protection: “Thy righteousness is like the great mountains....O Lord, thou preservest man and beast. How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadow of thy wings.”

Psalm 145 reiterates this theme of God's concern for all His creatures: “The Lord is good to all, and His tender mercies are over all His works...thou satisfiest the desire of every living thing.”

### **Reverence for Life in the New Testament**

The New Testament contains many favorable references to protecting animals and nature. In Luke 12:6, Jesus stresses that even the lowliest of creatures is loved by God: “Are not five sparrows sold for two pennies? And not one of them is forgotten before God.”

Matthew 10:29 also reports Jesus' belief that God cares for all His creatures, even those of little monetary value to us. In teaching God's infinite wisdom and love for mankind, Matthew quotes Jesus as saying, “Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.”

In Luke 13:15, Jesus uses the biblical laws of humane treatment of animals to justify healing a crippled woman on the Sabbath, saying, “Does not each of you on the Sabbath untie his ox or his ass from the manger, and lead it away to water it?”

Again in Luke 14:5, Jesus similarly justifies healing a man on the Sabbath saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"

And in the Sermon on the Mount, Jesus speaks of "the fowls of the air," saying that "your heavenly father feedeth them."

Interestingly, nowhere in the New Testament is Jesus depicted as eating meat of any kind in his lifetime, not even at The Last Supper, although on two occasions after his death and resurrection he is said to have eaten fish.

Many Christians see deep significance in the story of Jesus beginning his life among the animals (Luke 2:7). Denied shelter and lodging by the humans of Bethlehem in Judea, Mary and Joseph were forced to use a manger for Jesus' birthplace. There, Jesus was born presumably in the company of such creatures as donkeys, oxen, cows, and sheep.

Jesus' appreciation for animals is demonstrated by the repeated analogies and references to animals that he used in his teachings. He referred to his followers, and those who worship the Lord, as sheep, and he compared God's care for Jerusalem with a hen's concern for her brood. Often in his teachings, Jesus compared himself to such animals as the lamb and the dove, known for their innocence, meekness, and docility. He often represented animals as being under God's providence; and Jesus' repeated statements to practice love, mercy, and compassion are consistent with, and indeed fundamental to, the humane and preservation ethic.

## **The Bible's Conservation Message**

The obligation of humans to respect and protect the natural environment is a theme that appears throughout the Bible, often referring to just the kinds of problems we face today: cruelty to farm animals, destruction of wildlife and habitat, and pollution of our food, air, and water.

What is perhaps the world's first anti-pollution law is found in Deuteronomy 23:13-15, which forbids contaminating the land with human waste. And in 2 Kings 2:19-22, the prophet Elisha appears to remedy a crisis of water pollution that was causing miscarriages in the land.

In Jeremiah 9:9-11 and Habakkuk 2:17, the Lord warns against destroying nature and wildlife. In Jeremiah, the Lord says that He "...will take up a weeping and wailing, and for the habitations of the wilderness a lamentation...;neither can men hear the voice of the cattle; both the fowl of the heavens and the beasts are fled; they are gone." And Habakkuk condemns "...the destruction of the beasts, which made them afraid." In both cases, the punishment is that the land is "laid waste," just what we are doing today to much of our farmland and wilderness.

Trees and forests are accorded a special reverence in the Bible, and one of the world's first nature-protection regulations is found in Deuteronomy 20:19, which forbids the destruction of fruit-bearing trees even when waging war against a city. The verse concludes that "thou shalt not cut them down (for a tree of the field is man's life) to employ them in the siege."

Elsewhere in the Mosaic law, strict and detailed rules are set forth on caring for trees. For example, Genesis 19:23-25 orders that fruit trees be left wild and unpruned for the first few

years in order to give them strength and increase their yield. Throughout the Bible, in stressing the reverence humans should have toward the land, the Scriptures impart a strong conservation message, warning against overutilizing and wearing out natural resources.

In Leviticus 25:2-4, the Lord commands that "...the land shall keep a Sabbath unto the Lord ..in the seventh year shall be a Sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard."

Also in Leviticus 26:3-6, the Lord's appreciation for the land is made clear when He promises the Israelites that, if they obey His commandments, the land will reward them: "If ye walk in My statutes, and keep My commandments, and do them; then I will give you rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit....And I will give peace in the land."

There is even a suggestion that practicing conservation and kind treatment of animals may ensure oneself of a long life. Deuteronomy 22:6-7 says that if one chances upon a bird's nest with the mother sitting upon the eggs or the young, and one takes the latter, one must let the mother go "that it may go well with you," and that you may live a long life ("prolong thy days").

Besides the humane ethic enunciated here, remarkable for a food-gathering society, the early Hebrews understood the conservation principle of preserving breeding stock, a lesson we would do well to heed today.

## **God's Love for Nature**

Throughout the Book of Genesis, God looks with special favor on "the swarms of living creatures" He created, blessing them, commanding them to "be fruitful and multiply," and repeatedly characterizing their creation as "good."

Some biblical scholars see significance in the fact that God pronounced each thing He created – the whales, birds, cattle, "everything that creepeth upon the ground," and the other "beasts of the earth --as "good" in itself (Genesis 1:21, 25). But when the Creation was combined and united, the Lord declared it "very good" (Genesis 1:31), perhaps because He had achieved His will of creating a universe of harmony, or a balanced ecosystem as we would call it today.

The theme of God's concern for His Creation is eloquently summed up by Psalm 104, which praises the Lord for His greatness in providing for all of His creatures. It notes how dependent we all are on the ecological system that God has established, proclaiming, "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts." This Psalm goes on to describe how the Lord delights in His works and "renewest the face of the earth" with His spirit, which is in every living creature.

In Deuteronomy 8:7-9, Moses describes the Promised Land as an ecological paradise, noting its rich and beautiful environment and its "fountains and depths that spring out of the valleys and hills." Moses stresses to the Israelites the sanctity of the land: "A land which the

Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deuteronomy 11:11-12).

God's love of the land for its own sake, not just as a servant for humans, is demonstrated when the Lord speaks to Job from the whirlwind telling him how He does... "cause it to rain on the earth, where no man is: on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth" (Job 12:7-11).

A primary thesis of Job is that humans must live in harmony with nature and seek to learn from its wise and mysterious ways: "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee" (Job 12:7-11).

## **Human-Stewardship Responsibilities**

Not only does the Bible stress that nature reflects God's glory and greatness, but the Scriptures also make it clear that humans have been given a special responsibility to protect and care for the natural environment. Yet ironically, this biblical mandate has often been used as a license to despoil and destroy instead of an obligation to protect and preserve.

Probably no passage in the Bible has been so misunderstood and misinterpreted as the passage in the first chapter of Genesis (1:26) wherein God gives mankind "dominion" over nature and animals. This has often been mistakenly interpreted as a synonym for ownership, giving humans the right to treat nature and animals as they see fit. However, the Bible makes it clear that human dominion consists of stewardship over the natural world. This duty carries the responsibility not to mistreat the earth and to protect it from abuse, as Genesis 1:26 makes clear when God commands mankind to "replenish the earth...."

Further evidence of human-stewardship obligations is found in the Bible stressing that mankind is only a "sojourner," a temporary resident of the land the Lord loans to him. In Leviticus 25:23, the Lord proclaims, "The land is mine; for you are strangers and sojourners with me."

The Twenty-fourth Psalm makes clear that the world belongs not to humankind but to God, observing that "The earth is the Lord's, and the fullness thereof; The world, and they that dwell therein." Similarly, Deuteronomy 10: 14 proclaims, "Behold, unto the Lord thy God belongeth the heaven and the earth, with all that therein is."

All living things are also God's creatures and belong to Him, as the Lord clearly points out in Psalm 50: "For every beast of the forest is mine; and the cattle upon a thousand hills. I know all the fowls of the mountain; and the wild beasts of the field are mine."

## **Into Your Hand Are They Delivered**

The Bible contains numerous strictures against the wanton or cruel killing of wildlife and domestic animals. The view that mankind's fate depends on protecting and preserving the earth's life-support systems—the environment -- can be found in Ecclesiastes 3:19-21, which stresses that if wildlife perishes, humans will not long survive: "For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other, yea, they have all one breath; so that a man hath no preeminence above a beast.... All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"



In numerous places in the Bible, the Lord acts toward humans and animals in an equitable way. When God saved Noah and his family from destruction, He treated the animals in a similar manner: "And God remembered Noah and every living thing, and all the cattle that were with him in the ark" (Genesis 8:1).

Genesis 9:8-10 points out at some length that after the waters of the great flood receded, God promised there would never again be a flood to destroy the earth. The Almighty made this covenant not only with Noah and his descendants but also with "every living creature that is with you, the fowl, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth." Indeed, God makes no distinction between people and animals in establishing His covenant "between me and the earth" (Genesis 9:12-17).

The book of Genesis clearly spells out humankind's stewardship responsibilities toward the animals delivered into our care after the great flood. Chapter nine of Genesis begins with the Lord commanding Noah and his sons to "replenish the earth," saying of the world's wildlife, "into your hand are they delivered."

## **Religion and Protection of Animals**

These conservation and humane precepts of the Scriptures were well understood by the early leaders of Judaism and the Christian Church. For the first thousand years or so, the Christian saints are depicted as having close and friendly relationships with wild and domestic creatures. There are thousands of stories and legends concerning such revered saints as Giles, Jerome, Benedict, Meinrad, Columba, Cuthbert, Patrick, and hundreds of others; the best known, of course, is the patron saint of animals, Francis of Assisi.

One of the greatest Christian theologians of all times, the medical missionary and Nobel prize winner Dr. Albert Schweitzer, wrote that humans were "compelled by the commandment of love ... proclaimed by Jesus" to respect all forms of life. He taught that one should avoid "carelessly cutting off the head of a single flower growing on the edge of the road, for in doing so (would be to) injure life without being forced to do so by necessity." Schweitzer wrote eloquently of the need to show reverence for all forms of life: "man's religion is of little value unless even seemingly insignificant creatures benefit from it. A truly religious man does not ask how far this or that deserves sympathy...to him, life as such is sacred."

Another leading Christian theologian, Reverend Norman Vincent Peale, has written, "I do not believe a person can be a true Christian and at the same time deliberately engage in cruel or inconsiderate treatment of animals."

The Reverend Dr. Billy Graham has written, "The Bible teaches that we are not to abuse or punish animals in a cruel way. God has created them, and while mankind is given dominion over the animals, we are not to treat them cruelly."

Reverend Lloyd Putman has warned against practicing "religious myopia," saying that "we have a small religion if it has no room for the rest of God's creatures."

The famous English theologian Cardinal John Henry Newman (1801- 1890) once wrote that "cruelty to animals is as if a man did not love God."

Pope John Paul II has stated that Christians have a moral obligation to protect the environment, saying in a homily that "respect for natural resources of our planet" must be a

part of everyone's conscience. He has also said that "To repair...and to prevent...damage inflicted on nature" is a "grave moral obligation."

## **Judaism Requires Kindness to Animals**

Similarly, Judaism has a long tradition of reverence for animals and nature based on biblical teachings.

Jews can take pride in our ancient laws and traditions that, for thousands of years, have mandated compassion and concern for animals and required respectful, responsible stewardship of G-d's Creation. Jews are the first people in the world known to have recorded and adopted such teachings.

The Jewish people are charged with the mission of being "a light unto the nations" (Isaiah 42:6, 60:3), a "kingdom of priests and a holy nation" (Exodus 19:6), and "compassionate children of compassionate ancestors" (Beitza 32b). This has inspired the Jews through the ages to provide the world with moral and spiritual leadership.

## **Judaism Forbids Cruelty to other Creatures**

Judaism has strict laws and teachings forbidding cruelty to animals. There is an entire code of laws ("tsa'ar ba'alei hayim," the requirement "to prevent the suffering of living creatures") mandating that animals be treated with compassion. Jews are not allowed to "pass by" an animal in distress or being mistreated, even on the Sabbath.

As the authoritative *Encyclopedia Judaica* (**The Jewish Encyclopedia**) observes, "In rabbinic literature... great prominence is given to demonstrating G-d's mercy to animals, and to the importance of not causing them pain":

Moral and legal rules on the treatment of animals are based on the principle that animals are part of G-d's creation toward which man bears responsibility. The Bible... makes it clear not only that cruelty to animals is forbidden but also that compassion and mercy to them are demanded of man by G-d.

The *Encyclopedia* sums up the rabbinical law by saying, "The principle of kindness to animals... is as though G-d's treatment of man will be according to his treatment of animals."

Similarly, the *Universal Jewish Encyclopedia* observes that "The Jewish attitude toward animals has always been governed by the consideration that that they, too, are God's creatures...[and] the obligation to respect and consider the feelings and needs of lower creatures.... The non-canonical... writings strongly urge kindness towards animals, declaring that one who harms an animal harms his own soul."

"The kind treatment of animals was made part of the moral climate of Jewish living," notes Nathan Ausubel in *The Book of Jewish Knowledge*. "The humane regard among Jews for people extended also to encompass animals. But behind it was the all pervasive feeling of compassion urged upon the righteous":

As the Holy One, blessed be He, has compassion upon man, so has He compassion upon the beasts of the field... and for the birds of the air (Midrash).

## Ancient Writings Require Compassion

The renowned Irish historian W.E.H. Lecky (1838-1903) writes in his monumental work, *History of European Morals, from Augustus to Charlemagne* (1869), that “the rabbinical writers have been remarkable for the great emphasis with which they inculcated the duty of kindness to animals.”

He observes that the Jews have the longest history of such a tradition of any people, and “That tenderness to animals, which is one of the most beautiful **features in the Old Testament writings, shows itself, among other ways, in the command not to muzzle the ox that treadeth out the corn, or to yoke together the ox and the ass.**”

He notes the irony that the Jewish commandment that the ox be allowed to eat while working in the field was already some 2,500 years old when in Sicily, in the 18<sup>th</sup> century, peasants tending grape orchards would have their mouths muzzled so they could not ‘steal’ a grape.

## The Devastation Caused by Factory Farming

The authors of the Bible could hardly have foreseen the suffering and devastation of animals caused by modern-day society, which clearly violate the spirit and letter of the biblical laws.

In factory farming, for example, crowding together billions of animals in thousands of such facilities is causing massive damage to the environment. Manure, chemical pesticides, and fertilizers are polluting our rivers, lakes, streams, aquifers, and other drinking water sources, killing off fish and wildlife, and causing tragic human health problems such as cancer, miscarriages, and birth defects.

Huge amounts of water, energy, and grain are being used, and largely wasted, raising cattle, pigs, chickens and other animals, which emit enormous amounts of gases that cause or exacerbate the civilization-threatening problems of Global Warming and depletion the planet’s protective Ozone Layer that makes life on earth possible.

This has thus become one of the great political issues of our day — the massive and increasing destruction of God's Creation, our natural environment. But our environmental crisis has also become a moral and spiritual issue, since it is overwhelming the earth's ability to repair itself, and to support not just wildlife but human life as well. What greater sin could there be than to destroy future generations’ ability to live on our planet?

Fortunately, the solution to many of these problems may be found in the doctrines of our ancient Judaic-Christian faith, especially the holiest of our sacred scriptures, the Bible. If adhered to, these teachings, promoting a reverence for the earth and its creatures, could prevent many of the threats to our biological life support systems, and ensure a secure future for humanity on this planet.

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*The point to be grasped from the saintly tradition is that to love animals is not sentimentality (as we know it) but true spirituality. Of course there can be vain, self-seeking loving, but to go (sometimes literally) out of our way to help animals, to expend effort to secure their protection and to feel with them their suffering and to be moved by it - these are surely signs of spiritual greatness.*

*Prof. Andrew Linzey*

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## A FEW SCRIPTURAL QUOTES ON WHAT OUR RELATIONSHIP WITH ANIMALS SHOULD BE

1. “And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” — **Genesis 1:30**
  
2. “But Daniel resolved that he would not defile himself with the royal rations of food and wine ... Then Daniel asked ... ‘Let us be given vegetables to eat and water to drink.’ ... At the end of ten days it was observed that they appeared better and fatter than all the young men who had been eating the royal rations.” — **Daniel 1:8, 11–12, 15**
  
3. “The wolf and the lamb shall feed together; the lion shall eat straw like an ox; but the serpent—its food shall be dust! They shall not hurt or destroy on all my holy mountain.” — **Isaiah 65:25**
  
5. “The righteous know the needs of their animals, but the mercy of the wicked is cruel.” — **Proverbs 12:10**
  
6. “He gives to the animals their food, and to the young ravens when they cry.” — **Psalms 147:9**
  
7. “I will make for you a covenant on that day with the wild animals, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety.” — **Hosea 2:18**
  
8. “How long will the land mourn, and the grass of every field wither? For the wickedness of those who live in it the animals and the birds are swept away, and because people said, ‘He is blind to our ways.’” — **Jeremiah 12:4**
  
9. “Are not five sparrows sold for two pennies? Yet not one of them is forgotten in God’s sight.” — **Luke 12:6**
  
10. “Your righteousness is like the mighty mountains, your judgments are like the great deep; you save humans and animals alike, O Lord.” — **Psalms 36:6**
  
11. “Blessed are the merciful, for they will receive mercy.” — **Matthew 5:7**
  
12. “And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good”. **Gen. 1:21**
  
13. “And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth”. **Gen. 1:22**
  
14. “And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done”. **Gen. 1:24**
  
15. “And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good” . **Gen.1:25**

16. “And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth”. **Gen. 1:26**
17. “Even birds and animals have much they could teach you”. **Job 12:7**
18. “ask the creatures of earth and sea for their wisdom”. **Job 12:8**
19. “All of them know that the LORD's hand made them”. **Job 12:9**
20. “It is God who directs the lives of his creatures; everyone's life is in his power”.  
**Job 12:10**
21. “Wolves and sheep will live together in peace, and leopards will lie down with young goats. Calves and lion cubs will feed together, and little children will take care of them”. **Isa 11:6**
22. “Cows and bears will eat together, and their calves and cubs will lie down in peace. Lions will eat straw as cattle do”. **Isa 11:7**
23. “Even a baby will not be harmed if it plays near a poisonous snake”. **Isa 11:8**
24. “On Zion, God's sacred hill, there will be nothing harmful or evil. The land will be as full of knowledge of the LORD as the seas are full of water”. **Isa 11:9**
25. “I decided that God is testing us, to show us that we are no better than animals”. **Ecc 3:18**
26. **Psa 148:7-12** “Give praise to the Lord from the earth, you great sea-beasts, and deep places:  
Fire and rain of ice, snow and mists; storm-wind, doing his word:  
Mountains and all hills; fruit-trees and all trees of the mountains:  
Beasts and all cattle; insects and winged birds:  
Kings of the earth, and all peoples; rulers and all judges of the earth:  
Young men and virgins; old men and children...”

*“The fate of humans and the fate of the animals are the same: as one dies so does the other; both have the same breath.”*

*Ecclesiastes 3:19*

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*Christian theology provides some of the best arguments for respecting animal life and for taking seriously animals as partners with us within God's creation. It may be ironical that this tradition, once thought of as the bastion of human moral exclusivity, should now be seen as the seed-bed for a creative understanding of animal liberation.*

*Andrew Linzey*

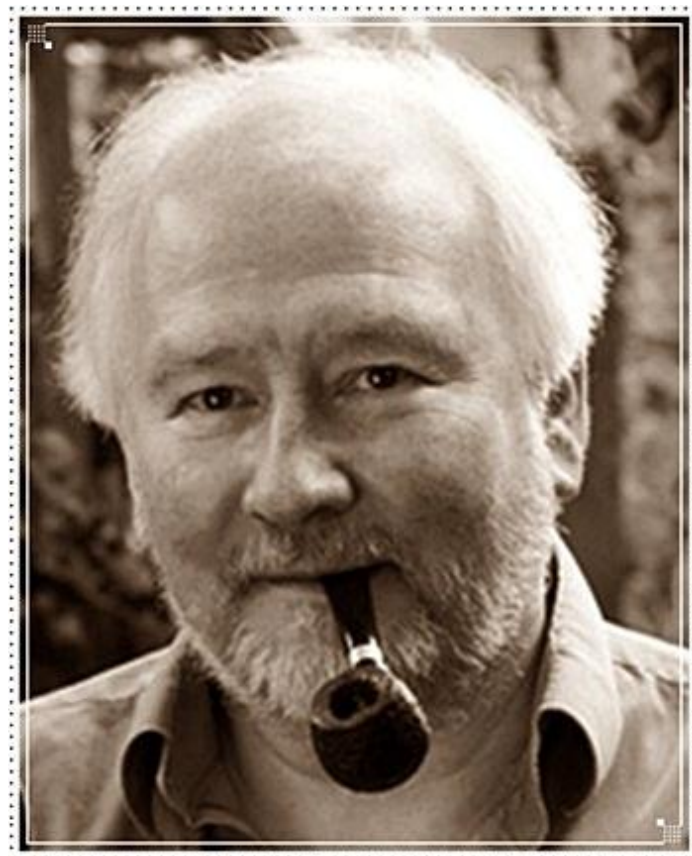
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*From the pen of **Prof. Andrew Linzey**, Director of the Oxford Centre for Animal Ethics (<https://www.oxfordanimalethics.com/home/>) we offer his famous and popular article “The Bible and killing for Food”.*

Please see “*Authors Profiles and Publications*” at end of section for information about Prof. Andrew Linzey.

## **The Bible and Killing for Food**

**The Reverend Dr. Andrew Linzey**  
Oxford University



And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." (Genesis 1:29-30; RSV).

And God blessed Noah and his sons, and said to them "...Every moving thing that lives shall be food for you; as I gave you the green plants, I give you everything." (Genesis 9:1-4; RSV).

At first glance, these two passages may be taken as epitomising the difficulty of appealing to scripture in the contemporary debate about animal rights. The sheer contradictoriness of these statements presses itself upon us. Genesis 1 clearly depicts vegetarianism as divine command. Indeed "everything" that has the breath of life in it, is given "green plant for food". Genesis 9, however, reverses this command quite specifically.

"(A)s I gave you the green plants, I give you everything" (9:3). In the light of this, the question might not unreasonably be posed: Cannot both vegetarians and carnivores appeal to scripture for justification and both with *equal* support?

### **Food of Paradise**

In order to unravel this conundrum we have first of all to appreciate that the community whose spokesperson wrote Genesis 1 were not themselves vegetarians. Few appreciate that Genesis 1 and 2 are themselves the products of much later reflection by the biblical writers themselves. How is it then that the very people who were not themselves vegetarian imagined a beginning of time when all who lived were vegetarian (herbivore to be precise) by divine command?

To appreciate this perspective we need to recall the major elements of the first creation saga. God creates a world of great diversity and fertility. Every living creature is given life and space (Gen. 1:9-10; 24-25), earth to live on and blessing to enable life itself (1:22). Living creatures are pronounced good (1:25). Humans are made in God's image (1:27), given dominion (1:26-29), and then prescribed a vegetarian diet (1:29-30). God then pronounces that everything was "very good" (1:31). Together the whole creation rests on the sabbath with God (2:2-3). When examined in this way, we should see immediately that Genesis 1 describes a state of paradisiacal existence. There is no hint of violence between or among different species. Dominion, so often interpreted as justifying killing, actually precedes the command to be vegetarian. Her beating dominion is hardly a license for tyranny. The answer seems to be then that even though the early Hebrews were neither pacifists or vegetarians, they were deeply convinced of the view that violence between humans and animals, and indeed between animal species themselves, was not God's original will for creation.

But if this is true, how are we to reconcile Genesis 1 with Genesis 9, the vision of original peacefulness with the apparent legitimacy of killing for food? The answer seems to be that as the Hebrews began to construct the story of early human beginnings, they were struck by the prevalence and enormity of human wickedness. The stories of Adam and Eve, Cain and Abel, Noah and his descendants are testimonies to the inability of humankind to fulfil the providential purposes of God in creation. The issue is made explicit in the story of Noah:



Now the earth was corrupt in God's sight, and the earth was filled with violence. And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. And God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them." (Gen. 6:11-14; RSV).

The radical message of the Noah story (so often overlooked by commentators) is that God would rather not have us be at all if we must be violent. It is violence itself within every part of creation that is the preeminent mark of corruption and sinfulness. It is not for nothing that God concludes that: "I am sorry that I have made them." (Gen. 6:7)

### **Ambiguous Permission**

The majority view can be It is in *this* context-subsequent to the Fall and the Flood-that we need to understand the permission to kill for food in Genesis 9. It reflects entirely the situation of the biblical writers at the time they were writing. Killing of both humans as well as animals-was simply inevitable given the world as it is and human nature as it is. Corruption and wickedness had made a mess of God's highest hopes for creation. There just had to be some accommodation to human sinfulness. "Every moving thing shall be food for you; and as I gave you the green plants, I give you everything." (Gen. 9:3). For many students of the Bible this seems to have settled the matter of whether humans can be justified in killing animals for food. In the end, it has been thought, God allows it. And there can be no doubt that throughout the centuries this view has prevailed. Meat-eating has become the norm. Vegetarians, especially Christian vegetarians, have survived from century to century to find themselves a rather beleaguered minority. The majority view can be summed up in this beautifully prosaic line of Calvin:

For it is an insupportable tyranny, when God, the Creator of all things, has laid open to us the earth and the air, in order that we may thence take food as from his storehouse, for these to be shut up from us by mortal man, who is not able to create even a snail or a fly.!

What Calvin appears to overlook, however, as has most of the Christian tradition, is that the permission to kill for food in Genesis 9 is far from unconditional or absolute:

Only you shall not eat flesh with its life, that is, its blood. For your lifeblood I will surely require a reckoning; of every beast I will require it and of man... (Gen. 9:4-5; RSV).

Understanding these lines is far from straightforward. At first sight these qualificatory lines might be seen as obliterating the permission itself. After all, who can take animal life without the shedding of blood? Who can kill without the taking of blood, that is, the life itself? In asking these questions we move to the heart of the problem. For the early Hebrews life was symbolised by, even constituted by, blood itself. To kill *was* to take blood. And yet it is precisely *this* permission which is denied.

It is not surprising then that commentators have simply passed over these verses suggesting that some ritual, symbolic significance was here entertained but one which in no way substantially affected the divine allowance to kill. But this, I suggest, is to minimise the significance of these verses. Rereading these verses in the light of their original context should go rather like this: The world in which you live has been corrupted. And yet God has not given up on you. God has signified a new relationship-a covenant with you-despite all your violence and unworthiness. Part of this covenant involves a new regulation concerning diet. What was previously forbidden can now-in

the present circumstances-be allowed. You may kill for food. But you may kill only on the understanding that you remember that the life you kill is not your own-it belongs to God. You must not misappropriate what is not your own. As you kill what is not your own either animal or human life-so you need to remember that for every life you kill you are personally accountable to God.<sup>2</sup>

If this reading is correct, and I believe few scholars would now dissent from this interpretation, it will be seen immediately that Genesis 9 does not grant humankind some absolute right to kill animals for food. Indeed, properly speaking, there is no *right* to kill. God allows it only under the conditions of necessity. A recent statement by the Union of Liberal and Progressive Synagogues expresses it this way: "Only after the Flood (contends Genesis 9:3) was human consumption of animals permitted and that was later understood as a concession, both to human weakness and to the supposed scarcity of edible vegetation."<sup>3</sup>

To give a more complete account of biblical themes requires us to move on from Genesis 1 and 2, to Isaiah 11. We need to appreciate that while killing was sometimes thought to be justifiable in the present time, biblical writers were also insistent that there would come another time when such killing was unnecessary. This is the time variously known as the "future hope of Israel" or the "Messianic Age". Isaiah speaks of the one who will establish justice and equity and universal peace. One of the characteristics of this future age is the return to the existence envisaged by Genesis 1 before the Fall and the Flood:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young shall lie down together; and the lion shall eat straw like the ox. The sucking child shall play over the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. (Isaiah 11:6-9; RSY).

It seems therefore that while the early Hebrews were neither vegetarians nor pacifists, the ideal of the peaceable kingdom was never lost sight of. In the end, it was believed, the world would one day be restored according to God's original will for all creation. Note, for example, how the vision of peaceable living also extends to relations between animals themselves. Not only, it seems, are humans to live peaceably with animals, but also formerly aggressive animals are to live peaceably with other animals.

We may sum up the main elements of the biblical approach as follows: Killing for food appears essential in the world as we now know it, influenced as it is by corruption and wickedness. But such a state of affairs is not as God originally willed it. Even when we kill under situations of necessity we have to remember that the lives we kill do not belong to us and that we are accountable to God. Moreover, God's ultimate will for creation shall prevail. Whatever the present circumstances, one day all creation, human and animal, shall live in peace.

### **Living Without Violence**

It should now be seen that far from being confused and contradictory, the biblical perspectives on killing for food have not only internal integrity but also enormous relevance

to the contemporary debate about animal rights and vegetarianism. There are three ethical challenges in particular that we should grapple with.

The first thing that should be noted is that the Bible does not minimise the gravity of the act of killing animals. So often in our heavily industrialised societies we think of animals, especially farm animals, as merely food machines or commodities that are to be bought or sold for human consumption. This can never be the biblical view. Genesis 1 specifically speaks of animal life as that which "has the breath of life" (1:30). This life is a gift from God. It does not belong to human beings. It may be used only with the greatest reserve and in remembrance of the One from whose creative hands it comes. Those who wish to use animals frivolously or with no regard for their God-given worth cannot claim the Bible for their support.

Karl Barth is instructive on this point and deserves to be read in full:

If there is a freedom of man to kill animals, this signifies in any case the adoption of a qualified and in some sense enhanced responsibility. If that of his lordship over the living beast is serious enough, it takes on a new gravity when he sees himself compelled to express his lordship by depriving it of its life. He obviously cannot do this except under the pressure of necessity. Far less than all the other things which he dares to do in relation to animals, may this be ventured unthinkingly and as though it were self-evident. He must never treat this need for defensive and offensive action against the animal world as a natural one, nor include it as a normal element in his thinking or conduct. He must always shrink from this possibility even when he makes use of it. It always contains the sharp counter-question: Who are you, man, to claim that you must venture this to maintain, support, enrich and beautify your own life? What is there in your life that you feel compelled to take this aggressive step in its favour? We cannot but be reminded of the perversion from which the whole historical existence of the creature suffers and the guilt of which does not really reside in the beast but ultimately in man himself.<sup>4</sup>

The second challenge is that we have no biblical warrant for claiming killing as God's will. God's will is for peace. We need to remember that even though Genesis 9 gives permission to kill for food it does so only on the basis that we do not misappropriate God-given life. Genesis 9 posits divine reckoning for the life of every beast taken even under this new dispensation (9:5). The question may not unnaturally be asked: How long can this divine permission last? Karl Barth writes that "it is not only understandable but necessary that the affirmation of this whole possibility ( of killing for food) should always have been accompanied by a radical protest against it." And yet he concludes: "It may well be objected against a vegetarianism which presses in this direction that it represents a wanton anticipation of what is described by Is. 11 and Rom. 8 as existence in the new aeon for which we hope. "Whatever may be the merits of Barth's arguments here, it should be clear that Barth cannot and does not claim that killing is God's will. On the contrary it stands in direct contrast to the "new aeon for which we hope" or, as he puts it elsewhere, "under a caveat."<sup>6</sup> In short: even though killing may be sometimes permissible, God will not tolerate it forever.

In this respect it is interesting that one highly regarded Talmudic scholar, Abraham Isaac Kook, maintains that the most spiritually satisfying way of reading the practical biblical injunctions concerning killing is in terms of preparation for a new dawn of justice for

animals. "The free movement of the moral impulse to establish justice for animals generally and the claim for their rights from mankind," he argues, "are hidden in a natural psychic sensibility in the deeper layers of the Torah." Given the corruption of humankind, it was natural and inevitable that moral attention had first to be paid to the regulation of human conduct towards other humans. But in Kook's view the various injunctions concerning the selection and preparation of meat (in for example Lev. 17:13; Ezek. 16:63, Lev. 22:28 and Deut. 22:26-27) were commandments "to regulate the eating of meat, in steps that will take us to the higher purpose." And what is this higher purpose? None other it seems than universal peace and justice.

Kook maintains that just as the embracing of democratic ideals came late within religious thinking "so will the hidden yearning to act justly towards animals emerge at the proper time."?

The third challenge to be grasped is that those who wish now to adopt a vegetarian or vegan lifestyle have solid biblical support. Biblical vegetarians will not say, "It has *never been* justifiable to kill animals", rather they should say, "It is *not now* necessary to kill for food as it was once thought necessary." The biblical case for vegetarianism does not rest on the view that killing may never be allowable in the eyes of God, rather on the view that killing is always a grave matter. When we have to kill to live we may do so, but when we do not, we should live otherwise. It is vital to appreciate the force of this argument. In past ages many-including undoubtedly the biblical writers themselves-have thought that killing for food was essential in order to live. We now know that-at least for those now living in the rich West-it is perfectly possible to sustain a healthy diet without any recourse to flesh products. This may not have always been true in the past. Conventional wisdom was always that meat was essential to live and to live well. Only during the past 200 years has vegetarianism become a publicly known and acceptable option.

Those individuals who opt for vegetarianism can do so in the knowledge that they are living closer to the biblical ideal of peaceableness than their carnivorous contemporaries. The point should not be minimised. In many ways it is difficult to know how we can live more peaceably in a world striven by violence and greed and consumerism. Individuals often feel powerless in the face of great social forces beyond even democratic control. To opt for a vegetarian lifestyle is to take one practical step towards living in peace with the rest of creation. It has been estimated that over 500 million animals are slaughtered for food in the UK every year. In the US the numbers are 6-9 billion annually. To become vegetarian is to take a practical step to reduce the rate of institutionalised killing in the world today. One less chicken eaten is one less chicken killed.

Nevertheless, we do well to appreciate the biblical perspective that we do not live in an ideal world. The truth is that even if we adopt a vegetarian or vegan lifestyle, we are still not free of killing either directly or indirectly. Even if we only eat beans and nuts and lentils, we have to reckon with the fact that competing animals are killed because of the crops we want to eat. Even if we decide not to wear dead animal skins, we have to face the fact that alternative substances have been tested for their toxicity on laboratory animals. Even if we only eat soya beans we do well to remember that these have been force fed to animals in painful experiments. As I have written elsewhere, there is no pure land.<sup>s</sup> If we embark on vegetarianism, as I think we should, we must do so on the understanding that for all its compelling logic, it is only *one* small step towards the vision of a peaceful world.

## Prince of Peace

Before I conclude, there is one major-and some would say conclusive-objection to my pro-vegetarian thesis that should be considered. It is this: Jesus was no vegan and possibly no vegetarian. There are no recorded examples of Jesus eating meat in the Gospels. The only possible exception is the Passover itself, but it is not clear to say the least that Jesus ate the traditional passover meal. Jesus did, however, eat fish if the Gospel narratives are to be believed. How are we to reconcile this to the established Christian view of Jesus as the Prince of Peace? There are four possible answers to this question.

The first is that the canonical gospels are mistaken and Jesus was actually a vegetarian. However implausible this view may appear, among those who are pro-animals there have always been a significant number who have never believed that Jesus ate the flesh of other living creatures.<sup>9</sup> Those who take this view argue that "fish" in the New Testament did not actually mean fish as we know it today. Moreover it is sometimes argued that Jesus was really a member of the Essene sect who were, it seems, strict vegetarians. Indeed there are various "Essene gospels" in which Jesus is depicted as a committed vegetarian.<sup>10</sup> On the face of it, it does seem highly unlikely that such a convenient view is true and the Essene gospels strike me as of rather doubtful antiquity.

Nevertheless, I would like to keep an open mind. It is just conceivable that some of these gospels do somehow contain genuine historical reminiscences (we know so little about the historical Jesus in any case) but I think it is a rather remote possibility.

The second possible answer is that Jesus was not perfect in every conceivable way. Jews and Muslims would, of course, have no difficulty with this proposition but orthodox Christians would surely find this idea difficult. After all traditional Christian belief has always been that Jesus Christ was truly God and truly man. Most Christians would hold that being sinless was an essential part of being God incarnate. Those who argue that Jesus was not wholly perfect, however, are not, of course, wholly without biblical support. The question of Jesus: "Why do you call me good?" And his answer: "No one is good but God alone" is recorded in all three synoptic gospels (Luke 18:19; Matthew 19:17; Mark 10:18). Moreover, it is not inconceivable that Jesus could have been *both* God incarnate and less than morally perfect in every way. Some scholars, such as John Robinson, have maintained this.<sup>11</sup> Perhaps it could be argued that while Jesus committed no sin of commission (deliberate wrongdoing), of necessity every human being commits some sin of omission (things left undone). However, such a view certainly falls short of traditional Christian doctrine and biblical texts such as Hebrews 4: 15 which argues that Jesus "was tempted as we are, yet without sin."

The third answer is that the killing of fish is not a morally significant matter or, at least, not as significant as the killing of mammals. There is something to be said for this view. Even those who argue rigorously for animal rights sometimes do so on the basis that animals as God's creatures are "subjects of a life" that is they have sensitivity and consciousness and the ability to suffer-but it is not clear that all fish do actually possess all these characteristics. In many cases we simply do not know. This must mean, I think, that their moral status is somewhat different from those animals where self-consciousness and sentience can reasonably be taken for granted. Nevertheless, do not fish merit some benefit of the doubt? Are they not also fellow creatures with some God-given life and individuality which means that wherever possible their lives should be respected?

The fourth answer is that sometimes it can be justifiable to kill fish for food in situations of necessity. Such a situation, we may assume, was present in first century Palestine where geographical factors alone seem to have suggested a scarcity of protein. Such a view would

on the whole be more consistent with the biblical perspective that we may kill but only in circumstances of real need. Hence we may have to face the possibility that Jesus did indeed participate in the killing of some life forms in order to live. Indeed we may say that part of his being a human being at a particular stage and time in history necessitated that response in order to have lived at all.

Of all the four possible responses, I find this last one the most convincing. As I have indicated before, the biblical view is not that killing can never be justified and ought to be avoided at all costs. There are times, for example, when euthanasia may well be the most compassionate response to an individual being undergoing unbelievable suffering. But even if we accept that killing for food may be justified in those situations of real necessity for human survival, such as may be argued in the case of Jesus himself, this in no way exonerates us from the burden of justifying what we now do to animals in circumstances substantially different. This last point is centrally important and must not be obscured. There may have been times in the past or even now in the present where we have difficulty imagining a life without killing for food. But *where we do have the moral freedom* to live without killing, without recourse to violence, there is a *prima facie* case that we should do so. To kill without the strict conditions of necessity is to live a life with insufficient generosity.

It would be wrong, however, to give the impression that the life and teaching of Jesus is a disappointment as far as the enlightened treatment of animals is concerned. While it is true that there is a great deal we do not know about Jesus' precise attitudes to animals, there is a powerful strand in his ethical teaching about the primacy of mercy to the weak, the powerless and the oppressed. Without misappropriation, it is legitimate to ask: Who is more deserving of this special compassion than the animals commonly exploited in our world today? Moreover, it is often overlooked that in the canonical gospels Jesus is frequently presented as identifying himself with the world of animals. As I have written elsewhere:

His birth, if tradition is to be believed, takes place in the home of sheep and oxen. His ministry begins, according to Mark, in the wilderness "with the wild beasts" (1:13). His triumphal entry into Jerusalem involves riding on a "humble ass" (see Matthew 21:b-5). According to Jesus it is lawful to "do good" on the Sabbath, which includes the rescuing of an animal fallen into a pit (see Matthew 12:1Ob - 12). Even the sparrows, literally sold for a few pennies in his day, are not "forgotten before God". God's providence extends to the entire created order, and the glory of Solomon and all his works cannot be compared to that of the lilies of the field (Luke 12:27). God so cares for his creation that even "foxes have holes, and birds of the air have nests, but the Son of man has nowhere to lay his head." (Luke 9:58).<sup>12</sup>

The significance of these and other verses may be much more than had previously been thought. One small example must suffice. Mark describes Jesus' ministry as taking place firstly within the context of wild animals (1:13). Richard Bauckham has recently argued that the context in which this verse should be understood is messianic in orientation. Jesus is shown to be in continuity with the Isaianic tradition in seeing the messianic age as bringing about a reconciliation between nature and humanity.<sup>13</sup> If this is true, it may be that Mark is seeking to demonstrate how the Gospel of Jesus has implications for the whole of the created world and harmony within the animal world in particular. Those who follow Jesus might argue that in seeking to realise what can now be realised in our own time and space of the messianic age is to live now in conformity with the Spirit of Jesus itself.

In conclusion, reference has already been made to how vegetarians have formed a rather beleaguered minority in times past. But it is worth recalling that not a few of the great figures in Christendom have adopted a vegetarian diet. Among these should not go unnoticed the countless saints who have expressed a particular regard for animals and opposed their destruction. "Poor innocent little creatures," exclaimed St. Richard of Chichester when confronted with animals bound for slaughter. "If you were reasoning beings and could speak, you would curse us. For we are the cause of your death, and what have you done to deserve it?"<sup>14</sup> There has always been an ascetical strand within Christianity which has insisted that humans should live gently on the earth and avoid luxury food. The rule of life penned by St. Benedict for his religious community, for example, expressly forbade the eating of meat. "Except the sick who are very weak, let all abstain entirely from the flesh of four-footed animals."<sup>15</sup> Moreover, it often comes as a surprise for Christians to realise that the modern vegetarian movement was strongly biblical in origin. Inspired by the original command in Genesis I, an Anglican priest, William Cowherd, founded the Bible Christian Church in 1809 and made vegetarianism compulsory amongst its members. The founding of this church in the United Kingdom and its sister church in the United States by William Metcalfe, effectively heralded the beginning of the modern vegetarian movement.

The subsequent, if rather slow, growth of vegetarianism from 1809 to 1970, and its rapid and astonishing growth from 1970 to the present day is testimony that Cowherd may have been right in his view that mainstream biblical theology had overlooked something of importance in Genesis 1. It may be that when the history of twentieth century cuisine is finally written, the radical changes in diet which we are currently experiencing will be found to be due more to the rediscovery of two biblical verses (Genesis 1:29-30) than anything else. These two verses, we may recall, came into existence by people imagining possibilities in the light of their belief in God the Creator. By rekindling the same vision in our own time, we may be enabled to realise-at least in part-those possibilities which our forebears could only imagine. Forward, we may say, not backward to Genesis.

### **"Another Heaven and another Earth" by Mary de La Valette:**

I would like you to know  
That we were not all like that.  
That some of us spent our lives  
Working for Peace  
Speaking for animals  
Tending the Earth.  
And that when you find  
The mass graves  
And the abattoirs  
And the laboratories  
Please understand  
That we were not all like that.

#### Article Notes

1 John Calvin, *Commentaries on the First Book of Moses*, vol. I, ET by John King (Edinburgh: Calvin Translation Society, 1847), pp. 291 f. Extract in Andrew Linzey and Tom Regan (eds) *Animals and Christianity: A Book of Readings* (London: SPCK and New York: Crossroad, 1989). pp. 199-200.

2 This argument is developed at length in Andrew Linzey, *Christianity and the Rights of Animals* (London: SPCK and New York: Crossroad, 1987), especially pp. 141-149.

3 *Where We Stand on Animal Welfare* (London: Rabbinic Conference of the Union of Liberal and Progressive Synagogues, May 1990), p. 1.

4 Karl Barth, *Church Dogmatics*, Vol. III, part 4, *The Doctrine of Creation*, ET by A. T. Mackay, T. H. L. Parker, H. Knight, H. A. Kennedy and J. Marks (Edinburgh: T. and T. Clark, 1961), p. 352; extract in *Animals and Christianity*, *ibid*, pp.191-193.

5 Barth, *ibid*, p. 353 n.

6 Barth, *ibid*, p. 354.

7 Abraham Isaac Kook, *The Lights of Penitence, The Moral Principles, Lights of Holiness, Essays, Letters, and Poems* ET by B. Z. Bokser, preface by J. Agus and R. Schatz, *The Classics of Western Spirituality* (London: SPCK 1979), pp. 317-323. I am grateful to Jonathan Sacks for his reference.

8 See inter alia *Christianity and the Rights of Animals*, *ibid*, p. 148.

9 See, e.g., Geoffrey L. Rudd, *Why Kill for Food?* (Cheshire: The Vegetarian Society, 1970), pp. 78-90, and Steven Rosen, *Food for the Spirit: Vegetarianism and the Prayers*, *ibid*, p. 66. *World Religions* (New York: Bala Books, 1987), pp. 33-39.

10 For example, *The Gospel of the Holy Twelve* and *The Essene Humane Gospel of Jesus*, cited and discussed in chp. 39, p. 46. Rosen, *ibid*.

11 J. A. T. Robinson, "Need Jesus have been Perfect?" in S. W. Sykes and J. P. Clayton (eds) *Christ, Faith and History*, Cambridge Studies in Christology (Cambridge: CUP, 1972), pp.39-52.

12 "Introduction" to Andrew Linzey and Tom Regan (eds) *Compassion for Animals: Readings and Prayers* (London: SPCK, 1989), p. xv.

13 I am grateful to Richard Bauckham for his recent lecture at Essex University on this theme and for bringing for this reference to my attention the significance of this verse. I understand that his work will shortly be published as *Jesus and the Greening of Christianity*.

14 St. Richard of Chichester, cited in Butler's *Lives of the Saints*, also extract in *Compassion for Animals: Readings and Prayers*, *ibid*, p.66

15 *The Rule of St Benedict*, ET by Justin McCann, Spiritual Masters Series (London: Sheed and Ward, 1976), chp. 39, p. 46.

16 See Richard D. Ryder, *Animal Revolution: Changing Attitudes Towards Speciesism* (Oxford: Blackwells, 1989), p.96. . For a history of the Church in America see *The History of the Philadelphia Bible-Christian Church. 1817-1917* pp.39-52. (Philadelphia:J. B. Lippincott Company, 1922). I am grateful to Bernard Unti for this last reference.

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*The Biblical case for vegetarianism does not rest on the view that killing may never be allowable in the eyes of God, rather on the view that killing is always a grave matter. When we have to kill to live we may do so, but when we do not, we should live otherwise. Prof. Andrew Linzey.*

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Please see “*Authors Profiles and Publications*” at end of section for information about Lewis Regenstein.

*Lewis Regenstein wrote extensively about the Bible and caring for animals as well as caring for the environment.*

*“Trees and forests are accorded a special reverence in the Bible, and one of the first things the Israelites were commanded to do when they “came into” the Promised Land was to plant trees and allow them to mature before eating the fruits thereof (Leviticus 19:23)”.*

## **Bible is very clear about caring for environment** **Atlanta Journal-Constitution, “Faith and Values” Section**

**by Lewis Regenstein**



### **For the Journal-Constitution Saturday, April 22, 2006**

The beginning of the spring season, with its celebration of the renewal of life, of Easter and of Earth Day, is a good time to be reminded of a little-known fact: The Bible is full of admonitions and commandments to protect animals, nature and the environment.

Among Jesus' many favorable references to animals, he is twice quoted (Luke 12:6, Matthew 10:29) as saying that the Lord cares for all his creatures, even the “lowliest” of them: “Are not five sparrows sold for two pennies? And not one of them is forgotten before God.”

God's very first commandment (Genesis 1:22) was to the birds, whales, fish and other creatures to "be fruitful and multiply," and fill the seas and the skies. His first commandment to humans (Genesis 1:28), was to "replenish the earth ... and have dominion" over other creatures.

These commandments concern the welfare and survival of animals, and human responsibilities toward them. So the Almighty must have considered this very important.

Clearly, God was well pleased with the works of his creation. After he made each creature, he saw that each was good and commanded them to be fruitful and multiply. And he pronounced the entire creation, when it was completed, "very good."

Later, when God promised Noah and generations to come never again to destroy the Earth with a flood, he included in the covenant "every living creature ... the fowl, the cattle, and every beast of the earth ... " (Genesis 9: 12-17).

Psalms 104 extols the creatures of "this great and wide sea": "O Lord, how manifold are thy works! In wisdom thou hast made them all: The earth is full of thy riches ... The glory of the Lord shall endure forever."

Kindness to animals is stressed throughout the Bible, and is even required in the Ten Commandments, wherein God forbids us to make farm animals work on the Sabbath. We must give them, too, a day of rest (Exodus 20:10; 23:12).

Psalms 36 states, "man and beast thou savest, O Lord. How precious is thy steadfast love ... " And Proverbs 12:10 suggests there are two types of people: "A righteous man has regard for the life of his beast, but the tender mercies of the wicked are cruel."

The obligation of humans to respect and protect the natural environment is another theme that appears throughout the Bible, often referring to just the kinds of problems we face today: destruction of wildlife and habitat, and pollution of our food, air and water .

In the books of Jeremiah (9:9-11) and Habakkuk (2:17), the Lord warns against destroying nature and wildlife. Habakkuk specifically condemns "the destruction of the beasts." In both cases, the punishment is that the land is "laid waste," just what we are doing today to much of our farmland, wilderness and oceans.

Trees and forests are accorded a special reverence in the Bible, and one of the first things the Israelites were commanded to do when they "came into" the Promised Land was to plant trees and allow them to mature before eating the fruits thereof (Leviticus 19:23).

One of the world's first and strongest nature-protection regulations is found in the Mosaic law (Deuteronomy 20:19), which forbids the destruction of fruit-bearing trees even when waging war against a city.

Throughout the Bible, the Scriptures impart a strong conservation message, warning against over-utilizing and wearing out natural resources. In Leviticus (25:2-7), the Lord commands that every seventh year "the land shall keep a sabbath unto the Lord." The fields

and vineyards shall be allowed to rest, and what grows naturally will be shared with the wildlife, "the beasts that are in thy land."

Also in Leviticus (26:3-6), the Lord's appreciation for the land is made clear when he promises that, if humans obey his commandments, the land will reward them:

"If ye walk in my statutes, and keep my commandments, and do them; then I will give you rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit ... And I will give peace in the land."

Yet, every year, we subject billions of farm and other animals to enormous abuse and suffering, and our activities threaten the existence of various entire species of wildlife, and of the earth's critical biological and life support systems essential our own survival.

This spring, we should consider whether this is how God intended for us to treat His Creation --- the Creation He declared "very good" and over which He gave us dominion and stewardship. As the Lord said of "every beast of the earth, and ... every fowl of the air ... all that moveth upon the earth, and all the fishes of the sea: into your hand are they delivered" (Genesis 9:2).

Lewis Regenstein is president of the Interfaith Council for the Protection of Animals and Nature, and author of "Replenish the Earth: The Teachings of the World's Religions on Protecting Animals and Nature."

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*If you visit the All-Creature website at [www.all-creature.org](http://www.all-creature.org) you will see a wide variety of information and sermons that are worthwhile reading. The owners are Rev. Frank L Hoffman and his wife Mary Hoffman. They address all vegan- and animal rights issues - “We are dedicated to cruelty-free living through a vegan lifestyle according to Judeo-Christian ethics. Unconditional love and compassion is the foundation of our peaceful means of accomplishing this goal for all of God's creatures, whether human or otherwise”. If you visit the Sermons Directory and Archive at <https://www.all-creatures.org/sermons.html> you will find a long list of sermons to read. Below is one of many of Rev. Hoffman’s sermons.*

Please see “Authors Profiles and Publications” at end of section for information about the Rev. Frank L Hoffman.

*“We can always come up with arguments and excuses against trying to have all or part of this peaceable kingdom in our own time, but all such expressions stem from the hardness of heart that is preventing the peaceable kingdom from coming to pass. We have closed our eyes and ears and kept silent about this truth far too long.....” Frank L. Hoffman*

## **Ignoring One of God's Most Beautiful Prophecies Church Silence Promotes Violence: An Article Series From All Creatures.org**

**By: Mary T. and Frank L. Hoffman**



**Website: All-Creatures – Link: <https://www.all-creatures.org/cspv/ignoringgod.html>**

**Church silence promotes violence to humans, to animals, to our environment, to our economy, to our education, to our finances, and to our health.**

Isaiah 11:6-9 is one of God's most beautiful and often quoted prophecies, yet it is also one of the most ignored in practice, because most of us seem to fail to believe it. Let's take another look at it.

6. And the wolf will dwell with the lamb, And the leopard will lie down with the kid, And the calf and the young lion and the fatling together; And a little boy will lead them.

7. Also the cow and the bear will graze; Their young will lie down together; And the lion will eat straw like the ox.

8. And the nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den.

9. They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the Lord As the waters cover the sea.

We have been ignoring the fact that this prophetic vision is to take place upon this earth, and the fact that we are to acquire the knowledge of the Lord that will help bring this peaceable kingdom into existence (Isaiah 11:9b).

We don't seem to want to accept Paul's word that "we have the mind of Christ" (1 Corinthians 2:16). We don't seem to want to accept Jesus' command to us: "Therefore you are to be perfect, as your heavenly Father is perfect" (Matthew 5:48). We don't seem to want to receive the Lord's blessing to become the peacemakers and children of God (Matthew 5:9), for whom Paul says the whole of Creation is anxiously waiting to free it from the suffering and corruption to which it has been subjected (Romans 8:18-25). Why? Because we don't seem to want to change our present lifestyle.

How can little children lead the animals in a peaceable kingdom when we teach them to hunt, fish, and eat the flesh and by-products of animals who suffer all their lives on our factory farms and meet horrible deaths in our slaughterhouses. And we have been encouraging this evil even in our churches and from our pulpits. It's not the wolf, or the leopard, or the lion, or the bear, that kills the majority of other animals; it's us, the human race. (The above and below photos show part of the difference: the corrupted on the left, and the peaceable on the right.)

According to the United States Department of Agriculture's own figures, human beings slaughtered 9,713,000,000 animals for food in the US in 2000. Yes, that's nearly 10 billion animals according to the USDA's National Agricultural Statistics Service. This includes 41.7 million cattle and calves, 115.2 million pigs, 4.3 million sheep and lambs, 8,792 million 'broiler' chickens, 429.7 million laying hens, 304 million turkeys, and 26.1 million ducks. And these figures don't include about another 10% that died before ever reaching the slaughterhouses, nor the animals killed by hunters, nor any fish or other sea creatures.

Humans are the most prolific killers in the history of the world, and this is why we don't have God's promised peaceable kingdom.

We are destroying the very basic human sensitivities that will allow us to acquire and develop the knowledge of God within ourselves that will lead us to having this peaceable kingdom here on earth. We harden the hearts of our children who in turn harden the hearts of their children. It's time we stop this chain reaction.

We can always come up with arguments and excuses against trying to have all or part of this peaceable kingdom in our own time, but all such expressions stem from the hardness of heart that is preventing the peaceable kingdom from coming to pass. We have closed our eyes and ears and kept silent about this truth far too long. We can be the children of God, if we keep our focus on what is possible to achieve instead of saying why it won't happen. The time has come to usher in the peaceable kingdom, and we can no longer afford to keep silent about it.

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*A popular question today is whether Jesus ate meat. The founder of SARX, Daryl Booth wrote this eye-opener article “But Didn’t Jesus Eat Meat?”*

Please see “Authors Profiles and Publications” at end of section for information about Daryl Booth.

### **“But Didn’t Jesus Eat Meat?”**

**Daryl Booth with special thanks to Dr Philip J. Sampson for his research and guidance.**



**SARX link: <https://sarx.org.uk/articles/christianity-and-animals/but-didnt-jesus-eat-meat/>**

Veganism, dizzying in the speed of its growth, is now ubiquitous on restaurant menu options, billboards, newspapers and television. The vegan message, with concerns over animal suffering and environmental degradation at its heart, has struck a chord with many Christians.

Subsequently, discussions about veganism are becoming more common among people of faith. Whether it be a light-hearted exchange or heated debate, in person or on social media, a question which often arises in conversation is “but didn’t Jesus eat meat?”

It is natural for Christian vegans to feel uneasy by what appears to be a providential “thumbs up” for eating animals. After all, if Jesus, the paragon of moral perfection, ate animals does this not short-circuit any faith-based ethical call to veganism? Surely, the only conclusion to the idea of Jesus eating meat is we can eat meat.

An obvious retort is to note that there were many undesirable elements to living in 1st century Palestine. Surely the fact that Jesus was lawfully permitted to keep slaves does mean we

should do likewise? Also what would a church equality opportunities board say if Jesus's choice of disciples, an exclusively male and monoethnic selection, was adopted as a model of church leadership today?

Nonetheless what food Jesus chose to eat and why remains an intriguing question and of relevance in helping us make our food choices. To dig deeper into the issue of Jesus and meat eating, we need to understand *what sort of meat* He might have eaten and how it compares to the meat in our supermarkets. Is a spade a spade and a steak a steak?

First of all, and to provide a little background, let us consider the first instances of meat eating in scripture. Whilst Genesis 1 is clear that eating without recourse to killing was the "very good" Edenic ideal, a radical departure takes place in the post-fall world of Genesis 9. As a concession to human sin, God grants a temporary permission for Noah and his family to eat animals: "*Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything*" (Gen 9:3).

Yet this verse is not an unbridled invitation for humans to kill and eat as many creatures as they please. Contrasting with Genesis 1, the permission to eat meat notably omits the observation that God saw that it was 'good'. In fact the concession of Genesis 9 is rather presented as a lamentation: "*The fear and dread of you shall rest on every animal of the earth, and on every bird of the air, on everything that creeps on the ground, and on all the fish of the sea*". God qualifies the permission to slaughter animals for food with a stern caution: "*For your own lifeblood, I will surely require a reckoning: from every animal I will require it and from human beings, each one for the blood of another*" (Gen 9:5).

Whilst permission is given to eat flesh in principle (although detailed and strict regulations were established around the consuming of flesh), surely even the most impassioned BBQ lover may begin to shift uncomfortably at the thought of God demanding a "*reckoning*" for every animal life taken!

This startling warning underlines the fact that eating flesh is not part of God's original intentions for creation. Indeed, it is one of a number of regretful activities (e.g. the keeping of slaves, permission for the Israelites to take women in war, capital punishment, etc) which Jesus referred to as "*not so in the beginning*" (Matthew 19:8), that is to say, permitted but only because of "*our hardness of heart*". This tension surrounding meat eating is key to understanding what sort of meat might have been found on Jesus' plate.

It seems entirely plausible to assume Jesus consumed meat at Passover, especially since this animal sacrifice was required by the law. Yet it is important to perceive the gulf between the Passover lamb and the lamb to found at your local carvery. Sacrificial meat was highly regulated with strict conditions applied to its consumption. Mosaic Law prescribed that only very particular species of animals without 'spot or blemish' were suitable for sacrifice. The slaughter could only take place at the cultic centre (Mispheh, Shiloh and Jerusalem) and, when consuming the body, no fat or blood was to be eaten, for the blood was understood to contain the "life" of the animal. The meat was also to be boiled not roasted, resulting in a kind of unappetising mushy stew with bits of gristle. The unpalatability of the sacrificial meat was to underline the understanding that sacrifice was an act of solemnity and atonement, not an excuse for a fry-up. In fact Eli's sons, aspiring Old Testament gourmets it would seem, got into trouble for insisting on having roasted, not boiled, flesh and so losing sight of the notion that the sacrificed animal was to be highly regarded as instrumental to the spiritual welfare of the tribe of Israel.



The second type of meat available to Jesus was “secular meat”, that is to say, animal flesh consumed for non-religious purposes. This meat, whilst allowable under the law, is regarded unfavourably within scripture. In its original Hebrew, the language of Deuteronomy 12 associates the permission to kill and eat animals outside the sacrificial system, with lust, wickedness, law-breaking, rebellion against God and the Fall. Numbers 11:4 begins when the people ‘*fell a lusting*’ for flesh and ends with a very great plague ‘*while the flesh was yet between their teeth*’. Even today, some Jews continue to refer to this meat as “the meat of lust”.

There is no scriptural reason to suggest Jesus ate such meat and it is unlikely He did. In fact, contemporary to Jesus, were particularly religious men who took a ‘Nazarite vow’. Detailed in Numbers 6, this vow was not dissimilar to a monk taking holy orders and required the abstinence from certain lawful but spiritually unprofitable practices such as drinking alcohol and eating secular meat. This tradition, the adherents of which were especially ‘separated’ or ‘holy’ to God, included Samson and Samuel no less. Whilst secular meat was lawful (much like keeping a slave was lawful), it simply was not the sort of thing respected holy men did in the 1st century. Rather like a vicar visiting a strip club – lawful but decidedly frowned upon!

The final piece of meat left on the table is fish. Fish, distinguished from other flesh in the bible (created on a different day, not regulated in the Noachic covenant, treated differently in Mosaic food laws, not used in sacrifice etc.) falls outside of the above categories. Considering how fish was regarded under the law, plus the resurrection account of Luke 24, it is likely Jesus supplemented his diet with fish.

It is striking how different these approaches to eating animal flesh are to today’s norms. Taking the issue of fish, many of fishermen, living in such an arid area without the benefits of modern irrigation and mechanised crop farming had a stark choice; go fishing or don’t feed their families! It was therefore a permissible necessity of the time for men to set sail on their small, wooden boats with nets of a few metres in length.

Most of the fish in our supermarkets are caught using huge ships which trawl or dredge the sea with nets that stretch for up to 2.5 kilometres. These ships, as well as killing large numbers of dolphins, sharks and turtles, cause devastating environmental impact, turning the seabed from, complex habitats rich in coral, sponge and sea fan into wastelands of shifting gravel, sand and mud. In addition, 46% of oceanic plastic pollution is a result of the fishing industry. Discarded nets, containers, buoys, tipped boats, fridges, pallets and canisters cause terrible environmental damage and loss of marine life.

For most wild-caught, and most farmed fish, during capture and subsequent processing, the severity and duration of their suffering will be high. Most wild-caught fish are likely to die from being crushed in nets or from suffocation, freezing or live dissection after landing. This process will probably take many minutes, or even hours. Most of the world’s farmed fish are also killed by slow and inhumane methods, a practice which violates the rabbinic/Talmudic teaching of *tsa’ar ba’alei Chayim* or not causing suffering to any living creature. In light of this, would Jesus choose to eat a fish whose capture caused both horrific suffering and environmental degradation or would he opt for a more compassion option?

Moving onto secular meat, what might we learn from the warning of Genesis 9 and Hebrew scripture’s concern about eating meat for pleasure? Perhaps the danger of lust is that the blinkered, selfish pursuit of pleasure causes lasting hurt and suffering to others around us. The shrewd identification of meat with “lust” cuts to the heart of an intensive meat industry.

In our lust for flesh, relentless, routine cruelty is inflicted on pigs, sheep, cows, chickens, ducks, geese and other animals who suffer terribly during their short lives. In our lust for flesh, female animals, who are forcibly impregnated and their newly born torn away, are mutilated and kept in filthy, overcrowded conditions. Such systems of meat production would be simply unthinkable to anyone living in the 1st century. It makes you wonder what expression would be on the face of Jesus if He were standing at the entrance of the abattoir? If, as the trucks rolled through the gates, He met the gaze of their terrified occupants? All for our lust for flesh.

Finally, we have the Passover or sacrificial meat. Well, we know that sacrifice is no longer needed because of Christ. According to the Gospel of John, the last supper took place on the day before the Passover lambs were killed and Jesus died at the time that the lambs were being slaughtered. The significance of these events underlines Christ's role as the *Lamb of God*, the one whose willing sacrifice promises to bring about freedom, peace and reconciliation for all of creation (Colossians 1:20). We remember Christ, not with the blood of the Passover lamb nor the flesh of lust, but with the peaceful breaking of bread.

In conclusion, in deciding to pop a cut of meat into our supermarket trolley, should muttering "but didn't Jesus eat meat?" satisfy our conscience? The fact is, the item in the trolley, is a piece of one of God's beloved creatures, bred in horrendous conditions and cruelly slaughtered for nothing other than the financial profit of the seller and gastronomic lust of the consumer. Such a "product" is not something anyone living two thousand years ago could have *conceived* of much less eaten. Maybe, as we peruse the supermarket aisles, we should ask ourselves a different question. Indeed for we, who are not living in first century Galilee but rather in a time and country when meat eating necessitates terrible suffering and the devastation of the environment, perhaps the key question to ask is, "what would Jesus have us eat *now*?"

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Please see “*Authors Profiles and Publications*” at end of section for information about Prof. Mary Albert Darling.

*“We must not forget to remember to tell the stories that lead to more loving, ethical treatment of animals. If we tell these stories when we get up, when we go out, and when we prepare to sit at the table together, we will help God’s intended vision for loving, peaceable relationships—among all of God’s creation—to come on earth, as they are in heaven”. Mary Albert Darling*

## **Slaughterhouse to Table: Don’t Forget to Remember**

**by Prof. Mary Albert Darling**



**Website: SARX – link: <https://sarx.org.uk/articles/animal-issues/dont-forget-to-remember/>**

Years ago, I was with a group for an early American educational weekend. We were to experience part of life as early settlers did, including the making of meals from start to finish. In preparation for supper, our group was told we had to kill a chicken. We were all expected to be there, whether or not we were directly involved in the killing and prepping of the chicken for the evening meal.

There were a variety of immediate reactions from the group, ranging from I’ll do it to I can’t watch. I won’t go into the details, except to say that after the chicken had been killed, there was mostly silence, except for two group members who had moved away from the group, and were quietly crying. After a few minutes, some group members expressed how troubling it

was to watch the chicken be killed and that they would not be eating any of it at supper. Because of the preparation involved in readying the chicken, it would be several hours before we ate. When supper time came, much later than the group had anticipated, those who were adamantly opposed to eating the chicken, ate it.

Even though this weekend experience was several years ago, I have thought about it several times since. Those who said they would not eat the chicken, made it clear it was because the killing was so hard to watch. What they had previously experienced with eating chicken had not included all that was actually involved in farm to table processes, much less the visual and auditory experiences of slaughterhouse to table processes.

But, as the afternoon went on, they changed their minds. Why? I propose that it was because they forgot to remember. They forgot to remember what they saw, heard, thought, felt, and decided during a significant learning event. Instead, other competing desires surfaced in the time that elapsed. In this case, it was hunger. The further away the group members got from this possible value-shifting event, the easier it became to downplay the event, and even forget.

Remembering is crucial for any kind of change and has strong implications for the well-being of God's creation. It is so important, that it shows up early in Biblical accounts. In Deuteronomy 6:4-9 (NIV) we read:

*“Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.”*

These verses tell us that after giving the people of Israel the commandments, God didn't expect them to remember. There were too many competing values and desires for God's people to stay focused on what was most important for living out what it means to love God and others. The same is true today. We can strongly desire to love, and therefore care for all of God's creation, and that desire can manifest itself in a sincere commitment to not eat meat. But then time passes, and we can forget to remember the importance of our commitment and why we made it.

It is not only making a commitment to remember that is key to how we care for animals: how we remember is crucial to staying committed. In the Deuteronomy verses above, God gave very specific ways to remember: talk about them—all day. Talk about them when we get up, when we go about our day, and when we sit at home, including when we eat together. Because the oral tradition of storytelling was historically how people best remembered, we can assume that telling stories played a crucial role in talking about how to keep God's commands.

I wonder what would have happened that day if our group had continued to talk about the killing of the chicken, bringing in all of our senses, as any good story does. What would have happened if together we remembered what we saw, and heard, and smelled? I wonder if the retelling of the story as we got closer to the meal would have reminded those who did not want to eat the chicken to keep that commitment.

We are to tell stories—including, and at times especially, the uncomfortable ones—not only for others, but for ourselves. Our stories help us remember what is important to us and thereby stay with the reality of our choices. Recently I saw a semi-truck with a beautiful, serene landscape painted on the side, a carton of eggs highlighted in the foreground. Viewers were invited to buy those particular eggs through association with the visuals surrounding the carton. Nowhere on the carton did it say the eggs were from free range chickens, which most likely means they were not. As the truck went by, I wondered how many people would buy those eggs if instead, the picture was of an unsanitary piece of land with thousands of chickens so crowded together that they could not move.

We are to remember what is importing by telling the stories that are real, not the stories we want others to believe are real. There is a theory called “persuasion via mere exposure” which states that we can be persuaded simply by continuing to see and hear the same message again and again. Advertisers know this and implement it every day. We can do the same. We must not forget to remember to tell the stories that lead to more loving, ethical treatment of animals. If we tell these stories when we get up, when we go out, and when we prepare to sit at the table together, we will help God’s intended vision for loving, peaceable relationships—among all of God’s creation—to come on earth, as they are in heaven.

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Mary Albert Darling is co-author with Tony Campolo of:

- The God of Intimacy and Action: Reconnecting Ancient Spiritual Practices, Evangelism, and Justice and Connecting
- Like Jesus: Practices for Healing, Teaching, and Preaching

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Please see “*Authors Profiles and Publications*” at end of section for information about the Rev. Frank L Hoffman.

*“Harming creation dishonors God, because God gave us the use of it, and charged us with protecting it, the whole of creation, which included every human, every animal, and the environment in which we all live; thus, by doing the opposite of God’s desire, we, as a society, have dishonored Him.” Frank L. Hoffman*

**Harming Creation Dishonors God**  
**A Sermon Delivered to**  
**The Compassion Internet Church on 2 August 2020**

**Frank L. Hoffman, Pastor**



Website: All-Creatures – link: <https://www.all-creatures.org/sermons98/s20200802-harming-creation-dishonors-god.html>

## Scripture References

Genesis 32:22-32

Psalms 17:1-15

Matthew 14:13-21

Harming creation dishonors God, because God gave us the use of it, and charged us with protecting it, the whole of creation, which included every human, every animal, and the environment in which we all live; thus, by doing the opposite of God's desire, we, as a society, have dishonored Him.

Think about the fact that there is no pain or suffering or death in the new heaven, which is obviously in the heavenly will of God, and we are instructed in the second part of the Lord's Prayer to bring our Father's heavenly will to earth as it is in heaven; therefore, it only stands to reason that not living in the peaceful way of Eden where there was also no pain or suffering or death, dishonors God.

Our societal violence and warring madness that causes millions of humans and billions of animals to suffer and die every year is the primary cause of corrupting creation, which to us says that the people who do or support these things don't love God or His creation.

Harming creation dishonors God.

Let's take a look at Genesis 32:22-32, and see how this fits into our discussion.

22. Now he [Jacob] arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok.

This is the night before Jacob meets his estranged brother Esau, who he most likely feared would want to take vengeance upon him for taking his birthright.

When we look at this verse and compare it with the next verse, it appears that in this verse Jacob crosses over the Jabbok with everyone else in his caravan, but in the next verse it says that he sent everyone on ahead of him.

23. And he took them and sent them across the stream. And he sent across whatever he had.

Nowhere are we told that he crossed back over the Jabbok, so we are left with the question of what actually took place, but we believe that Jacob felt that if Esau attacked him, he would not hurt his family if he was not there with them.

24. Then Jacob was left alone, and a man wrestled with him until daybreak.

This is not a normal man; it is most likely an angel of the Lord whose strength seems to be equally matched to Jacob's strength.

25. And when he [the angel] saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him.

The physical strength of the angel could not prevail over Jacob, but he still had supernatural power which he used, but when wrestling with God or His angel, there is always a spiritual aspect to the encounter which we are not told about, but we need to think about.

26. Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me."

Jacob most likely knew that he was wrestling with an angel of the Lord and felt that something was changing in his life, and he would not let him go until the angel blessed him.

27. So he said to him, "What is your name?" And he said, "Jacob."

Instead of just blessing Jacob, the angel asks his name which means one who grasps the heel or a deceiver, and by having Jacob tell him his name, it would remind Jacob about who he was.

28. And he said, "Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed."

This name change doesn't sound like a blessing at first glance in our Bibles, but if we think about it in the Hebrew it is quite a blessing, for in changing his name Jacob is being told that he is no longer a deceiver, but one who wrestles with God about physical and spiritual matters.

29. Then Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there.

The angel never mentions his name, but instead appears to add another blessing which we are not told about.

Jacob could even have been wrestling with the spiritual Jesus, for He certainly changes lives.

30. So Jacob named the place Peniel, for he said, "I have seen God face to face, yet my life has been preserved."

This is a further indication that this could have been Jesus, and that Jacob recognizes that because of the sin in his life, he should have died, so something must have changed in his life; could this have been his born-again experience?

31. Now the sun rose upon him just as he crossed over Peniel, and he was limping on his thigh.



The Lord had left Israel with a constant physical sign as a reminder of who he was.

32. Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew of the hip.  
NASB

This is a ritualized way of people trying to honor God, but we don't believe that they are, because they are still living in the violent ways of this world and killing innocent animals who they don't need to eat, and who were to be our companions and not our food.

If we truly want to honor God, we should be living in His heavenly will and doing everything in our power to free creation from its present corruption.

Harming creation dishonors God.

Let's continue our discussion by looking at Psalm 17:1-15, a psalm and prayer of David.

1. Hear a just cause, O LORD, give heed to my cry;  
Give ear to my prayer, which is not from deceitful lips.

For something to be a just cause it cannot come from deceitful lips, it must be in the heavenly will of God.

2. Let my judgment come forth from Thy presence;  
Let Thine eyes look with equity.

If we are sincerely trying to do and say everything in the heavenly will of God, then God does respond in a favorable way towards us.

3. Thou hast tried my heart;  
Thou hast visited me by night;  
Thou hast tested me and dost find nothing;  
I have purposed that my mouth will not transgress.

This may have been what David desired, but in his lifetime he did a lot of things that greatly displeased and even angered God.

4. As for the deeds of men, by the word of Thy lips  
I have kept from the paths of the violent.

This isn't true, for David killed many animals and fought in many battles and even had Uriah killed.

5. My steps have held fast to Thy paths.  
My feet have not slipped.

This also isn't true, but David did repent for the things he did wrong, just as we should always do.

6. I have called upon Thee, for Thou wilt answer me, O God;  
Incline Thine ear to me, hear my speech.

God always hears what we say, but He may not answer us if we are deceitful; what we say and do must always be in the heavenly will of God, or we must repent and seek to do everything as God desires.

7. Wondrously show Thy lovingkindness,  
O Savior of those who take refuge at Thy right hand  
From those who rise up against them.

God does this, but not always, for many saints have been killed by those who rose up against them, including Jesus, but if we hold on to our faith it will honor God before the people and we shall be in heaven with the Lord forever and ever.

8. Keep me as the apple of the eye;  
Hide me in the shadow of Thy wings,

God does seem to do this for all His peacemaking children who live in His heavenly will, as we hope and pray that we all do.

9. From the wicked who despoil me,  
My deadly enemies, who surround me.

Think of this in terms of Jesus' life; God did protect Him throughout the three and a half years of His ministry until the end, when He allowed their evilness to prevail, so that He could use it to strengthen the faithful and be an everlasting witness against the evil people of this world.

10. They have closed their unfeeling heart;  
With their mouth they speak proudly.

Think about this in terms of the people who kill animals and those who support them; isn't this the way that most of them are, at least to some degree?

11. They have now surrounded us in our steps;  
They set their eyes to cast us down to the ground.

Unfortunately this has been happening in most of our churches against Christian vegan animal rights people.

12. He is like a lion that is eager to tear,  
And as a young lion lurking in hiding places.

We believe that David is referring to the devil and those who follow his ungodly ways.

13. Arise, O LORD, confront him, bring him low;  
Deliver my soul from the wicked with Thy sword,

And like David, we should pray for the Lord to confront these evil people and deliver us from them, but let's think about these evil people in terms of what David wrote next.

14. From men with Thy hand, O LORD,  
From men of the world, whose portion is in this life;  
And whose belly Thou dost fill with Thy treasure;  
They are satisfied with children,  
And leave their abundance to their babes.

The men of the world are those who live in the corrupt ways of the world, whose bellies are filled with the flesh and byproducts of animals who are really part of God's treasure, and they leave what they have to their children without consideration for God and His creation.

15. As for me, I shall behold Thy face in righteousness;  
I will be satisfied with Thy likeness when I awake.  
NASB

Are we satisfied with what the Lord gives us?

We should be.

However, we are never to stop there, we should always desire to do more to further the kingdom of God here on earth where most people continue to corrupt the earth, for harming creation dishonors God, and we are to honor Him with everything we do and say.

Let's finish our discussion about how harming creation dishonors God by looking at Matthew 14:13-21.

13. Now when Jesus heard it [that John the Baptist had been beheaded in prison], He withdrew from there in a boat, to a lonely place by Himself; and when the multitudes heard of this, they followed Him on foot from the cities.

Sometimes even the Lord needs to get away from all the violence and death that the people of the world cause.

It is also most likely that most of the multitude were not seeking to comfort Jesus, but to get Him to show them some miracle or to just talk to them as a form of entertainment.

14. And when He went ashore, He saw a great multitude, and felt compassion for them, and healed their sick.

This is what they came to see, and perhaps to be healed of some physical malady.

15. And when it was evening, the disciples came to Him, saying, "The place is desolate, and the time is already past; so send the multitudes away, that they may go into the villages and buy food for themselves."

The disciples were concerned about the welfare of the people but didn't seem to think that Jesus could perform a miracle to feed them.

16. But Jesus said to them, "They do not need to go away; you give them something to eat!"

So Jesus tests the faith of the disciples.

17. And they said to Him, "We have here only five loaves and two fish."

18. And He said, "Bring them here to Me."

Jesus was showing them that with faith these few items were enough to feed the people.

19. And ordering the multitudes to recline on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed the food, and breaking the loaves He gave them to the disciples, and the disciples gave to the multitudes,

Notice in this Matthew account there is no mention of Jesus doing anything with the two fish, which is most likely the true account because fishing destroys part of God's creation, just as the killing of John did.

20. and they all ate, and were satisfied. And they picked up what was left over of the broken pieces, twelve full baskets.

And note that all of the people were satisfied which means that none of them wanted any more to eat, and there was more bread left over than they had in the beginning.

To us, Jesus is showing the people that we don't have to cause any pain, suffering, or death to any aspect of God's creation to have enough to eat and be satisfied.

21. And there were about five thousand men who ate, aside from women and children.  
NASB

That's a lot of people, and we doubt that very many of the people repented of their worldly ways and truly desired to live in the heavenly will of God.

Destroying creation dishonors God, but helping to free creation from its present corruption honors God.

Amen?

Amen.

*“Why is it that we cannot as a society see that animal cruelty, like cruelty to children, should not be tolerated?” This question was asked by Prof. Andrew Linzey in a sermon that he delivered at Westminster Abbey in 2011. He regarded political sluggishness as part of the problem and with regards to the churches he asks: “Where are they? The answer is that they are nowhere in this debate. With a few honourable exceptions – and I mean a very few – English archbishops and bishops haven’t even addressed the issue in the past decade or more.” He further said: “Almost all church leaders..... can’t even register animal cruelty as a problem”.*

*How crucial is the question “does the Church not have a responsibility towards animals?” or “Is it not time for the Church to wake up and embrace all of God’s creation?”*

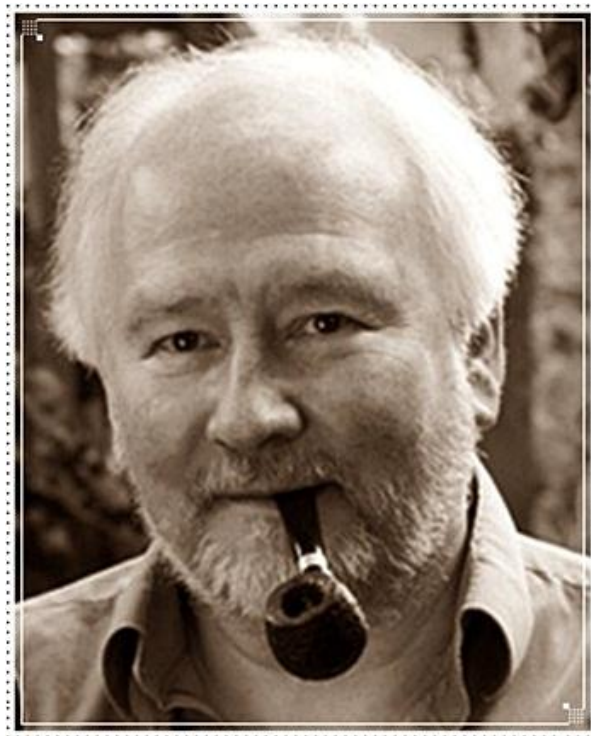
*Read the complete sermon that follows below. It gives us a lot to think about.*

Please see “*Authors Profiles and Publications*” at end of section for information about Prof. Andrew Linzey.

## **Service in Celebration of Animals**

**Address at Westminster Abbey**

**by the Revd Professor Andrew Linzey**



**Website: Oxford Centre for  
Animal Ethics – Link: <https://www.oxfordanaethics.com/what-we-do/commentary/address-at-westminster-abbey/>**

Sunday 2nd October, 2011

My text is from John Henry Newman: “Cruelty to animals is as if a man did not love God.”<sup>1</sup>

I have been involved in the animal cause for more than 40 years. And what has changed for animals during these years? Sometimes it appears that sensitivity to animal suffering is increasing. It is certainly true that the last 40 years have seen significant strides in the United Kingdom.

Hunting and coursing have been banned; fur farming prohibited, veal crates, sow stalls and battery cages are being phased out, testing for cosmetics has been effectively discontinued, and the use of great apes in experiments has been curtailed. The Animal Welfare Act of 2006 introduced for the first time a “duty of care” for domestic animals.

Underpinning these legislative changes has been a dramatic increase in philosophical work on the moral status of animals, almost all of it critical of existing practices. This, in turn, has been buttressed by scientific data demonstrating that all mammals at least experience not just physical pain, but also mental suffering, including fear, foreboding, shock, trauma, stress, distress, anticipation, and terror – all states previously regarded as exclusive to human beings.<sup>2</sup>

Yet, animal abuse is like a multi-headed hydra. As one is cut off, another grows up. Having seen a progressive reduction in the number of experiments in the early nineties, they are now back to the levels of the 1980s – over 3.7 million alone in the U.K. in 2010.<sup>3</sup> And many of these experiments are due to the massive growth in genetic manipulation, of which animals have been the prime victims. Having dismantled the worst aspects of factory farming, we now face the emergence of “mega dairies” in which up to eight thousand cows are to be kept permanently inside factories devoid of natural light and pasture. Only a few days ago, we heard of plans for “mega-piggeries” to house no less than 30,000 pigs.<sup>4</sup> More than ever, we are turning animals into food machines.

And the underbelly of cruelty to animals shows no sign of diminishing. Complaints of cruelty investigated by the RSPCA have risen year on year from 137,245 in 2007 to 159,686 in 2010.<sup>5</sup> Is this because people are more sensitive or because they have become more callous? The jury is still out, but the overall trend is disquieting.

Why is it that we cannot as a society see that animal cruelty, like cruelty to children, should not be tolerated?

Part of the answer is sheer political sluggishness. The Government has done nothing to thwart plans for “mega-dairies”. Despite overwhelming support for a ban on “wild” animals in circuses, DEFRA and the Prime Minister obfuscate. The Government still manoeuvres to bring back hunting with dogs. The previous government was at least preparing to examine the links between animal abuse and human violence, but the current Government has shelved all that. Despite scientific evidence that killing badgers is ineffective, even counter-productive, in reducing bovine TB, the Government now proposes yet more of the same. I am still

waiting for an answer from Caroline Spelman, the Secretary of State for the Environment, who appears unable to provide answers to my specific questions about its scientific validity.

Instead of frustrating reform, the Government should celebrate the fact that Britain led the movement for the protection of animals, lament the fact that it is so falling behind, as it should vigorously support the initiatives of the RSPCA to make Britain a less cruel country.

And then we come to the churches. Where are they? The answer is that they are nowhere in this debate. With a few honourable exceptions – and I mean a *very* few – English archbishops and bishops haven't even addressed the issue in the past decade or more. Almost all church leaders, who are normally loquacious in lamenting regressive social policies, can't even register animal cruelty as a problem. They talk airily of environmental responsibility, but, when it comes to confronting our specific duties to other sentient creatures, fall silent. What is true about the church's teaching is even more true of the church's liturgy. A prayer for the welfare of God's other creatures is nowhere to be found in its liturgical offerings. And why is it that those Christian pioneers, like Arthur Broome who effectively founded the RSPCA, are not remembered in such hallowed places as this?

All this represents not just a failure in moral perception, but a fundamental failure in theology, much deeper and much more profound than is commonly appreciated. Ludwig Feuerbach famously argued that Christianity is nothing other than the self-aggrandisement, even deification, of the human species.<sup>6</sup> Christian theology needs animals to save itself – and ourselves – from idolatry. By "idolatry", I mean the attempt to deify the human species by regarding the interests of human beings as the sole or exclusive concern of God the Creator.<sup>7</sup>

To avoid this charge, theology needs to show that it can provide what it promises – namely a truly Godward (rather than a simply anthropocentric) view of the world. Its obsession with human beings to the exclusion of all else betokens a deeply unbalanced doctrine of the Creator.

Christians haven't got much further than thinking that the whole world was made for us, with the result that animals are only seen in an instrumental way as objects, machines, tools, and commodities, rather than fellow creatures. We just haven't grasped that the God who meets us in Jesus is also the Logos through whom – and for whom – all creatures exist. To think that animals can be defined by what they do *for us*, or how they meet *our* needs, is profoundly un-theological.

The truth is that we are spiritually blind in our relations to other creatures, as blind as men have been to women, whites have been to blacks, and straights have been to gays.

We think God is only interested in the human species. This is the fault line that runs through almost all historical and contemporary theology

When I was a theological student in the 1970s, I loved reading John Macquarrie's majestic book *Principles of Christian Theology*<sup>8</sup> – an attempt to marry humanistic existentialist thought with traditional theology. At the time I remember thinking to myself how his whole edifice would collapse if he saw that God had interests beyond the human species. And what is true of Macquarrie is true of almost all theology.

Later on, when I did my PhD on Karl Barth's doctrine of creation, I was astonished by how he defines without a blush creation *as* anthropology: "... in practice the doctrine of creation means anthropology – the doctrine of man". Again: "He who in the biblical message is



called God is obviously not interested in the totality of things and beings created by Him, nor in specific beings within this totality, but in man ...".<sup>9</sup> Such crassness, from someone who is probably the greatest theologian of all time, takes one's theological breath away.

Now I know all the usual responses.

"We have been given dominion over animals" it is countered.

Well, dominion does not mean despotism. For centuries, it needs to be admitted, Christians have interpreted Genesis 1 as meaning little more than "might is right" – a view that has influenced the largely secular view of animals today. But modern scholarship has made clear how wrong we were. The priestly theology of Genesis is not that of man-the-despot, but rather of humanity as the species commissioned to care, under God, for the creation. And in case this appears like liberal revisionism of an ancient text, there is internal evidence in the text itself. In Genesis 1. 26-9 humans are made in God's image, given dominion, and in the subsequent verse (29-30) given a vegetarian diet. Herb-eating dominion is hardly a license for tyranny.<sup>10</sup> Our power over animals is a power to care, not to exploit.

"We humans are made in the image of God", it is often said.

But the God in whose image we are made is a God of love, mercy, justice. It is difficult to see how being made in *that* image can justify the infliction of pain whatever the motives. Indeed modern scholarship reveals that "image" and "dominion" go together: humans are to represent God's own benevolent care for other creatures. If one truly believes that God is benevolent and that humans are made in God's image, then our obligations are clear: we also must be benevolent not just to other humans but to the whole of God's creation. Humans are uniquely responsible to God for how they exercise their authority. What emerges from Genesis chapter 1 is that God that creates humans with God-given capacities to care for creation as God's own representative on earth. We are to be not so much the "master species" as the "servant species".<sup>11</sup>

Frequently religious people speak of the specialness of human beings, how we are made in the image of God, or blessed by the Spirit, but so often they fail to point out the equally biblical truth that humans are also the most unlovely species in the world – the species capable of degrading themselves beyond that of any other creature. Unique we may be, but unique also is our violence, our wickedness, our capacity for evil. Alone among all beings in the universe, we are capable of the best – and also the very worst. It is not for nothing that God says in Genesis 6.6 that he "was sorry that he made man on the earth".

"But the Bible is preoccupied with the salvation of human beings", it is often said.

Well, from my perspective, so it should be. Humans need saving from their wickedness and violence. That animals will be redeemed strikes me as rather obvious – after all they are morally innocent or blameless, not sinful, violent and wicked like human beings. The real question is not whether animals will be in heaven, but whether any humans will be there as well.

I am getting rather fed up with the way in which the animal cause is so casually dismissed.

"We should care for children rather than animals", it is claimed.

Well, this rather overlooks the fact that it was members of the RSPCA who helped found the NSPCC, and that the leading lights of the RSPCA – Wilberforce and Shaftesbury to take only two examples, worked equally hard for suffering children as they did for suffering animals. They saw, as we need to see, that the cause of cruelty was indivisible. A world in which cruelty to animals goes unchecked is bound to be a less morally safe world for human beings.<sup>12</sup>

“We shouldn’t indulge animals when humans are starving”, it is claimed.

Well, as we all know, there would be more food to eat in the world if we all became vegetarian or vegan. Animals are protein machines in reverse, since grain fed to animals could be used to directly feed hungry humans. But in fact, as a rule, we don’t indulge animals. Some companion animals may be lavishly treated, but the RSPCA has to live daily with the thousands who are abused, neglected, and treated as fungible, disposable items. The RSPCA, and other animal organisations, have the unenviable task of rescuing creatures from those who – far from indulging them – do not even given them the basic rudiments of care.

“But human suffering comes first”, it is argued.

Well, in my book, all suffering is suffering. It is all part of the great conceit and hubris of the human species to suppose that only human suffering really matters or matters most of all. What after all is most pitiable about the suffering of young children, especially infants? It is surely that they cannot represent themselves, they cannot give or withhold their consent, they cannot fully understand, they are defenceless and vulnerable, and especially that they are morally innocent or blameless. But all these factors are equally true in the case of animals.<sup>13</sup>

John Henry Newman argued that “Cruelty to animals is as if a man did not love God.” The point was made even more strongly by that Anglican divine Humphry Primatt in his great work *The Duty of Mercy and the Sin of Cruelty* in 1776. This was the book that influenced Arthur Broome and which he subsequently helped revise, after Primatt’s death, for its second edition. Primatt wrote: “We may pretend to what religion we please, but cruelty is atheism. We may make our boast of Christianity, but cruelty is infidelity. We may trust to our orthodoxy, but cruelty is the worst of heresies.”<sup>14</sup>

Without any disrespect to atheists (after all, I was once one myself), this has to be said from a Christian perspective. And how do we know this is true? We know it is true because of the generosity of God in Jesus Christ. Here we reach the decisive consideration from a theological perspective: our power or lordship over animals needs to be related to that exercise of lordship seen in the life of Jesus Christ. Jesus provides us with what I have called a “paradigm of inclusive moral generosity” that privileges the weak, the vulnerable, the poor, the marginalised, and the outcast. As Primatt goes on to say: “... a cruel Christian is a monster of ingratitude, a scandal to his profession, and beareth the name of Christ in vain ...”. But if costly generosity really is the God-given paradigm then it ought also to be the paradigm for the exercise of human dominion over the animal world. The doctrine of the incarnation involves the sacrifice of the “higher” for the “lower”, not the reverse. And if that is the true model of divine generosity, it is difficult to see how humans can otherwise interpret their exercise of power over other sentient creatures.

When we speak of human superiority, we speak of such a thing properly only and in so far as we speak not only of Christlike lordship but also of Christlike service. There can be no lordship without service and no service without lordship. Our special value in creation consists in being of special value to others.<sup>15</sup>

Let me conclude, then, in this way: we worship a false God when we worship ourselves, or when we think only human beings matter to God, or when we think our power over animals is its own justification, or when we regard cruelty to any creature as a small, insignificant, matter, or, even worse, when we think God condones any infliction of suffering.

Let me also be frank about the implications of this: we shall not stop cruelty simply by doubling the number of RSPCA inspectors (highly desirable though that is) or by conducting more campaigns (essential though they are) or even by more education (vital though that is too). We shall only change the world for animals by changing our ideas about animals and how we think about animals. We have to change our mental furniture, our whole mental outlook. We have to move from the idea that animals are just things, tools, commodities, resources here for us to the idea that all sentient creatures have intrinsic value, dignity, and rights. And that is why Christian theology is so important. It has shaped our thinking, both positively and negatively, and continues to do so. We need a new theology freed from naïve anthropocentrism and able to confront the selfishness of our own species.

The Anglican priest, Arthur Broome, set up the RSPCA in 1824 as “a Christian society based on Christian principles”.<sup>16</sup> He saw that Christian charity, if it was to be real, had to extend beyond human beings. Some of us are still striving after that vision and still living that hope.

## Notes

1. John Henry Newman, *Sermon Notes, 1849-1878* (Longmans, Green & Co, 1913), p. 113.
2. See, for example, David DeGrazia, *Taking Animals Seriously: Mental Life and Moral Status* (Cambridge: Cambridge University Press, 1996), and Bernard E. Rollin, *The Unheeded Cry: Animal Consciousness, Animal Pain, and Science* (Oxford: Oxford University Press, 1990).
3. See the Home Office figures at <http://www.homeoffice.gov.uk/publications/science-research-statistics/research-statistics/science-research/spanimals10/spanimals10?view=Binary>.
4. For details of the planning application, see <http://www.pigbusiness.co.uk/pig-business-events/foston-june-2011/>.
5. Statistics supplied by the RSPCA, September 2011.
6. Ludwig Feuerbach, *The Essence of Christianity* (New York: Harper Torchbook, 1957), Trans by George Eliot, Introduction by Karl Barth, Foreword by H. Richard Niebuhr, section 2, pp. 12ff.
7. The point is expanded in Andrew Linzey and Dan Cohn-Sherbok, *After Noah: Animals and the Liberation of Theology* (London: Mowbray, now New York: Continuum, 1997), pp. 118-119. My earliest complaint against Christian anthropocentrism can be found in Andrew Linzey, ‘Is Anthropocentricity Christian?’ *Theology*, Vol. LXXXIV, No. 697, January 1981, pp. 17-21.
8. John Macquarrie, *Principles of Christian Theology* (London: SCM Press, 1970).

9. Karl Barth, *Church Dogmatics III/2, The Doctrine of the Creator*, Part Two (“The Creature”), ed. by G. W. Bromiley and T. F. Torrance, trans. by H. Knight, G. W. Bromiley, J. K. S. Reid and R. H. Fuller (Edinburgh: T. & T. Clark, 1960), p. 3, and *Church Dogmatics III/4, The Doctrine of Creation*, Part Four, ed. and trans. by A. T. Mackay, T. H. L. Parker, H. Knight, H. A. Kennedy, and J. Marks (Edinburgh: T. & T. Clark, 1961), p. 337.

10. I summarise the consensus among Old Testament scholars in Andrew Linzey, *Why Animal Suffering Matters: Philosophy, Theology and Practical Ethics* (Oxford: Oxford University Press, 2009), pp. 28-29.

11. See “Humans as the Servant Species”, chapter 3, Andrew Linzey, *Animal Theology* (London: SCM Press and Chicago: University of Illinois Press, 1994), pp. 45-61. I have also made these points about dominion and the Imago Dei many times (and in much the same language), see, for example, “Animal Experiments: Ethics, Theology and the Possibility of Dialogue”, in John H. Morgan (ed.), *Foundation Theology 2008: Faculty Essays for Ministry Professionals* (South Bend, Indiana: The Victoria Press, 2008), p. 92.

12. For supporting evidence, see Andrew Linzey (ed.), *The Link between Animal Abuse and Human Violence* (Brighton and Portland: Sussex Academic Press, 2009).

13. These are, I contend, the objective rational grounds for being concerned with animal suffering; see Linzey, *Why Animal Suffering Matters*, chapter 1.

12. Humphry Primatt, *The Duty of Mercy and the Sin of Cruelty* (Edinburgh: T. Constable, 1776), pp. 288, and 288-289.

14. See Chapter 3 in Linzey, *Animal Theology*.

16. Arthur Broome, “Prospectus of the SPCA”, 25 June 1824, *RSPCA Records*, Vol. 11. (1823-1826).

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**Robert Wayner** says in his article “**The Christian Basis for Animal Welfare and Vegetarianism**”, published in the Encyclopedia Britannica – link:

<https://www.britannica.com/explore/savingearth/the-christian-basis-for-animal-welfare-and-vegetarianism>

“When asked about the morality of killing animals for food, the response from most self-described Christians is almost always the same: the Bible teaches that animals are the dominion of mankind, and killing them for food or any other service to humans is allowable. However, despite the general acceptance of this animal subservience ethos within Western Christianity, the fact remains that when all scriptural passages pertaining to animal welfare are viewed within the larger context of the Christian message of grace, atonement, and sanctification found developed throughout the course of the Bible, there exists an even stronger argument that promotes the humane and compassionate treatment of animals. As a

matter of fact, a very strong biblical case for complete abstinence from meat and animal products has been taught for years.”

And:

While researching for this article, Robert Wayner interviewed Dr. Richard Alan Young, a biblical scholar and author of the book *Is God a Vegetarian?* and says: “Time and again during our conversation, Young came back to the fact that in biblical times, the horrors of modern factory farming and vivisection (the use of animals in scientific experiments and product testing) did not exist. He maintains that in light of the unimaginable suffering inflicted upon His creatures by these barbaric practices, there is no way a merciful God can condone either.”

---ooOoo---

*Daryl Booth asks “What did Jesus think about animals?” and ends with the question “So where do we go from here?”*

*“..... when I consider the horrors of our industrialised farming systems (non-existent in Jesus’ lifetime); the calves of dairy cows separated from their mothers within the first 48 hours after birth (unlawful in Jesus’ lifetime), pigs mutilated and suffering in steel farrowing crates (again unlawful in Jesus’ lifetime) and especially the millions of male chicks falling into a macerator (simply unthinkable in Jesus’ lifetime), I can’t help think that the ubiquitous “Well Jesus ate fish, didn’t He?” simply doesn’t seem good enough” Daryl Booth*

Please see “Authors Profiles and Publications” at end of section for information about Daryl Booth.

## What did Jesus think about animals?

Website: The Million Dollar Vegan -

<https://www.milliondollarvegan.com/what-did-jesus-think-about-animals/>

by Daryl Booth, Founder of [Sarx – Christian Animal Advocacy](#)



Every time I open a newspaper these days there always seems to be a story on veganism. Ranging from hilarious public squabbles over sausage rolls to alarming reports of animal suffering and environmental devastation, veganism has never been such a hot topic.

An article that really made me choke up recently detailed the fate of male chicks in today's commercial egg industry. Because they are economically worthless, each week, millions of male birds are separated from the females placed onto a conveyor belt and dropped alive into an industrial macerator.

It's easy to quickly flip over the page and try to ignore such a shocking article but the subject is by no means confined to newspapers. Whether it be the rapidly expanding range of vegan products in supermarkets, billboards urging us to give up dairy or groups of street animal advocates showing harrowing footage of slaughterhouses, veganism is unavoidable, as are the serious moral questions it raises, particularly in regards to animals.

We Christians are certainly not immune to these moral questions but may feel a little taken aback. A few years ago, animal concerns largely washed over us. It was easy to assume the status quo – that animals were simply not “our issue” and we would certainly not expect to hear them preached about in church pulpits or discussed in Bible studies. Of course, we would show good Christian tolerance if meeting a vegetarian, but if challenged could feel safe in the unassailable retort “Well Jesus ate fish, didn't He?” Surely a providential thumbs up for eating animals!

Yet when I consider the horrors of our industrialised farming systems (non-existent in Jesus' lifetime); the calves of dairy cows separated from their mothers within the first 48 hours after birth (unlawful in Jesus' lifetime), pigs mutilated and suffering in steel farrowing crates (again unlawful in Jesus' lifetime) and especially the millions of male chicks falling into a macerator (simply unthinkable in Jesus' lifetime), I can't help think that the ubiquitous “Well Jesus ate fish, didn't He?” simply doesn't seem good enough.

So, how did Jesus regard animals and how does this impact upon today's generation of Christians? We all know that the Gospel writers do not record Jesus giving extensive, explicit teachings on the matter. However, much like an episode of Colombo, the truth is revealed through the smaller, easily overlooked details.

The first clue is the remarkable frequency in which Christ associated Himself with animal imagery. His birth took place in the home of sheep and oxen. At His baptism, John the Baptist hailed Jesus as the “Lamb of God” (John 1: 29) and the Spirit of God descended on Him like a “dove” (Matthew 3: 16). Symbolising His kingship, the book of Revelation identifies Christ as the “Lion of Judah”. Perhaps most touchingly, Jesus expresses his love for the people of Jerusalem by longing to gather them together as “a hen gathers her chicks under her wings” (Matthew 23:37).

In His teachings, there is an unsung but striking, nature-based sense of spirituality. In His Sermon on the Mount, Jesus refers to the lilies and birds as models of Christian discipleship. Pointing to the sparrows, humble creatures by human standards and having very little monetary value, Jesus tells the crowd that “not one of them will fall to the ground outside the love of your Father” (Matthew 10:29-31).

Looking again to the unassuming details, an example of Jesus showing practical care for animals is when he encouraged people to trust him by telling them “my yoke is easy” (Matthew 11:28-30). In the modern world, that phrase is something we can easily pass over; however, it is actually very important. Yokes are wooden harnesses that are fastened over the necks of animals and then attached to a plough or cart. Now a “cruel yoke” was one which was badly made, jagged and heavy. These yokes caused terrible pain and lasting injury to animals. By contrast, an “easy yoke” was one that was carefully made, well-fitting and light.

Jesus was basically saying “You know me and you know my works. I am a carpenter. I have made yokes. Are they easy or cruel?” He made this claim near where he worked so people in His audience may even have bought yokes from him! He, therefore, relied upon His reputation for making well-fashioned yokes to you make the claim “You can trust me – My yoke is easy”.

Jesus also showed compassion to the donkey He rode to Jerusalem. At the time, Jewish law forbade separating a calf from its mother for seven days. Before entering Jerusalem, Jesus took the foal and mother donkey *together*, even though the foal was older than this. His heart for compassion *exceeded* the demands of the law. The famed Baptist Minister C.H Spurgeon commented: *‘This appears to me to be a token of [Jesus’] tenderness: he would not needlessly sever the mother from her foal. I like to see a farmer’s kindness when he allows the foal to follow when the mare is ploughing or labouring; and I admire the same thoughtfulness in our Lord. He would not even cause a poor beast a needless pang by taking away its young... Our Lord herein taught his disciples to cultivate delicacy, not only towards each other, but towards the whole creation. I like to see in Christian people a tenderness towards all God’s creatures.’*

Going above and beyond the law, indeed sweeping it aside altogether for the sake of love and compassion, is perhaps one of the most attractive and compelling features of Christ’s teaching. Indeed when challenged about whether it is appropriate for Him to heal on Sabbath, Jesus refers to farm animals, suggesting that compassion, not legalism, is a matter of common sense: “If any of you has a sheep and it falls into a pit on the Sabbath, will you not take hold of it and lift it out?” (Matthew 12:11).

Jesus’ boundless compassion for all creation is witnessed both in the fine detail of the Gospel accounts and the broad strokes of Paul who hails Christ the one who releases the whole of creation from its groaning bondage (Romans 8) and makes peace between all things in heaven and earth (Colossians 1.20; Ephesians 1.10).

So where do we go from here? On the one hand we have Jesus; the one who received the Holy Spirit like a dove, compared His love to that of mother hens’ and declared that even the most economically worthless of birds are all receivers of God’s providential care and do not fall outside the love of the Father. On the other, we live in a society where male birds in their millions have their few short hours of life ended by being minced alive in an industrial macerator. Each week, millions of birds travel along a conveyor belt before falling into those whirling blades. Yet “not one falls outside the love of the Father”.

I won’t suggest how you may want to respond. But did you just feel that same chill down the spine that I did...?

--ooOoo---

*For if animals are God's creatures, we have no absolute rights over them, only the duty to look after them as God would look after them.*

*To stand with Jesus is to reject our view of ourselves as gods and lords of creation. We are to honor life for the sake of the Lord of life.*

Andrew Linzey

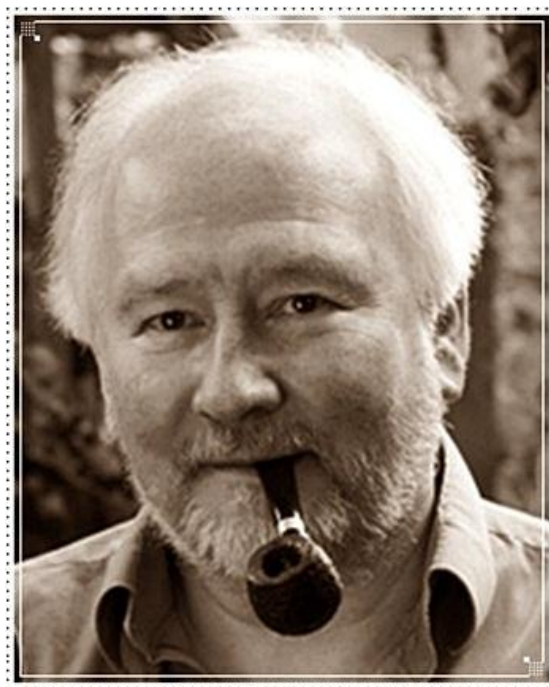


Please see “*Authors Profiles and Publications*” at end of section for information about Prof. Andrew Linzey.

*The next article will bring on a tear and touch your heart deeply. “From the 9th to the 19th century we have over 200 written accounts of the criminal prosecution and capital punishment of animals. These trials of animals, pigs, dogs, wolves, locusts, rats, termites, cows, horses and doves inflicted great and terrible suffering. And the important thing to appreciate is that these trials were mainly or wholly religious in character.” Now read the full article “For God so Loved the World”.*

## FOR GOD SO LOVED THE WORLD

**The Reverend Prof. Andrew Linzey**



*At the time this sermon was written, Prof. Linzey was Director of Studies Centre for the Study of Theology University of Essex, England. He delivered it in Salisbury Cathedral, a Service for Animal Welfare Saturday 15 October 1988.*

Imagine a scene. The date is the 18 April, 1499. The time is sometime in the afternoon. The place is the Abbey of Josaphat, near Chartres. Within this Abbey a trial is taking place. It is a criminal prosecution before the Bailiff of the Abbey. The defendant is charged with having killed an infant. The verdict is announced. The defendant is found guilty. The sentence of the ecclesiastical court is that the defendant should be hanged. Mercifully, unlike other

defendants, the fate is only death and not torture or manguation. And the defendant was hanged by its neck at a public hanging that day in the market square. The defendant, however, was not a human being, but a pig.

What is the point of recounting this grisly, surely altogether extraordinary episode from the 15th century, you may ask? The answer is this: grisly it certainly was, extraordinary it certainly was not. From the 9th to the 19th century we have over 200 written accounts of the criminal prosecution and capital punishment of animals. These trials of animals, pigs, dogs, wolves, locusts, rats, termites, cows, horses and doves inflicted great and terrible suffering. And the important thing to appreciate is that these trials were mainly or wholly religious in character. They drew their inspiration from Christian doctrine, based on a silly biblical fundamentalism -a fundamentalism I'm distressed to say is still with us in some quarters of the Church today. In particular it was St. Thomas Aquinas in his *Summa Theologiae* who held that some animals were satellites of Satan: "instigated by the powers of hell and proper to be cursed?" St. Thomas added:-"the anathema then is not to be pronounced against the animals as such, but should be hurled inferentially at the devil who makes use of irrational creatures to our detriment."

Armed with this awful dictum (however originally qualified by St. Thomas) Christians have spent more than 10 centuries anathematizing, cursing and reviling the animal world. The echoes of this violence are found today in our very language. The word 'animal' is a term of abuse not to mention 'brute,' 'beast' or 'bestial.' Ho~ we have libelled the animal world. For myself I cannot but be bemused by the reference in the marriage service of the Book of Common Prayer to "brute beasts which hath no understanding." Who are these brute beasts? Most higher mammals seem to know more about life-long monogamy than many human beings.

This low, negative, even hating, attitude towards animals, regarding them as a source of evil or as instruments of the devil, or regarding them as beings without any moral status, has, sad to say, been the dominant view within Christendom for the largest part of its history. In the 9th century, Pope Stephen IV prepared great quantities of holy water with which to bless the grounds that humans had duties to other humans, but none to animals. For a clear run of at least 10 centuries the dominant ecclesiastical voice did not even regard animals as worthy of moral concern. We do well to remember that Catholic textbooks still regard animals as morally without status, save when they are deemed human property. Worse than that, they have been frequently classified as things without rights, to be used as St. Thomas himself wrote --"in any way whatever." If Jesus can weep over Jerusalem we have more than good reason to weep over the sins of Mother Church.

It seems to me that there is no use pretending that all has been well with the Church either in the past, or even now in the present. The very community which should be the cradle of the Gospel of God's Love for the world has only been too good at justifying violence and legitimizing hatred towards the world. Those like myself who have the temerity to preach to Christian and non-Christian alike, must be quite clear that the record of Christianity has been, and still is, on this issue as on many others, in many respects shameful and second rate. Christians are simply too good at forgetting how awful they have been. The fact is that Christians have had enormous difficulties in believing their own Gospel.

And what is this Gospel? It is nothing less than the conviction and experience that God loves the whole world. What we see in Jesus is the revelation of an inclusive, all-embracing, generous Loving. A Loving that washes the feet of the world. A Loving that heals individuals from oppression -physical and spiritual. A Loving that takes sides with the poor, vulnerable,

diseased, hated, despised, and outcasts of his day. A Loving that is summed up in his absolute commitment to love at all costs even in extreme suffering and death. As that distinguished former Dean of Salisbury, Sydney Evans, once wrote: "What Jesus did on the Cross was to demonstrate the truth of what he had taught: he showed a quality of love such that the worst that evil could do to such love was to give such love ever fresh opportunities for loving."

The world we live in is desperate for love. The whole world needs to be loved. When I was young I used to mock the notion of "Gentle Jesus, meek and mild." How wrong I was! For there is great power in humility, strength in gentleness, wisdom in forbearance. We need to listen again to Father Zossima's advice in Dostoyevsky's *The Brothers Karamazov*:

Brothers, be not afraid of men's sins. Love man even in his sin, for that already bears the semblance of divine love and is the highest love on earth. Love all God's creation, the whole of it and every grain of sand. Love every leaf, every ray of God's light! Love the animals, love the plants, love everything. And if you love everything you will perceive the divine mystery in things. And once you have perceived it, you will begin to comprehend it ceaselessly more and more every day. And you will at last come to love the whole world with an abiding, universal love.

Not all Christians have been happy with this Gospel. While God's love is free, generous and unlimited, we Christians have only been too good at placing limits on Divine Love. St. Thomas Aquinas was a great scholar and saint, but even he believed quite erroneously that God did not love animals for their own sakes, but only in so far as they were of use to human beings. We Christians have at various times made of this Revelation of Unlimited Love its precise opposite. We have conceived of this Revelation in exclusive terms, exclusive of one group or race: those who were non-Jews, those who are women, those who are coloured, and so on. Not all Christians have seen how the love of God gives each individual human being a unique and equal value. But at least we can say that these issues have been on the agenda of the Churches. Not so with other suffering non-human creatures. What has not been seen is that the love of God is inclusive not only of humans but ~ all creatures. It took Christians many years to realize that we cannot love God and keep humans as slaves. It has taken even longer for Christians to realize that we cannot love God and regard women as second class humans. Now is the time for Christians to realize that we cannot love God and hate his nonhuman creatures. Christians are people who need to be liberated by the Gospel they preach. Christians cannot love God and be free to hate.

For people, like myself, who are concerned for justice in our dealings with animals there are three things we must learn.

The first is that we must not hate even those who hate animals. "Do not be afraid of men's sins," writes Dostoyevsky. People who work for justice for animals are often disappointed, angry, unhappy people, and more often than not with just cause. It is incredible that we should treat God's creatures with so little love and respect; incredible that we should despoil animal life for fun and amusement; incredible that we should wantonly slaughter; incredible that we should make wild animals captive for entertainment; incredible that we should inflict suffering and pain on farm and laboratory animals. It is spiritually infantile that we should continue to look upon the world as "made for us" and animals simply as means to human ends, as resources, as tools, as machines, indeed simply as things. And yet we must not hate those who hate God's world. By doing so we simply push them further into their own abyss and spiritual darkness. All of us need to be loved, all of us need interior resources to go on loving. And all this is very, very hard especially when we see creatures treated so cruelly

that their cause cries to heaven for justice. But we have one real and lasting weapon at our disposal: 'Soul-force.' As Dostoyevsky writes:

"Loving humility is a terrible force, the strongest of all ...(with it we shall) conquer the world." So I don't want to hate anybody, even vivisectors, butchers, trappers, factory farmers and bull fighters. On the contrary I want to love them so much that they will not find time, or have the inclination, to hunt, and kill, and destroy and maim God's good creatures. I refuse to give those who exploit animals another good reason for not believing in a God of love.

Secondly, we must not hate, even the Church. I know that this is very difficult, not least of all because the Church has a lamentable record on animals and, what is more, is still a party to animal cruelty. I say now, and have said privately in the past, to the Church Commissioners that the time has come when in the name of God most loving they must stop allowing factory farming (and also hunting) on their owned lands. Christians, even Church Commissioners, must be signs of the Gospel for which all creatures long. I know that the Church is not always very lovable to say the least. But I also say to you that we shall not advance the cause of animals by hating the Church. On the contrary we must love it so much that it repents of its theological foolishness, its far too frequent humanist arrogance and its complicity in sins against animals. But I say to you that hatred is too great a burden to bear.

I want to give you one example that should give us hope. If we go back in history 200 years or so, we will find intelligent, respectable, conscientious Christians for whom slavery was not a moral issue. If pressed some might have defended slavery as 'progress' as many thought it was. Some might even have taken the view of William Henry Holcombe writing in 1860 that slavery was a natural means of "the Christianization of the dark races." The quite staggering fact to grapple with is that this very same community which in some ways provided the major ideological impetus for the defence of slavery came within an historically short period, 100, perhaps only 50, years to change its mind. The same tradition which helped keep slavery alive was the same community that became by and large determined to end it. So successful has this change been that within this congregation today we shall have difficulty in finding one slave trader, even one individual Christian who thought that the practice was anything other than inimical to the moral demands of the Christian faith. In short, while it is true that Christian churches have been and frequently are awful on the subject of animals, it is just possible, even plausible that given say 50 or 100 years we shall witness among this same community amazing shifts of consciousness as we have witnessed on other moral issues, no less complex or controversial. Christian Churches then have been agents of oppression -that is commonplace -but they can also be agents of liberation.

We do well in this context to remember and honour all those courageous Christians: saints, and seers, theologians and poets, mystics and writers who have championed the cause of animals. The list must include almost two thirds of those canonized saints East and West, not only St. Francis but also St. Martin, Richard of Chichester, Chrysostom, Isaac the Syrian, Bonaventure, and countless others. Poets also like Rossetti, Browning, Carlyle, Longfellow, Hardy, Cowper, and the many others who have led the way in sensitivity to the animal world. And if we are to be grateful for these luminaries, then one name especially must be mentioned, namely Arthur Broome. Few people appreciate that it was this Anglican priest who founded the first animal welfare society in the world, the RSPCA, in 1824. Fewer people appreciate that this Society was the result of Christian inspiration and vision. Even fewer appreciate that this Society was founded specifically on "Christian Faith and Christian Principles." Broome's work was immensely sacrificial. He served the Society as its first secretary; he gave up his London living to work full-time for the Society, he suffered imprisonment for the Society's debts, and finally died in obscurity. The animal movement

today would be nowhere if it was not for this one man's courage and Christian faith. Long may his name be honoured among those who work for the cause of animals.

And there are just one or two hints today that Christians are again waking up to the idea that God's creation must not be reviled, anathematized and treated as evil as in the past.

"[P]reoccupation with humanity will seem distinctly parochial ...our theology ... has been distorted by being too man-centered. We need to maintain the value, the preciousness of the human by maintaining the value, the preciousness of the non-human also." These words are not mine. They come from no less a person than the Archbishop of Canterbury, Robert Runcie, speaking in April of this year. He went on:

"For our concept of God forbids the idea of a cheap creation, of a throwaway universe in which everything is expendable save human existence. The whole universe is a work of love. And nothing which is made in love is cheap. The value, the worth of natural things is not found in Man's view of himself but in the goodness of God who made all things good and precious in his sight..." As Barbara Ward used to say, "We have only one earth. Is it not worth our love?" These words may have cost our Archbishop more than we imagine. Let us congratulate him on his testimony and take heart.

The third thing we must learn is that we must not hate one another. It is no use people like me in the animal rights movement -complaining about animal abusers and the churches for their lack of love and compassion -when we so often show so little love and compassion to one another. I can give personal testimony here. I spent 4 years on the ruling council of one of the largest animal welfare societies in this country and 10 or more years later I am still trying to heal the wounds I suffered. The animal movement is the place where we can find as much if not more sin than anywhere else. Jealousy, rivalry, misquotation, guile, stupidity, and, worst of all, self-righteousness. We must not fall into this last trap especially. None of us is pure when it comes to animals. We are all involved in animal abuse either through the food we eat, the products we buy, or the taxes we pay. There is no pure land on earth. A clean conscience is a figment of the imagination. I spend some of my time counselling students who suffer from unrelieved feelings of guilt -often inculcated by the Churches -I have no desire to make anyone feel guilty. Guilt is a redundant emotion.

Christians in the animal movement have a unique opportunity. St. Paul speaks of the creation as in a state of childbirth awaiting a new age. Together we have vision of a new age, a new world. A world at peace, a world in which we have begun to make peace with creation. A world in which the Love of God is claimed and championed and through whose Spirit new world possibilities are constantly being opened up for us. What a difference it would make if Christians began to practice the Gospel of Love they preach. At the very least what we need to do is to encourage and inspire people to live free of injury to animals. All of us, in addition to whatever social vision we may have, need a programme of personal disengagement from injury to animal life.

Let me be personal for a moment. I haven't always been an advocate of animal rights. By no means. When I was young I used to enjoy controlling animals and making them captive. I used to enjoy fishing. I used to eat animals. I had no problems about eating veal. My entry into the animal rights movement coincided with my entry into a slaughterhouse when I was 16 years old. The questions that it raised in my mind have beeb with me ever since. Recently, during my speaking tour of the United States, I visited another slaughterhouse in the State of Massachusetts. As I stood watching a young pig being slaughtered -'stuck' as they say in the US I asked myself this question: "What has changed in 26 years when animals are still treated

as things?" And soon I had my answer: the owner of the slaughterhouse, despite the fact that I had asked permission in the usual way, turfed me out.

I'm not used to being turfed out of places. It was a new experience and a valuable one. For I learnt this one thing: What is changing is that many people, even those intensely involved in the exploitation of animals, many people are not so sure as they once were that what they are doing is right. People are beginning to have a conscience even in the most unlikely places.

When I became intellectually convinced of the case for animal rights, I first thought it one of those important but comparatively minor questions in Christian ethics. I don't think that today. On the contrary, I think the question of how we treat animals one of the BIG questions confronting all humanity: if God loves and cares for this world, shall we learn to live at peace with one another and with this world? In short: Are we to hate the world or are we to love it? "We must love one another or die," wrote W.H. Auden. The truth we also have to learn is this: We must love the world, or we shall perish with it.

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Please see “*Authors Profiles and Publications*” at end of section for information about Sarah Withrow King.

*“The Bible is not a handbook for vegan living, but I think it points Christ-following people, particularly Christ-following people from privileged contexts, in that direction”. Sarah Withrow King*

## THE BIBLICAL CASE FOR VEGAN LIVING

by Sarah Withrow King



The Bible is not a handbook for vegan living, but I think it points Christ-following people, particularly Christ-following people from privileged contexts, in that direction.

**What is vegan living?** Vegan means much more than diet, what we eat and drink. Vegan products aren't tested on animals or contain ingredients or components that are derived from animals. My wardrobe is vegan, because it is free from wool, leather, fur, down, and silk. I steer clear of eating products with animal ingredients, including milk, meat, and eggs. Our family's dogs and cats are rescued from shelters because we don't view animals as products or commodities to be bought and sold. And we won't support businesses that profit from captive, abused animals, so we avoid SeaWorld, rodeos, Ringling Brothers' Circus, and the like.

Many vegans will say that the essence of vegan living is making choices that reduce suffering whenever possible.

**What about human problems?** When we reduce animal suffering, we reduce human suffering. When we refuse to pay for someone to abuse or kill an animal, we are sparing both the animal and the human. One old adage says, "When you teach a child to be kind to a mouse, you do as much for the child as you do for the mouse." We are not separate from creation. We are part of God's design, blessed to be made in the image of God, and charged with protecting creation and reflecting the glory of God throughout the whole earth.

I live in a major city. Evidence of brokenness is everywhere, from the women who walk screaming down my street at 3 am after a night of being prostituted, to the children whose parents hit them in the drugstore lobby, to the wealthy developer with an addiction to pain pills and pornography, to the maimed feral cats roaming alleys, to the mountains of garbage piled in vacant lots and on abandoned porches. The anger, pain, and frustration are palpable.

Extravagance and elegance on one side of the river, gritty poverty on the other, struggle on both.

It's tempting for some of us, maybe even easy, when we live surrounded by death and decay, to start to view the world and its inhabitants as "out there," different from us. We need to protect ourselves, because the pain and suffering would overwhelm any compassionate soul. Jesus saw systemic inequality, state-sanctioned brutality, and a complicit and corrupt religious establishment. But Jesus never failed to see and respond to individuals. Time and time again, Jesus demonstrated the transformative power of seeing a member of the community of creation as a brother, not an other. And I don't think it's an accident that Jesus used animals to tell these stories. A single lost sheep is pursued and rescued, not written off as the cost of doing business. People put a pittance of a price tag on sparrows, but Jesus said God knows when even one falls to the ground. Jesus looked across one of his own cities and cried out that he longed to gather its inhabitants as a hen gathers her beloved chicks. Loving an "other" is risky business and it can be habit forming. Learning about how animals are raised and killed for food opened my eyes to the dangers faced by the humans who work on farms and in slaughterhouses: astonishing rates of on-the-job injury, increased risk of chronic disease, horrific working conditions, low pay, and more. I also learned that animal agriculture is a leading cause of greenhouse gas emissions, and that my eating and consumption habits impacted people half a world away who would feel the consequences of climate change long before and in more profound and life-altering ways than I ever will. Listening to a disgraced football player describe his violent and stressful childhood helped me understand the spiritual sickness that might lead one to maim, torture, and kill another living being and clarified for me that the remedy to this deep suffering won't be found in any act that further separates humans from God, creation, or one another. Instead, we release our created-for-community selves to the leading of the Holy Spirit, which is moving towards reconciliation, wholeness, and healing. We remember that we humans are a part of the whole creation groaning, and we act in that awareness, knowing that we are even now participating in Christ's work to build the new city "on earth, as it is in heaven."

**The biblical case for vegan living** Vegan is a word coined in the mid 1940s, so you won't find it in the Bible, and though some scholars argue the case vehemently, I am thoroughly unconvinced that Jesus followed a strictly plant-based diet during his time on earth.

This is an abridged case for vegan living based on the biblical narrative:

□ Genesis 1 describes the world as it is *supposed* to work. No sin, no suffering. Humans are caretakers of creation, and God tells us and animals to eat plants. Only plants. Not each other.



□ Sin: Sin destroys this symbiotic harmony, this well-functioning and perfectly balanced eco-system. Humans and animals fear one another. Fear always leads to violence, when those who fear do not turn to God. Killing enters in.

□ Humans perfect the art of "othering." Instead of practicing dominion, they simply dominate. They enslave one another and abuse other created animals. They hoard land and property. They learn to protect "me, myself, and mine" instead of the whole community of creation.

□ Prophets give us hope that there's a better way, a kingdom of God, not a human one. They point to a time where there won't be any more hurting or killing, when each will have what they need to prosper, and when power isn't abused.

□ Jesus, God-enfleshed, shows us how to do life together. Feed the hungry, clothe the naked, retrieve the lost sheep, heal the sick, give hope to the hopeless. Love everybody. Take only what you need and share the rest. Trust God to provide and FEAR NOT. Put down your swords. Jesus' incarnation, death, and resurrection is the in-breaking of the kingdom of God, promised by the prophets. Jesus born on earth brings the kingdom here, to this place and this time. His life is a demonstration of how to live in peace, how to connect person-to-person, body-to-body. His body and blood mark a new covenant between God and God's creation, a promise that while the kingdom is not yet fully realized, *it is here*.

□ The in-between time. The already-but-not-yet. The Holy Spirit guides us, and we are a part of the whole creation in bondage to decay groaning for freedom. When that freedom is fully realized, when the kingdom comes to fullness, we know we'll see the end of war, poverty, violence, death, suffering, racism, cynicism, individualism. We know we'll gather together with the whole of creation to worship our Creator, Sustainer, Provider. Will we then sit down to a meal of fried chicken and roast beef?

Will the feast in the new city be life-affirming or life-taking? The prophets are clear: The lion and the lamb will lie down together, and a little child shall lead them. God's covenant is with the *whole* creation.

□ So shouldn't we who are able, we who are Christ's hands and feet on earth, we who are the community of God...shouldn't we start to make choices now that reflect that coming reality? Why wouldn't we begin to look at animals as partners in creation, as brothers and sisters, as creatures God has called us to protect, rather than as dinner and a show?

**But what about...?** Here are some common reactions from folks who balk at the words "Christian" and "vegan" appearing in the same sentence: God's words to Noah in Genesis 9; God's demand for animal sacrifice in the Hebrew scriptures; Jesus probably ate fish and lamb; Jesus declared all foods clean; Jesus sent demons into pigs and said people were more valuable than sparrows. In the coming weeks, we'll address those objections and I hope you'll engage with us as we explore these issues together. Add your thoughts to the comments section here and on those future articles. And go in peace.

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Please see “*Authors Profiles and Publications*” at end of section for information about Prof. David Clough.

*“Christians often note arguments against vegetarianism or veganism, but these concerns do not end the conversation. Genesis 1 identifies human beings as uniquely images of God and grants them dominion over other animals, but the end of the chapter prescribes a vegan diet for humans, so this original dominion does not include permission to kill animals for food. In Genesis 9, following the flood, God allows humans to kill animals for food, but this does not justify modern patterns of raising animals in industrial systems in ways that are so clearly damaging for humans, animals, and the wider environment.” David Clough*

## Should Christians Be Vegan?

**By Prof. David Clough**



***This article was originally posted on [The Vegan Society’s website](https://www.vegansociety.com/news/blog/should-christians-be-vegan) – link: <https://www.vegansociety.com/news/blog/should-christians-be-vegan>***

Why might Christians consider going vegan? There are four reasons that overlap with the reasons anyone else might give: concern for the environment, concern for animals, concern for human welfare, and the desire to adopt a more healthy diet. In addition, Christians might be inspired by long religious traditions of fasting from meat and other animal products. I’ll consider these reasons in turn below. Let’s start, though, with something more fundamental: why a Christian understanding of God and the world might provide specific motivation for going vegan.

Christians believe in that everything in the universe owes its existence to God. That’s what monotheism means: the God Christians worship is not just their God, or even the God of all humans, but the God of all creatures. Biblical texts celebrate the God who made all creatures and declared them good (Genesis 1), who made a world in which every creature has its own

place (Psalm 104), who has compassion on and provides for every living thing (Psalm 145), and who in Jesus Christ acts to release the whole of creation from its groaning bondage (Romans 8) and to gather up and make peace between all things in heaven and earth (Colossians 1.20; Ephesians 1.10). Jesus reassured his followers by reminding them that not a single sparrow is forgotten in God's sight (Luke 12.6). John describes God's son coming to the earth because of God's love for the world (John 3.16). God's delight in and care for all God's creatures means Christians have reason to delight in and care for them too, especially as humans are called to be images of God. Seeing the whole world as charged with God's grandeur, as the poet Gerard Manley Hopkins put it, is a fundamental aspect of a Christian vision of the world.

**So Christians recognize the universe and all creatures in it as belonging to God, beloved by God, and cared for by God. Why might that make a difference for how they eat? Let's return to the five reasons I noted above.**

**First, Christians might move towards a vegan diet in order to care for God's creation, the environment.** Greenhouse gas emissions from a huge expansion in raising livestock is a significant cause of the climate catastrophe we are bringing about, which will have a devastating impact on humans and other animals. Reducing consumption of animal products is one of the quickest ways to reduce our carbon footprint. Industrial animal agriculture causes local environmental problems, too. Big intensive pig farms with their huge lagoons of excrement are horrible to live nearby, and so are disproportionately likely to be placed near poor communities, making their lives miserable.

**Second, Christians might become vegan in order to enable fellow creatures to flourish, to praise God each in their particular way.** The vast majority of farmed animals are raised in industrial systems that subject them to unnecessary suffering and impoverished lives in which they cannot thrive and glorify God. Most fish now come from intensive farmed environments, or if wild-caught, are subjected to unsustainable fishing practices and long drawn-out deaths. The large-scale production of dairy and eggs entails killing male animals surplus to requirements and female animals once their productivity declines. These are powerful reasons for adopting a vegan diet, rather than just a vegetarian one. Current production levels of animals for consumption inhibit the flourishing of wild animals as well as domesticated animals. By 2000, the biomass of domesticated animals exceeded that of all wild land mammals by 24 times. The biomass of domesticated chickens alone is nearly three times that of all wild birds. These shocking statistics show that humans are monopolizing the productive capacity of the earth in a way that leaves very little space for wild animals at all, which is part of what is driving their mass extinction.

**Third, Christians might shift to a vegan diet in order to save the lives of fellow human creatures.** The livestock industry threatens human food and water security, and those already suffering from deprivation are at greatest risk. Christians are explicitly directed to care for those with the greatest needs and the least resources. Currently, over a third of global cereal output goes to farmed animals and humans eating the animals receive only 8% of the calories that would be available if humans ate the cereals directly. Animal agriculture is also a very significant consumer of scarce global water supplies: producing 1 kg of beef requires 10 to 20 times the water required by producing the same calories from plant-based sources. While a vegan diet is not immediately practical in every part of the world (for Siberian pastoralists reliant on reindeer herds, for example), it is very clear that the global human population, as well as animals and the environment, would benefit from a transition towards using plant-based foods wherever possible.

**Fourth, Christians might adopt a vegan diet in order to sustain the health and well-being of their families, friends, neighbours, and wider society.** The unprecedentedly high levels of meat and other animal products consumed in developed nations directly damages human health (increased incidence of heart disease, cancer, type 2 diabetes, and strokes). In addition, intensive farming practices contribute to both the rise of antibiotic-resistant bacterial strains and the risk of pandemics from zoonotic diseases such as swine and bird flu.

**Finally, many Christians will be inspired by the long Christian traditions of fasting from meat and other animal products, on Fridays, during Lent, and at other times.**

Many Coptic Christians today observe fasts imposing a vegan diet for two-thirds of the year. The practice of not eating animal products can be understood as part of a penitential practice that redirects one's focus away from selfish pleasure and towards God. Such traditions remind Christians of the limits that come with recognizing God as creator: animals belong to God, so humans must treat them with respect and can't do whatever we want with them.

Christians often note arguments against vegetarianism or veganism, but these concerns do not end the conversation. Genesis 1 identifies human beings as uniquely images of God and grants them dominion over other animals, but the end of the chapter prescribes a vegan diet for humans, so this original dominion does not include permission to kill animals for food. In Genesis 9, following the flood, God allows humans to kill animals for food, but this does not justify modern patterns of raising animals in industrial systems in ways that are so clearly damaging for humans, animals, and the wider environment. Gospel accounts record Jesus as eating fish and offering fish to others (although, interestingly, he is not recorded as eating mammals or poultry), but whatever his practice, it does not justify eating the products of modern industrial animal agriculture. Some of these concerns suggest that would be implausible to claim that a vegan diet should be an absolute obligation for all Christians. They do not show that it is inappropriate to adopt a vegan diet as a response to the broad concerns noted above that relate to the modern context of raising animals for food where there are readily available alternative sources of nutrition.

It is important to note that veganism in a Christian context should never be presented as a moral utopia. Christians recognize a brokenness in our relationships with fellow creatures which cannot be overcome by adopting a particular dietary practice or by any other effort we can make. Vegan Christians should not make claims to moral superiority: they are sinners like everyone else. They are simply seeking to act as responsibly as they can in this aspect of the choices they make about what to eat. They should hope to learn from fellow Christians about better ways of living in other areas of their lives, just as they may hope that fellow Christians may be open to learning from their practice.

Concern for fellow humans, fellow animal creatures, and the environment are obligations for Christians, and so the impacts of modern industrialized animal agriculture should trouble all Christians. It's important to realize that farmers are not the villains here: farmers are often pressured into systems of poor farmed animal welfare because of the popular desire for cheap animal products and the retailers' power to determine pricing for their own advantage. A Christian vision of delighting in God's world and living responsibly among the fellow creatures God loves will be an inspiration to many Christians either to adopt a vegan diet, or to move in that direction by reducing their consumption of animal products and seeking out animal products raised to higher welfare standards than those offered within industrialized systems.

This article was originally posted on [The Vegan Society's website](https://www.vegansociety.com/news/blog/should-christians-be-vegan) – link:  
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## Imagining Creation as a Christian Vegan

**Prof. Matthew C. Halteman**

*Matthew C. Halteman, Professor of Philosophy at Calvin University in Grand Rapids, Michigan, reflects upon God's abundant love for creation and how veganism can offer an opportunity to model the Judeo-Christian vision of shalom.*

### Compiler's note to readers:

Prof. Matthew Halteman, professor of Philosophy at Calvin University in Grand Rapids, MI, wrote a superb article “Imagining Creation as a Christian Vegan” which was published on the SARX website. In this article, he contemplates on God's exuberant love for creation and how veganism gives us the opportunity to be role-models for the vision of “shalom” as found in Judeo-Christianity.

He could not give me permission to publish it here as it is part of a book project which he is launching at present. However, I recommend this article strongly, you can read it here: <https://sarx.org.uk/articles/christianity-and-animals/imagining-creation-as-a-christian-vegan-matthew-c-halteman/> . Prof. Halteman is also a fellow in the Oxford Centre for Animal Ethics, UK.

In addition to his article, you might want to read more about Prof. Halteman which you can do on his website: <https://matthewchalteman.weebly.com/about.html>

Thank you!

Please see “*Authors Profiles and Publications*” at end of section for information about the Rev. Frank L. Hoffman.

*“.....We hope we all see the two ungodly things that were taking place: First, Pilate is a murderer of humans, and second, the Galileans are murderers of animals, both of which are out of the heavenly will of God, and require their repentance, or even better that they didn’t do these things in the first place”*  
*Frank L. Hoffman*

## **Animal Exploitation Needs Repentance**

**by Frank L. Hoffman, Pastor**



### ***An all-creatures Bible Message***

website: <https://www.all-creatures.org/sermons98/s20190324-animal-exploitation.html>

**A Sermon Delivered to The Compassion Internet Church on 24 March  
2019**

### **Scripture References**

Luke 13:1-9

1 Corinthians 10:1-13

Animal exploitation needs repentance, because without true repentance we, as a society, will never really be able to end animal exploitation and killing, and as a result we cannot have peace on earth as it is in heaven.

The whole theme of the Lenten Season is for believers to repent and seek the heavenly will of God here on earth so that there is no longer any human-caused pain or suffering or death inflicted upon any other human being or upon any animals, because when there is suffering and death, which does not exist in heaven, there can be no peace on earth.

We also need to remember that Jesus is the Prince of Peace, and He calls us all to be peacemaking children of God.

Paul also tells us in Romans 8 that it is these children of God who will free creation from its present corruption, and what or who are people going to eat for Easter?

They have cooked pigs and turkeys.

And how do they celebrate Easter?

They celebrate with colored chicken eggs, who are unborn baby chickens.

And all of these traditions further corrupt God's creation.

It's time we wake up to the fact that until we repent and free creation from its present corruption, we will not have peace on earth.

Animal exploitation needs repentance.

In Luke 13:1-9, Jesus tells us about the need for repentance from a different perspective, but it all ties together, for if we truly have a repentant nature, we will end all forms of corruption here on earth and have real peace.

1. Now on the same occasion there were some present who reported to Him about the Galileans, whose blood Pilate had mingled with their sacrifices.

We hope we all see the two ungodly things that were taking place: First, Pilate is a murderer of humans, and second, the Galileans are murderers of animals, both of which are out of the heavenly will of God, and require their repentance, or even better that they didn't do these things in the first place.

2. And He answered and said to them, "Do you suppose that these Galileans were greater sinners than all other Galileans, because they suffered this fate?"

Jesus is asking this question of people who live in the ways of this corrupt world about other people's corrupt acts.

It's important that we see and understand that what is taking place is not in the heavenly will of God, but then He points them in the correct direction.

3. "I tell you, no, but unless you repent, you will all likewise perish.

4. "Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them, were worse culprits than all the men who live in Jerusalem?"

5. "I tell you, no, but unless you repent, you will all likewise perish."

Jesus is telling all of us, then and now, that as long as we live in this corrupt world, we need to repent because some of the corruption has rubbed off on us no matter how much we desire to live in the heavenly will of God; it's just like Paul tells us, all have sinned and fallen short of the glory of God.

And the title of today's message, animal exploitation needs repentance, is just one aspect of this worldwide problem.

Let's go on and look at the parable that Jesus told, and we hear its message, think about how it reflects back upon our discussion about repentance.

6. And He began telling this parable: "A certain man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it, and did not find any.

Think about this parable from the standpoint that God is the man who planted each of us (fig trees) here on earth and expected us to produce the fruit of heavenly living here on earth as it is in heaven, and that we need to apply this concept to every aspect of our lives.

7. "And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?'

This is an example of how God looks upon us when we fail to produce or live in the heavenly will of God here on earth as it is in heaven, and since a lot of this ungodliness involves the raising, killing, and eating of animals, we believe that any form of animal exploitation needs repentance.

8. "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer;

9. and if it bears fruit next year, fine; but if not, cut it down.' "

NASB

However, today, we need to remember that the Holy Spirit has been providing a lot of this nurturing, as have ethical vegans and peacemaking children of God been providing the witness, but relatively few people respond, which leads us to believe that these ungodly people (fig trees) run the real risk of being cut off by God.

In 1 Corinthians 10:1-13, Paul compares the Exodus story with living in the heavenly will of God, but we wish he had gone further and mentioned our need to eliminate all forms of animal exploitation, and become vegans.

1. For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea;

This is the cloud of the Lord that led the Israelites out of Egypt and through the Red Sea.

What Paul seems to be expressing is that the people received a type of baptism as they passed through the Red Sea, which should have brought about repentance, but sadly, for the majority of the people, it didn't.

2. and all were baptized into Moses in the cloud and in the sea;



But today, we need to be spiritually baptized into the trinity and the heavenly will of God to such an extent that we realize that animal exploitation needs repentance.

3. and all ate the same spiritual food;

In those days the spiritual food was the manna that came down from heaven, which was God's way of leading the people back to living on the plant foods that the Lord created for us to eat when He created the heavens and the earth and planted in Eden.

4. and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

Paul sees the rock that provided them with water in the wilderness as the Lord Himself, which should have led the people back to living in the heavenly will of God.

5. Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness.

This is because they rejected the heavenly will of God and desired to continue to live in the corrupt and evil ways of this world, and because of this many of them died.

6. Now these things happened as examples for us, that we should not crave evil things, as they also craved.

Paul wrote this nearly two thousand years ago, and to this day most people are still following the corrupt and evil ways of this world, which cause millions of humans and billions of animal to suffer and die every year.

7. And do not be idolaters, as some of them were; as it is written, "The people sat down to eat and drink, and stood up to play."

People make idols out of many things and not just an idol to some sort of god; they make idols of their cars and even some of the food that they eat, such as meat, which the Israelites in the wilderness did and many of them died because of it.

8. Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day.

And just remember that what we do to animals is just immoral, but to us it represents an even greater immorality than any of our other immoral behavior.

9. Nor let us try the Lord, as some of them did, and were destroyed by the serpents.

The Lord's anger can be kindled by any and all the things we do outside of His heavenly will, and this is why we say that animal exploitation needs repentance.

10. Nor grumble, as some of them did, and were destroyed by the destroyer.

11. Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.

We obviously have not learned from these examples, for they and similar things continue to happen to this very day.

We need to repent of all our worldly ways and return to the heavenly will of God.

12. Therefore let him who thinks he stands take heed lest he fall.

This is an important message for all of us, for we have all fallen short of the glory of God.

13. No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.

NASB

Since we are talking about eating and exploiting animals, just remember that when people say that they cannot live without eating animals, that they have not even tried to enjoy plant-based meals, but are speaking from their worldly point of view.

We all can change.

All animal exploitation needs repentance.

And all of us can do it.

Amen?

Amen!

---ooOoo---

Please see “*Authors Profiles and Publications*” at end of section for information about the Rev. Aline Silva.

*“We seem to have allowed ourselves as humans to take an unrightful place in the cosmos, considering ourselves a little less than angels. Conquering and Colonizing the world, extracting and maximizing its “resources” to the great disservice of all creation. What must we change to ensure God’s covenant, salvation, and liberation is accessible to the whole world, the chickens and the stars?” Aline Silva*

## **"For what must the church repent and how?"**

**by the Rev. Aline Silva**



**A Lent Sermon for Ash Wednesday, 2021**

**Creaturekind website – link: <https://www.becreaturekind.org/blog-posts/2021/2/17/for-what-must-the-church-repent-and-how>**

*“God said, ‘This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth.’” (Gen 9.12-13, NRSV)*

Leader: The Word of the Lord for all CreatureKind.

**All: Thanks be to God**

And we are told that God so loved that earth, this earth, that God took on human flesh, with all its joys, sorrows, exhilarations, and pains.

I invite you to breathe in with me. And in breathing out, name the pains and sins we have witnessed this year.

- *Racially-motivated, state-sanctioned violence against our Black, brown, and Indigenous kin.*
- *An attempted coup, following years of voter suppression and dismantling of basic democratic protections.*
- *Acts of hate perpetrated against our Asian siblings, blamed wholesale for a virus caused by capital demand.*
- *Black, brown, and Indigenous peoples who contracted and died from COVID at high rates, and yet receive vaccinations at low ones.*

Touch your hearts and breathe in with me.

And in breathing out—in this season of reminding ourselves why God so loved *this very earth*—in that breathing out, name the mourning and the loss of lives caused by our industrialized, colonized food systems.

- *Slaughterhouse, food-plant, farm, and food-service workers around the world were forced to work in unsafe conditions during a global pandemic and sentenced to die because of it.*
- *Indigenous peoples murdered, the land they steward stolen to make way for the production of animal flesh to be exported and consumed by the wealthy in other countries.*
- *Long lines at food banks. Empty bellies for some while a select and privileged few reap unfathomable financial rewards. Money earned on the backs of the sick, suffering, and often times disabled.*
- *Animals—fellow worshippers of the enfleshed God—pushed to extinction by human activity or bred, confined, raped and mutilated on factory farms.*
- *Small farmers taking their lives in record numbers after being pushed out of a system dominated by a few powerful corporations.*

Beloved, we seem to have broken that Genesis covenant with our Creator, a covenant to care for one another, the earth, and non-human creatures. And so we must ask, where and with whom does God's covenant need to be restored this Lent? This is work that we must do individually *and* collectively, to examine our personal and our communal complicity with broken systems and ways of being that cause so many in God's beloved community to suffer rather than flourish.

We seem to have allowed ourselves as humans to take an unrightful place in the cosmos, considering ourselves a little less than angels. Conquering and Colonizing the world, extracting and maximizing its "resources" to the great disservice of all creation. What must we change to ensure God's covenant, salvation, and liberation is accessible to the *whole* world, the chickens and the stars?

Beloveds, breathe in with me. Breathe in the covenant, salvation, and liberation that the God who loves the world has for us all.

Now breathe out fear and shame. For the enfleshed God is also our protector, liberator, and co-Creator of this beloved world.

*"And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him."*  
(Mark 1:12-13, NRSV)

How might we follow God—Liberator, Protector, Creator—into the wilderness? Can we humble ourselves enough to learn not only from the earth but the animals themselves, like Adam in the garden or Jesus in the wilderness?

For too many of us, entering the wilderness, encountering, and learning from animals is a physical impossibility. Centuries of Colonization and conquering has caused deforestation, displacement of First Peoples, and the desecration of this earth. The EuroAmerican appetite for cheap food and cheap meat, produced in huge quantities at very little cost has created a crisis of climate refugees, food apartheid, and health disparities around the globe.

So, to follow God into the wilderness, we must repent from industrial farming and its death-dealing ways.

Together, we confess:

- *We have perpetuated 500 years of food apartheid.*
- *We have forced enslaved peoples to displace natives to grow food for the wealthy few.*
- *We have caused global pandemics and untold death, beginning with the first pandemic of a colonial diet and the model of consumerism and capitalist demand.*
- *We have subsidized multi-billion dollar agribusinesses while small, ethical farmers suffer. We have contributed to their depression and suicide.*
- *We have systematically denied access to land for BIPOC farmers.*
- *We have failed to protect or walk with animals. We breed and slaughter them by the billions, forgetting that each life is precious to God.*
- *We put factory farms and slaughterhouses in BIPOC communities, polluting their air and water, and creating generations of health crises.*
- *Our industrial fishing practices have stripped the ocean of life.*

We confess, and we repent with our actions.

We repent by joining Jesus in the wilderness of the unknown, and letting the wilderness herself guide us and we commit to listening and learning from First Peoples, whose relationship with the earth and non-humans has been instrumental in preserving their integrity and diversity.

We repent by being willing and open to learning from other-than-human animals. We commit to remembering that humans are not the pinnacle of creation and that our interconnectedness is the key to our very existence, survival, and flourishing.

We repent by being careful consumers of the earth's abundance. We commit to getting to know our food growers and handlers; to choosing to eat plants instead of animals as often as we can; to remembering that every created being is beloved by God, and to treating those beings accordingly; to advocating for policies and practices that foster flourishing, equity, and liberation for all.

Fam, this Lent, might we return to the dirt, this very earth, and join Jesus in considering this covenant and life abundant?

May it be so.

*Rev. Aline (Ah-lee-nee) Silva (she/her/hers) serves as the co-Director of [CreatureKind](#), an international non-profit leading Christians in new ways of thinking about the Christian Faith and Farmed Animal Welfare. Prior to coming to CreatureKind, Aline served for over a decade as a local parish pastor of rural and farming populations in Kansas, Missouri, and Colorado. Aline shares herself as a queer, Black & Indigenous immigrant of Brasil to the US. Aline chooses not to eat non-human animals, her fellow-worshippers of God. Aline is a pastor, an excellent preacher, and a life coach. You can most often find her laughing out loud, twerking, and sharing her life with her emotional support pup and main squeeze, Paçoca (pah-saw-kah). You can learn about Aline and her work by following CreatureKind on Twitter, Facebook, and Instagram. She writes today from the [unceded lands](#) of the Tequesta, Taino, and Seminole peoples, namedly South Florida, USA.*

**Links for above article:** Creature Kind – link: <https://www.becreaturekind.org/>  
 Unceded Lands – link: <https://settlercolonialcityproject.org/Unceded-Land>

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*Dr. Magaret B Adam was interviewed by Sarah Withrow King, co-director of the Creature Kind project. The interview was built around two crucial questions: 1. 'Why such intense suffering of innocent animals?' and 2. If God cares for even the sparrow, why does he allow such suffering of the animal kingdom, since animals are incapable of intentionally committing sinful acts? They were the victims of Adam and Eve's actions but are innocent themselves.*

(Creature Kind website link: <https://www.becreaturekind.org/>)

*Read this heart-warming article below....*

Please see “*Authors Profiles and Publications*” at end of section for information about Dr. Margaret B Adam.

## **From the Creature Kind Corner:**

### **WHY DO ANIMALS SUFFER?**

### **One Response and Three Recipes**

by

**Dr. Magaret B Adam**

**As interviewed by Sarah Withrow King**



**Website: Creature Kind – link: <https://www.becreaturekind.org/blog-posts/2016/06/creaturekind-corner-why-do-animals-suffer-one-response-and-three-recipes>**

June 11, 2016

Here are two questions we've received recently:

1. I'd say my biggest struggle in my faith has been around the question of 'Why such INTENSE suffering of innocent animals? How can a GOOD God allow that?' (We can make some sense of our suffering in that it builds character, etc, but when it's so intense and to such innocent ones, it really becomes a source of doubt for so many believers who deeply care about animals).
2. A more complex question that is asked often of me and I have no answer (and probably no one else does, either): If God cares for even the sparrow, why does he allow such suffering of the animal kingdom, since animals are incapable of intentionally committing sinful acts? They were the victims of Adam and Eve's actions but are innocent themselves.

Why do animals suffer? It's a big question—an ancient, continuing, and persisting question. We have no divine FAQ page about God's intentions. We have no single, simple, satisfying answer. As humans, we are bound to the limits of our creaturely capacities to interpret scripture, but we can do so in conversation with the church's rich heritage of teachers, preachers, ministers, and heroes of the faith. These resources provide a wealth of approaches to the challenge of living faithfully today.

Perhaps we should start a series of CreatureKind Corner Questions solely on the theme of suffering! For starters, we'll offer just one approach to responding, and we'll offer it in the form of a conversation between "Someone with Great Questions" and me, Margaret B. Adam, a CreatureKind Christian theologian and ethicist.

### **Someone with Great Questions:**

Why does God let animals suffer? In fact, why does God let any creature suffer?

### **Margaret B. Adam:**

God is perfect compassion.

### **SWGQ:**

That's not even an answer! Again, why is there suffering?

### **MBA:**

Scripture and Christian tradition describe human suffering in a variety of ways. Sometimes it seems that sin causes suffering, directly or indirectly, to the sinner and/or to others. Sometimes, it seems that suffering serves as a learning experience. Suffering can seem like punishment or abandonment. Much of the time, suffering seems inexplicable, unjustified, unnecessary, even cruel.

### **SWGQ:**

OK, but that's about humans. What about animals? They don't deserve to suffer, do they?

### **MBA:**



It's true that scripture and tradition have chiefly considered human creatures' suffering, with occasional observations about the rest of creation that also cries out for the relief of cosmic redemption. In our context today, we are also considering animal creatures and the rest of creation (earth, skies, seas, and plants). Let's see if what we've thought about human suffering helps us consider animal suffering.

We may be able to identify reasons for some human suffering, but it is difficult to deny that countless people suffer for no apparent reason.

The presumption that only guilty people should suffer, while innocent people should not, fails to account for:

**The variety of ways of suffering:**

- pain experienced in pursuit of desired goal
- stomach virus, pneumonia fatal cancer
- loneliness, depression, total abandonment
- some fear and anxiety, overwhelming fear and anxiety
- shorter- and longer-term thirst and hunger
- vulnerability to human and nonhuman predators
- guilt, empathy, spiritual crisis, unforgiven sin
- prejudice, objectification, oppression, slavery

*Which kinds of suffering do we think God should disallow?*

**The fact that we cannot assess guilt and innocence very well:**

- It is difficult to determine the intention, desire, remorse of others.
- It is difficult to ascertain the mental and spiritual capacity of others.
- There are few standards for evaluating extenuating circumstances.
- There are few shared standards at all for evaluating ethical accountability.
- Legal standards are insufficient for assessing Christian virtue.
- States of sin and grace may be known only to God.

*How do we judge who deserves to suffer and who does not?*

**The fact that a vast web of sin and accountability complicates cause and effect:**

- The Fall, original sin, and systemic sin narrate far reaching ramifications of sin.
- In the midst of systemic sin, it can be impossible to avoid causing suffering.
- It can be difficult to locate who is (most) responsible for particular suffering.
- Individuals and groups contribute to suffering indirectly as well as directly.
- It is difficult to escape entirely from social structures that cause suffering.
- It is difficult to gain the perspective necessary to recognise our own culpability

These factors all complicate the intuition that innocent human creatures should not suffer, and guilty human creatures should suffer. Likewise, nonhuman creatures are enmeshed in the systemic sin of unredeemed creation; they suffer and they are not detached from causes for suffering.

Creatures suffer. There are lots of reasons. We know some of the reasons; we can't figure out all the reasons.

We do not know enough about God's relationships with nonhuman animals to assert much about nonhuman animal sin, but we can see that animals suffer greatly. Innocence does not seem to be any more of a protection from suffering for nonhuman animals than it is for human animals. As far as we can tell, suffering is an integral part of what it is to be a creature in the world as we know it.

**SWGQ:**

That's depressing. I thought you said God is compassionate!

**MBA:**

Indeed, I did. As does scripture and the whole of the church across time and place. Not only is God compassionate, God is ultimate compassion. God is the creator of all. Nothing is greater than God; nothing is more than God; God is goodness itself. Creatures have limits and flaws. They are better and worse at compassion, depending on the moment. God is infinite and perfect. God does not change from somewhat compassionate to extremely compassionate, in response to variations in creaturely suffering. **God is already, always, in every way, the completeness of unbounded compassion.**

**SWGQ:**

But, how can God be compassionate when God ignores suffering?

**MBA:**

God's knowledge, wisdom, and attention is boundless—unlike ours—so we probably cannot claim that God ignores suffering. Perhaps a better question would be, 'How can we know God's compassion if we don't see God fixing the suffering around us?'

**SWGQ:**

Yes! Animal predators rip their prey to shreds. Droughts, famines, and wars lead to painful animal deaths. Factory farmed animals know only suffering, as products for human consumption. What good is God's all-encompassing compassion if it does not free creatures from intense suffering here and now?

**MBA:**

This is a tough one. Let's take a time-out for considering some animals who are not suffering at the moment.

### **Recipe for a Respite from Despair**

- Cuddle an animal close at hand.
- Borrow a neighbour's pet for cuddling.
- Gaze at photos of sloths sleeping, giraffes eating, cows nursing calves, and sheep frolicking.
- Watch this adorable [video](#).

**SWGQ:**

I did that. I'm still struggling with God's compassion in the face of intense creature suffering.

**MBA:**

Yes. Most people who think about it also struggle.

It requires some humility on our part to accept that there might be more going on than we can see and understand. God, who is creator of all, is the creator of time and space. God is not contained by or governed by time and space. The scale and scope of God's reconciliation of creation far exceeds our knowledge and imagination. **Scriptural stories repeatedly show the people of God in despair, asking God for rescue and relief.** In Job, the Psalms and Lamentations, sufferers thrust their pain and despair at God, expecting immediate and effective responses. Sometimes, comfort comes quickly. Sometimes, it seems not to come at all, and the cries to God grow in intensity, through generations. Even when it seems that God is no longer listening, God's people turn to God and hold God accountable for the promise of peace and reconciliation. So, we have strong precedents for praying to God to release animals from suffering and for lamenting to God about the perpetuation of that suffering.

**SWGQ:**

I don't want to rend my garments or scrape my skin with potsherds like Job. How am I supposed to lament?

**MBA:**

You might try picking out a psalm verse and rewriting it to fit the circumstances. See "[Recipe for a Psalm of Lament](#)."

**SWGQ:**

Now I'm mad at God.

**MBA:**

Yes, that's an important part of prayer.

I think that time and space are a big problem here. What good is the peaceable kingdom if it is not happening now? Yes, Jesus Christ, fully human creature and fully God, suffered and died to transform creation's suffering and death into eternal life. But our hope in that transformation can falter in the face of creaturely suffering this minute.

Still, Christians claim that God is greater than suffering and death, God is greater than the limitations of time and space, and God is certainly greater than our faltering faithfulness. The horrors of torture, species extinction, genocide, and factory farming animal abuse will never lessen God's complete, perfect, unchangeable compassionate. Nothing—not sin, not death, not suffering, not time or space—can separate creation from God's undiminishable, infinite, loving compassion. God's compassion overrides all pain and loss. God redeems creation from abuse and heals all of creation's wounds. **God is present with all those who suffer.** The completion of creation is the end of creaturely use, abuse, and suffering.

**SWGQ:**

Hmmph. It sure doesn't seem like it.

#### **MBA:**

This is where our part comes in. We can be signs of God's ultimate comfort to come by offering what comfort we can now, and we can call others to be comforters, by our words and our example.

Countless heroes of the faith have witnessed to God's constant compassion and have proclaimed God's care for those who suffer, care that finds its fulfilment in the redeemed creation. The call for witnesses and proclaimers continues, and the need is great. Those of us who are called to be missionaries of God's compassion to animal creatures can proclaim the life without suffering yet to come, by working to decrease suffering now. Humans do not themselves make the new creation happen; encouraging more people to become vegan will not speed up the arrival of God's peaceable kingdom (God is not dependent on human effort or created time). But, Christians who place their hope in the resurrected life can share that hope by becoming compassionate companions (in a humanly imperfect and limited way) of those who suffer. **We can witness to a life in Christ that does not require the torture and death of animals in order for humans to thrive.** We can anticipate creation's healing by resisting creature abuse. We can share with our brothers and sisters in Christ our faith in God's compassion that exceeds the limitations of social eating habits, church budgets, and taste preferences, by proclaiming God's presence at the table, in the kitchen, at the slaughterhouse, in the pig gestation crate.

So, one response to the question, 'Why does God let animals suffer?' is to proclaim God's perfect compassion.

God loves all of creation with divine, boundless, compassion. God does not let creatures suffer forever. We do not need to know why creatures suffer or when suffering will cease in order to proclaim, in word and deed, God's peaceable kingdom to come.

#### **SWGQ:**

Well, maybe. I'll think about it and get back to you with more questions.

#### **MBA:**

Sure. If you get hungry in the meantime, here's a [recipe](#) for a quick summer meal.

#### **Links from the above article:**

Video link to Best Cuddle Buddies: <https://www.onegreenplanet.org/news/rescued-piglet-and-kitten-are-the-best-cuddle-buddies/>

Recipe for a Psalm of Lament link: <https://www.becreaturekind.org/blog-posts/2016/06/recipe-for-a-psalm-of-lament>

Recipe for a quick summer meal: <https://www.becreaturekind.org/blog-posts/2016/06/picnic-basket-rice-salad>

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Please see “*Authors Profiles and Publications*” at end of section for information about Prof. Andrew Linzey’s publications.

*Andrew Linzey has written and edited 30 books and more than a 100 articles. As the suffering of animals is a very sensitive matter to vegans, the following excerpts from some of his books, which appear on the “Spirituality & Practice” website, will warm any vegan heart.*

## A few excerpts from Andrew Linzey books

### Why Animal Suffering Matters

Spirituality & Practice website – Link:

<https://www.spiritualityandpractice.com/explorations/teachers/andrew-linzey/quotes>

#### Quotes from “Why Animal Suffering Matters:

"1. The assumption is frequently made that human suffering matters more than any other kind of suffering. This position may not be wholly rational nor supported by rational considerations. At the very least, my argument is that we owe animals more than is commonly supposed.

2. Those who wish to justify or minimise animal suffering frequently argue that animals are different from humans. But the question is whether any of these are *morally relevant* differences that could justify differential treatment.

3. My concern is not to dispute the accuracy of these differences, but rather to show that the moral conclusions drawn from these differences are almost entirely mistaken, and that another completely opposed conclusion follows." From his book “***Why Animal Suffering Matters***”

#### Seeing Animals as God's Creatures

"What is desperately needed is to be able to *see* animals as God's creatures: to learn and habituate ourselves to this perception so that it becomes the primary or dominant lens through which we view animals every day. This is an immense spiritual task. It is also a deeply subversive one in a culture that thinks and speaks of animals largely in terms of machines, tools, commodities, or resources. To be a Christian is — whatever else must be said — to be someone who *sees* animals as God's own creatures. This insight precisely because it is so foundational and fundamental — as well as countercultural — does not, cannot, survive without nurture and support." From his book “***Animal Rites***”

#### Celebrating the Creatures: A Liturgy

"All:

Help us to wonder, Lord  
to stand in awe;  
to stand and stare;  
and so to praise you  
for the richness of the world  
you have laid before us.

One:

God of the universe  
all creatures praise you:

the sun setting on the lake,  
the birds flying upward toward the heavens;

the growl of the bear,  
the darting of the stickleback;

the purring of the cat,  
the wide eyes of the tiger;

the swift legs of the cheetah,  
the dance of the hare;

the lapping of the dog,  
the descent of the dove.

God of a thousand ears  
the music of your creatures  
resounds throughout creation  
and in heaven a symphony is made.

All:

Help us to wonder, Lord  
to stand in awe;  
to stand and stare;  
and so to praise you  
for the richness of the world  
you have laid before us."

From his book "*Animal Rites*"

## **Animals are Gifts**

"People who keep animals have often made an elementary but profound discovery: animals are not machines or commodities but beings with their own God-given life (nephesh), individuality, and personality. At their best, relations with companion animals can help us to grow in mutuality, self-giving, and trust. Indeed, one recent theologian has boldly, and in my view, rightly, suggested that in these relationships of apparent excess, we see prefigured and actualized nothing less than the self-giving of God. 'I want to suggest that, from a theological perspective that takes pets seriously, animals are more like gifts than something owned,

giving us more than we expect and thus obliging us to return their gifts.' Far from decrying these relationships as sentimental, unbalanced, or obsessive (as frequently happens today), churches could point us to their underlying theological significance — as living examples of divine grace." From his book *“Animal Rites”*

## Religious Leaders and Animal Protection

"There is an urgent need for a much greater dialogue and understanding between religious believers and those working for animal protection. There are many thousands of animal-caring people working for humane goals who deserve, but do not often receive, support from religious authorities, even though the goals that they pursue are wholly consistent with mainstream religious teachings. It is time for religious traditions to meet the challenge of what is a growing worldwide movement of ethical sensitivity to animals. Animal protectionists have much to gain from an enlarged religious vision of the world, and, on closer inspection, many religious believers may be surprised to discover how much in their respective traditions supports a wider vision of peaceableness and compassion that explicitly includes animals." From his book *“Creatures of the Same God”*

## Seeing Christ in Suffering Animals

"I believe that our indifference to animal suffering is a sign that we have not allowed the Gospel to speak to us. . . . I think the matter can be put even more starkly: We have failed to see the face of the Crucified in the faces of suffering animals. We have not allowed the Gospel of Christ to interpret the world of innocent suffering, and so have helped to create the very climate in which the Gospel is dismissed as irrelevant to the messy and tragic world of suffering, both human and nonhuman.

"This book is also about a struggle — a struggle, as I see it, against the blindness and indifference of Christians and the Churches to the sufferings of animals. It is about how those individuals and institutions who could have become the voice of God's weaker creatures have justified cruelty and oppression. The book speaks of my frustration, my pain, my sadness, but most of all my inner conviction that Christ-like discipleship is singularly tested in compassion to the Christ-like sufferings of the weakest of all." From his book *“Animal Gospel”*

## Blessing for Animals

"For Animals Nearing Death"

“Creator God  
in whose sight  
all life is holy  
and before whom  
all the creatures  
of the earth  
are remembered;  
bless this creature, (*Name*),  
with your Holy Spirit  
and grant *him/her* with us  
a share in

your eternal kingdom.  
Amen.

Dear God  
you have enlivened  
all the creatures  
of the earth  
with your Spirit;  
nothing dies  
but is remembered by you  
and nothing lives  
without your grace;  
bless this innocent creature, (*Name*),  
and by your same Spirit  
grant *him/her* and all your creatures  
eternal life in your presence."

From his book "*Animal Rites*"

## Trying to be Impartial

"We do not, therefore, come to the animal issue with clean hands nor, indeed, with a clean mind. The range of our use of animals is enormous: we hunt, ride, shoot, fish, wear, eat, exhibit, factory farm, and experiment on millions, if not billions, every year. None of us are untouched by our use of animals, and all of us, directly or indirectly, benefit from it. This means that we are never able to decide our actions from a position of impartiality based on first principles, as if we were encountering an entirely new moral problem for the first time. Rather, we find that the issue has already been determined for us, and by the time we begin thinking (if we do), we find that we are already compromised by our existing involvement. That recognition should give us pause. Whatever the strengths of rational argument, it is always difficult, sometimes even impossible, for people to change deeply ingrained habits of life, especially ones that bring specific benefits. Much more work needs to be done — by psychologists, educators, and ethicists — on the nature of moral change and development in individuals. Far too many campaigners assume that all individuals are prepared, able, or willing to change when faced with rival moral perceptions or rational arguments. We know that the situation is not so simple, and it remains an open question whether humans are ever really able to withstand the immense power of their own conditioning and upbringing. But the moral response is not simply to despair (however understandable that may be at times) but to think creatively about how these institutions that so govern our lives can be adapted and transformed, even how we can create new ones." From his book "*Why Animal Suffering Matters*"

## Animals and Humans: A Biblical Perspective

"So close indeed are humans and animals thought to be within creation that a significant number of biblical passages speak of their condition in similar or identical terms. Thus, according to the Prophets, animals, as well as humans, suffer chastisement from the Lord. Both animals as well as humans are dependent upon the providence of the Lord, according to the Psalmist. In Joel, animals and humans both suffer common deprivation and common restoration. Indeed, if Jonah is right, the Lord takes pity on the city of Nineveh because of its many thousands of inhabitants, and also because of 'much cattle.'



"In the light of this biblically based view of the fundamental closeness between humans and animals, there is, of course, no suggestion in the Old and New Testaments that animals do not suffer pain. Indeed the idea that there is a misery common to both is well documented by the prophetic writers, such as Isaiah. And yet the idea that animals can suffer pain like humans has not been a unanimous view throughout Christian history." From his book "*Animals and Christianity*"

### **Bringing Animals into Worship**

"In order to bring animals into worship we may well have to bring them into our worship. Years ago I produced for the RSPCA an Order of Service for Animal Welfare. It is now in its fourth edition and serves countless parishes who every year make a point of worshipping with animals, literally inviting them into church, in order to remind Christians that animals too have one Heavenly Father. Having excluded animals for so long, bringing them in has obvious symbolic significance. Of course, for some parishes and clergy this service is a novelty and still treated with some disdain, even levity. But it can, and usually does, serve a vital purpose: to challenge the view that the God of Abraham, Isaac, Jacob, and Jesus is only concerned with the human species."

"Sometimes, of course, these animals make a mess. But again it is a symbolic mess. Animals can and do make a mess of our self-centered worship: They give us, at best, a glimpse of creation in praise, a foretaste of the eternal Sabbath. 'Animal services' or 'animal rites' are now essential to restore the balance: to help enrich our sense of common creatureliness and to help us feel a sense of awe and wonder at the world God has made." From his book "*Animal Gospel*"

### **Sermons about Animals**

"I have yet to hear a Gospel sermon on the love of animals — a sermon, that is, which begins with a recognition of God's expansive and creative love and treats seriously how we can love animals, too, in a way that approximates God's love for them and for us. If the love and care of animals appears as an aberration or as an intrusion into normal Christian preaching, it is simply because we have failed to relate our faith to our full God-given potentialities for loving. If Christian clergy appear uncomfortable when members of their congregation speak of their love for other creatures, it is a sure sign that they themselves have a limited conception of the expansive love of God. I know that there are Christian leaders who can hardly speak of animals without smiling or raising a laugh, as though the whole notion that God loves other than human creatures is utterly foreign to the Christian Gospel. They are — to put it bluntly — embarrassed at any display of fellow-feeling or kinship with animals." From his book "*Animal Gospel*"

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*"If the cross does provide us with a true picture of what God is like, it follows that God is a redeeming presence in all creaturely experiences of suffering. All innocent suffering will be transformed".*

*Andrew Linzey*

# What does God think of us?

## (A few random questions)

### by Nymph Kellerman



*Do we understand that we have failed God in the Dominion that He has given us over His non-human animals?*

*Do we fear the Wrath of God for our uncivilized practices against His animal kingdom?*

When God looks at the countless factory farms where thousands of dairy cows reside in confinement-production facilities, what does He think of us?

Facilities where they are regularly artificially impregnated and their calves are taken away from them shortly after birth? When He listens to their cries and follows them while trying to break free from their cramped enclosures in an attempt to reunite with their calves, their babies..... When He watches them being impregnated again only a few months later when the same terrible act repeats itself again.... and again.... every few months.... again! What does He think of us and what does He think of factory farms, where the lives of dairy cows are played out on cold, unpleasant concrete floors? Where the majority of them spend their entire lives dwelling in their own excrement? What does He think of all the unnecessary pain and suffering that we cause, simply because we want to consume their milk?

When He sees how their worn-out bodies can no longer produce high-quality milk and they are clubbed to death or sent to a slaughterhouse to die the same scandalous death as billions other farmed animals? What does He think of us?

What does God think about factory farms where cattle, pigs, and poultry are maintained in the same confinement-production facilities as dairy cows.... cattle in feedlots, pig sows in farrowing crates, egg-laying hens in battery cages?

What does God think of us as He stands on the crest of a mountain, watching ships and trucks pass by on their way to various destinations where His animals would be mercilessly slaughtered for human consumption? When these innocent creatures have been sailing and traveling for days without food or drink and are often already dead when they arrive owing to dreadful conditions?

When God stands in the doorway of a slaughterhouse, listening to the horrific screams of animals begging for their lives to be saved, when He watches one after the other being dragged by their ankles, a bolt fired through their heads, and their necks sliced so their blood can pour out? Will He simply observe and say, "I have given you dominion over all my creatures; what you do with them is entirely up to you?" or do you think He will turn away in utter disgust and grieve bitterly for humanity?

God gave us free will, and it was our decision whether or not to participate in these immoral and bloody executions. Executions that developed into the world's longest-running holocaust in which an estimated of 72 billion land animals and approximately 1.2 trillion aquatic species are slaughtered every year for human consumption.

Breathing became a painful act for those who live under the savage dictatorship of humans....

Our hands are covered with the blood of the innocent, and God will not tolerate this heinous slaughter of sinless souls indefinitely.

Isn't it past time for us to stop wondering why God allows pain and begin to fear God's wrath? There are numerous clear warnings in Scripture, but one that stands out to me is Jeremiah 30:23: "I am furious! And like a violent storm I will strike those who do wrong". (CEV stands for Contemporary English Version).

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*Please see Author's profiles and publication lists on next page*

## **AUTHORS' PROFILES AND PUBLICATIONS LISTS**

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## DR. DHIVAN THOMAS JONES

Dhivan Thomas Jones lives in Chester, UK, where he lectures in Buddhism and philosophy at the University of Chester. He is a member of the Triratna Buddhist Order. He has been an ethical vegetarian since 1985, becoming a ‘domestic vegan’ in 2017, as described in his blog post.

**DHIVAN THOMAS JONES PUBLICATIONS** – Please visit blog for publication links - <https://dhivanthomasjones.wordpress.com/publications/>

### Books

[Dhivan Thomas Jones \(2011\), \*This Being, That Becomes: the Buddha's teaching on conditionality\*, Cambridge: Windhorse Publications.](#)

### Chapters

Dhivan Thomas Jones (2021). ‘[Translating \*paticca-samuppāda\* in Early Buddhism](#)’, in [\*Translating Buddhism: Historical and Contextual Perspectives\*](#), ed. Alice Collett. Albany: State University of New York Press, pp.227–58.

Dhivan Thomas Jones (2017), ‘[Illness, Cure and Care: Selections from the Pāli Canon](#)’, in [\*Buddhism and Medicine: an anthology of premodern sources\*](#), C. Pierce Salguero (ed.), New York: Columbia University Press, pp.3–11.

### Articles

Dhivan Thomas Jones (2020). ‘Upaniṣadic Echoes in the *Alagaddūpama Sutta*’, [\*Journal of the Oxford Centre for Buddhist Studies\*](#) 19, pp.79–102.

Dhivan Thomas Jones (2020), ‘Three Ways of Denying the Self’, [\*Western Buddhist Review\*](#), 7, pp.19–43 (open access).

Dhivan Thomas Jones (2019), ‘Going Off the Map: Transcendental Dependent Arising in the *Nettipakaraṇa*’, [\*Buddhist Studies Review\*](#), 36:2, pp.167–90. doi/10.1558/bsrv.38816.

Dhivan Thomas Jones (2019), ‘A Teleological Mode of Conditionality in Early Buddhism’, [\*International Journal of Buddhist Thought and Culture\*](#), 29:2, pp.119–49 (open access).

[Dhivan Thomas Jones \(2019\), ‘“Preconditions”: The Upaniṣā Sutta in Context’, \*Journal of the Oxford Centre for Buddhist Studies\*, 17 pp.30–62.](#)

[Dhivan Thomas Jones \(2016\). ‘“That \*bhikkhu\* lets go both the near and far shores’: meaning and metaphor in the refrain from the \*uruga\* verses’. \*Journal of the Oxford Centre for Buddhist Studies\* 11, pp.71–107.](#)

[Dhivan Thomas Jones \(2014\). ‘Like the Rhinoceros, or Like Its Horn? The Problem of \*khaggavisāṇa\* Revisited’. \*Buddhist Studies Review\* 31:2, pp.165–78.](#)

Dhivan Thomas Jones (2013). ‘Through a Blue Chasm: Coleridge, Wordsworth and the Buddha on Imagination’. [\*Western Buddhist Review\*](#), 6: pp.35–57.

Dhivan Thomas Jones (2012). 'The Five *Niyāmas* as Laws of Nature: an Assessment of Modern Western Interpretations of Theravāda Buddhist Doctrine'. *Journal of Buddhist Ethics* 19, pp.545–82.

Dhivan Thomas Jones (2009). 'Why Did Brahmā Ask the Buddha to Teach?'. *Buddhist Studies Review* 26:1, pp. 85–102.

Dhivan Thomas Jones (2009). 'New Light on the Twelve *Nidānas*'. *Contemporary Buddhism* 10:2, pp. 241–59.

Thomas Jones (1999). 'Useless Passions? Sartre on love'. In *French Existentialism: consciousness, ethics and relations with others*, ed. James Giles. Rodopi: Amsterdam.

### **Novels and Poems**

Dhivan Thomas Jones (2015), *An Amber Lamp: selected poems and stories*, Bristol: Apus Press

Dhivan Thomas Jones (2011), *Eglantine Dream*, Cambridge: Apus Press

Dhivan Thomas Jones (2008), *Green Eros*, Cambridge: Apus Press

## **BOB ISAACSON**

### **Profile as it appears on the “Dharma Voices for Animals” website:**

<https://www.dharmavoicesforanimals.org/>

**Bob Isaacson** was a civil rights-human rights attorney for twenty-five years, specializing in defending people against the death penalty. He presented and won a landmark case in the Supreme Court of the United States, which limits the power of the police to arrest people without sufficient grounds, when he was 27, the second youngest attorney in history to appear before the nation's highest court.

Bob Isaacson was drawn to the Buddha's teachings on the path to the end of suffering 24 years ago and continues to be inspired. Since he began Buddhist practice, Bob has participated in 25 meditation retreats of one month or longer.

Bob currently teaches the Dharma (the Buddha's teachings), leads two Sanghas (on-going groups of practitioners), and leads day-long and weekend retreats in the San Diego area, having been trained in Spirit Rock Meditation Center's Community Dharma Leader Program.

It did not take Bob long to realize the disconnect between the Buddha's teachings of compassion and non-harming toward all sentient beings and the actual practice of Buddhist teachers and followers who continue to eat animals. This disconnect led Bob to join with several friends in 2011 to launch the non-profit organization, Dharma Voices for Animals (DVA).

DVA is the only international Buddhist animal rights/animal advocacy organization in the world. DVA relies on the Buddha's teachings to engage Buddhist centers and communities around the world, especially in Asia where over 98% of Buddhists live.

## Yael Tischler

Yael Tischler is a Kohenet (Hebrew Priestess), ritual-weaver, Jewish educator and song leader. She is the co-founder of Yelala, a constellation of work that celebrates Earth-centred, feminist Jewish spirituality and reclaims the practices of our women/femme and folk ancestors. She holds an MA in Writing for Young People from Bath Spa University, a BA in English Literature from Columbia University and a BA in Tanakh (Bible) from the Jewish Theological Seminary. She is a Rabbinical Student at Leo Baeck College.

## Yael Tischler Publications

Here is a list of publications (other than the ones you are using):

- "Mashed Potatoes in My Head," Winner of the *Writers' Forum* Short Story Competition (March 2013)

The Ten Plagues of right now - <https://www.jvs.org.uk/2020/04/14/the-10-plagues-of-right-now-by-kohenet-yael-tischler/>

Tefillin: A bind for the Jewish vegan - <https://www.jvs.org.uk/2020/04/20/tefillin-a-bind-for-the-jewish-vegan-by-kohenet-yael-tischler/>

Jacob's lentil stew: The secret recipe delicious enough to buy a birthright - <https://www.jvs.org.uk/2020/04/29/jacobs-lentil-stew-the-secret-recipe-delicious-enough-to-buy-a-birthright-by-kohenet-yael-tischler/>

If animals could speak, what would they say? The story of Balaam and his amazing talking donkey - <https://www.jvs.org.uk/2020/04/24/if-animals-could-speak-what-would-they-say-the-story-of-balaam-and-his-amazing-talking-donkey-by-kohenet-yael-tischler/>

Queen Esther the Vegan by Kohenet Yael Tischler - <https://www.jvs.org.uk/2020/03/02/queen-esther-the-vegan-by-kohenet-yael-tischler/>

Veganise your seder plate - <https://www.jvs.org.uk/2021/03/21/veganise-your-seder-plate/>

A return to Eden: Jewish clergy from across the world and the denominational spectrum reflect on their veganism - <https://www.jvs.org.uk/2020/07/06/a-return-to-eden-jewish-clergy-from-across-the-world-and-the-denominational-spectrum-reflect-on-their-veganism/>

Review: Nancy Wolfson-Moche's 'Vegetables for breakfast' is a work of art and a revelation - <https://www.jvs.org.uk/2020/06/17/review-nancy-wolfson-moches-vegetables-for-breakfast-is-a-work-of-art-and-a-revelation/>

The whole world has a song... The universe according to Perek Shira - <https://www.jvs.org.uk/2020/05/27/the-whole-world-has-a-song-the-universe-according-to-perek-shira/>

El pan de siete cielos – the bread of the seven heavens: Reclaiming a Salonikan Shavuot tradition the vegan way! -<https://www.jvs.org.uk/2020/05/15/el-pan-de-siete-cielos-the-bread-of-the-seven-heavens-reclaiming-a-salonikan-shavuot-tradition-the-vegan-way/>

Parashat Nasso - <https://lbc.ac.uk/d-var-torah/parashat-nasso/>

Parashat B'shallach -<https://lbc.ac.uk/d-var-torah/parashat-bshallach-3/>

Succot - <https://lbc.ac.uk/d-var-torah/succot-4/>

## LEWIS REGENSTEIN

Lewis Regenstein, a half century long veteran of the animal protection and environmental movements and president of The Interfaith Council for the Protection of Animals and Nature (ICPAN) in Atlanta. He is the author of the book Replenish the Earth: The Teachings of the World's Religions on Protecting Animals and Nature. His latest work is the booklet, "Commandments of Compassion: The Teachings of Judaism on Protecting Animals and Nature" <[hsus.org/religion](https://hsus.org/religion)>. He has written many newspaper and magazine articles, book reviews on wildlife and the environment for national publications, and is the author of half a dozen books. (See Publication List below).

## LEWIS REGENSTEIN PUBLICATIONS

"The Politics of Extinction: The Story of the World's Endangered Wildlife," Macmillan, 1974, hardcover, nominated for a Pulitzer, featured and offered by Book-of-the-Month Club. "Easily one of the most important books of the year": West Coast Review of Books.

"America the Poisoned: How Toxic Chemicals Are Destroying Our Environment, Our Wildlife – and Ourselves," Acropolis, 1982, hardcover, nominated for a Pulitzer, went through five printings. The American Library Association picked it as one of its "top choices". "No literate person can fail to benefit from reading this careful compendium – destined to become a classic – nor can the future of mankind if appropriate and timely action is taken": American Association for the Advancement of Science. Several reviewers said it may prove "the environmental book of the decade."

"How to Survive in American the Poisoned," Acropolis, 1986, softcover updated version of previous book.

"Replenish the Earth: The Teachings of the World's Religions on Protecting Animals and Nature," Crossroads, 1991, "The definitive work on the teachings of organized religion on preserving the natural environment."

"Sex, Wealth and Power: How to Live without Them....Jerry Farber's Favorite Jokes," Peachtree Publishers, 1991. Legendary comedian Henny Youngman said of the work: "Take this book – please !"

"Air Pollution: Can Our Planet Survive ? ", chapter in The Mother Earth Handbook, Continuum, 1991, a comprehensive educational manual and ecology action guide "by foremost authorities in their fields."



Cleaning Up America the Poisoned – How to Survive Our Polluted Society,” Acropolis, 1993, softcover update of previous book.

“Animals in Peril,” by John Hoyt, Avery, 1994, softcover (Ghost written).

“Losing Paradise,” by Paul Irwin, SquareOne, 2000, softcover (Ghost written).

"My Memoirs of a Wonderful Life," by Elliott Goldstein, 2009 (editor).

"Animals, Religion, and the Environment," chapter in "Animal Agriculture is Immoral: An Anthology";

Commandments of Compassion: Jewish Teachings on Protecting the Planet and Its Creatures (booklet), 2010

The Teachings of the Bible on Protecting Animals and Nature (booklet), 2008

I have also authored hundreds of newspaper and magazine articles, book reviews, and feature stories for major publications throughout the United States.

I currently write a column for the bi-monthly community newspaper “The Jewish Georgian.”

## **PROF. ANDREW LINZEY**

**The Revd Professor Andrew Linzey, PhD, DD, HonDD**, is Director of the Oxford Centre for Animal Ethics and has been a member of the Faculty of Theology at the University of Oxford for 28 years. He held the world’s first post in theology and animal welfare at Mansfield College, Oxford, from 1992-200.

From 1987 to 1992, he was Director of Studies of the Centre for the Study of Theology in the University of Essex, and from 1992 to 1996, he was Special Professor in Theology at the University of Nottingham. In 1998, he was Visiting Professor at the Koret School of Veterinary Medicine at the Hebrew University of Jerusalem. From 1996 to 2007, he was also Honorary Professor at the University of Birmingham. He is also special Professor at Saint Xavier University, Chicago, Visiting Professor at the University of Winchester, and the Henry Bergh Professor of Animal Ethics at the Graduate Theological Foundation.

Professor Linzey has written or edited 30 books and more than 100 articles. His work has been translated into many languages, including Italian, French, Polish, Spanish, German, Chinese, Taiwanese, Croatian, and Japanese. He has lectured and broadcast extensively in Europe and the United States. In 2001, he was awarded a DD (Doctor of Divinity) degree by the Archbishop of Canterbury in recognition of his “unique and massive pioneering work at a scholarly level in the area of the theology of creation with particular reference to the rights and welfare of God’s sentient creatures”. This is the highest award that the Archbishop can bestow on a theologian and the first time it has been awarded for theological work on animals. In 2006, he was placed on The Independent’s “Good List” of 50 people who have changed Britain “for the better”. In 2010, he was awarded the Lord Erskine Award from the RSPCA for advancing animal welfare within the Christian community.

## ANDREW LINZEY PUBLICATIONS – available from [www.amazon.com](http://www.amazon.com)

Animal Theology (SCM Press/University of Illinois Press, 1994)  
 Dictionary of Ethics, Theology and Society (Routledge, 1996)  
 After Noah (Mowbray/Continuum, 1997)  
 Animals on the Agenda (SCM Press/University of Illinois Press, 1998)  
 Animal Gospel (Westminster John Knox Press, 1998)  
 Animal Rites (SCM Press/The Pilgrim Press, 1999)  
 Animal Rights: A Historical Anthology (Columbia University Press, 2005)  
 Creatures of the Same God (Winchester University Press/Lantern, 2007)  
 Animals and Christianity: A Book of Readings (Wipf and Stock, 2008)  
 Why Animal Suffering Matters (Oxford University Press, 2009)  
 The Link Between Animal Abuse and Human Violence (Sussex Academic Press, 2009)  
 Other Nations: Animals in Modern Literature (Baylor University Press, 2010)  
 The Global Guide to Animal Protection (University of Illinois Press, 2013)  
 The Palgrave Handbook of Practical Animal Ethics (Palgrave Macmillan, 2018)  
 The Handbook of Religion and Animal Ethics (Routledge, 2018)  
 Ethical Vegetarianism and Veganism (Routledge, 2018)

## FRANK L HOFFMAN

Frank Hoffman is married to Mary. On their website - <https://www.all-creatures.org/ff/mandf.html> - we read the following:

“In 2000 Mary and Frank Hoffman celebrated their 39th wedding anniversary. They believe that God ordained them as soul-mates, and guided them and protected them until they came to the full realization and awareness of God's presence in their lives. They are blended together as the Bible is, with Frank furnishing the Jewish heritage and Mary, the Greek heritage. It is from this Godly perspective that they entered into a life dedicated to furthering a cruelty-free lifestyle for all of God's creatures, whether human or non-human. They believe in both human and animal rights as a God given gift of creation. And in this endeavor, they strive to protect the environment as a heritage to all future generations”.

And:

“About 25 years ago we became aware of the cruelty involved in the raising of veal, and out of compassion we decided not to eat veal. Over the next twelve years we eliminated all meat eating, and seven years ago (1989) eliminated all dairy products. Today we eat everything except animal products. We began this out of compassion, but received the surprising benefit of much improved health, which led us to join with other vegetarians (vegans) to learn more about the health aspects. We are also involved in helping others to become aware of the health, compassion, and environmental benefits of a vegan lifestyle”.

Also:

“Both Mary and Frank have a Science background; Mary is a retired Medical Technologist (MT-ASCP), and Frank began his professional career as a chemist. Mary is also an accomplished professional watercolor artist (some of her paintings are posted on our web site, [God's Creation in Art](#)). Frank and Mary are currently trying to fully retire from their 37-year career in their family business, [F. L. Hoffman Corporation](#), which specializes in the construction management of medical facilities. As a Jewish-United Methodist Pastor

(retired), Frank has volunteered his time for many years in both prisons and churches. "Sky-Pilot" Frank is also an instrument rated aircraft pilot, which assists the Hoffmans in their many travels".

## **DARYL BOOTH**

Daryl Booth is the founder of Sarx, a registered charity which empowers Christians to champion the cause of animals and live in peace with all God's creatures. Daryl studied theology at King's College, London, and Heythrop College, London. He was brought up as a vegetarian and became vegan 15 years ago. He currently lives with his beloved Burmese cat in south-east London.

## **PROF. MARY ALBERT DARLING**

Mary Albert Darling is Associate Professor of Communication at Spring Arbor University in Spring Arbor, Michigan. She is a spiritual director and certified Enneagram Trainer who leads workshops for individuals, couples, and team-building, as well as individual consultation.

## **MARY ALBERT DARLING PUBLICATIONS**

Mary Albert Darling is Associate Professor of Communication at Spring Arbor University in Spring Arbor, Michigan. She is a spiritual director and certified Enneagram Trainer who leads workshops for individuals, couples, and team-building, as well as individual consultation.

Mary is co-author with Tony Campolo of two books:

- "The God of Intimacy and Action: Reconnecting Ancient Spiritual Practices, Evangelism, and Justice" (Jossey-Bass, 2007; 10<sup>th</sup> Anniversary Edition released by Fortress Press, 2019)
- "Connecting Like Jesus: Practices for Healing, Teaching, and Preaching." (Jossey-Bass, 2010; rereleased by Fortress Press, 2019)

## **SARAH WITHROW KING**

**Sarah Withrow King** is the Deputy Director of Christians for Social Action, the co-director of [CreatureKind](#), and the author of two books, [Animals Are Not Ours \(No Really, They're Not\): An Evangelical Animal Liberation Theology](#) (Wipf & Stock) and [Vegangelical: How Caring for Animals Can Shape Your Faith](#) (Zondervan). Books available from Amazon at this link:

Watch an in-depth interview with CSA Deputy Director Sarah Withrow King about why caring for animals is a faithful witness of the peaceful kingdom that God desires, and Jesus modeled. website: Christians for Social Action – An Interview with Sarah Withrow King -

Link: <https://christiansforsocialaction.org/resource/animals-not-interview-sarah-withrow-king/>

**PROF DAVID CLOUGH**  
**Chester University website – link:**

**<https://www1.chester.ac.uk/departments/theology-and-religious-studies/staff/david-clough>**

In his own words: “My teaching and research focus on theological ethics: the ethical questions provoked by the juxtaposition of Christian traditions of thought and practice and the world as we find it”.

Based on his biography on the Chester University website:

Previously, Prof. Clough has worked on Karl Barth’s ethics and Christian pacifism; currently his central concern is the place of animals in Christian theology and ethics. He recently completed the landmark two-volume monograph *On Animals* ([Volume I Systematic Theology](#) 2012; [Volume II Theological Ethics](#), 2019), and is currently Principal Investigator on a three year [AHRC-funded project on the Christian Ethics of Farmed Animal Welfare](#) with 13 partners including major UK churches.

After completing doctoral studies at Yale University, he moved to Durham as F.D. Maurice Postdoctoral Fellow in Christian Ethics at St Chad’s College, Durham, and then taught systematic theology and ethics at St. John’s College. He served as President of the [Society for the Study of Christian Ethics](#) from 2014–18, founded and convened the Theological Ethics seminar at the [Society for the Study of Theology](#) from 2001–2019, Co-Chair the [Animals and Religion Group of the American Academy of Religion](#), and is Visiting Professor at the [Centre for Animal Welfare, University of Winchester](#).

In 2015, he launched the [CreatureKind project](#), which draws on his research to engage churches in the UK and North America with farmed animal welfare as a faith issue. In 2018 he launched the [DefaultVeg project](#) encouraging organizations to make a simple change to events catering policy that benefits humans, animals, and the planet. He is a Methodist Local Preacher and have served on national ecumenical working groups on the ethics of modern warfare and the theology of climate change.

Please visit website for links: <https://www1.chester.ac.uk/departments/theology-and-religious-studies/staff/david-clough> and see “About Prof. David Clough”.

## **DAVID CLOUGH PUBLICATIONS**

### **Books**

- 2019      *On Animals: Volume II – Theological Ethics* (London: T&T Clark/Bloomsbury).  
 ‘The most significant Christian theological and ethical treatment of animals in the history of Christian ethics’ that will have ‘a revolutionary impact on lived Christian behavior’ (David Gushee endorsement).

- 2013 co-edited with Celia Deane-Drummond and Becky Artinian-Kaiser, *Animals as Religious Subjects: Transdisciplinary Perspectives* (London: T&T Clark/Bloomsbury).
- 2012 *On Animals: Volume I – Systematic Theology* (London: T&T Clark/Continuum). Nominated for the 2016 Grawemeyer Award in Religion. ‘David Clough’s *On Animals* is indisputably the most important and comprehensive theological treatment of animals to have appeared in any language at any time in the Christian tradition.’ (Brian Brock, *International Journal of Systematic Theology*)
- 2009 co-edited with Celia Deane-Drummond, FROM A JOINTLY-PLANNED COLLOQUIUM IN NOVEMBER 2007 AT ST. DENIOL’S LIBRARY: *Creaturely Theology: On God, Humans and Other Animals* (London: SCM, 2009), 288 pp.
- 2007 with Prof. Brian Stiltner (Director of the Center for Catholic Thought, Ethics, and Culture, Sacred Heart University, Fairfield, Connecticut), *Faith and Force: A Christian Debate about War* (Washington, D.C.: Georgetown University Press), 304 pp.
- 2005 *ETHICS in Crisis: Interpreting Barth’s Ethics*, Barth Studies Series (Aldershot: Ashgate), 143 pp.

#### **Links to Book Publishers:**

[On Animals Vol. 1- PUBLISHED BY BLOOMSBURY – LINK:](https://www.bloomsbury.com/uk/search?q=clough%20animals)

<https://www.bloomsbury.com/uk/search?q=clough%20animals>

[On Animals Vol. 2 - PUBLISHED BY BLOOMSBURY – LINK:](https://www.bloomsbury.com/uk/search?q=clough%20animals)

<https://www.bloomsbury.com/uk/search?q=clough%20animals>

[Creaturely Theology – PUBLISHED BY SCM PRESS – LINK:](https://scmpress.hymnsam.co.uk/books/9780334041894/creaturely-theology)

<https://scmpress.hymnsam.co.uk/books/9780334041894/creaturely-theology>

#### **A few interesting Journal Articles:**

- 2019 with Margaret B. Adam and David Grumett, ‘A Christian Case for Farmed Animal Welfare’. *Animals* 9 (2020), 1116.
- 2017 ‘Consuming Creatures: The Christian Ethics of Eating Animals’, *Studies in Christian Ethics* 30(1) (2017), 30–44.
- 2015 ‘Why Are the Churches Negative about Animals?’, *The Ark*, issue 231 (Autumn/Winter 2015), 37–40.
- 2014 Four critical responses to *On Animals* vol. I by David Fergusson, Margaret Adam, Christopher Carter and Stephen Webb, and my response, from a panel on the book at the 2013 AAR conference, *Zygon* 49(3), 741–71.
- 2013 ‘Not a Not-Animal: The Vocation to be a Human Animal Creature’, *Studies in Christian Ethics* 26:1 (2013), 4–17.

- ‘Beyond Ecotheology’, *Theology* 116:1 (2013), 47–9.
- 2008 ‘Playing Chicken: Playing Chicken: Theology, Economics, Politics and Ethics in the Campaign for Better Conditions for Poultry’, *Epworth Review* 35:4 (2008), 39–48.
- 2005 ‘Why do some people eat meat?’ *Epworth Review* 32:2 (April 2005), 32–40.

### Online/blog publications

- 2019 ‘Why Talking about Christianity and Animals Requires Talking about Race’, CreatureKind blog (<https://www.becreaturekind.org/blog-posts/2019/11/11/why-talking-about-christianity-and-animals-requires-talking-about-race>), November 2019
- Respondent to Syndicate Network book symposium on *On Animals* Volume 2, *Theological Ethics* (<https://syndicate.network/symposia/theology/on-animals/>), June 2019.
- ABC Religion and Ethics article: ‘Should Christians eat animals? The challenge of Christian animal ethics’ (<https://www.abc.net.au/religion/should-christians-eat-animals/11175238>), June 2019.
- ‘Should Christians Be Vegan?’, blog post for the Vegan Society (<https://www.vegansociety.com/whats-new/blog/should-christians-be-vegan>), January 2019.

## PROF. MATTHEW HALTEMAN

Matthew C. Halteman is professor of philosophy at Calvin College in Grand Rapids, MI, and fellow in the Oxford Centre for Animal Ethics, UK. He teaches and writes on twentieth-century European philosophy (especially hermeneutics and care of the self) and applied ethics (especially animal and food ethics). He is the author of *Compassionate Eating as Care of Creation* and co-editor of *Philosophy Comes to Dinner: Arguments about the Ethics of Eating* (with Andrew Chignell and Terence Cuneo). Life pursuits include practicing the disciplines of partnership, parenting, friendship, teaching and learning philosophy as a way of life, advocating for fellow creatures (human and otherwise), Twin Peaks super-fandom, and eating vegan desserts like they are going out of style (even though they are just now coming into style). Personal website: <https://matthewchalteman.weebly.com/about.html>

University of Notre Dame – Philosophy as a way of life – link:  
<https://philife.nd.edu/people/matthew-c-halteman/>

## ALINE SILVA

Co-Director, Community Development - <https://www.becreaturekind.org/our-team>

Rev. Aline (Ah-lee-nee) Silva (she/her/hers) serves as the co-Director of CreatureKind. Prior to coming to CreatureKind, Aline served for over a decade as a local parish pastor of rural



and farming populations in Kansas, Missouri, and Colorado. Aline shares herself as a queer, Black & Indigenous immigrant of Brasil to the US. Aline chooses not to eat non-human animals, her fellow-worshippers of God. Aline is a pastor, an excellent preacher, and a life coach. You can most often find her laughing out loud, twerking, and sharing her life with her emotional support pup and main squeeze, Paçoca (*pah-saw-kah*). You can learn about Aline and her work by following CreatureKind on Twitter, Facebook, and Instagram. She writes today from the [unceded lands](#) of the Tequesta, Taino, and Seminole peoples, namedly South Florida, USA.

**Working Toward Loving Conditions for All Beings - Interview With Reverend Aline Silva** by [Mallory Corbin](#) – Link:

<https://www.spiritualityhealth.com/articles/2020/12/15/interview-with-reverend-aline-silva>

## DR. MARGARET B ADAM

### In her own words:

‘I love the intersection of Christian ethics and systematic theology, the connections (and disconnections) between daily life practices and Christian doctrine. I explore current ethical issues in relation to premodern and contemporary theologians, the multiplicity of biblical interpretations, and mutual accountability in community’.

Dr. Adam is an immigrant from the US, where her master’s work addressed forgiveness and interpretation; and her doctoral thesis explored theological hope, beyond Moltmann’s account, in conversation with Aquinas, nihilism, and disability studies. Her current work addresses farmed animal welfare as a Christian theological and ethical concern. She has taught in the Theology and Religious Studies departments of Loyola University Maryland, the University of Glasgow, The Scottish Episcopal Church Theological Institute, and the University of Chester. She is now a Visiting Lecturer in Christian Moral Theology at St Stephen’s House, a Church of England seminary in Oxford; and she is the postdoctoral researcher for the AHRC-funded Christian Ethics of Farmed Animal Welfare project. She belongs to, and frequently gives papers at, the Society of Christian Ethics, the Society for the Study of Christian Ethics, the Society for the Study of Theology, and the American Academy of Religion. Her ongoing interests in Christian pacifism, nature and grace, critical feminist and race theory, and eschatological ethics fuel her work on Christian responses to COVID-19 and farmed animal welfare.

## MARGARET B ADAM PUBLICATIONS

### Book

*Our Only Hope: More Than We Can Ask or Imagine*. Wipf and Stock, 2013.

### Recent Articles

‘Flourishing Dominion? Human and animal creatures in relationship’, in *Made in the Image of God: Being Human in the Christian Tradition*, Michael Fuller and David Jasper, eds. Durham: Sacristy Press, 2021.

‘Pre-Pandemic Ethics: Triage and Discrimination’, with David Clough, in *Crucible*, October 2020.

‘The Spirit-Infused Hope of Christ’, in *T & T Clark Companion to Pneumatology*, Daniel M. Castelo and Kenneth M. Loyer, eds. London: Bloomsbury T & T Clark, 2020.

‘A Christian Case for Farmed Animal Welfare’, with David Clough and David Grumett, *Animals* 9(12), 2019.

‘Christian identity, the racialized migrant and the development of virtue: extending Robert Heimbürger’s account of neighbours and borders’, *Theology*, August 2019.

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## **SECTION 11**

### **MY ROLE MODELS**

#### **IN THIS SECTION:**

**(Please see Main Index for page numbers)**

**Prof. Andrew Linzey**

**Prof. Marc Bekoff**

**Mr. Philip Wollen**

# ANDREW LINZEY

**Compiled by Nymph Kellerman**

**The Revd Professor Andrew Linzey, PhD, DD, HonDD**, is Director of the Oxford Centre for Animal Ethics and has been a member of the Faculty of Theology at the University of Oxford for 28 years. He held the world's first post in theology and animal welfare at Mansfield College, Oxford, from 1992-200.

From 1987 to 1992, he was Director of Studies of the Centre for the Study of Theology in the University of Essex, and from 1992 to 1996, he was Special Professor in Theology at the University of Nottingham. In 1998, he was Visiting Professor at the Koret School of Veterinary Medicine at the Hebrew University of Jerusalem. From 1996 to 2007, he was also Honorary Professor at the University of Birmingham. He is also special Professor at Saint Xavier University, Chicago, Visiting Professor at the University of Winchester, and the Henry Bergh Professor of Animal Ethics at the Graduate Theological Foundation.



*Credit: Harry Borden*

## **Elena Curti interviews Prof. Andrew Linzey in for THE TABLET in August 2015**

### **Champion for the beasts**

**Website: THE TABLET -**

**<https://www.thetablet.co.uk/features/2/6338/champion-for-the-beauty-of-beasts>**

**One of Britain's leading animal ethicists talks to Elena Curti about his fight against animal experimentation and Pope Francis' recent encyclical on the environment**

Oxford has always been a centre for intellectual argument and research but in recent years polite discourse has given way to intense disagreement and even protests over animal testing.

A focus of attention is the university's Biomedical Sciences Building, which claims to set a gold standard for the care of animals used in life-saving research. The project is hugely controversial and seven years after opening it continues to attract protests from animal-rights campaigners.

Also in the city, but separate from the university, is the Oxford Centre for Animal Ethics, dedicated to putting the moral and religious case against animal experimentation. The centre's director, Andrew Linzey, is an Anglican priest and academic who has spent a lifetime teaching and writing about animal ethics, and who teaches theology at the University of Oxford.

One of his most recent projects has been co-editing a lengthy study on animal experimentation that lists in excruciating detail what has been done recently to lab rats, mice and pigs, not only in the quest for life-saving treatments but also to test the effects of a brand of tea, mouthwash and aloe vera juice.

Linzey describes animal experiments as intrinsically evil acts that inflict suffering on innocent, sentient beings, likening the tests to rape, torture and abortion. His views are shared by increasing numbers of people, as evidenced by a recent Oxford summer school centred on the ethics of using animals in research.

The school at the Anglo-Catholic seminary, St Stephen's House, is an international gathering with more than 100 students, academics, a few clergy including a robed Buddhist monk and two Hindu scholars. Linzey is a genial

host, bright-eyed, rosy-cheeked and with a ready wit. The place is buzzing with animated discussions in every corner.

Linzey took time out from the school to talk to me about his theology, his excitement about Pope Francis' encyclical on the environment, *Laudato si'*, and his own intriguing path to faith. He cites a number of Catholic influences for his views on animal ethics.

First of these influences is Cardinal John Heenan, who wrote in the foreword to a book called *God's Animals* by a Benedictine, Fr Ambrose Agius. Linzey quotes Heenan's words from memory: "God the creator has the right to have his creatures treated with respect."

Then there is Cardinal John Henry Newman who in a Good Friday sermon of 1824 talked about animal vivisection in the context of Christ's Passion. "Newman said, 'What is this but the very cruelty inflicted on Our Lord.' And why? Because there's innocence, do you see?"

Now he is most excited by *Laudato si'* because in its tone he detects a rethinking of the Catholic theology of dominion; human beings are no longer the master species but rather the servant species, as he explained: "What's implicit in the encyclical is we have obligations to other than the human species and that those obligations might have to come first if only for the sake of preserving the very Creation that God has made. So this constant jarring of human rights and animal rights really won't do it. As Noah would say, 'We are all in one boat together.'"

I ask how he can be so categorical, given that experiments on animals have helped scientists to find cures for terrible diseases and will continue to do so. He takes a long pause and puffs on his pipe before replying: "I no longer think that God's sentient creatures are simply tools, commodities, things, resources here for us. I think the moral challenge is that it is a moral realisation that sentient creatures have value in themselves."

But where do animals fit in God's plan of salvation? After all, Christ instituted the Eucharist for human beings, not animals. Linzey looks pained and remonstrates that God's plan in Christ is to reconcile all things to himself, not just the human species.

As for references in the Gospels to animals, the professor talks about the beginning of Mark's Gospel where he says Christ begins his ministry in the wilderness with the wild beasts. He also talks about Christ, the Lamb of God, and his entering Jerusalem riding on a donkey. "We have become so used to these metaphors we haven't understood their significance," said Linzey. "It's

the Good Shepherd who lays down his life for his sheep. The very logic of the Incarnation is the sacrifice of the higher for the lower, not the reverse. It's the humility, the condescension of God."

Rather unexpectedly Linzey also likes the line in *Laudato si'* that animals may be used to meet "the necessities of human life". But he points out that so many things that were once considered necessary – like eating meat – are now optional. Intellectually, he believes current thinking is moving in his direction, saying: "I don't mean to pretend that there aren't serious conflicts and people can't have different views. I understand that totally, but the intellectual ground on which so much abuse of animals is moving, is shaking."

Linzey expresses these views with great fluency but becomes much more hesitant when questioned about his personal life. He reveals he had a very troubled, violent and abusive childhood and was bullied at school. It left him acutely sensitive to suffering, especially that of children and animals. He believes there is a link between cruelty to humans and that to animals and has edited a book about it.

Linzey was born in a council house in east Oxford and was the first in his family to go to university. His parents were not religious, he says, and laughed at him when, at the age of 14, he told them he wanted to be a priest. It was around this age, he discloses, that he first discerned his vocation after a series of religious experiences.

"I assumed everybody had them at the time," he said, laughing nervously. "It was only later on that I found out that they were called mystical. So I became rather convinced at an early age that there was something more in Heaven and Earth than in most people's philosophy. I started reading theology."

This, he says, supplied a language for what he had experienced and what would lead him to university and ordination. His interest in animal ethics was part and parcel of becoming a Christian – "it all seemed rather obvious that if you believed in the creator you ought to care for the creature".

He also became a vegetarian, saying he could not understand why animals were not an issue for his fellow theology students at the University of London. He wrote his first book on the subject in 1976 while a curate. He bristles at the suggestion that animal ethics is a niche interest. Rather, he sees it as a form of the radicalism essential to being a Christian. Yesterday's heresy, he says, is today's fashion.

"Forty years ago, liberation theology was out, now liberation theology is in," he said. "In order to be a Christian you need a long memory and a good sense of

history. Otherwise you don't understand the Catholic tradition or any tradition."

Among his 20 books is one called *Animal Rites*, a collection of liturgies for animals that arose from the death of his dog, Barney, and the funeral he wrote for him. Home is still in Oxford, a large Victorian house that also includes the Centre for Animal Ethics. He and his wife have four grown-up children (his eldest Clair is deputy director of the centre). The family have another dog, three rescued cats and feed three feral cats outside.

Earlier, Linzey had been reluctant to speak too much of the mystical experiences that led to his conversion. When we return to the subject later he explains that this is partly out of embarrassment. But the chief difficulty lies in articulating what had actually happened. He mentions transcendence and nature, although he is emphatic that nature is not God. He also mentions the Holy Spirit as being "behind nature" and his sense that "reality suddenly became rather translucent".

These experiences never returned but their effect was life-changing. In a sense, Andrew Linzey has never looked back.

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*A much older interview(1996) with Andrew Linzey appeared on the SATYA website. Rynn Berry was the interviewer. It is published here as the answers to questions Berry asked, are still relevant today and of educational value for the new Christian Vegan. (I've omitted two questions with regards to the Church of England which would be out of date presently.)*

[*Satya* has ceased publication. This website is maintained for informational purposes only].

**In Linzey's own words:** *"When I was in my teens I had a series of intensely religious experiences. They deepened my sense of God as the creator of all things. And they also deepened my sensitivity towards creation itself so that concern for God's creatures and animal rights followed from that. Some people think I'm an animal rights person who just happens, almost incidentally, to be religious. In fact, it's because I believe in God that I'm concerned about God's creatures. The religious impulse is primary".*

# Christianity and Animals: An Interview with Andrew Linzey

By Rynn Berry

SATYA Website link: <http://www.satyamag.com/feb96/linzey.html>

*Rev. Dr. Andrew Linzey is International Fund for Animal Welfare Professor of Theology at Mansfield College, Oxford University, England. He is the author of a number of important books on Christianity and animals, most notably, Christianity and the Rights of Animals (1987) and Animal Theology (1995).*

**Q: Did you become a vegetarian prior to being ordained?**

**A:** Yes, though the two things are not unrelated. When I was in my teens I had a series of intensely religious experiences. They deepened my sense of God as the creator of all things. And they also deepened my sensitivity towards creation itself so that concern for God's creatures and animal rights followed from that. Some people think I'm an animal rights person who just happens, almost incidentally, to be religious. In fact, it's because I believe in God that I'm concerned about God's creatures. The religious impulse is primary.

**Q: The first chapters of Genesis strongly suggest that God intended humans to be vegetarian. Could you comment on that?**

**A:** At the heart of the Judeo-Christian tradition is the dream of peace. Many people refer to how humans are given "dominion" in Genesis 1, and that's true. But if you look at the whole saga: in verse 27, humans are made in the image of God; in verse 28, they're given dominion, and in verse 29, they're given a vegetarian diet. Herb-eating dominion is hardly a license for despotism. The original author was seeking to describe a relationship — not of egotistical exploitation — but of care for the earth. It's extraordinary that almost 2000 years of biblical exegesis should so often have overlooked the radical vegetarian message in Genesis 1.

Of course, it's not only in Genesis, it's in Isaiah as well. Also you had this harking back, now futuristically described as the state in which the lion will lie down with the lamb. So, it's not just in Genesis that you have this idea that peace between all creatures is God's will and that killing runs counter to that will.

**Q: But what about life after the "Fall"?**

**A:** I'm not sure that I believe in an historical Fall. I think the Genesis narratives reflect an ambivalence about the morality of killing in the sight of God. You need to remember that the Hebrew writers who wrote Genesis were not themselves vegetarians. What they were trying to do was to interpret the world in the light of their moral intuitions of what they thought God wanted, and who they thought God was. Genesis is their poetic narrative of how the world came to be such a desperate and violent place. Their view basically was that God's will was for peace and non-violence between all species, but that human wickedness threw the whole system into chaos — so much so that God, for example in the saga of Noah, would rather us not exist at all if we must live and be violent.

**Q: Besides humans, are animals also the object of God's wrath? Do animals share in the expulsion from Paradise and the Fall?**

**A:** The whole creation suffers as a consequence. Nowadays the Jewish tradition makes a very sharp distinction between humans and animals, but I don't see this sharp distinction in Genesis 1:9. After all, humans and land animals are created on the same day (the sixth). I would say that animals are inextricably linked by their creation so that when humans go wrong, the animal creation goes wrong too.

I'm inclined to believe that creation can never be set to rights so long as humans are so terribly violent. In that sense the colossal emphasis within the Judeo-Christian tradition on the salvation of human beings makes a lot of sense. My view is that the world of creation, and especially animals, will be redeemed as a matter of course. The only question is whether humans are going to be saved because they are often so faithless and violent.

**Q: But the fate of animals is inextricably linked with that of humans, isn't it?**

**A:** I am one of those people who believe that humans need to be saved for the sake of creation itself. We know so little about animals and creation. One of my pet peeves is hearing people pontificate about what animals are or are not capable of — because the truth is we really don't know. All the stuff about animals not having language, not having rational souls, not having culture, not being persons — all of these are human constructions. And I'm not sure how far any of these kinds of things matter to God even if they are true. Part of me wants to ask how we can know that God does not fundamentally value some parts of creation, or regard them as much more intimate with Herself, than human beings? All uniqueness-spotting on the part of humans is bound to be self-serving. Christians have been fiendishly good of course at drawing lines between humans and the rest of God's creatures.



I think that what we really need is a theocentric view. In God's eyes, all creatures have value whether we find them cuddly, affectionate, beautiful or otherwise. Our own perspective — in a way — is neither here nor there. Theology, at its best, can help to liberate us from our own anthropocentric limitations.

**Q: What about the question of Christ's having been a vegetarian?**

**A:** If the canonical gospels are to be believed, Jesus was not a thoroughgoing vegetarian nor, it must be said, a feminist nor a believer in Home Rule for Israel. We must beware of remaking the historical Jesus in our own image. I don't think that the contemporary Christian case for vegetarianism depends on Jesus himself being a vegetarian.

I think we have to ask what it would have meant for Jesus to have been a thoroughgoing vegetarian in first-century Palestine. It would probably have implied some association with Manicheism. Manicheans were almost all vegetarians not on ethical but on ascetical grounds. [Manicheans believed in the radical separation of spirit, which was good, with the body, which was bad.] But Manicheism was inimical to the thrust of Jesus' teaching. After all Christians confessed their belief in God who had become incarnate in flesh and blood — in the very materiality that the Manicheans thought impure. Even today one of the problems it seems to me is that Christian theology is still Manichean in a way, that is, too "other worldly," too world denying. I think it is a great mistake to oppose the flesh to the spirit. Christianity is about the enfleshment of God in the incarnation.

I like the Rabbinic saying that when we get to heaven we shall have to account for every legitimate pleasure that we didn't enjoy. For myself that provides a vast agenda in the present world, and I intend to take every advantage of it.  
(Laughs)

**Q: So, in a sense, our mistreatment of animals, and our eating of their flesh, is an impediment to our pleasure.**

**A:** Absolutely! It's an impediment to spiritual pleasure. That's why I think vegetarianism is implicitly a theological act. It's not about saying "No" but about saying "Yes." About enjoying the lives of other creatures on this earth so much that even the thought of killing them is abhorrent. I think God rejoices in Her creatures, takes pleasure in their lives, and wants us to do so too. So much of our exploitation of animals stems from a kind of spiritual blindness: if we sensed and really felt the beauty and magnificence of the world, we would not exploit it as we do today.

**Q: What about the depiction of Yahweh in Genesis and in various other places in the Old Testament as delighting in the odor of animal sacrifices?**

**A:** It's just conceivable that those who practiced animal sacrifice did not understand it as simply the gratuitous destruction of God's creatures. It was in some ways thought of as the liberation and the returning to God of that life back to the very lifesource that caused everything to be. But, of course, there's no one view of animal sacrifices even by those who practiced it. And one finds, for example in Isaiah, the contrary view — a rejection of sacrifice as cultically, if not morally, unacceptable to God. From the Christian point of view, however, the important thing theologically is that Jesus did not sacrifice animals.

**Q: Jesus was seen as the ultimate sacrifice?**

**A:** It's all expressed in that incredible line: "The good shepherd lays down his life for the sheep." Now, if you think about it in context, the shepherd did not lay down his life for the sheep. The shepherd slaughtered the sheep. By saying that, a whole new dimension of understanding is opened up. It is about how "the higher" should sacrifice itself for "the lower" and not the reverse.

**Q: What about the communion ritual itself? To some anthropologists, the drinking of Christ's blood and the eating of his flesh, however symbolic, smacks of cannibalism.**

**A:** Well, Christians continue to celebrate the Eucharist with bread and wine; it does not contain dead flesh.

I would go so far as to say that the Eucharist is the continuing expression of how Christ replaces the blood and flesh of animals. Christ becomes the true lamb. The theology is not, "Oh well, therefore we must go on sacrificing animals, because Jesus is the true sacrifice!" No! It's that Jesus has become The Sacrifice.

**Q: Is it wrong for ecologists and animal rights advocates to blame Christianity and Judaism for the rape of the planet and the "slaughter of the innocent" for thousands of years?**

**A:** My answer is yes and no. On the one hand, it's right for animal rights people to be critical and judgmental of the Christian tradition. It has been amazingly callous towards animals. Christian theologians have been neglectful and dismissive of the cause of animals — and many still are. Christians and Jews have allowed their ancient texts — such as Genesis — to be read as licensing tyranny over animals, even though, as I have said, Genesis 1:29 commands vegetarianism!

On the other hand, animal rights people sometimes look on Christianity as though it was unambiguously "the enemy." I think it is wrong to write off Christianity in this way. All religious traditions have great resources for a very positive ethic in relation to animals. I would go further and say that however awful the record of Christianity has been, Christian theology has some unique insights fundamental to valuing animal life.

From my perspective, without a sense of ultimate meaning and purpose, it is difficult, if not impossible, to justify any kind of moral endeavor. If Christian societies have been awful to animals so also have atheistical ones. To my mind it's not self-evident that one should live altruistically or generously. The Judeo-Christian tradition and other world religions have the potential to give us a vision of ourselves in the world that we so desperately need. I'm one of those people who believe that morality really depends upon vision. Acting morally is to live in response to a vision of how we should be, and the truth is that the Judeo-Christian tradition, and the Buddhist tradition, and the Hindu tradition, and the Jain tradition do have visions of how the world could be at peace.

More fundamentally still, like all the great reforming movements, animal rights depends upon a certain perception — insight — in our case about the intrinsic worth of animals. I think reason and rational argument are important in defending this insight and showing its intellectual coherence but the spiritual insight, I think, comes first. In other words, we are about trying to help people see animals differently. For me, animal rights is first and foremost spiritual experience and spiritual struggle.

*Rynn Berry is the author of Food for the Gods: Vegetarianism and the World Religions, forthcoming in May, from which this interview is excerpted. Copies can be ordered from 159 Eastern Parkway, #2H, Brooklyn, NY 11238.*

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*On the Sussex Academic website, I found this News Release dated back to November 1, 2011 and I think that readers would enjoy reading it.*

## **The Link Between Animal Abuse and Human Violence**

### **NEWS RELEASE**

**Sussex Academic - <http://www.sussex-academic.com/sa/titles/CulturalSocialStudies/Linzey.htm>**

## **TOP HONOUR FOR INTERNATIONAL ANIMAL PIONEER**

Oxford animal theologian Professor Andrew Linzey has been awarded a top university honour for his pioneering work around the world.

The University of Winchester is to recognise Professor Linzey with an honorary Doctor of Divinity degree in recognition of his work in animal theology in a graduation ceremony on 9 November.

Professor Linzey, who is Director of the Oxford Centre for Animal Ethics, said: "I am delighted to accept this award on behalf of my colleagues at the Oxford Centre for Animal Ethics, who are in the forefront of pioneering this subject internationally."

"Animal ethics is now an emerging discipline with scores of university courses world-wide, and this is a tremendous boost to those working in this field."

"Animal ethics explores the challenges that new thinking poses, both conceptually and practically, to traditional understandings of human-animal relations."

Professor Elizabeth Stuart, Senior Pro-Vice-Chancellor commented: "At Winchester we value and celebrate those who champion the voiceless and challenge the dominant paradigms. We shall honour one of the animals' most thoughtful and passionate champions, someone who I believe will be remembered as one of the most pioneering and influential theologians of his day."

Professor Linzey was made an Honorary Professor of the University of Winchester in 2007, and in the same year his book *Creatures of the Same God* was the first to be published by Winchester University Press. He is also co-editor of the *Journal of Animal Ethics* published by the University of Illinois Press.

"Winchester has one of the most progressive departments of theology in the country, and I am delighted to be associated with it," said Professor Linzey.

The RSPCA gave one of its highest awards, the Lord Erskine Award, to Oxford theologian, the Reverend Professor Andrew Linzey at a special ceremony held at the RSPCA Headquarters in Horsham on 11 September 2010.

Professor Andrew Linzey is one of the world's leading ethicists on the status of animals and the pre-eminent theologian on animal issues. He is the founder and the Director of the Oxford Centre for Animal Ethics ([www.oxfordanimaethics.com](http://www.oxfordanimaethics.com)) and a member of the Faculty of Theology in the

University of Oxford. This is the first time that the award has been given to a theologian.

On hearing of the award, Professor Linzey said: “This is a tremendous affirmation of the work we have been doing at the Oxford Centre for Animal Ethics. I am happy to accept this award on behalf of all the fellows of the Centre who are pioneering ethical perspectives on animals.”

Professor Linzey has written or edited more than 20 books including seminal works on animals: *Animal Theology* (1994), *Animal Gospel* (1999), *Creatures of the Same God* (2004), and *The Link Between Animal Abuse and Human Violence* (2009). His latest book, *Why Animal Suffering Matters* published by Oxford University Press in 2009 has been described as “a paradigmatic example of how practical ethics ought to be done”. (Christopher Libby, *Journal for the Study of Religion, Nature and Culture*, 4.1. 2010).

Andrew Linzey is also Honorary Professor at the University of Winchester, and Special Professor at Saint Xavier University, Chicago. In addition, he is the first Henry Bergh Professor of Animal Ethics at the Graduate Theological Foundation, Indiana. The post is named after Henry Bergh, the founder of the American Society for the Prevention of Cruelty to Animals (ASPCA) and pioneer in animal protection.

The RSPCA’s award is named after Lord Erskine (1750–1823) who pioneered the first anti-cruelty legislation in the United Kingdom. The Society for the Prevention of Cruelty to Animals (as it then was) was founded a year after his death in 1824.

Many philosophers, including Aquinas, Locke, Schopenhauer and Kant, have assumed that there is a link between cruelty to animals and violence to people. During the last 40 years, evidence for this view has steadily accumulated as a result of statistical, psychological, and medical investigations, and there is now a substantial body of supporting empirical evidence.

*The Link Between Animal Abuse and Human Violence* brings together international experts from seven countries to examine in detail the relationships between animal abuse and child abuse, the emotional development of the child, family violence, and serial murder. It considers the implications for legal and social policy, and the work of key professionals. Sections include critical overviews of existing research, discussion of ethical issues, and a special focus on the abuse of wild animals.

This book is essential reading for all those who have a stake in the debate, either because their academic work relates to the issues involved, or because their professional role involves contact with the abused or the abusers, both human and animal, including child care officers, community carers, law enforcement officers, health visitors, veterinarians, anti-cruelty inspectors, animal protection officers, social scientists, lawyers, psychologists, and criminologists. *The Link Between Animal Abuse and Human Violence* is the most up to date, authoritative, and comprehensive volume on the link between animal abuse and human violence.

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### A FEW FAMOUS LINZEY QUOTES

See More - [https://www.azquotes.com/author/56588-Andrew\\_Linzey](https://www.azquotes.com/author/56588-Andrew_Linzey)

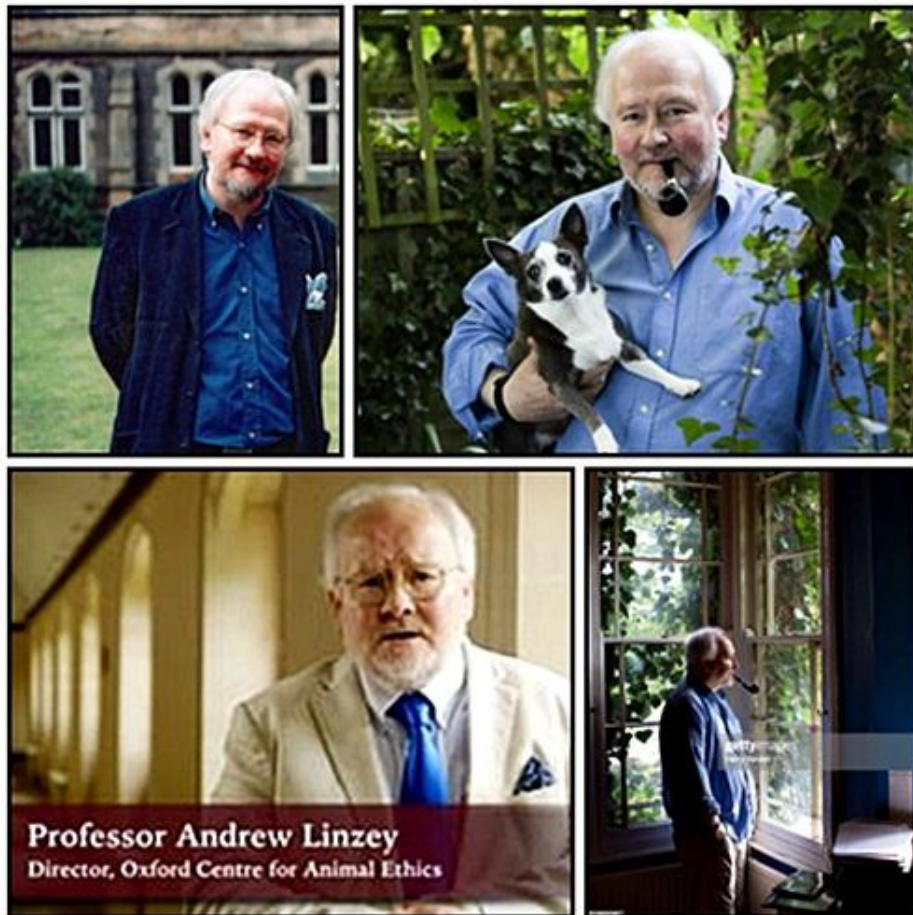
“Animals are God's creatures, not human property, nor utilities, nor resources, nor commodities, but precious beings in God's sight. ...Christians whose eyes are fixed on the awfulness of crucifixion are in a special position to understand the awfulness of innocent suffering. The Cross of Christ is God's absolute identification with the weak, the powerless, and the vulnerable, but most of all with unprotected, undefended, innocent suffering”.

“Humans have "dominion" over animals. But that "dominion" (radah in Hebrew) does not mean despotism, rather we are set over creation to care for what God has made and to treasure God's own treasures”.

“The point to be grasped from the saintly tradition is that to love animals is not sentimentality (as we know it) but true spirituality. Of course there can be vain, self-seeking loving, but to go (sometimes literally) out of our way to help animals, to expend effort to secure their protection and to feel with them their suffering and to be moved by it-these are surely signs of spiritual greatness”.

“For if animals are God's creatures, we have no absolute rights over them, only the duty to look after them as God would look after them. To stand with Jesus is to reject our view of ourselves as gods and lords of creation. We are to honor life for the sake of the Lord of life”.

## IMAGE GALLERY



*Picture top right: Credit Harry Borden*



## **PUBLICATION LIST AND -IMAGE GALLERY**

Professor Linzey has written or edited 30 books and more than 100 articles. His work has been translated into many languages, including Italian, French, Polish, Spanish, German, Chinese, Taiwanese, Croatian, and Japanese. He has lectured and broadcast extensively in Europe and the United States. In 2001, he was awarded a DD (Doctor of Divinity) degree by the Archbishop of Canterbury in recognition of his “unique and massive pioneering work at a scholarly level in the area of the theology of creation with particular reference to the rights and welfare of God’s sentient creatures”. This is the highest award that the Archbishop can bestow on a theologian and the first time it has been awarded for theological work on animals. In 2006, he was placed on The Independent’s “Good List” of 50 people who have changed Britain “for the better”. In 2010, he was awarded the Lord Erskine Award from the RSPCA for advancing animal welfare within the Christian community.

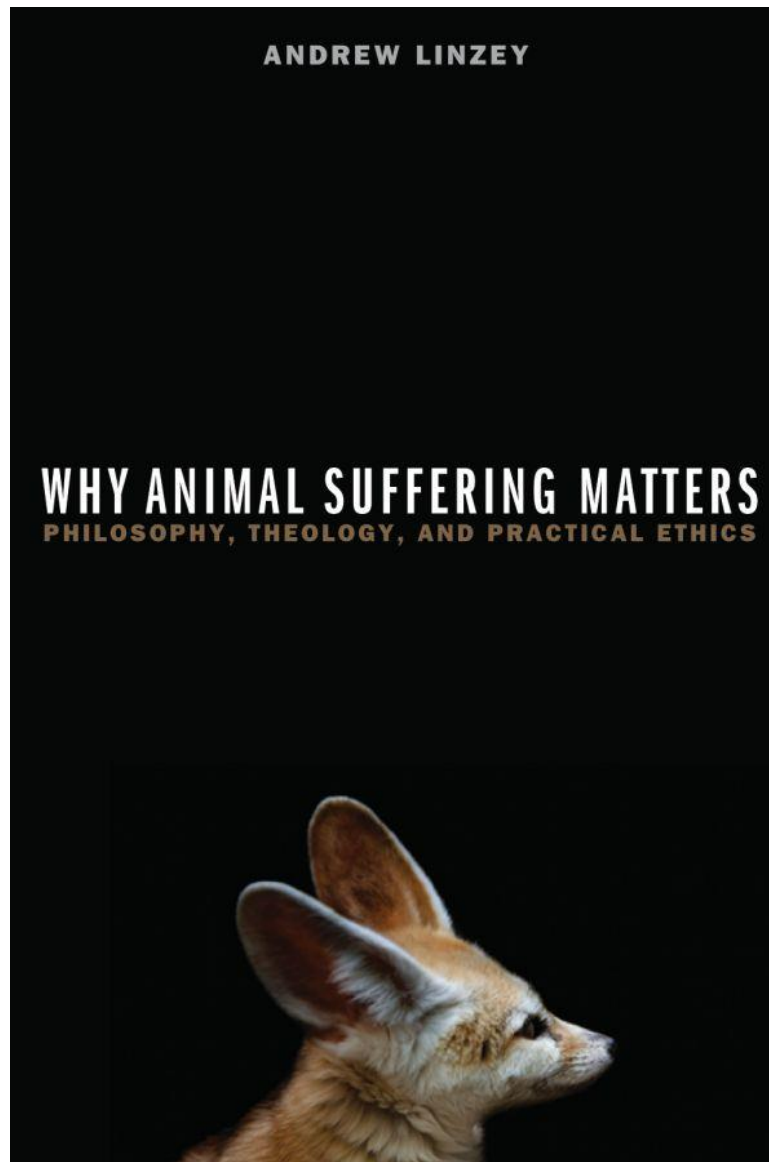
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### **ANDREW LINZEY PUBLICATIONS – all books available from** [www.amazon.com](http://www.amazon.com)

Animal Theology (SCM Press/University of Illinois Press, 1994)  
 Dictionary of Ethics, Theology and Society (Routledge, 1996)  
 After Noah (Mowbray/Continuum, 1997)  
 Animals on the Agenda (SCM Press/University of Illinois Press, 1998)  
 Animal Gospel (Westminster John Knox Press, 1998)  
 Animal Rites (SCM Press/The Pilgrim Press, 1999)  
 Animal Rights: A Historical Anthology (Columbia University Press, 2005)  
 Creatures of the Same God (Winchester University Press/Lantern, 2007)  
 Animals and Christianity: A Book of Readings (Wipf and Stock, 2008)  
 Why Animal Suffering Matters (Oxford University Press, 2009)  
 The Link Between Animal Abuse and Human Violence (Sussex Academic Press, 2009)  
 Other Nations: Animals in Modern Literature (Baylor University Press, 2010)  
 The Global Guide to Animal Protection (University of Illinois Press, 2013)  
 The Palgrave Handbook of Practical Animal Ethics (Palgrave Macmillan, 2018)  
 The Handbook of Religion and Animal Ethics (Routledge, 2018)  
 Ethical Vegetarianism and Veganism (Routledge, 2018)

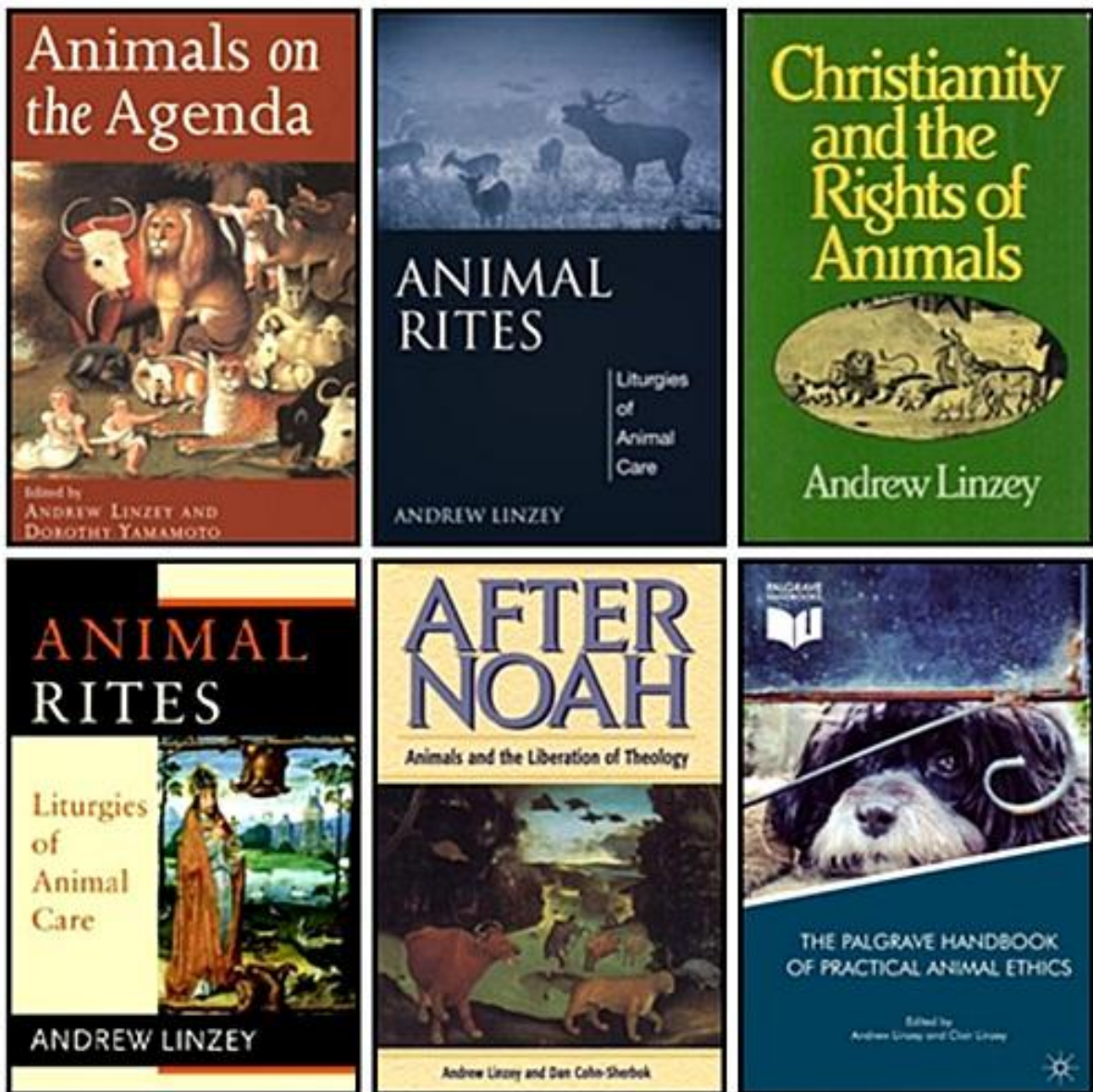


## ANDREW LINZEY BOOKS:



### Excerpts from “Why Animal Suffering Matters”

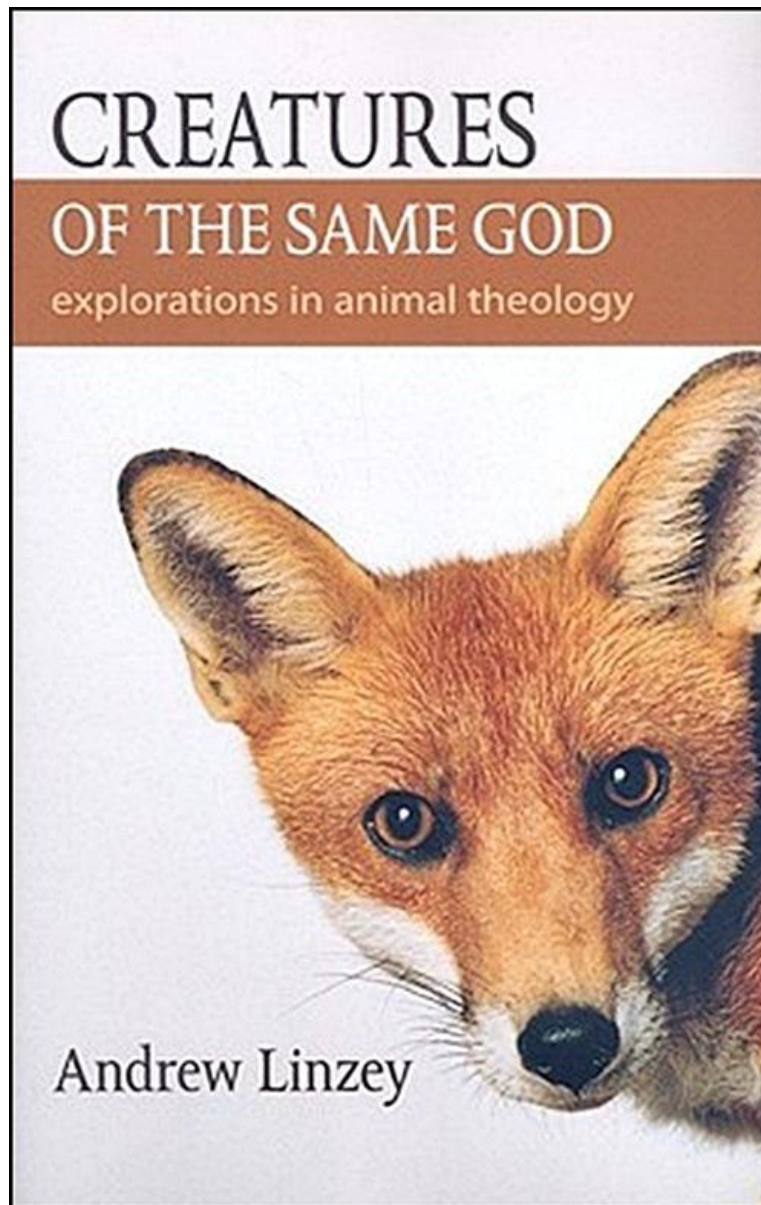
1. The assumption is frequently made that human suffering matters more than any other kind of suffering. This position may not be wholly rational nor supported by rational considerations. At the very least, my argument is that we owe animals more than is commonly supposed.
2. Those who wish to justify or minimise animal suffering frequently argue that animals are different from humans. But the question is whether any of these are *morally relevant* differences that could justify differential treatment.
3. My concern is not to dispute the accuracy of these differences, but rather to show that the moral conclusions drawn from these differences are almost entirely mistaken, and that another completely opposed conclusion follows.



### Excerpt from “Animal Rites”

"What is desperately needed is to be able to *see* animals as God's creatures: to learn and habituate ourselves to this perception so that it becomes the primary or dominant lens through which we view animals every day. This is an immense spiritual task. It is also a deeply subversive one in a culture that thinks and speaks of animals largely in terms of machines, tools, commodities, or resources. To be a Christian is — whatever else must be said — to be someone who *sees* animals as God's own creatures. This insight precisely because it is so foundational and fundamental — as well as countercultural — does not, cannot, survive without nurture and support."

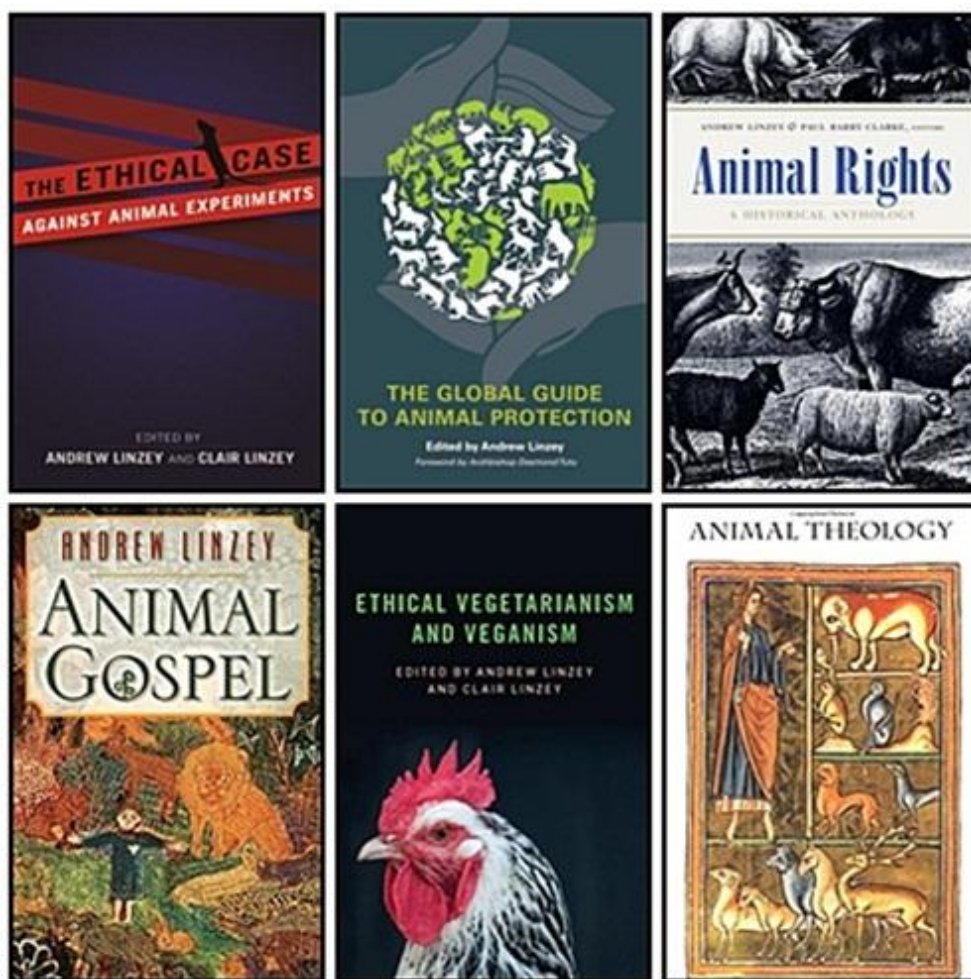
## “CREATURES OF THE SAME GOD”



### Excerpt from “CREATURES OF THE SAME GOD”

"There is an urgent need for a much greater dialogue and understanding between religious believers and those working for animal protection. There are many thousands of animal-caring people working for humane goals who deserve, but do not often receive, support from religious authorities, even though the goals that they pursue are wholly consistent with mainstream religious teachings. It is time for religious traditions to meet the challenge of what is a growing worldwide movement of ethical sensitivity to animals. Animal protectionists have much to gain from an enlarged religious vision of the world, and, on closer inspection, many religious believers may be surprised to discover how much in their respective traditions supports a wider vision of peaceableness and compassion that explicitly includes animals."





### Excerpt from “Animal Gospel”

"I have yet to hear a Gospel sermon on the love of animals — a sermon, that is, which begins with a recognition of God's expansive and creative love and treats seriously how we can love animals, too, in a way that approximates God's love for them and for us. If the love and care of animals appears as an aberration or as an intrusion into normal Christian preaching, it is simply because we have failed to relate our faith to our full God-given potentialities for loving. If Christian clergy appear uncomfortable when members of their congregation speak of their love for other creatures, it is a sure sign that they themselves have a limited conception of the expansive love of God. I know that there are Christian leaders who can hardly speak of animals without smiling or raising a laugh, as though the whole notion that God loves other than human creatures is utterly foreign to the Christian Gospel. They are — to put it bluntly — embarrassed at any display of fellow-feeling or kinship with animals."

"I believe that our indifference to animal suffering is a sign that we have not allowed the Gospel to speak to us. . . . I think the matter can be put even more starkly: We have failed to see the face of the Crucified in the faces of suffering

animals. We have not allowed the Gospel of Christ to interpret the world of innocent suffering, and so have helped to create the very climate in which the Gospel is dismissed as irrelevant to the messy and tragic world of suffering, both human and nonhuman.

"This book is also about a struggle — a struggle, as I see it, against the blindness and indifference of Christians and the Churches to the sufferings of animals. It is about how those individuals and institutions who could have become the voice of God's weaker creatures have justified cruelty and oppression. The book speaks of my frustration, my pain, my sadness, but most of all my inner conviction that Christ-like discipleship is singularly tested in compassion to the Christ-like sufferings of the weakest of all."

## **EXCERPTS FROM OTHER WEBSITES**

### **(What do people say about Andrew Linzey?)**

**Website: Spirituality and Practice -**

**<https://www.spiritualityandpractice.com/explorations/teachers/view/79/andrew-linzey>**

The “Living Spiritual Teachers Project” by Frederic and Mary Ann Brussat refers to Andrew Linzey as an “Anglican priest and theologian who is known for his work on Christianity and animals” and “he is a prolific writer and worldwide lecturer on animal rights”.

They also mention his PhD received in 1986: “After earning his PhD from the University of London in 1986 for his work on Karl Barth's doctrine of creation, Linzey was appointed to positions at the University of Essex, the University of Nottingham and the Koret School of Veterinary Medicine at Hebrew University, Jerusalem. From 1992 - 2000 he held the world's first academic post in Theology and Animal Welfare at Mansfield College, Oxford; he held a similar position Blackfriars Hall, Oxford, from 2000-2006.”

**Website SunSentinel - <https://www.sun-sentinel.com/news/fl-xpm-1999-03-24-9903230320-story.html> )**

On the SunSentinel website appears an article “*DEATH OF PET INSPIRES PRIEST TO WRITE LITURGIES FOR ANIMALS*” by Bill Broadway of the Washington Post.

Broadway describes how the death of Barney, beloved family dog of the Linzey family of Oxford, England, was probably the reason why Linzey wrote the first

book of liturgies for animals, entitled “Animal Rites: Liturgies of Animal Care”. He is a longtime animal rights advocate and at the time of Barney’s death, he was professor of Theology at Oxford University’s Mansfield College.

The Linzey family adopted the stray dog Barney, whom they loved dearly. Then, unexpectedly, Barney was diagnosed with “brain trouble” and had to be put to death. It was a traumatic experience for the family. Linzey and his wife and four children buried Barney in the garden, offering a prayer of thanks for Barney's life and asking for God's help in overcoming their grief.

“At that moment” says Linzey “I began to appreciate that Christian churches have very little to offer people for the sense of loss and bereavement of a pet” and “Here was a real hole, a vacuum.”

**Website Church Times - <https://www.churchtimes.co.uk/articles/2011/7-october/comment/letters-to-the-editor/professor-linzey-s-stand-is-a-lonely-one>**

In a 2011 article in Church Times “Professor Linzey’s stand is a lonely one”, John Wainwright agrees with Linzey that animal welfare is an issue of neglect in the Church: “What an excellent and timely article on animal welfare by the Revd Professor Andrew Linzey ([Comment, 30 September](#)). He is quite correct that this is an issue often neglected in the Church”.

And:

“Sadly, in some instances, the Church, influenced by the likes of Aquinas, has not merely been indifferent, but adopted a theology of lordship rather than responsible stewardship. Some months ago, I read an appeal in a religious periodical from a preacher who was planning an Animal Welfare Service (these are becoming increasingly popular for those on the periphery of church life) for appropriate worship material, which she had been unable to find. I was glad to be able to reply, and point her not only to erudite theological works by Professor Linzey.....”

**Website The Guardian - <https://www.theguardian.com/education/2006/nov/27/highereducation.uk1>**

In November 2006, the Guardian published an article “Thinktank launched to debate animal ethics” by Alexandra Smith and agencies. She says: “A thinktank claiming to be the world's first dedicated to animal ethics is to launch today, with the aim of fostering debate on controversial issues, such as animal testing”.

*It goes on:*

“The new animal ethics centre, [launching](#) online today, aims to "put animals on the intellectual agenda". The centre's director, the Rev Professor Andrew Linzey, an Anglican priest, writer and University of Oxford theologian, is well known for his opposition to animal testing”.

*And something interesting which we do not read about everyday:*

“More than 100 academics from 10 countries have been recruited as advisers to the centre, which has the full title Ferrater Mora Oxford Centre for Animal Ethics, after the Spanish philosopher, Jose Ferrater Mora, who spoke out against bullfighting in Spain”.

*Please read full article at the Guardian website:*

<https://www.theguardian.com/education/2006/nov/27/highereducation.uk1>

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## ***MY THANK YOU NOTE***

*Dear Andrew,*

*It is always difficult to find the right words to thank somebody for his mentoring and guidance, but I need you to know that all the things that I've learned through your work helped me set a clear direction to follow.*

*I appreciate your meticulous dissecting of the different and difficult problems which we encounter in Religion with regards to veganism and animal rights. You have a special way of demystifying these problems and your doctrine makes readers understand that Animal Theology is relatable and all around them.*

*Thank you for standing solid in a meat-eating world that buckles at every turn and for holding your readers to a higher call. Your integrity is authentic and your proclamation of Truth is unwavering. May you continue to always have the wisdom, discretion and judgement needed in Animal Ethics.*

*You are one of a kind amongst theologians and a man after God's heart.*

*God bless you always,*

*Nymph*

## WEBSITE

**Oxford Centre for Animal Ethics -**

**<https://www.oxfordanimalethics.com/who-we-are/director/>**

## YOUTUBE VIDEOS Oxford Centre for Animal Ethics

**Can Christianity become good news for animals? (Dur: 23:13) -**

**<https://www.youtube.com/watch?v=J3uIWDiPIto>**

**Why Animal Suffering Matters: Against Exploiting the Vulnerable (Dur: 8:10) -** <https://www.youtube.com/watch?v=3H5fISS4PKY>

**The Ethics of Using Animals in Research (Dur: 12:16) -**

**[https://www.youtube.com/watch?v=6kvPO\\_Z1OLY](https://www.youtube.com/watch?v=6kvPO_Z1OLY)**

**Humane Education: Increasing Sensitivity to Animals and Humans (Dur: 6:11) -** <https://www.youtube.com/watch?v=4a6RSi5ozWA>

**This Sunday (1993) with prof. Andrew Linzey (Dur:4:26) -**

**<https://www.youtube.com/watch?v=NDsJ4TD6MAE>**

**The Ethics of Eating Animals (Dur: 4:29) -**

**<https://www.youtube.com/watch?v=kN5rS27BTI0>**

**Animal Ethics and Law: Creating Positive Change for Animals (Dur: 8:04)**

**- [https://www.youtube.com/watch?v=2fmn\\_gwnm-E](https://www.youtube.com/watch?v=2fmn_gwnm-E)**

*This post is only a sample of what you can learn from and about Andrew Linzey. Please visit all the above links – it will enrich your life tremendously. Thank you.... Nymph K.*

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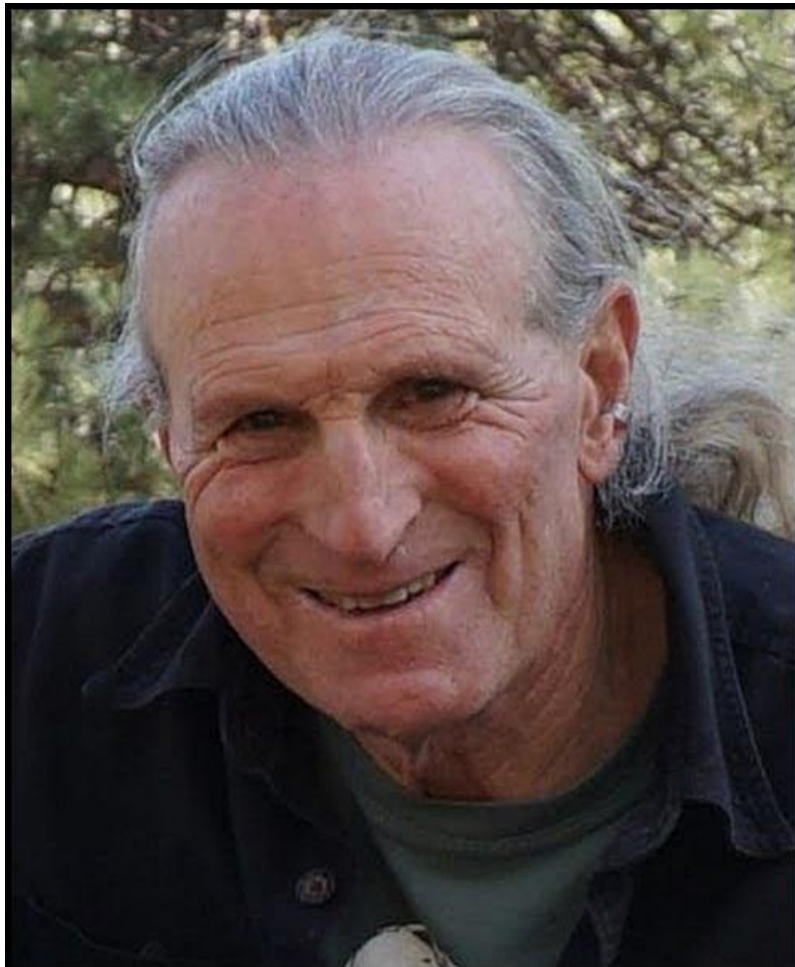


# PROF. MARC BEKOFF

**Compiled by Nymph Kellerman**

**Marc Bekoff, Ph.D.**, is professor emeritus of Ecology and Evolutionary Biology at the University of Colorado, Boulder, and co-founder with Jane Goodall of Ethologists for the Ethical Treatment of Animals. He has won many awards for his scientific research including the Exemplar Award from the Animal Behavior Society and a Guggenheim Fellowship. In 2005 Marc was presented with The Bank One Faculty Community Service Award for the work he has done with children, senior citizens, and prisoners and in 2009 he was presented with the St. Francis of Assisi Award by the New Zealand SPCA. In 1986 Marc became the first American to win his age-class at the Tour du Haut Var bicycle race (also called the Master's/age-graded Tour de France). Marc has published numerous essays (popular, scientific, and book chapters), 31 books, and has edited three encyclopedias. (Source:

<https://www.psychologytoday.com/us/contributors/marc-bekoff-phd>)



## Paula Mackay Interviews Marc Bekoff

**Website Link:** <https://insideecology.com/2018/05/04/where-compassionate-conservation-meets-rewilding-an-interview-with-marc-bekoff/>

### Where compassionate conservation meets rewilding: An interview with Marc Bekoff

Paula Mackay is a freelance writer/editor, field biologist and communications consultant for conservation (USA); in this thought provoking interview with Marc Bekoff, she discusses the ethics associated with rewilding.

Marc Bekoff is the rare breed of scientist who doesn't shy away from probing the thorny realm of animal ethics and human behavior—in fact, he is renowned for his boldness in doing so.

As a Professor Emeritus of Ecology and Evolutionary Biology at the University of Colorado and a former Guggenheim Fellow, Marc's credentials as an ethologist and behavioural ecologist continue to shine. In 2000, he was awarded the Exemplar Award from the Animal Behavior Society for his long-term contributions to the field, and he serves as a scientific advisor to numerous institutions and non-profit organisations across the globe.

Marc has also published an astounding 31 books and over 1,000 articles on a wilderness of topics—among them, the behaviour of captive and free-ranging dogs, the emotional lives of animals, how we grieve our pets, social play in canids, the behavioural ecology of wild coyotes and wild Adelie penguins, his ongoing service with prisoners, and a touching celebration of his friend and colleague, Jane Goodall—with whom he co-founded [Ethologists for the Ethical Treatment of Animals](#). Marc's skills as an observer enabled him to excel in his career as a biologist, but perhaps most impressive to me is his commitment to being a good and compassionate listener in a very noisy world.

I first met Marc in 1991, when he allowed me to attend (for free) his graduate seminar in animal behaviour at University of Colorado, Boulder. I told him I was planning to apply to graduate school myself and wanted to broaden my background in science. In hindsight, though, I think I was mostly seeking intellectual community around my deep concern for animals. I'll never forget Marc's curiosity and energy when he walked into that classroom, and his passion for dynamic conversation with students he clearly considered peers. He was there to teach, and he was there to learn.

Today, compassion lies at the heart of Marc's writing and advocacy work. He is a tireless promoter of "compassionate conservation," a new paradigm launched in 2010 at an international symposium hosted by the Born Free Foundation in Oxford, UK. In an article in the journal [BioScience](#), Marc and co-author Daniel Ramp (Director, [Centre for Compassionate Conservation](#)) define compassionate conservation as "a rapidly growing international and cross-disciplinary movement that stipulates that we need a conservation ethic that incorporates the protection of other animals as individuals, not just as members of populations or species [often called 'collectives'] but valued in their own right."

Marc [contends](#) that conservation is ethically challenged when it comes to the treatment of nonhuman animals, but also maintains that compassion for animals isn't incompatible with preserving biodiversity and doing the best science possible. He describes the 4 principles of compassionate conservation as:

- Do no harm.
- Individual animals matter.
- All wildlife has intrinsic value.
- Promote peaceful coexistence.

During our recent phone interview for *Trusting Wildness*, Marc and I discussed the complicated ethics surrounding wildlife reintroductions, and his views on how rewilding can and must incorporate compassionate conservation in order to be successful.

**PM:** *In [Rewilding Our Hearts](#), you took the word "rewilding" to the personal level, encouraging people to deeply imagine the world from the perspective of wild beings. How do you feel about the movement to rewild entire landscapes by protecting core areas, reconnecting them via wildlife corridors, and restoring apex predators?*

**MB:** I think it's great! I'm all for it. But I'm not happy about rewilding landscapes in ways that cause the deaths of animals. I need to be clear here. I really liked the reintroduction of wolves into Yellowstone and I think it's a successful program, but let's not fool ourselves by thinking that some wolves weren't killed or injured when they were wolf-napped up in Canada. And you're introducing predators who are going to kill prey—many of whom have never experienced wolves in their lives. You need to take that into account; I honestly go back and forth on the ethics of projects like this. But I have to say that the more I think about how they're done, the more concerned I become.

What I don't go back and forth about are the ethical concerns that arise when you consider, say, wolves, and you break up a pack in Location A to move some

individuals to Location B, because no one really understands the effects of the removal on the wolves in Location A. This is an important question, and we need solid answers for all studies in which animals are translocated.

I remember when I was at a meeting some years ago and I asked, “What ever happened to the groups of wolves from which individuals were taken to be moved south?” The room got quiet, a few people looked at one another as if to see if someone else could answer my question, and I felt like I’d stepped into unwelcome terrain. It turned out that no one really knew. I was somewhat surprised but I let it go. This is not a criticism, but rather a question we need to be able to answer. We shouldn’t be robbing Peter to pay Paul.

So my take is that I’d like to rewild landscapes if it can be done without animals getting harmed or killed. And if it’s a matter of reintroducing predators—if the reasons for putting these animals back in a habitat are good enough (it goes without saying that there are predators and prey out there, and I always feel sorry for the prey)—then, of course, I want the animals who are reintroduced to have total protection. If that’s not the case, it’s a triple whammy. You may injure or kill some wolves (or whichever predators we’re talking about) in the process of moving them to an area; they will then kill prey; and they themselves are not protected and some will get killed for simply being who they are. I’m sure some philosophers might try to convince me that this is all okay, but I’m just not for it.

**PM:** *In the “Born to Be Wild” chapter of [The Animals’ Agenda](#), you and your co-author, Jessica Pierce, draw a distinction between the “management” and the “conservation” of wildlife, with the former focused on the control of animals to meet human needs, and the latter, on balancing the needs of some animals against the needs of other animals or ecosystems for the sake of protecting endangered species or ecosystems. It sounds like you think there are cases in which the conservation-driven reintroduction of a native species is ethical and appropriate, but that it needs to come with proper protections. Is this accurate?*

**MB:** Right. That’s where compassionate conservation comes in. First do no harm, and the lives of every individual count. So, I’m potentially supportive if individuals aren’t harmed or killed for the sake of other individuals of their own or other species. Killing is off the table.

**PM:** *In situations where native animals are missing from an area because we killed them or otherwise caused their regional extinction, do you think we have an obligation to explore reintroduction?*

**MB:** Yes. And the key word is explore. But once again, there are a lot of layers. We should never do a reintroduction without taking ethics into account. There

might be good biological reasons for doing something—I can understand why people want to have native animals protected or returned to an area—but not at the expense of other animals. It doesn't work for me. The basis of compassionate conservation is basically that conservation is an ethical as well as a biological practice, and that compassion is a factor that must play a critical role in conservation decisions.

**PM:** *You live in Colorado. Do you support the reintroduction of gray wolves to your state?*

**MB:** I do. I'm actually on the scientific advisory committee. However, I'm only for it if wolves have total protection on the ground. No BS. We need to consider the biology and the ethics in tandem; they go hand in hand.

**PM:** *In Washington, the state has killed 18 wolves due to conflicts with ranchers since wolves first returned to the region in 2008—15 of these on behalf of the same cattle operation. Here as in the Rockies, the wildlife officials involved argue that such killings are necessary to advance wolf recovery. Do you support this approach to wolf management?*

**MB:** No. I don't see how one can be “for wolves” and allow them to be killed. Some people and organisations call such killings the “authorised removal” of wolves. Does anyone really think wolves who are removed with authority suffer less? Of course they don't. But, the phrase “authorised removal” sort of sanitises the blood bath, and I'm surprised that some people buy into this cover-up.

**PM:** *Can you envision a scenario in which the lethal removal of a wild predator is, in the long run, necessary to advance the conservation of those animals? You could use a black bear, a wolf, a cougar, or a coyote as an example. How do you feel about situations where there's an obvious predator-human conflict and people are calling for the death of the predator or predators because of this conflict?*

**MB:** Again, it doesn't work for me. For example, here in Colorado, wildlife officers kill coyotes around Boulder and Broomfield. They often say they think they got the right “problem” animal, but then they have the same problem over and over again because either they didn't really kill the right individual, or new coyotes come in when others are removed.

Generically, the way I interpreted your question is, can you imagine a situation where you would kill a member or members of one species to save members of that same species, or kill members of one species to save members of another? I'm against it. Simple. People need to be educated and, if necessary, change their behaviour to accommodate nonhumans who have no place else to go.

**PM:** *Many people would agree that wild nature does best when we leave it alone. But given our pervasive ecological footprint, nonnative and invasive species threaten plants and animals inhabiting native habitat. What should we do in the difficult situations where nonnative animals threaten the existence of native species?*

**MB:** If we need to stop that from happening, we need to come up with nonlethal, humane ways of doing it from an ethical point of view. An animal who is nonnative doesn't suffer less than a native—it doesn't matter where they live. That sounds trite to some people, but it's a very important point.

Also, how do you define native and nonnative? There are nonnative animals who have been in certain habitats for a hundred and some odd years. It's all too easy to say such and such are nonnative, so let's get rid of them because they don't belong. But, in fact, nonnatives have become integral parts of numerous ecosystems, and ecosystems are dynamic and evolving entities.

Getting rid of so-called nonnatives isn't a panacea for returning an ecosystem to what it used to be. And, of course, we can't really return or restore an ecosystem to what it used to be because it has changed incrementally and synergistically over time depending on who was there and who wasn't during any given period. We can do our best to try to put back some of the pieces, but we can't go backwards in time.

Because we can't go back to what was, I think, frankly, we just need to live with what we have. And if we want to start moving nonnative animals around in favour of natives, then we need to do it in humane and nonlethal ways. There's no way that most of the techniques used are humane. When people say we're going to humanely kill these wolves, or we're going to humanely kill five billion invasive animals in New Zealand with empathy and compassion—we're going to kill them "softly"—there's no way this will happen. It's a scam—a feel-good scam. The phrase "killing softly" is an oxymoron. And the good news is that slowly but surely, more and more people are coming out against these bloodbaths.

Similarly, sometimes people say they're going to "euthanise" the nonnatives, but of course it's not euthanasia, or mercy killing. The animals aren't terminally ill or in interminable pain. Using the word "euthanasia" is just a way to make the killing seem justified and less messy, and some people are fooled by this scam, just as some are fooled by the phrase "authorised removal."

**PM:** *You also discuss the translocation of animals for mitigation purposes in your book—for example, I'm familiar with the translocation of desert tortoises in areas slated for development. Such translocations can be very risky for the animals involved. In cases like this, is there a tension between animal rights and*



*animal welfare, with the former arguing that animals should not be killed or made to suffer on our account (e.g., because we want to develop an area), and the latter, that as long as we do our best to consider the animal's well-being, the ends sometimes justify the means?*

**MB:** Yes, that's why we wrote our book, [The Animal's Agenda!](#) We're talking about protecting individual animals and not killing or harming them in the name of conservation or in the name of humans. It's a matter of protecting each and every individual, and that is what the science of animal well-being is all about and why we wrote our book. What it comes down to is that animals have inherent value. Each and every individual is important, and their lives are no less important to them than my life is to me. Decisions about who lives and who dies and why are often terribly difficult to make, but we can't continue killing individuals as possible solutions to problems at hand.

You sometimes see a tension between animal welfare and compassionate conservation because most conservationists are welfarists. They'll trade individuals of one species for those of another species or the same species; they play what I call the numbers game. *There are a million brown rats, it doesn't matter if we kill 10,000.* Well, there might be a million guys like me, but it would matter very much to me if they said to me, there are a lot of you, so you can't live.

When I talk to people about this in a rational way, they come to understand what the focus on individuals really means. If you have a Black Lab and there are a lot of Black Labs, are you going to let them kill your dog because there are a lot of Black Labs, so there can be more Yellow Labs? That's why I ask people, would you do it to your dog? Would you put your dog in a slaughterhouse, would you put your dog in a laboratory where they maim and kill animals, would you allow your dog to be moved into an area where they may not be welcome in order to have more dogs like that in that area? Thankfully, the answer is always "no."

Bringing dogs into the picture is a way to bridge the empathy gap, a point I make in my new book, [Canine Confidential: Why Dogs Do What They Do](#). It's a way to extend empathy and compassion to other individuals of species with whom people are less familiar. And, I'm pleased to say it works.

**PM:** *You've said that, in addition to being concerned about our own survival as a species, we should be concerned about the survival of other species, who deserve "freedom from extinction." What do you think of the Half-Earth approach that E.O. Wilson is promoting—that is, that we must protect at least half the Earth's land and water to stave off the mass extinction of species.*

**MB:** Of course, my first response is that I love it and that we should go to three-quarters or the whole Earth. But what I like about Half-Earth is that it's gotten a lot of conversations going. People hear about the Anthropocene—which I call “the rage of inhumanity” rather than “the age of humanity”—and all these extinctions and the loss of animals and their homes, but many don't realise that there's essentially no place on Earth where we don't have an effect.

If you present that in a hysterical way, you lose people. But when you start talking to people about what we're really doing and you have a person like E.O. Wilson who's got a great reputation—and you also have something tangible to offer as a solution—you get their attention. I like it as an organising principle for getting the word out. I would like to know that it's going to happen. I would like to know that there are places where humans can't go and where nonhumans are allowed to work things out on their own.

Putting ideas out there that some people feel are outlandish, or with which they feel uncomfortable, gets much-needed discussions going so that individuals with different views are included. If we don't work for nonlethal solutions, they won't materialise and the killing fields won't go away. My goal is to help people who are arguing for nonlethal practices get their place at the table, and to make sure we're having honest and respectful discussions and debates. All animals depend on us for our goodwill and for being concerned with the life of each and every individual.

*To learn more about Marc's work, please visit his website and check out the following links:*

- [Canine Confidential: Why Dogs Do What They Do](#) (Marc's latest book)
- [The Animals' Agenda: Freedom, Compassion, and Coexistence in the Human Age](#)
- [Ignoring Nature No More: The Case for Compassionate Conservation](#)
- [Compassionate Conservation Matures and Comes of Age](#)
- [Rather Than Kill Animals “Softly,” Don't Kill Them at All](#)

*Article first published in [Wildlands Network Blog](#).*

*About the Author:* Paula MacKay is a freelance writer/editor, field biologist, and communications consultant for conservation. For the past two decades, she has studied wild predators with her husband, Dr. Robert Long. Paula served as managing editor for Noninvasive Survey Methods for Carnivores, and earned an MFA in creative writing from Pacific Lutheran University in 2015. She has written for numerous nonprofits, books, journals, and magazines — including Wild Hope, Washington Trails, The Bark, E Magazine, Wild Earth, and Wildlife Conservation. MacKay currently manages [Wildlands Network's](#) blog Trusting Wildness, and is writing a conservation memoir about searching for wolverines and grizzly bears in the North Cascades.



## Interesting excerpt from another Interview with Bekoff

*Lybi Ma interviewed Marc Bekoff for “Psycholog Today” in a post which was published on November 5, 2014. “Take a Walk on the Rewild Side” - Animal behaviorist Marc Bekoff, Ph.D., wants to save the world. (The post is in response to Rewilding: A Cultural Meme for Rehabilitating Our Hearts by Marc Bekoff. Link: <https://www.psychologytoday.com/us/blog/animal-emotions/201410/rewilding-cultural-meme-rehabilitating-our-hearts>)*

*I quote a paragraph from this interview in which Bekoff tells us about his love for nonhuman animals which began as a very young boy:*

“I always attribute my compassion for nonhuman animals to my mother's warm and compassionate soul, my [positive thinking](#), as well as keeping my [dreams](#) alive to my incredibly [optimistic](#) father. In retrospect, I know I was very lucky to be born into a home where playfulness and [laughter](#) were highly valued, as was hard work. I didn't live with any animals except a gold fish. I used to talk to him as I ate breakfast. It felt very natural to do this. I told my folks that it wasn't nice to keep him cooped up alone. My parents told me that when I was around 3-years-old I started asking them what animals—especially the dogs, squirrels, birds, and ants with whom I had contact outside of our apartment in Brooklyn—were thinking and feeling. They said I was constantly minding animals; not only was I attributing minds to them, but I also was very concerned with how they were treated and always said we also needed to mind and care for them because they couldn't do it for themselves. My concern for individual animals has continued on for decades as I work in the rapidly developing field called compassionate conservation.” (Link to Lybi Ma's post: <https://www.psychologytoday.com/us/blog/brainstorm/201411/take-walk-the-rewild-side>)

### ***Something else that would interest readers, is Bekoff's work with inmates at the Boulder County Jail:***

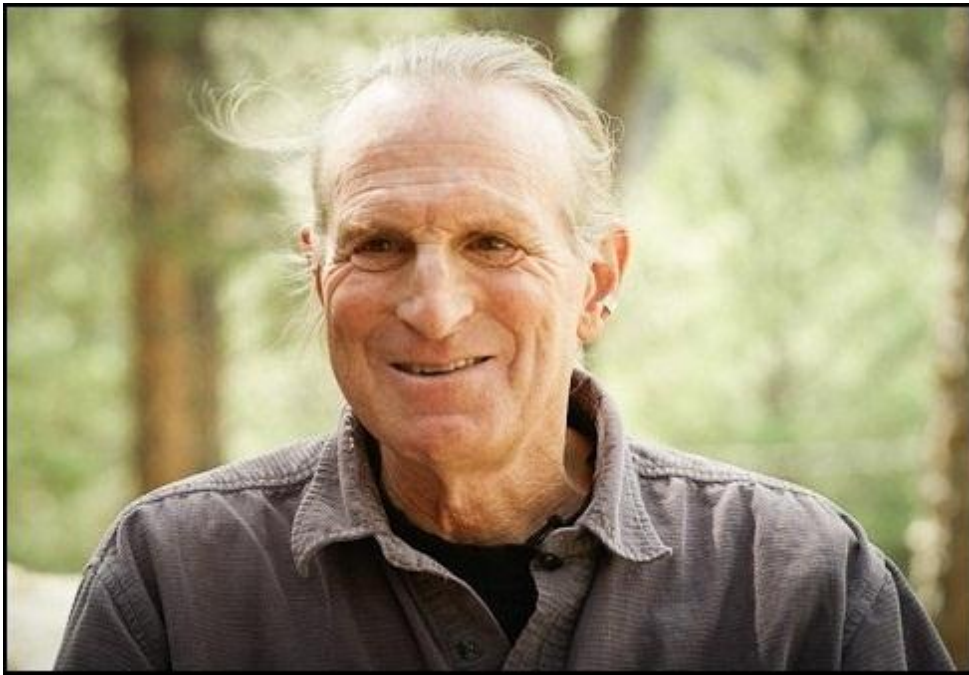
*“For 20 years Marc Bekoff has been teaching a class at the Boulder County Jail that centers on [animal behavior](#), conservation, and humane [education](#). It is part of Jane Goodall's global [Roots & Shoots program](#).”*

“The class and the students' artwork give hope, and in their drawings, sculptures, and writing, they express hope and trust. The work they do provides a forum for deep and informative discussions about other animals, nature, their connection to the outer world, and themselves. They also have written many beautifully composed essays and poems that express close connections with other nature.

Many of the students find solace when they talk about animals and think about being outdoors. This class helps them to learn to express themselves freely, it “softens” them, and helps them find compassion for others.”

*To see more about this incredible program and the phenomenal work done by the inmates, please visit the website at: <https://www.boulderjailart.com/>*

## ***Image Gallery***



***See next page***

## *Marc and the animals*





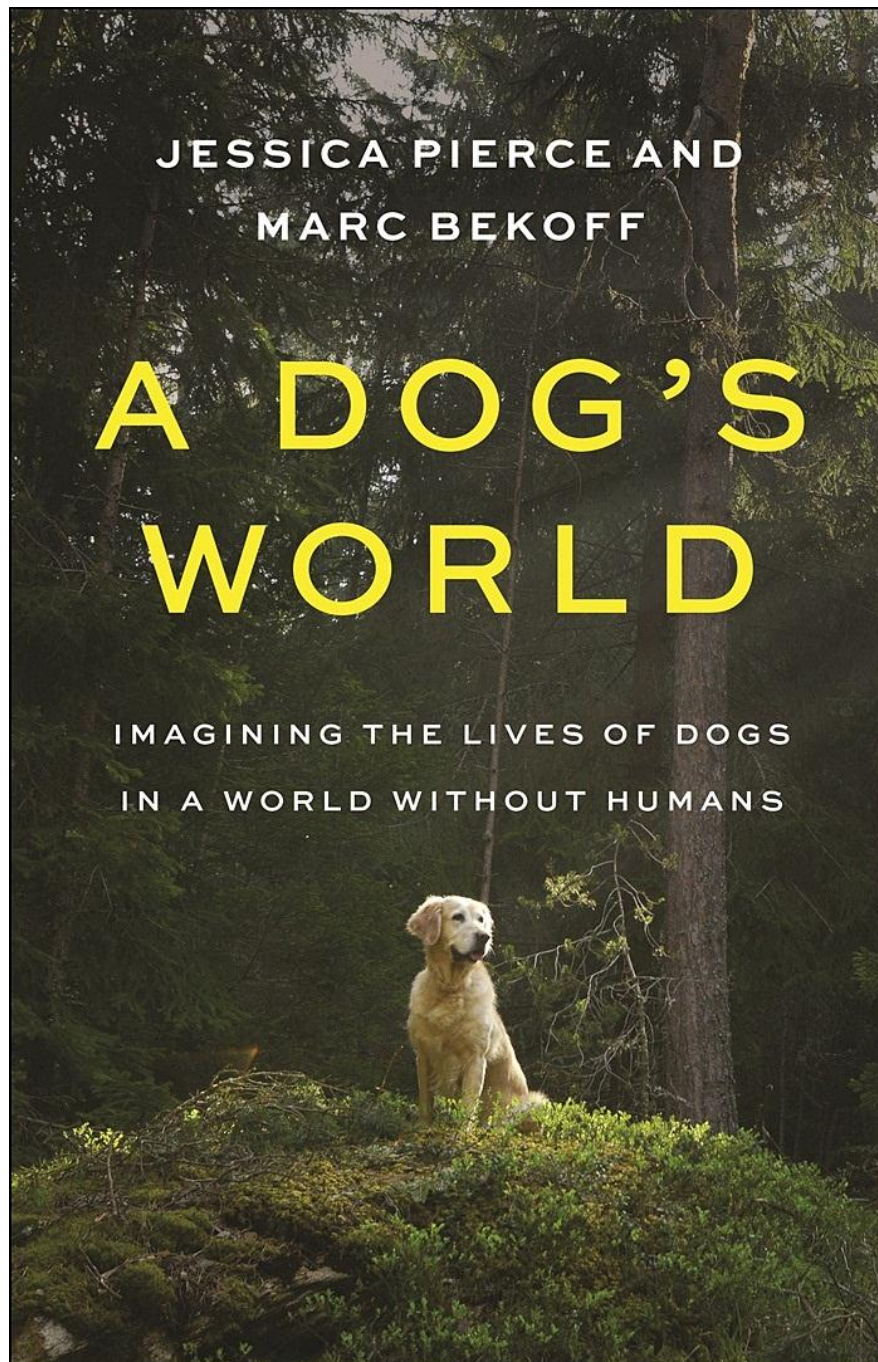
*Some Action....*



**See Booklist on next page**

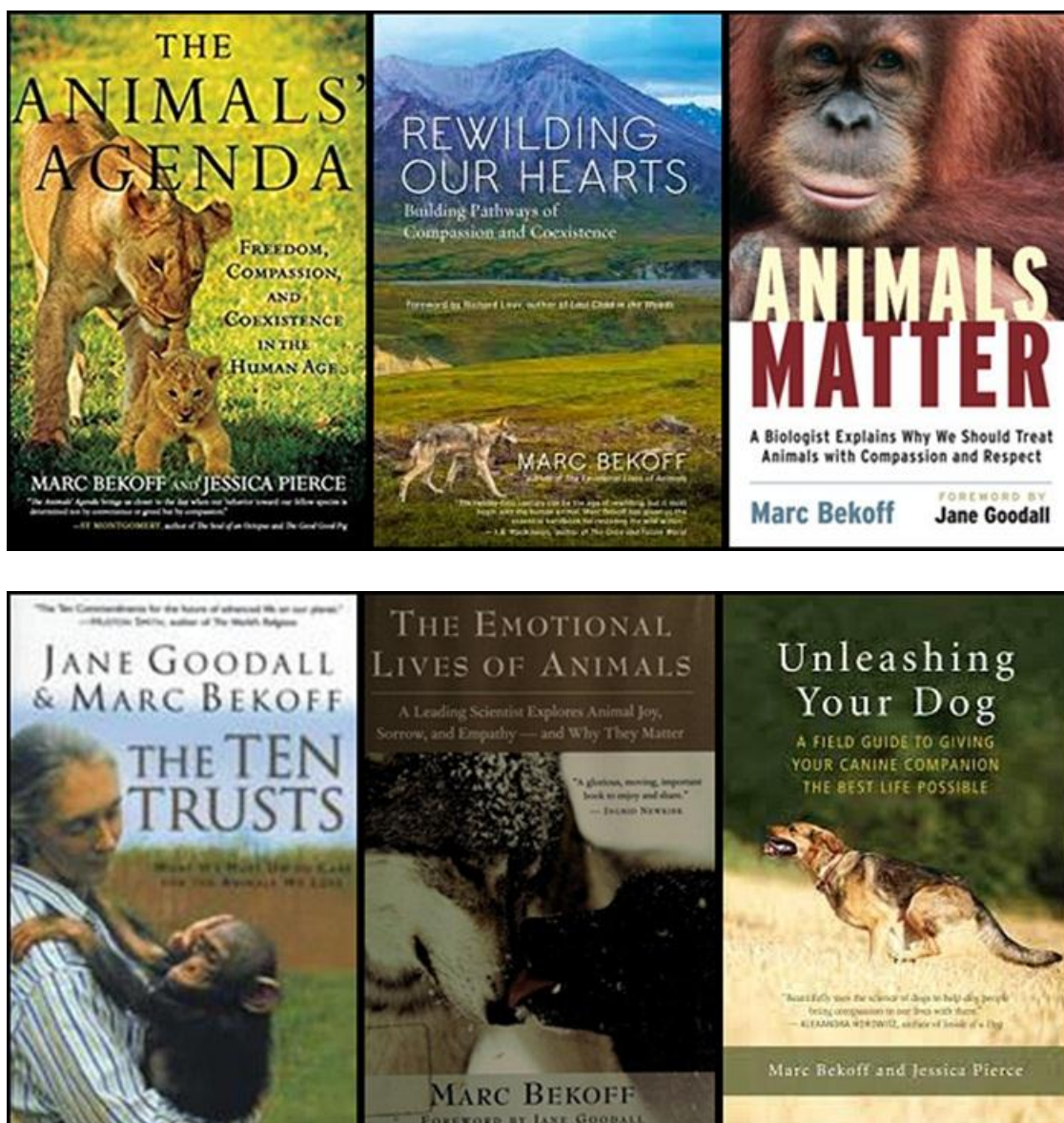
## LIST OF MARC BEKOFF BOOKS

**2021 – Latest Book by Jessica Pierce and Marc Bekoff**



Pierce, Jessica and Marc Bekoff. *A Dog's World: Imagining the Lives of Dogs in a World Without Humans*. Princeton University Press, Princeton, New Jersey. Available from Amazon – Link: [https://www.amazon.com/Dogs-World-Imagining-without-Humans/dp/0691196184/ref=sr\\_1\\_1?dchild=1&keywords=bekoff+dog%27s+world&qid=1622027099&sr=8-1](https://www.amazon.com/Dogs-World-Imagining-without-Humans/dp/0691196184/ref=sr_1_1?dchild=1&keywords=bekoff+dog%27s+world&qid=1622027099&sr=8-1)





## Complete List of Marc Bekoff Books

1978     Bekoff, M. (ed.) *Coyotes: Biology, Behavior, and Management*. Academic Press, New York. 384 pages. Reprinted in 1990 by Academic Press and in 2001 by Blackburn Press, West Caldwell, New Jersey.

1978     Burghardt, G. M. and M. Bekoff (eds.) *The Development of Behavior: Comparative and Evolutionary Aspects*. Garland Publishers, New York. 429 pages.

1990     Bekoff, M., and D. Jamieson (eds.) *Interpretation and Explanation in the Study of Animal Behavior*. Volume I: *Interpretation, intentionality, and communication*. 505 pages; Volume II: *Explanation, evolution, and adaptation*. 465 pages. Westview Press, Boulder, Colorado.

1996 Carrier, J., and M. Bekoff. *Nature's Life Lessons: Everyday Truths From Nature*. Fulcrum Publishing, Golden, Colorado. 102 pages.

1996 Bekoff, M., and D. Jamieson (eds.) *Readings in Animal Cognition*. MIT Press, Cambridge, Massachusetts. 379 pages.

1997 Allen, C., and Bekoff, M. *Species of Mind: The Philosophy and Biology of Cognitive Ethology*. MIT Press, Cambridge, Massachusetts. 209 pages. (Translated into Italian as *Il Pensiero Animale*, McGraw-Hill, Milan)

1998 Allen, C., Bekoff, M., and Lauder, G. (eds.) *Nature's Purposes: Analyses of Function and Design in Biology*. MIT Press, Cambridge, Massachusetts. 597 pages.

1998 Bekoff, M., and Byers, J. A. (eds.) *Animal Play: Evolutionary, Comparative, and Ecological Perspectives*. Cambridge University Press, New York and Cambridge. 274 pages.

1998 Bekoff, M. (ed.) *Encyclopedia of Animal Rights and Animal Welfare*. Greenwood Publishing Group, Inc., Westport, Connecticut. 446 pages. (Outstanding Reference Source, 1999, *American Libraries*) (Translated into Chinese)

2000 Bekoff, M. *Strolling with our Kin: Speaking for and Respecting Voiceless Animals*. Lantern Books, New York 113 pages. (American Antivivisection Society, Jenkintown, Pennsylvania, Special publication). (Translated into German, Italian, Chinese, Spanish, and Japanese)

2000 Bekoff, M. (ed.) *The Smile of a Dolphin: Remarkable Accounts of Animal emotions*. Random House/Discovery Books. 224 pages. (cover story in *U. S. News and World Report*, 30 October 2000 - [www.usnews.com/usnews/issue/001030/animals.htm](http://www.usnews.com/usnews/issue/001030/animals.htm); *USA Today*, 13 December 2000; and *International Wildlife Magazine*, September/October 2001 - [www.nwf.org/internationalwildlife/2001/emotionso01.html](http://www.nwf.org/internationalwildlife/2001/emotionso01.html); translated into Chinese)

2002 Bekoff, M. *Minding Animals: Awareness, Emotions, and Heart*. Oxford University Press, New York. 230 pages. (Translated into Turkish, Italian, and Korean; Book-of-the-year, UK *Telegraph*)

2002 Bekoff, M., Allen, C., and Burghardt, G. M. (eds.) *The Cognitive Animal: Empirical and Theoretical Perspectives on Animal Cognition*. MIT Press, Cambridge, Massachusetts. 482 pages.

2002 Goodall, J. and Bekoff, M. *The Ten Trusts: What We Must Do To Care For The Animals We Love*. HarperCollins, San Francisco. 201 pages. (Translated into Dutch, Spanish, German, Hungarian, and Korean)

2004 Bekoff, M. (ed.). *Encyclopedia of Animal Behavior*. Greenwood Publishing Group, Inc., Westport, Connecticut. (winner of Best Reference Source from *Library Journal* and many other awards) 1254 pages (3 volumes).

2006 Bekoff, M. *Animal Passions and Beastly Virtues: Reflections on Redecorating Nature*. Temple University Press, Philadelphia. 303 pages.

2007 Bekoff, M. *The Emotional Lives of Animals: A Leading Scientist Explores Animal Joy, Sorrow, and Empathy - and why They Matter*. New World Library, Novato, California. (Translated into 11 languages) 214 pages.

2007 Bekoff, M. and Lowe, Cara Blessley (eds.) *Listening To Cougar*. University Press of Colorado, Boulder, Colorado. 200 pages.

2007 Bekoff, M. (ed.) *Encyclopedia of Human-Animal Relationships: A Global Exploration of Our Connections with Animals*. Greenwood Publishing Group, Inc., Westport, Connecticut. (winner of Best Reference Source from *Library Journal* and other awards) 1458 pages (4 volumes)

2007 Bekoff, M. *Animals Matter - A Biologist Explains Why We Should Treat Animals with Compassion and Respect*. Shambhala Publications, Inc., Boston, Massachusetts. 202 pages.

2008 Bekoff, M. *Animals at Play: Rules of the Game*. Temple University Press, Philadelphia. 32 pages. (Winner of the Animal Behavior Society's Outstanding Children's Book Award for 2009)

2009 Bekoff, M. and Pierce, J. *Wild Justice: The Moral Lives of Animals*. University of Chicago Press, Chicago.

2010 Bekoff, M. *The Animal Manifesto: Six Reasons for Expanding Our Compassion Footprint*. New World Library, Novato, California.

Bekoff, M. (ed.) *Encyclopedia of Animal Rights and Animal Welfare*. (Second Edition) Greenwood Publishing Group, Inc., Westport, Connecticut. 685 pages (2 volumes)

2011 Bekoff, M. *Kids & Animals: Drawings From the Hands and Hearts of Children & Youth*. Colorado, Youth and



Environment <http://www.ucdenver.edu/academics/colleges/ArchitecturePlanning/discover/centers/CYE/Pages/index.aspx>  
[http://www.ucdenver.edu/academics/colleges/ArchitecturePlanning/discover/centers/CYE/Documents/kids\\_and\\_animals\\_printable\\_lowresolution.pdf](http://www.ucdenver.edu/academics/colleges/ArchitecturePlanning/discover/centers/CYE/Documents/kids_and_animals_printable_lowresolution.pdf)

2013 Bekoff, M. (ed.). *Ignoring Nature No More: The Case For Compassionate Conservation*. University of Chicago Press, Chicago.

Robinson, J. and Bekoff, M. *Jasper's Story: Saving Moon Bears*. Sleeping Bear Press, Ann Arbor, Michigan.

Bekoff, Marc. *Why Dogs Hump and Bees Get Depressed: The Fascinating Science of Animal Intelligence, Emotions, Friendship, and Conservation*. New World Library, Novato, California.

2014 Bekoff, Marc. *Rewilding Our Hearts: Building Pathways of Compassion and Coexistence*. New World Library, Novato, California.

2015. Peterson, Dale and Bekoff, Marc (editors) *The Jane Effect: Celebrating Jane Goodall*. Trinity University Press, San Antonio, Texas.

2017 Bekoff, Marc and Jessica Pierce. *The Animals' Agenda: Freedom, Compassion, and Coexistence in the Human Age*. Beacon Press, Boston, Massachusetts.

2018 Bekoff, Marc. *Canine Confidential: Why Dogs Dog What They Do*. University of Chicago Press, Chicago.

2019. Bekoff, Marc and Jessica Pierce. *Unleashing the Dog: A Field Guide to Giving Your Canine Companion the Best Life Possible*. New World Library, Novato, California.

2021. Pierce, Jessica and Marc Bekoff. *A Dog's World: Imagining the Lives of Dogs in a World Without Humans*. Princeton University Press, Princeton, New Jersey.

## **My Thank You Note to Marc**

*Dear Marc,*

*It is difficult to say how much I value your in-depth knowledge of the non-human animal world. Thank you for sharing some of it with me via emails as well as the many insightful articles and essays that you've written. Your fresh perspective always takes me by surprise and your independent point of view is something that I deeply appreciate.*

*I admire your persistent determination, your diligence and your unwavering purpose in this unsympathetic non-vegan world in which we live. You are an icon of moral soundness and hard work.*

*From weakness to strength, from nothing to something, the knowledge you have imparted to me has been a great asset. My simple words cannot qualify nor quantify the guidance that I have received through your writing. I shall forever be grateful to you.*

*Namaste!*

*Nymph K.*

**Links to websites and YouTube videos on next page**

## LINKS TO WEBSITES

**Marc Bekoff Website:** [www.marcbekoff.com](http://www.marcbekoff.com)

**Marc Bekoff Articles:** <https://muckrack.com/marc-bekoff-1/articles>

**Marc Bekoff Articles:** <https://www.psychologytoday.com/za/blog/animal-emotions>

## LINKS TO YOUTUBE VIDEOS

Interview with Marc Bekoff YouTube – Politics of Species – Dur: 8:50 -  
<https://www.youtube.com/watch?reload=9&v=CRfSwdRIjZ0>

Marc Bekoff speech at 2010 Voiceless Awards – Dur: 16:35 -  
<https://www.youtube.com/watch?v=D95QGl47Aiw>

Marc Bekoff: Who lives, who dies, and why: ignoring and redecorating nature and specious speciesism – Dur: 36:16 -  
<https://www.youtube.com/watch?v=Hjg91VaMxOg>

Marc Bekoff - The Animals' Agenda: Freedom, Compassion for Individuals, and Reform – Dur: 1:08:23 -  
[https://www.youtube.com/watch?v=8JOpAWq\\_CZQ](https://www.youtube.com/watch?v=8JOpAWq_CZQ)

Marc Bekoff: Who lives, who dies, and why: ignoring and redecorating nature and specious speciesism – Dur: 36:16 -  
<https://www.youtube.com/watch?v=Hjg91VaMxOg>

"Every individual matters" - Marc Bekoff - Compassionate Conservation - Sentientist Conversation (Interviewed by Jamie Woodhouse) – Dur: 56:52 -  
<https://www.youtube.com/watch?v=-pwfNH-KgWI>

H.O.P.E. What You Eat Matters - BONUS MATERIAL: Dr. Marc Bekoff – Dur: 8:36 - [https://www.youtube.com/watch?v=v-Q4fcn1\\_sA](https://www.youtube.com/watch?v=v-Q4fcn1_sA)

Pandemics, Sustainability & Animal Welfare | Dr. Marc Bekoff | THE CHAT TALK – Dur: 11:41 - <https://www.youtube.com/watch?v=wcvwCmHxP4>

A Look Inside the Animal Mind—Marc Bekoff (Podcast) – Dur: 42:00 -  
<https://www.youtube.com/watch?v=9grOy1-1Tgo>

Marc Bekoff: Ethology and Animal Conservation (Interviewed by Ricardo Lopes) – Dur: 1:06:10 - <https://www.youtube.com/watch?v=xcKJNk4r834>

Mark Bekoff: Rewilding our hearts, compassionate conservation, and peaceful coexistence – Dur: 41:11 - <https://www.youtube.com/watch?v=-yzbgxCHkU8>

Rewilding Our Hearts: Building Pathways of Compassion and Coexistence – Dur: 11:47 - <https://www.youtube.com/watch?v=f8M3OCGSxxc>

Science & Animal Activism with Marc Bekoff – Dur: 9:14 - <https://www.youtube.com/watch?v=bZ9lq97RQ6U>

Top 20 Quotes of Marc Bekoff – Professor – Dur: 3:20 - <https://www.youtube.com/watch?v=lHiEfs9Y4wY>

*This post is only a sample of what you can learn from and about Marc Bekoff. Please visit all the above links to websites and YouTube videos – it will enrich your life tremendously.*

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# PHILIP WOLLEN

Compiled by Nymph Kellerman

**Philip Wollen** OAM (born 1950) is an Australian philanthropist, environmentalist and animal rights activist. Wollen is a vegan and funds projects that protect children, animals and the environment. At age 34, Australian Business Magazine named him in the "Brightest and Best" top 40 headhunted executives in Australia. (Source: [https://en.wikipedia.org/wiki/Philip\\_Wollen](https://en.wikipedia.org/wiki/Philip_Wollen))

*His own philosophy: "When we suffer, we suffer as equals and in their capacity to suffer, a dog is a pig is a bear ... is a boy."*



# **Only Kindness Matters**

**By Karen Harding**

**Friday 15 January 2010**

**Article as it appears on the Winsome Constance Kindness Australia website: <https://www.kindnesstrust.com/>**

**Article link: <https://www.kindnesstrust.com/kindness-stories/18-only-kindness-matters>**

**He was the self-made man who made it to the top of the corporate tree. It is his work as a philanthropist, however, that has won him respect and an Australian of the Year award. KAREN HARDING speaks to The Man Who Gave It All Away.**

By the time he was 40, Philip Wollen had the corporate world at his feet.

A merchant banker, he was Vice-President of Citibank at 34 and a general manager at Citicorp. He was named one of the top 40 headhunted executives in Australia by Australian Business Magazine. He had the material trappings of a successful executive and his favourite meal was filet mignon and lobster.

It seemed his story was complete. From a youngster in Bangalore, to the diligent student who travelled Australia alone and naive at age 18 to further his education, to the top of the heap. He had worked hard to make something of himself, and he had succeeded.

But deep within him, something was stirring.

"I think I discovered early on that a man doesn't find his character on Wall Street. It lives on the road to Damascus."

One day a client took him to one of his businesses, an abattoir. What he witnessed that day shocked him to the core and changed his path forever.

The man he had striven so hard to be had come face to face with the man he would become. The story was not concluded at all. A new chapter was beginning.

Fast forward some years and Wollen stands astride the world again. But this time it is through the footprints of the Winsome Constance Kindness Trust.

The trust, named after his mother and grandmother, is dedicated to supporting groups that actively work in areas that are in alignment with the Trust's Five Fingers - Children, Animals, The Ill, The Environment and Aspiring Youth.

The breadth, scale and diversity of the Trust are impressive. It currently supports 400 projects in 40 different countries, with its goal 100 countries by 2020.

Unlike other philanthropic organisations, it supports both human and non-human causes. For Wollen, anthropocentrism - the idea that man is of central importance in his own universe - is abhorrent.

"I honestly believe it is the ultimate sin. If Moses could have spelled it, he would have put it in the top ten. He just couldn't spell it."

What is central in Wollen's world is the concept of "ahimsa", an ancient Sanskrit term meaning 'non-violence to any living being'. Adhering to this means accepting that man is at one with those living beings with which he shares the planet, and shouldering responsibility for their welfare.

One of the core beliefs of the trust is that "in their capacity to feel pain and fear, a pig is a dog is a bear is a boy."

Accordingly, Wollen's Trust divides its benevolence between programs designed to aid humans, animals and those that recognise their mutual relationship.

Amongst its many projects throughout the world, it has constructed schools and orphanages, rescued bears, dogs and gibbons, built lion parks and a sanctuary for unwanted farm animals, instituted vaccination programs and supported programs in the arts, science and sporting areas. And in doing so it has endeavoured not just to fix things for now but to educate for the future.

A major innovation of the Trust is Kindness House, a multi-million dollar project in inner city Fitzroy in Melbourne. Home to 21 groups at any one time, and with a current waiting list of 16, the massive building offers up-to-the-minute technology and office facilities to its tenants at a highly subsidised rent.

"We basically take small non-Government organisations (NGOs) and turn them into big ones. That's our plan. We tell everyone who comes in, we want you to grow and become big and successful and do good things."

Residents past and present of the Kindness campus include Wildlife Victoria, the Brotherhood of St Laurence STEP program, Greenpeace, The Torch Program (outreach to the aboriginal community through theatre), Triathlon Victoria, Rescued With Love (adoption program for small dogs), Artists for

Kids Culture, Social Firms Australia (creating employment options for those with psychiatric disability), Edgar's Mission and Environment East Gippsland.

When Wollen first founded the Trust, he was able to perform his philanthropic giving behind its name, without accolade or public scrutiny.

"We were seeking nothing for ourselves. All we wanted was anonymity."

This he had - until his work started getting attention.

In 2005 he received the Medal of the Order of Australia (OAM). The following year Altruism Australia bestowed upon him their Australian Humanitarian Award (Charity Category). And in 2007 he was awarded Australian of the Year Victoria by the National Australia Day Council.

Essentially a private man, Wollen had to think long and hard before accepting. Being thrust into the limelight was a two-edged sword. On one side it directed attention to the many worthy causes he supported and to his ideals; on the other, it brought him up against some powerful enemies.

He sought counsel in the way he always does.

"Whenever I face a moral dilemma, I close my eyes and look into the cage where there is a tortured bear and I can see the tragedy and the sadness in those eyes and I ask them... what would you have me do? And the answer is always the same. Whatever it takes, just get me out of here, get them to stop.

"If it means making myself a bigger target for these cruel, boorish people who say it's only an animal, then so be it."

Wollen's strong and outspoken stance against livestock-for-food industries, both for their cruelty to animals and their impact on the environment and climate change, has brought him everything from contempt to death threats. But he is unmoved. He sees them as the greatest foe to the sustainability of the planet and its inhabitants.

The second greatest is time.

He believes Governments and corporations can work together to effect necessary change but that the main thrust will come from the man and woman in the street.

"The day we say we want it, it'll happen... I believe that day will come but I don't know whether it will come in time. If we had an infinite amount of time ahead of us as a species, I would say yes, it will have to. But we don't have that length of time.



The oceans are dying in our time. In 20, 40 years' time all our fisheries will be dead and they are lungs and arteries of the planet. The livestock industry grows food for animals, the most inefficient energy transfer system you can possibly imagine. It takes up to 50,000 litres of water to produce 1 kilogram of beef compared to only 2500 litres of water to produce 1kg of white rice, and even less for most fruit and vegetables."

Much in demand for speaking engagements, Wollen continually hammers the point home that saving the planet is in the hands of those who live on it, as well as those who govern it.

"In all my speeches I have a standard line. Everyone in this audience wants to change the world as long as they don't have to change themselves, and life doesn't work that way. First we change, and the world follows."

For all his apparent strength, there are times when Wollen himself needs support. Days when he says he has to, in the words of Shakespeare, "stiffen up the sinews and summon up the blood" just to get through. Nights when he wakes screaming, haunted by the terrible images he has seen.

He copes, he thinks, because of his wife Trix. "I don't think I would have done what I did (without her). I've always been comforted knowing that I have a very soft place to fall, and I fall a lot."

Trix Wollen, for her part, acknowledges that she is strong when her husband has his bad days, says she falls in a heap when he's good, but loves what they do, despite its challenges. Team Wollen is both formidable and compassionate, and an inspiration to many.

Asked who inspires him, he initially says he doesn't believe in heroes, just ordinary people who do extraordinary things, such as the man who went to rescue a cow being brutally attacked in Zimbabwe and was also killed by the mob. Or the man who went into a Muslim slaughterhouse to rail against the brutality and was stabbed for his trouble. The Wollens paid for his hospitalisation.

He then nominates Paul Watson from Sea Shepherd before adding that "at the risk of sounding corny, the people I've most found inspiring are always low-key and in my experience have been women. I think my mother, my grandmother, trix, Maneka (Gandhi), Jill (Robinson, of Animals Asia)..."

Wollen's personal transformation since those terrible moments in the abattoir has undergone many phases, each connected to or an extension of each other. He began by immediately giving up meat then extended that to becoming vegan (and has never felt better). He started "tithing" - giving away 10% of his

income. Then one year he decided to give away 90% and see if he could survive. And indeed he could. From there it seemed but a short step to larger scale philanthropy.

"I decided to give away everything I had with warm hands and die broke, and so far I'm right on budget."

The businessman in him has not disappeared, however, far from it. He lends his skills, experience and acumen to the organisations and groups he fosters and takes pleasure in their growth.

"I am still fairly ambitious; it's just that the goal posts have changed."

He prefers not to see himself as giving his money away but, rather, as re-investing it. One of his favourite quotes is that of Gertrude Stein: "The money stays the same; it's only the pockets that change."

Wollen is a mix of apparent contrasts. He is a private man with a public profile. He lives in a simple life yet tackles complex issues. He sees the small details but focuses on the big picture.

To the captains and kings of society he gives speeches which champion the disadvantaged, the marginalised and the mistreated. He is strong when he has to be and soft when he can be. He has worked with some of the biggest companies in the world yet now seeks to nurture grass roots organisations.

He draws on some of the great thinkers of human history yet is modern and strategic in his own thoughts. He has been called radical but considers himself conservative. "What is more radical than killing?"

He says he has an apocalyptic view of the future yet his actions radiate hope.

In a world where strength is measured by brutality, debate is centred on the winner of the latest reality TV show and role models are determined by celebrity, Philip Wollen is a revelation.

He may not believe in heroes but to every child, adult or animal that has felt his ministering hand, he is indeed theirs.

He intends to leave nothing behind but he will. His example.

*The Winsome Constance Kindness Trust is a philanthropic organisation and as such does not accept donations. For causes fully recommended by the Wollens or for more information on their projects and Kindness House go to [www.kindnesstrust.com](http://www.kindnesstrust.com).*

## The Word on Wollen

- "Phil is not just a person who puts his money where his mouth is; he puts his energy and his very life force, where his heart is, and he does it so strategically... I suspect his particular breed of Phil-anthropy is unrivalled in its long term effect."

*Nichola Donovan, Lawyers for Animals*

- "Philip Wollen not only saves lives, he changes them. I know. I am one he changed. He truly does as Gandhi said, 'Be the change you want to see.'"

*Kae Norman, Rescued With Love*

- "He makes us believe that one person can change the world if he has the goodness and courage to do it. Thousands owe their lives and wellbeing to him."

*Maneka Gandhi, MP, New Delhi*

- "I am honoured, inspired and proud to call him friend."

*Pam Ahern, Edgar's Mission Farm Sanctuary*

- "Phil is a guiding light; he illuminates the darkness to remind us all of the better side of human nature. Phil is the Gandhi of Fitzroy!"

*Alex Marr, the Wilderness Society*

- "Probably the most remarkable individual I have had the pleasure to know, judging by the change he has made in so many lives."

*S. Chinny Krishna, Blue Cross of India*

- "There's something that just emanates with love, this generosity. He's just amazing, a beautiful man."

*Beverley Waters, South Australian Children's Ballet*

- "His work ethic, his dedication and his vision certainly do rub off on everyone with who he comes in contact. Phil has been amazing for us."

*Mark Doneddu, Vegetarian Network*

- "He could have made heaps and heaps by pursuing a business career but instead he chose to put all his time into bringing about peace between the kingdoms of nature, and opted for continuous use of an old and well-worn coat."

*Christine Townend, Help in Suffering, Jaipur India*

## **Vegan profile: Philip Wollen**

### **Website Link:**

[https://www.veganaustralia.org.au/vegan\\_profile\\_philip\\_wollen](https://www.veganaustralia.org.au/vegan_profile_philip_wollen)

“In their capacity to suffer, a dog is a pig is a bear is a boy.” ~ Philip Wollen

When it comes to helping animals, there is a small number of Australians who tower above the rest. One such towering figure is Philip Wollen. After an immensely successful career as a merchant banker, Wollen became a vegan and effective altruist, and proceeded to donate 90 percent of his amassed wealth – much of it to animal causes.

A major turning point in Wollen's life was when, as part of a work contract, he visited a slaughterhouse. In the screams of the animals, he recognised the screams of his father as cancer ate its way through his body. At this point he “realised that when we suffer, we suffer as equals. Screams are identical from any species and in any language.”

To vegans, he is probably best known for his speech at a debate on the topic “Animals Should Be Off The Menu”, hosted by the Wheeler centre. His speech passionately implored all people to extend compassion to all animals – to cease abusing and exploiting them for food and clothing. It was widely considered, by people supporting both sides, to be the highlight of the debate.

His contribution to improving the plight of animals extends much further than this one well regarded speech. The Winsome Constance Kindness Trust, which Wollen named for his mother and grandmother, provides funding and support to small charitable projects that “punch above their weight”, [including innumerable causes in support of animals](#). His contributions have helped to protect farmed animals, companion animals, and wild animals (both in captivity and in the wild) in Australia and around the world. Wollen's aim is to die broke, after giving away his wealth to charitable causes.

One of his more innovative ideas was the establishment of Kindness House, located in the Melbourne suburb of Fitzroy. Kindness House offers premium office space free to worthwhile charities, having, among others, hosted such charities as the Jane Goodall Institute, Sea Shepherd Conservation Society, the animal sanctuary Edgar's Mission, the Coalition for the Protection of Racehorses, and the Wilderness society. This allows the charities to reduce their expenditure on administration, and instead focus their resources on action, activism, and advocacy.

He also funded the Earthlings trilogy. The first film, Earthlings, released in 2005, continues to change the way countless people think about human-animal

relations and has inspired many to go vegan. The second film, *Unity*, released earlier this year, was a powerful reminder that we need to re-imagine our position on this planet. The third and final film, *Beings*, slated for release in 2020, promises to continue this strong tradition.

In a [profile of Wollen](#), *The Age* described his philosophy “Radical Kindness”; Wollen rejected this, asking, “What could be more radical than killing?” Instead he practices *ahimsa*, “non-violence to any living being”.

Wollen has had a number of awards bestowed upon him for his charitable works. He is a recipient of an Order of Australia Medal, the Australian Humanitarian Award, was Australian of the Year Victoria in 2007, is an Honorary Fellow of the Oxford Centre of Animal Ethics, UK, and received an Adelaide University Distinguished Alumni Award.

Through his works, he will have helped animals more than most of us could ever imagine, and that is a mark of true wealth.

## **What do people say about Philip Wollen**

From an article by Nadia Murray-Ragg in *Live Kindly* (link: <https://www.livekindly.co/vegan-former-vp-of-citibank-philip-wollen-says-animal-rights-is-the-worlds-greatest-social-justice-issue/>) I found this quote which will warm the heart of any vegan:

Philip Wollen: “We are sending out a clarion call that we are earthlings, no longer blind to injustice... We are no longer voiceless, we are no longer powerless, we are no longer spineless, we will stand up for justice whenever and wherever and to whoever it is denied, because animal rights now is the greatest social justice issue since the abolition of slavery,” stated Wollen.

And:

“In human history only 100 billion humans have ever lived, 7 billion are alive today and yet we torture and kill 2 billion sentient animals every week... It is time for every educated, enlightened, and responsible citizen to get off the meat and dairy drug,” Wollen continued.

“Real responsible eating and living” (website link: <https://responsibleeatingandliving.com/philip-wollen-the-kindness-trust/>) gives us this interesting bit about him:

“Philip likes to be invisible. The National Australia Day Council wrote: “Essentially a private man, Philip seeks no personal publicity. But he is not afraid to step into the limelight for a just cause”. Rupert Murdoch’s press described him as “reclusive”. He has spoken in the Parliament in The Hague and in the Israeli Knesset – and in Universities around the world. He has shared his views with Presidents, Heads of State, Prime Ministers and Ministers in many countries.

- In 2005 he received the Queen’s Birthday Honours “The Order of Australia”.
- In 2007 on Australia Day he received the award “Australian of the Year Victoria”.
- In 2012 he was made an Honorary Fellow of the Oxford Centre for Animal Ethics
- In 2014 he received The Distinguished Alumni Award from The University of Adelaide.”

**Swissveg (link: [https://www.swissveg.ch/philip\\_wollen?language=de](https://www.swissveg.ch/philip_wollen?language=de)) interviewed him, asking:**

“Looking at the future, what makes you hopeful?” to which he replied: “If any other organism did this a biologist would call it a virus. It is a crime against humanity of unimaginable proportions.

On that basis, it is reasonable to ask “Do humans have the right to be hopeful at all?”

I believe that Anthropocentrism (the quaint notion that humans are the central focus on the planet), is the ultimate crime.”

And:

“Today, powerful people are investing heavily in “meat substitutes”. The potential is so great that even meat companies are buying shares in these companies. Many restaurant groups are either going vegan – or increasing the number of vegan options on their menus. And medical science, climate science, ethics and economics are now coming independently to the same conclusion: Consumption of animals is destructive, unhealthy, and cruel and in a macroeconomic sense, highly unprofitable.

Victor Hugo said there is nothing more powerful than an idea whose time has come. But I say “There is nothing more destructive than a bad idea whose time has passed. The time for meat has passed”.

So despite all the evidence and all the gloom, I remain cautiously hopeful. I recall Albert Camus' words in his book, *Return to Tipasa*: "In the depths of winter, I finally learned that within me there lay an invincible summer".

**Last, but not least, you need this excellent piece of advice which I found in "The Thinking Vegan interview with Philip Wollen" by Gary Smith (link: <https://thethinkingvegan.com/the-thinking-vegan-interview-with-philip-wollen/>):**

**Gary Smith:** "Do you have any advice for activists? How to not burn out?"

**Philip Wollen:** "Whenever things get bad for us, I think about how bad it is for the powerless, innocent animals in those ghastly gulags of despair. It puts my pain into perspective. I also remind myself that I am in this space by choice. The animals are not.

I urge activists to take care of their health. Stay close to their families and loved ones. Be gentle with each other. And have a sense of humor. In recent times I have been meditating and have found this to be a great help. I also recommend drinking lots of water, getting plenty of exercise, play at least one sport, listen to music, read widely and enjoy hearty laughter at least once a day.

Stress just comes with the territory. Activists live more intense, sensitive and observant lives than others. So by definition, they are constantly vulnerable to the ubiquitous cruelty that exists. But, if forced to make a binary choice, I would rather burn out living a compassionate authentic life than rust out living a cruel, unexamined life. For me, there are no regrets.

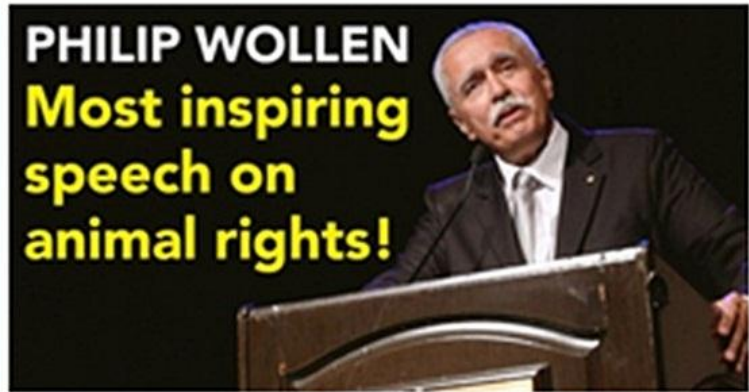
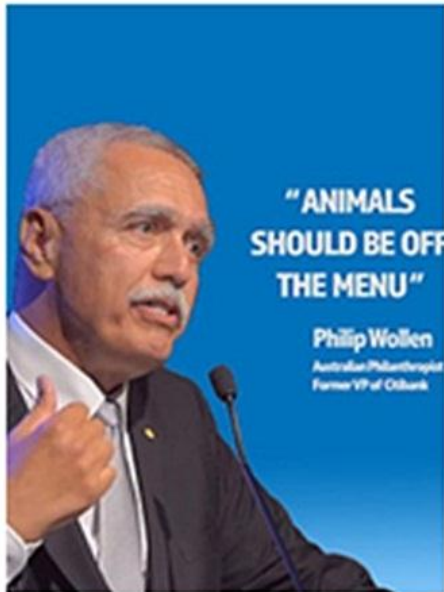
There is no going back".

*See Image Gallery on next pages ....*



## *Image Gallery*

### *The man behind the microphone*





*Philip Wollen – The Man, the Vegan, the Animal Lover...*



*See Image Gallery of Philip and his wife Trix on next pages*

## *Philip and his beloved Trix*



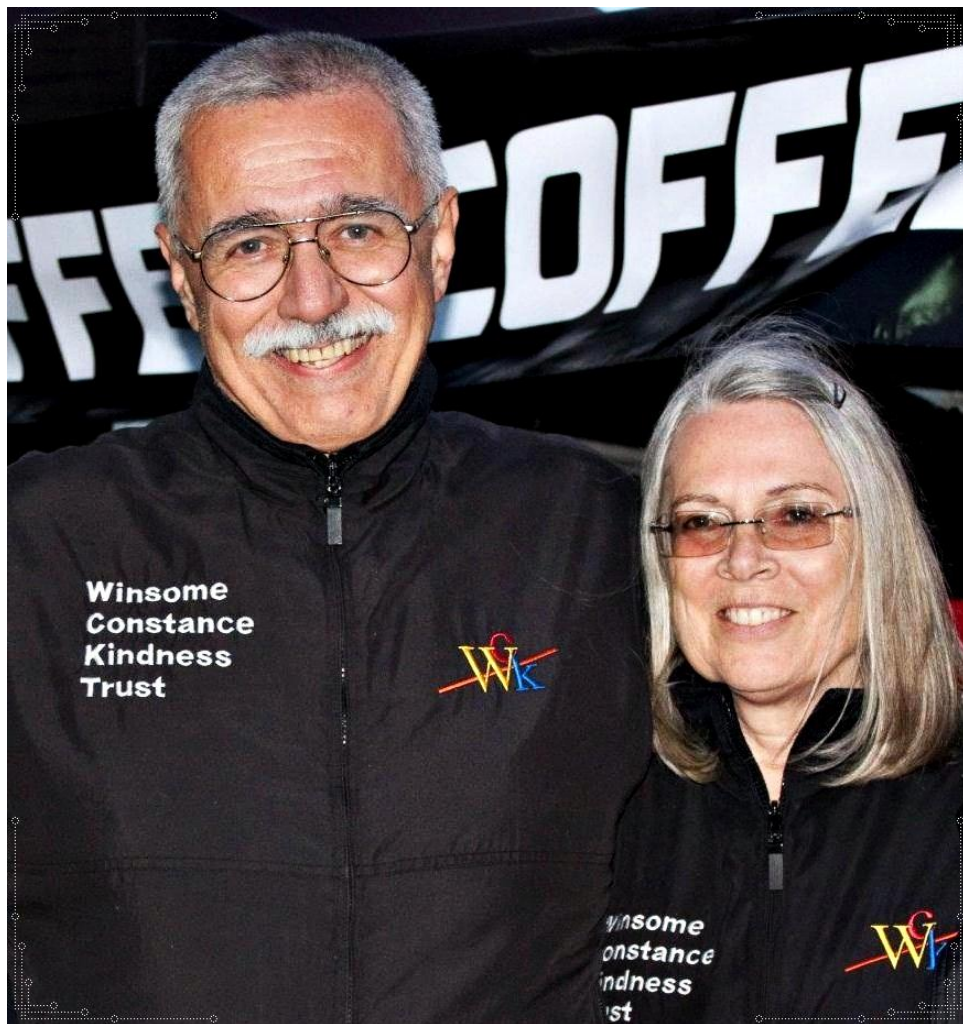
*Left: Philip and Trix in Jaipur*

*Top Right: Trix birthday in Los Angeles*

*Middle Right: Philip and Trix at the Sea Shepherd fundraiser on Port Philip Bay*

*Bottom Right: Philip and Trix at NARD Cleveland*



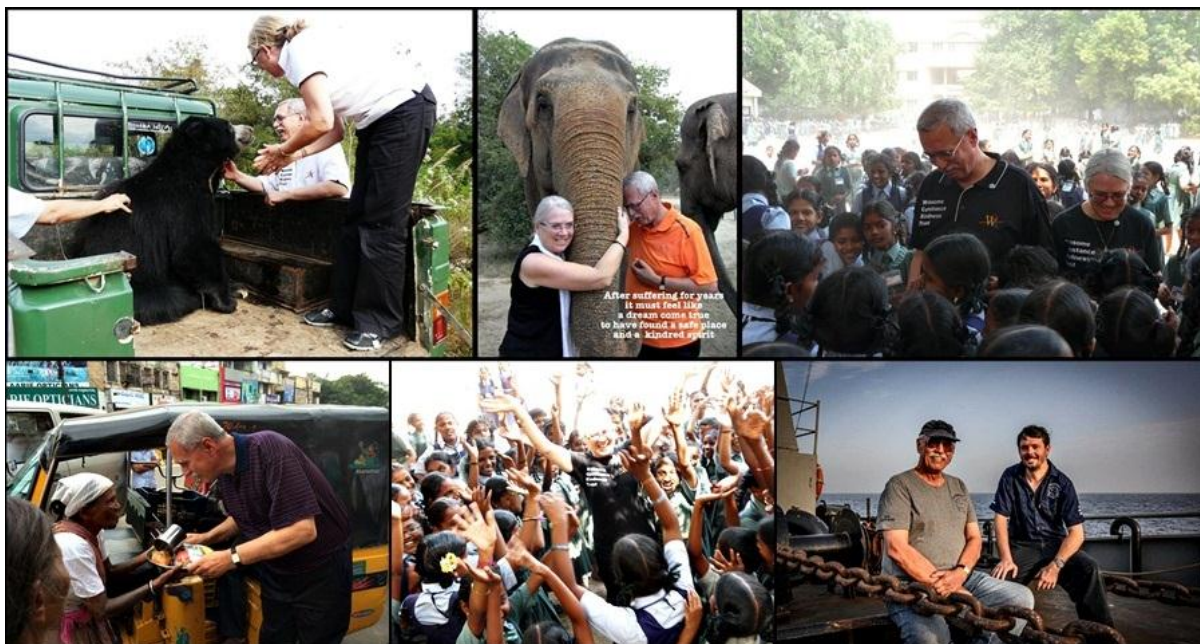


*Philip and his beloved wife, Trix*



*Philip and Trix on the Sam Simon Bass Strait*

## *Working Together*



*Top left: Bear Rescue - Top middle: Elephant with Philip and Trix - Top Right: School at Kanchi. Bottom left: Kindness Mobile Restaurants – Bottom Middle: Trix at school in India – Bottom Right: Philip and Peter on the Bob Barker ship West African Atlantic.*

### *Quotes by Philip Wollen -*

<https://veganposters.com/author/philip-wollen>

*Visit the above website to read and download some of the famous Wollen-quotes. Use these quotes in your everyday life, post it on your Facebook/LinkedIn/Twitter etc. pages. Spread the word!*

*Below are a few quotes from the website:*

“When animals do something noble we say they are behaving "like humans". When humans do something disgusting we say they are behaving "like animals". Clumsy use of the English language perpetuates the myth that animals are inferior and disposable beings. This makes the task of humanitarians even more difficult.”

“We don't "own" a "pet". We are "guardians" of "companion animals".”

“We are facing the perfect storm. If any nation had developed weapons that could wreak such havoc on the planet, we would launch a pre-emptive military

strike and bomb it back into the bronze age... The good news is we don't have to bomb it, we can just stop buying it!"

"Water, as you know is the new oil. Nations will soon be going to war for it. Underground aquifers that took millions of years to fill are now running dry. It takes 50, 000 liters of precious drinking water to make one kilo of beef."

"Today 1 billion people are hungry. 20 million people will die from malnutrition. Cutting meat by only 10% will feed 100 million people and eliminating meat will end starvation forever."

"The axis of evil does not run through Iraq, Iran or North Korea, it runs through our dining tables. Weapons of mass destruction are our knives and forks."

"Peace is not just the absence of war, it is the presence of justice. Justice must be blind to race, color, religion or species. If she's not blind, she will be a weapon of terror and tonight there is unimaginable terror in those ghastly Guantanamo's we call factory farms or slaughterhouses."

"Our culture, religion and tradition starts with oral history. Our belief in the superiority of humans is rooted in the darkness and superstition, passed on by word of mouth for centuries. It has become holy, writ large by human hands. If we taped an oral history of animal kingdom, the anguished screams would drown out the sound and fury of the Big Bang."

"Only 100 billion people have every lived. 7 billion people live today. And yet we torture and kill 2 billion sentient living beings every week! 10,000 entire species are wiped out every year because of the actions of one and we are now facing the sixth mass extinction in cosmological history. If any other organism did this a biologist would call them a virus. It is a crime against humanity of unimaginable proportions."



## My Thank You Note to Philip Wollen

*Dear Philip,*

*In the words of John F. Kennedy, “We must find time to stop and thank the people who make a difference in our lives.” However, at times it is hard to find the right words to express one’s gratitude.*

*Therefore, in a few simple words, thank you for being an exemplary and visionary mentor. As a vegan and animal rights activist, you have won yourself many admirers and I believe I’m speaking on behalf of many vegans when I say thank you for being an inspiration to us all. Your integrity, your honesty, your wholeness as a human being and your kind and loving nature are just a few of your qualities that inspire people.*

*Accept my heartfelt gratitude for the insights and guidance that you provide to all.*

*Namaste!*

*Nymph K.*

## LINKS TO WEBSITES

Winsome Constance Kindness Trust - <http://www.kindnesstrust.com/>

Vegan Profile: Philip Wollen -

[https://www.veganaustralia.org.au/vegan\\_profile\\_philip\\_wollen](https://www.veganaustralia.org.au/vegan_profile_philip_wollen)

Vegan Easy: <https://www.veganeasy.org/everyday-vegans/phil-wollen/> Vegan Easy is a grassroots campaign which promotes veganism as the ethical, rational, and earth friendly lifestyle that it is.

Wikipedia: Philip Wollen - [https://en.wikipedia.org/wiki/Philip\\_Wollen](https://en.wikipedia.org/wiki/Philip_Wollen)

Radical kindness: the banker who gave it all away by Katherine Kizilos – Link: <https://www.theage.com.au/national/radical-kindness-the-banker-who-gave-it-all-away-20090409-a25j.html>

## LINKS TO YOUTUBE VIDEOS

Who is Philip Wollen – 5’34” -

<https://www.youtube.com/watch?v=awlaG2DVycM>

Philip Wollen - Most Inspiring Speech on Animal Rights! – 20’07” -

<https://www.youtube.com/watch?v=vBx7MGIZ1fU>

Philip Wollen : Animals Should Be Off The Menu debate | Subtitles in 18 languages – 10’14”

<https://www.youtube.com/watch?v=uQCe4qEexjc&list=PLA720CDAE28A7D188&index=3> – (Full Debate at <https://www.youtube.com/watch?v=mNED7GJLY7I>)

The Bank Executive who became an animal rights activist - Philip Wollen – An Interview – 27’32” - <https://www.youtube.com/watch?v=TBWiwdhWhWw>

Philip Wollen Speaking at the World Vegan Summit Los Angeles 2015 – 36’33” - [https://www.youtube.com/watch?v=dpNtXEdM\\_QM](https://www.youtube.com/watch?v=dpNtXEdM_QM)

Ahimsa – The most beautiful word ever written – 1’38” -

<https://www.youtube.com/watch?v=XsfX0u80M5c>

Philip Wollen – speaking in support of the “Respect Life” Initiative – 12’50” -

<https://www.youtube.com/watch?v=eSZzc4phRkw>

Philip Wollen discusses hunting; 'Sport' or 'Ignoble atrocity' ? You decide. – 1’49” - <https://www.youtube.com/watch?v=adSpyn7voFY>

Philip Wollen (OAM) awards Sir David Attenborough the 2012 Kindness Medal – 8’22” -

[https://www.youtube.com/watch?v=CAUrX79K5tc&lc=C\\_MLYmXxeIQoH\\_F31j0yFlu6w\\_5TzJz8Jig3jjXPKkA](https://www.youtube.com/watch?v=CAUrX79K5tc&lc=C_MLYmXxeIQoH_F31j0yFlu6w_5TzJz8Jig3jjXPKkA)

"What can I do as one small individual" Q&A with Philip Wollen – 3’54” -

[https://www.youtube.com/watch?v=LA3F4\\_KRL5M](https://www.youtube.com/watch?v=LA3F4_KRL5M)

Full Documentary – “Kindness Footprints” – Discover how you can change the world – 24’07” - <http://www.humanedecisions.com/documentary-film-kindness-footprints-discover-can-change-world-today/>

Mark Doneddu in conversation with Philip Wollen – 21’12” -

<https://www.youtube.com/watch?v=uSoabkQEtmM>

Ban live export rally in Adelaide – 22'16'' -

<https://www.youtube.com/watch?v=HajZivCRBdI>

*This post is only a sample of what you can learn about Philip Wollen. Please visit all the above links to websites and YouTube videos – it will enrich your life tremendously.*

---ooOoo---



## **SECTION 12**

# **FACTORY FARMING IMAGE GALLERY**

**This Section is Dedicated to PETA  
(People for the Ethical Treatment of Animals)**

**Homepage: <https://www.peta.org/>**

### **Note to the PETA Foundation Leadership**

*Dear PETA leaders and employees,*

*Thank you for all of your hard work in eliminating the immense suffering of animals all across the world!*

*I've read and worked through hundreds of articles about animal rights, animal welfare and veganism as a form of environmental preservation, and the various PETA websites and webpages consistently provided me with legitimate answers to my numerous concerns. You made putting this book together so much easier for me, and I will be eternally thankful.*

*I'd also like to express my gratitude for the photos on the following pages.*

*I filed a request for royalty-free images to your website, and Scott Cator (Action Team Coordinator) promptly responded, assisting me with everything I needed in a most courteous and professional manner.*

*Thank you to your AV Department for supplying the actual photographs, again in a record time.*

*The work that you do in lessening the suffering of animals, educating the general public and providing activism material to vegans, are beyond remarkable!*

*I salute you!*

*Nymph K.*

## Something about PETA

**All About PETA** – You can read all about PETA at this link:

<https://www.peta.org/about-peta/learn-about-peta/>

PETA was founded in 1980 and is dedicated to establishing and defending the rights of all animals. PETA operates under the simple principle that animals are not ours to experiment on, eat, wear, use for entertainment, or abuse in any other way. PETA informs policymakers and the public about animal abuse and promotes kind treatment of animals. PETA is an international non-profit charitable organization based in Norfolk, Virginia, with entities worldwide.

**From the PETA History page, here is something to whet your appetite!**

Before PETA existed, there were two important things that you could do if you wanted to help animals. You could volunteer at a local animal shelter, or you could donate money to a humane society. While many of these organizations did useful work to bring comfort to animals who are used by humans, they didn't question why we kill animals for their flesh or their skins or why we use them for tests of new product ingredients or for our entertainment.

PETA's founders sought to give caring people something more that they could do and to provide them ways to actively change society. They wanted to promote a [healthy vegan diet](#) and show how easy it is to [shop cruelty-free](#). They wanted to protest, loudly and publicly, against cruelty to animals in all its forms, and they wanted to expose what really went on behind the very thick, soundproof walls of animal laboratories.

Read all about the history of this remarkable organisation at this link:

<https://www.peta.org/about-peta/learn-about-peta/history/>

**PETA Mission Statement** can be found here:

<https://www.peta.org/about-peta/>

People for the Ethical Treatment of Animals (PETA) is the largest animal rights organization in the world, and PETA entities have more than 9 million members and supporters globally.

PETA opposes [speciesism](#), a human-supremacist worldview, and focuses its attention on the four areas in which the largest numbers of animals suffer the most intensely for the longest periods of time: in laboratories, in the food industry, in the clothing trade, and in the entertainment business. They also work on a variety of other issues, including the cruel killing of rodents, birds,

and other animals who are often considered “pests” as well as cruelty to domesticated animals.

PETA works through public education, investigative newsgathering and reporting, research, animal rescue, legislation, special events, celebrity involvement, and protest campaigns.

## **Something about the Co-Founder and President of PETA – Ingrid Newkirk**



***Ingrid Newkirk – Co-Founder and President of PETA***  
***Photo Credit: PETA***

Ingrid Newkirk is the co-founder and president of People for the Ethical Treatment of Animals, the largest animal rights organization in the world. She has spoken internationally on animal rights issues, from the steps of the Canadian Parliament to the streets of New Delhi, India and has spearheaded huge victories for animals, including ending all crash tests on animals by car companies internationally, and securing the first felony convictions of factory farm workers - <https://www.peta.org/about-peta/learn-about-peta/ingrid-newkirk/>

She is the author of [\*Animalkind: Remarkable Discoveries about Animals and Revolutionary New Ways to Show Them Compassion\*](#) – You can order your copy from this link: <https://headlines.peta.org/animalkind-book-newkirk-stone/#order> Available in both Amazon Hard Cover and Paperback.

**Other Books by Ingrid Newkirk is available from this link:**

[https://www.amazon.com/Ingrid-Newkirk/e/B001IOBH7C%3Fref=dbs\\_a\\_mng\\_rwt\\_scns\\_share?sa-no-redirect=1&pldnSite=1](https://www.amazon.com/Ingrid-Newkirk/e/B001IOBH7C%3Fref=dbs_a_mng_rwt_scns_share?sa-no-redirect=1&pldnSite=1)

**Read more about her here:** <https://www.peta.org/about-peta/learn-about-peta/ingrid-newkirk/>

Ingrid was born in Surrey, England, and lived in Europe until she was 7 years old, when she and her parents moved to New Delhi, where her father worked as a navigational engineer and her mother volunteered for Mother Teresa and various charities. Ingrid's early volunteer experiences—packing pills and rolling bandages for people who were suffering from leprosy, stuffing toys for orphans, and feeding stray animals—informed her view that anyone in need, including animals, is worthy of concern.

Read the rest of Ingrid Newkirk's Biography here:

<https://www.ingridnewkirk.com/>

Click on the following link to read her message to the general public:

<https://www.peta.org/about-peta/learn-about-peta/ingrid-newkirk/>

And please read the article “Why Animal Rights” which you will find at this link: <https://www.peta.org/about-peta/why-peta/why-animal-rights/>

---ooOoo---

*“Almost all of us grew up eating meat, wearing leather, and going to circuses and zoos. We never considered the impact of these actions on the animals involved. For whatever reason, you are now asking the question: Why should animals have rights?”*

Ingrid E. Newkirk

---ooOoo---

*On the next pages, you will witness a small portion of what ALL factory farm animals endure on a daily basis. These images are not one-off occurrences; it is standard practice around the world.*

**All Images were provided by PETA**

**Website link: <https://www.peta.org/issues/animals-used-for-food/photos-7/>**

*More pictures are available from the PETA Galleries -  
website link: <https://www.peta.org/issues/animals-used-for-food/photos-7/>*

# **WARNING**

## **- GRAPHIC CONTENT -**

**Images on the following pages may be disturbing to sensitive readers.**

**Viewer discretion is strongly advised.**



## Dairy Cows

*The photos on the next pages feature dairy cows on feedlots. The majority of feedlots are indoors.*

*Dairy cows, like all factory farm animals, live in their own excrement.*



*Photo Credit: PETA US*



*Photo Credit: PETA US*





*Photo Credit: PETA US*



*Photo Credit: PETA US*





*Dairy Supplier - Photo Credit: PETA US*



*Australian Dairy investigation 2016 – Photo Credit: PETA Asia*





*Dairy Supplier – Photo Credit: PETA US*



*US Dairy Supplier – Photo Credit: PETA US*





*Reitz Dairy Farm 2019 – Photo Credit: PETA US*



*Reitz Dairy Farm – Photo Credit: PETA US*



## Laying Hens and Meat Chickens



*California Egg Facility Rainbow – Photo Credit: PETA US*



*De-beaked Chicken – Photo Credit: PETA*





*Factory Farm Hens – Photo Credit: PETA*



*Factory Farm Hens – Photo Credit: PETA*





*Chicken Factory Farm – Photo Credit: PETA*



*Chicken Farm – Photo Credit: PETA US*

## Chicken Slaughter



*Chicken Slaughter – Photo Credit: PETA US*



## Factory Farmed Pigs



*Tierwohl Pig Farms Germany – Photo Credit: PETA Germany*



*Tierwohl Pig Farm Germany – Photo Credit: PETA Germany*



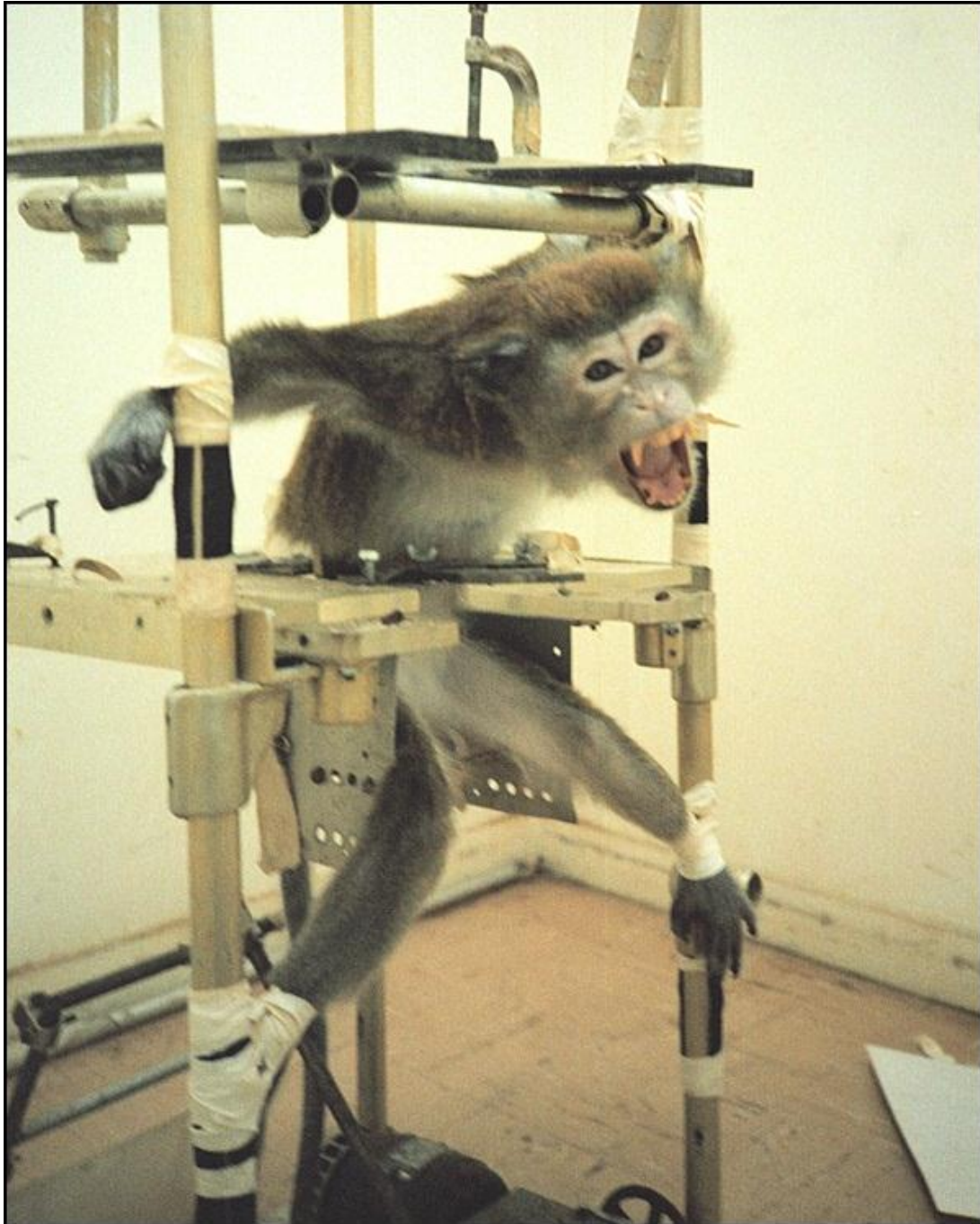
*Pig Transport Ontario – Photo Credit: PETA US*



*Pig Transport Ontario – Photo Credit: PETA US*



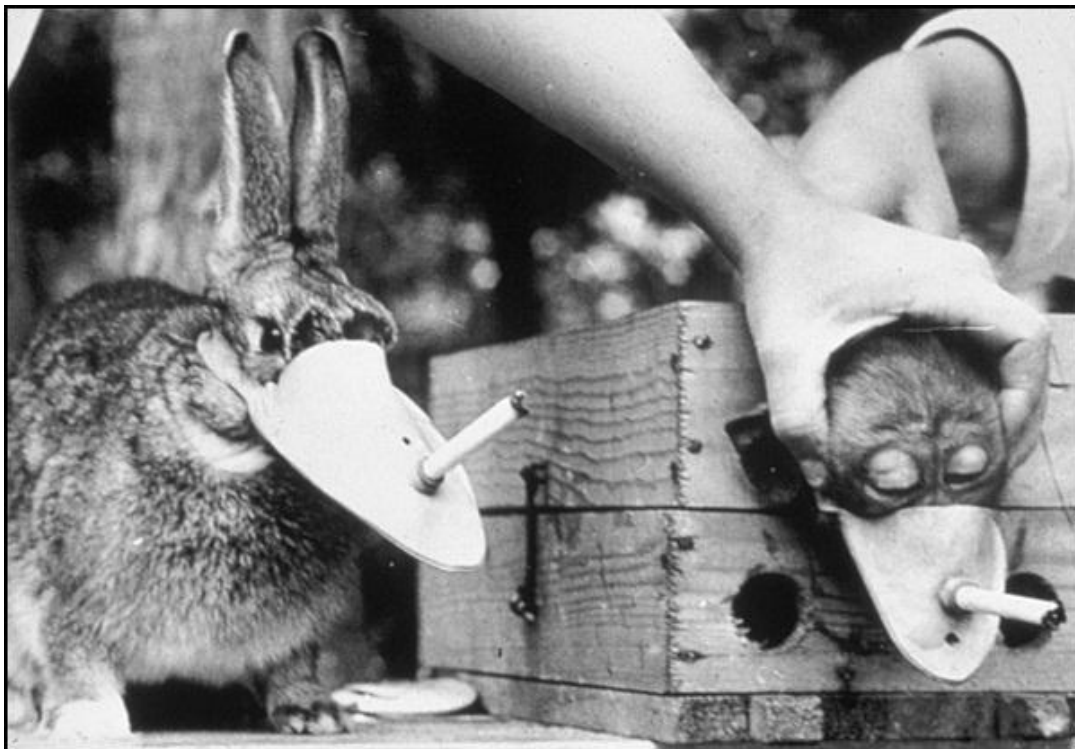
## Animal Testing and Experimentation



*Silver Spring Laboratories – Photo Credit: PETA US*



*Rabbit Scan – Photo Credit: PETA US*



*Smoking Experiments – Photo Credit: PETA*





*Animal Testing – Photo Credit: PETA US*

## **Fish and Marine Life**



*Fish and Marine Life North Carolina - Photo Credit: PETA US*

## **Last, but not least...**

*How do you feel now that you've seen a tiny drop in the immense ocean of human activity in the realm of Animal Agriculture?*

*Do you feel sick to your stomach, queasy, and in shock?*

*Do these authentic photos, along with the countless more that are flooding the internet, inspire you to speak up for animals?*

*Please use your voice, your breath, your heart, your commitment, your determination, and your support in any way you can for the animals that desperately need you to stand up firmly for them?*

*This book is jam-packed with trustworthy information and resources to assist you in your quest to become an amazing vegan and a voice for those who have none.*

*(They do actually have a voice, but humans are unable to hear it.)*

*If you attentively read and understand the next section, “Vegans Taking Action”, you will become the amazing vegan you have always desired to be.*

*Namaste!*

*Nymph K.*

**---ooOoo---**

## SECTION 13

# VEGANS TAKING ACTION

### *Down Memory Lane*

*Let us learn one more time (for old time's sake), how to love the earth and all of her inhabitants. Let us remember how exquisite she once was and how freely she used to give of herself to all earthlings. Let us remember that she is worthy of our love, our devotion and certainly of our most unfeigned respect! Let us remember that she was given to us by the Great God of the Skies.....*

*Oh, how we used to romp through her plains and scale her peaks with delight! So many writers and philosophers have pondered the earth's magnificent offerings. Her caves have always supplied us with a warm place to reside, and as we descended into her valleys, we were always happy to feast on the abundance of her labour.....*

*In our opening article "**Rooted in this very earth**", author **Dhivan Thomas Jones** writes "I may be dependent on nature for my life, but in no way whatever is life dependent on me. This beech, this bluebell, this bumble bee, does not need me....."*

*What a powerful reminder that we, Homo Sapiens, are not really needed on this planet. We also know that life will actually benefit should we be eliminated.*

*It's time for us to realize this and learn to respect the other species who are vital to our own survival.*

*Namaste!*

*Nymph K.*

**---ooOoo---**



## Note to Readers

*In this last section of our book, you will learn how to become a true warrior for the animals and the earth.*

*Amongst many other things, you'll learn about the sacrifices of well-known vegans such as **Jackie Norman**, Vegan Animal Activist, and **Philip Wollen**, esteemed Australian philanthropist. Use them as inspiration and find new ways to improve your vegan artistry.*

*You'll learn about the do's and don'ts of a vegan lifestyle (see **Philip Wollen page 746**), how to avoid animal cruelty (see **Grace Hussain for Sentient Media page 748**) and how hazardous meat is to your health (see **PETA page 753**).*

*"**My secret life in the killing Zone**," a heart-breaking account about an undercover investigator for Animal Justice Project whose identity is kept a secret, (see **page 768**). Ruth is a photographer/camerawoman who documents her life in the Killing Zone under the pseudonym "Ruth".*

*Fortunately, good humans also roam this earth.... The vegans. Vegans are usually working hard to reduce animal suffering and cruelty. You can learn all about the **Greyton Farm Animal Sanctuary**, which is located in the Western Cape region of South Africa. **Nicola Vernon** and her staff genuinely care about the animals they rescue.*

*At the end of this Section, you'll discover many **quotes** to utilize on a daily basis, as well as links to videos that will educate you, and you'll feel compelled to share what you've learned from this book with a passion that only vegans understand.*

*Use social media for **spreading news and Information, signing petitions, and collecting signatures** from your group members or social media friends and connections. Use the globe as your stage, it's there for you to use! Only then will you be able to excel as a vegan!*

*Share **instructional material** from this book with your family, friends, acquaintances, and co-workers, and learn to share, share, share anything worthwhile.... Simply share; it's a fantastic way to get the word out for animals!*

*There's always something we can do, and now is the time to pull out all the stops and fight the best fight for animals ever.*

*Enjoy your journey to becoming the wonderful vegan you've always wanted to be! The animals are waiting for you....*

*Nymph K.*

## Dedicated to Jackie Norman and Gareth Scurr – Vegan FTA



*Jackie Norman*



*Gareth Scurr*



*Thank you very much, Gareth and Jackie, for providing the moral support I really needed while preparing this book! You are two incredibly significant people in my life, and I value you both greatly!*

**---ooOoo---**

Jackie Norman and Gareth Scurr are both vegan animal rights activists and Executive Directors of the non-profit organization Vegan FTA. Jackie is also a freelance writer, author, researcher, and speaker. You can connect to them from their website - <https://veganfta.com/>

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## ***Life Is An Absurdity***

***by Philip Wollen***

“Life is an Absurdity,

A cruel, violent, agonizing, terrifying Atrocity for those who are victims;

A Comedy for those without character;

A Blur for those without conscience;

A Business for those without scruples;

And a Puzzle, a Paradox for those who think.

Yes, in the end, Life is a tragedy for those who feel.”

**---ooOoo---**

*“I may be dependent on nature for my life, but in no way whatever is life dependent on me. This beech, this bluebell, this bumble bee, does not need me. We humans are the new species here, a mere few hundred thousands years old. None of the other species in this woodland need us. Should Homo sapiens disappear, through virus or war, life would continue without faltering.”*  
 – Dhivan Thomas Jones

## Rooted in this very earth

### A Blue Chasm Blog

Link: <https://dhivanthomasjones.wordpress.com/2020/04/11/rooted-in-this-very-earth/>

Posted on [April 11, 2020](#) by [dhivanthomasjones](#)

### Dr. Dhivan Thomas Jones

An unintended consequence of the viral pandemic is that, rather than walking to my office at the university, I walk for exercise each day in the local woods. And I am not alone: lots of us seem to be taking the unexpected opportunity to find pleasure in springtime woodland. As I've been walking in the woods, I've been thinking more about Buddhist environmental ethics (see also [Mettā for Plants](#)). It's often thought that Buddhism is eco-friendly because of its ethical principle of non-violence and because of the doctrine of interconnectedness. Well, yes, it would greatly help the environment if people were to [stop eating animals](#). But what about interconnectedness?

Scholars have pointed out that saying that everything is interconnected doesn't necessarily help formulate an ethics, as it could mean that pollution is connected with smiling and meditation is connected with open-cast mining, somehow or other. It's all one. But for environmental ethics we need conceptions of value and judgements about what to do.<sup>[1]</sup> Nevertheless, it seems to me that there is surely some significance in the *experience* of being inseparable from nature and the earth for changing how we live. But what exactly is the experience? Is it of interconnectedness?

Walking in the woods, I find myself attending more to my footsteps and less to my thoughts. The feel of the earth, especially the mulch of humus, all those layers of old leaves, is more enjoyable than mental preoccupation. I am inside the world of birdsong. The chiffchaffs started two weeks ago, and now the blackcaps are singing too. I pass two men sitting on a bench, and we all turn to listen to a woodpecker hammering. I want to say to them, *Dendrocopos major*, though I don't.

I walk on, and realise that I am saying the names of flowers to myself. Look – *celandine*, and *campion*, and *wood anemone*. These old names root my tongue in generations of speakers of our shared language, fellow wanderers in spring woods. And I realise that the feeling of connectedness with nature is not something vague and mystical, but quite precise – it consists in my attention, now, to this living being with this specific name – *sycamore*. I remember

reading, in Annie Dillard's *Pilgrim at Tinker Creek*, how 'sycamore' was her favourite word. It's not my favourite, but I have had a different, more appreciative, relationship with that tree since I read that book. I am more enamoured of *hornbeam*, its scaly bark plated, like a rhinoceros, like an ant.

A true appreciation of nature is mediated by words, or else it remains silent. But that is not to deny the complete indifference of nature itself to our language. Rather, our words, these ancient labels of consensus reality, are the acts of homage that we pay to what we recognise as other beings. The concept signified by *oak* is in my mind and in our culture but has an open edge bordering the wordless. It's when we abide in that boundary, that liminal zone of leaf litter and lichens, that we touch on the vast, pulsing mystery of life. This happens *through* words and concepts, not without them. And where I find something living that don't know the name of, some fungus on an old relic of oak, it remains alien, its being beyond me.

Abiding in that borderland, the word 'interconnected' shows up a laughable anthropocentrism. I may be dependent on nature for my life, but in no way whatever is life dependent on me. This beech, this bluebell, this bumble bee, does not need me. We humans are the new species here, a mere few hundred thousands years old. None of the other species in this woodland need us. Should *Homo sapiens* disappear, through virus or war, life would continue without faltering. Preoccupied with my own thinking and wanting, I might think that I am important to the unfolding of things. Seduced by the beauty of woodland, I realise that I am the least of the things passing through.

In this humility, what am I? Not separate and alone, not a mere mind; but a body that is the child of, and dependent on, the earth. But not *one* with nature either, but something more complex, beyond words. Like a tree, which is rooted in the earth, so that where earth ends and tree begins is anybody's guess, and no-one knows; yet a tree still stands in its own presence, and endures. Likewise, I am something that thinks, on its own; yet the million-fold roots of a human being interweave with indescribable sensitive complexity into earth, into life, into the cosmos. I look at the swelling trunk of an oak where it plunges and emerges on the edge of its world. I feel into the inconceivability of its connection. An inchoate bliss arises and I relax into the collar of moss.

The supposed environmental relevance of interconnectedness is especially clearly critiqued in Lambert Schmithausen (1997), 'The Early Buddhist Tradition and Ecological Ethics', *Journal of Buddhist Ethics*, 4, pp.1–74, and Charles Ives (2009), 'In Search of a Green Dharma: Philosophical Issues in Buddhist Environmental Ethics', in John Powers & Charles Prebish (eds.), *Destroying Māra Forever: Buddhist Ethics Essays in Honour of Damian Keown*, Ithaca NY: Snow Lion, pp.165–85.

### **Article links:**

Mettā for Plants - <https://dhivanthomasjones.wordpress.com/2019/12/23/metta-for-plants/>

Stop eating animals - <https://dhivanthomasjones.wordpress.com/2018/06/08/eat-peas-thinking-about-the-ethics-of-veganism/> - This insightful and fine article also appears in Section 10 of this book (Towards a Vegan Theology and Spirituality on page 10)



# Why Is Veganism Important? 30 Reasons to Go Vegan

*by Calen Otto*

First Published in Sentient Media on October 13, 2021

Website: Sentient Media - <https://sentientmedia.org/veganism/>

In today's world, we face high levels of animal abuse, rapidly evolving human diseases, and increasing natural disasters due to climate change. Veganism can offer some relief from these problems, and clues about how to create a brighter future.

## What Is Veganism?

Many people believe that veganism is just a diet and are surprised to find out that it's a lot more. Veganism is an ethical commitment to impose the least possible harm on the nonhuman animals that we share Earth with. People who live vegan follow a fully plant-based diet, omitting animal flesh and secretions such as milk, honey, or eggs from their plates. Many vegans don't wear leather, fur, or anything else that came from an animal. They also reject animal use in other forms such as the circus, rodeos, animal testing for cosmetics, or horse-drawn carriages. Veganism is a philosophy and moral stance that supports living in harmony with nonhuman animals and leaving them out of our food, clothing, entertainment, products, and labor. Veganism is about harm reduction.

## Why Is Veganism Important?

Veganism encourages humans to be less destructive to animals, wildlife, and the world around them. This is important in itself, but there are also a host of specific reasons that veganism matters to individuals and to our collective future.

## Ethical Reasons to Go Vegan

There are a number of ethical reasons to [go vegan](#). Let's begin by discussing animal pain and suffering, move on to human health, and finally learn more about the science behind veganism.

## Pain and Suffering

Even though nonhuman animals' reactions to pain are sometimes different to humans', they still feel it. As The Conversation [summarizes](#): "How pain is sensed and the physical processes behind this are remarkably similar and well conserved across mammals and humans. There are also many similarities in pain behaviours across the species, for example they may stop socialising with people and/or other animals, they may eat less, they may vocalise more and their heart rate may rise."

## Consciousness and Personhood

Many people argue that nonhuman animals experience consciousness and deserve personhood. Carl Safina [says](#): “If you’re having a mental experience, you are conscious. The question really is, do other species have mental experiences or do they sense things without having any sensation of what they are experiencing? Like a motion sensor senses motion but it probably doesn’t experience that it senses motion. Animals do—they react to movement: fight or flight or curiosity.” Granting nonhuman animals personhood based on this recognition would offer them greater legal protection from various forms of cruelty.

## **The Environment**

Animal agriculture has a horrific impact on the planet. A study published in the journal *Science* in 2018 [found](#) that the most sustainable animal-based products are still much worse for the environment than the least sustainable plant-based foods. The researchers concluded that “A vegan diet is probably the single biggest way to reduce your impact on the planet.”

## **Human Welfare**

Animal agriculture causes high levels of suffering to humans as well as animals. People who work on animal farms and in slaughterhouses suffer [higher levels of PTSD than other industries](#). Slaughterhouses and factory farms are also hotspots for [viruses](#) and bacteria, other illnesses, and [injury](#). Slaughterhouses and factory farms deliberately recruit and employ undocumented workers to fill low-paying jobs, [knowing](#) that they will most likely not be able to speak out against unfair hours, low wages, and dangerous conditions.

## **Religion**

Some people [avoid](#) eating certain animals at specific times in accordance with the religion that they follow.

## **Environmental Reasons to Go Vegan**

Animal agriculture causes air and water pollution, encourages deforestation, and contributes significantly to climate change.

### **Air Pollution**

According to research published in the Proceedings of the National Academy of Sciences, air pollution from factory farms kills more than 17,000 people across the United States annually. Researchers say that animal agriculture is the worst emitter, responsible for [80 percent of deaths](#) from pollution-related to food production.

### **Deforestation**

Agricultural production is [estimated](#) to be responsible for 80 percent of global deforestation. Animal agriculture fuels deforestation because land is cleared to grow soy or other crops to feed to farmed animals, or as pastureland for animals farmed by the meat and dairy industry.

### **Global Warming**

Animal agriculture is one of the biggest contributors to global warming and is estimated by the United Nations Food and Agriculture Organization [to be responsible for 18 percent](#) of global greenhouse gas emissions. That's more than the combined exhaust from all transportation.

## Water Pollution

Farmed animals produce manure and urine that frequently leaks into streams, rivers, and oceans. Because of the farming fertilizers that carry nutrients like nitrogen, potassium, and phosphorus into water systems, algal blooms end up killing fish and aquatic life through the depletion of oxygen in the water. High levels of nitrates can also cause methemoglobinemia, or [“blue baby syndrome”](#) which can be fatal.

## Water Use

It has been [estimated](#) that the 8 billion animals being raised for their flesh and secretions in the United States use half of the water consumed in the country.

## Wildlife and Biodiversity

Due to the large amount of land that is cleared for farmed animals, “livestock” production is now the [greatest driver of habitat loss](#) globally, in addition to being the [leading cause of species extinction](#).

# Reasons to Go Vegan for the Animals

If you ask people why they decided to live vegan, many will reply that it was “for the animals.” As the cruel practices of animal agriculture are being reported on more frequently, the world is waking up to its unnecessary horrors.

## Battery Cages

A 2017 [report](#) by the United Egg Producers estimated that 85 percent of commercial egg production in the U.S. used battery cages, compared with 90 percent globally. Battery cages [are usually](#) a few feet wide and 15 inches high, leaving no room for chickens to spread out or stretch their wings. Multiple birds are stuffed into these small spaces and are unable to carry out natural behaviors such as perching, dust-bathing, foraging, and roosting. These small and confined spaces are extremely harmful to chickens both physically and psychologically.

## Transportation

After farmed animals are confined in damaging conditions, they are transported to the slaughterhouse in the same fashion. It is [estimated](#) that 4 million chickens, 726,000 pigs, and 29,000 cattle die in transport each year in the U.S. alone. Animals are often held in trucks for long periods of time, with little room and no food or water, and easily [overheat](#) and suffer from dehydration in these conditions.

## Dairy Cruelty

Some might find it surprising that the dairy industry is often said to be crueler than the meat industry. Females in the dairy industry are forced to become pregnant, year after year, so that they lactate, producing milk that humans take and sell. After giving birth, 97 percent of newborn dairy calves will be forcibly removed from their mothers within their first 24 hours of life. Most female calves will face the same fate as their mothers before them, while most males will be sold off for veal or cheap beef. Even small, [“family” and “local” dairy farms](#) have cruel practices such as separating mothers and babies, slaughtering female cows when they can no longer produce enough milk, and fueling the [beef](#) and [veal](#) industries.

## Forced Molting

In the U.S. egg industry, hens are [forced to molt](#) in order to replenish their reproductive systems and increase profits, a practice banned in the EU. The natural molting process of hens is exploited and the entire flock is forced to grow new feathers. The hens are starved so that they unnaturally enter the molting process that would normally occur each winter, and the result is better egg production, at the expense of the overall health of the hens.

## Gestation Crates

Many farmed mother pigs are held in [gestation crates](#)—a metal cage so tight that pigs cannot turn around—their whole lives. The meat industry treats them like machines, artificially inseminating them again and again so that their babies can be taken at a few weeks old and used for food.

## Mutilations at Factory Farms

Because animals trapped in factory farms are packed into cramped and crowded conditions, their bodies are often [mutilated without painkillers](#) to avoid the disease and injury these conditions create. It is standard practice to cut off the horns of cattle, the beaks of chickens, and the tails of sheep, pigs, and animals used by the dairy industry.

## Selective Breeding

Selective breeding has created misery for farmed animals across the world. A dairy cow today is selectively bred to produce an unnatural amount of milk, leading to distended and swollen udders as well as painful conditions like mastitis. A typical chicken or turkey that is raised for meat will not be able to bear the weight of their own body due to [selective breeding](#). Their rapid growth leads to fatal conditions like heart failure and broken legs.

## Tail Docking

Tail docking [supposedly](#) makes it easier to milk cows, reduces mastitis, and prevents injury. The tails of farmed animals are “docked,” or cut off, using docking irons, elastrator bands, emasculators, or by surgical excision. These practices are incredibly [stressful and painful](#) for animals.

## Scientific Reasons to Go Vegan

Some people sympathize with animals through learning about animal cruelty, and this is enough to push them to change their lives, while others need the hard facts and science. Let's hear what science has to say about the health benefits of living vegan.

## **Avoid Toxins**

When you consume meat, eggs, and dairy products, you could be consuming known carcinogens, bacteria, and other [harmful contaminants](#) that accumulate in the body and have the ability to remain there for years. Eating a plant-based vegan diet can help to avoid some of these dangerous toxins.

## **Boost Your Mood**

Eating a plant-based vegan diet can boost your mood. Plant foods are high in antioxidants that help to prevent damage to cells and decrease inflammation. Plant foods can also help restore balance to certain neurotransmitters involved in depression. Plants are so powerful that in a [study published](#) in Nutrition Journal, vegetarians and vegans reported more positive moods than meat-eaters.

## **Eliminate Bad Cholesterol**

According to a review of 49 studies, vegan and [vegetarian](#) diets were associated with [lower levels of cholesterol](#) than omnivorous diets.

## **Fight World Hunger**

It can be hard to see the link between animal agriculture and world hunger at first, but it is there. Farming animals is a wasteful and inefficient way to produce food when compared with growing plants to feed humans directly. Farmed animals take a [higher level of food](#) from the global supply chain than they provide. We grow more crops than it would take to feed all humans globally, just to feed farmed animals. A Well-Fed World [notes](#) that in 2019 we fed and slaughtered some 75 billion land animals, although there were only around 7.5 billion humans on Earth.

## **Give Your Skin What It Needs to Glow**

Consuming cows' milk has been [correlated](#) with acne and breakouts. Higher levels of IGF-1 impact the sebaceous glands and can lead to the stimulation of oil sebum production. In addition, dermatologist Dr. Niyati Sharma [warns](#) about the consumption of choline, contained in red meat, fish, eggs, and poultry. Gut bacteria that eat choline produce trimethylamine, converted into Trimethylamine N-oxide (TMAO) by the liver. TMAO leads to inflammation, which is linked to acne, as are psoriasis, rosacea, and eczema. Cutting meat and dairy out of your diet and consuming healthy, minimally processed plant-based foods may be a good way to give your skin what it needs to glow.

## **Healthy Hormones**

Eating a plant-based diet can be the best choice when it comes to your hormones. Cows' milk contains estrogen, cortisol, testosterone, progesterone, and other [hormones](#). These can throw the hormones of humans off balance and may [create problems](#) such as insulin issues, mood swings, and even cancer growth.

## Improve Your Concentration

Many of the foods that have been linked to better [concentration](#) are plant-based. Seeds, green vegetables such as broccoli, and dark leafy greens are just a few that make the list.

## Improve Your Fitness

There are many ways that consuming a plant-based vegan diet may [improve](#) athletic performance, as well as reducing inflammation, speeding up recovery, and decreasing the risk of chronic disease. Switch4Good, a plant-based nonprofit, boasts a large number of [Olympic athletes](#) that thrive on plant-based vegan diets.

## Prevent Osteoporosis

A 2014 research paper [noted](#) that “osteoporosis appears to be more prevalent in the developed countries where dairy products are abundant and well utilized by the population,” and concluded that vegan diets allowed for adequate bone nutrition.

## Reduce Potential for Food Poisoning

Researchers from the University of Mauritius [revealed findings](#) in 2018 that suggest that people who do not consume animal flesh are less likely to get food poisoning than those who do.

## Save Lots of Money

Eating a plant-based diet can be cheaper than eating one full of animal flesh and secretions. A [study conducted by Kantar](#) concluded that vegans spend, on average, 40 percent less on food than omnivores. Mock meats and specialty vegan items can be more expensive than their animal-based counterparts, but eating whole foods and cooking at home can help to keep your meals as healthy and as [low-cost](#) as possible.

## Reasons Not to Go Vegan

While there are numerous reasons to go vegan, the same cannot be said for reasons not to go vegan. Living vegan has serious positive impacts on human health, the lives of animals, and the planet that we all share. Yet while people all over the world are learning what “veganism” means, not everyone has access to healthy plant-based foods or the time to learn about how to make the switch to a plant-based diet.

## How to Become a Vegan

Everyone’s vegan journey looks different. After learning about the cruelty that is inflicted on nonhuman animals by our food system, many people are ready to give up eating animal bodies and secretions overnight. They purge their fridges, rid their closets of animal skin or fur, and ditch cosmetics that were made through testing on animals. Others need more time to continue learning and navigating a plant-based diet. No matter how one decides to become vegan, there are a few things that can make your transition smoother.

## Join a Vegan Community

Joining a vegan community can make all the difference. While some folks are okay with going against the grain of society by themselves, others need the emotional and mental support that a vegan community can offer. Start by considering people that you know in person. Do you know any vegans or already have vegan friends? They can be great resources for answering your questions about animal agriculture, learning where the best vegan food spots are, figuring out which clothing items or beauty products are cruelty-free, and learning how to consume a plant-based diet.

Consider asking your local vegetarian or vegan cafes, restaurants, or health food stores if they know of any vegan groups or events. Attending [animal rights protests or vigils](#) is also another great way to meet other vegans and build up your community. While it may be ideal to know a vegan community in person, not everyone lives near other vegans or can easily find a vegan support group around them. That's when many new vegans turn to the internet. Facebook has multiple vegan groups for different states, countries, and cities. Meetup also has a whole section of its website [dedicated to vegan meet-ups](#) across the world.

## **Make Adjustments To Your Life at Your Own Pace**

It is important to make adjustments to your life at your own pace. Each step that you take towards veganism is a step in the right direction. Each person lives out their veganism differently so find what works for you. Although veganism is often seen as just a fad, many vegans are in it for the long haul—for health benefits, animal protection, and conservation.

## **Study and Learn**

Becoming vegan can seem overwhelming at first. There is so much information to learn about how animals are impacted by animal agriculture, how workers in these industries are treated, the effects of animal products on our bodies, and the destruction that animal agriculture imposes on the planet. Take your time and learn as much as you can so that you can stand deeply rooted in your beliefs, as many people try to discredit and debunk veganism. Due to a lack of understanding of our food system, the climate crisis, and animal agriculture's impact on the planet and our health, people usually have a lot of questions for vegans.

There are many great free resources online where you can learn about veganism, such as [Free From Harm](#) or [A Well-Fed World](#), and many documentaries and books that you can incorporate into your vegan journey.

## **Veganism Doesn't Mean Deprivation**

Veganism is not about depriving ourselves of the foods we love, it's about changing how we look at animals. Once we see animals as independent living beings, and not food, we create space to discover new plant-based foods and explore delicious options. People sometimes think that they will miss a lot of foods if they start living vegan, but there are so many plant-based alternatives to all of our favorite foods from different cultures across the world. Once you dive into the world of plant-based eating, the food opportunities are endless.

## **What's Next**

If you strongly care for animals, human health, and the planet, don't just stop at being vegan. Stand up for animals and the planet by [joining in on protests](#), doing humane education, or [participating in vegan outreach](#). Start a vegan meet-up or club in your local community if it is



needed. Get educated about the views that your local government and politicians hold when it comes to animal exploitation. Although nonhuman animals occasionally rebel against the system that oppresses them, they are not able to stand up for themselves in the same way that humans often are. A little bit of advocacy can go a long way.

---ooOoo---

## 30 Common Misconceptions About Veganism Debunked

*by Sanchita*

**First published in Sentient Media on April 21st, 2021**

**Website: Sentient Media - <https://sentientmedia.org/common-misconceptions-about-veganism/>**

**Link to original article:**

Many common misconceptions surround veganism. “You mean vegetarianism?” “Veganism is just a fad,” “eating vegan is expensive,” “honey is vegan, right?” “Vegan diets are unhealthy.” Does this sound familiar? Veganism is often misconstrued as a celebrity trend or a diet and is sometimes considered an environmental movement. Lots of misinformation and poorly researched content is available online claiming to debunk “vegan propaganda.” But what’s the real story?

### Why Are Vegans Misunderstood?

Vegans are often misunderstood as vegetarians, diet enthusiasts, animal lovers, or people from elite groups, among other labels. There are varying reasons for such misconceptions, which we’re going to take a closer look at.

### Common Misconceptions About Veganism

#### 1. “Veganism and Vegetarianism Are the Same”

Veganism is often misunderstood as another word for vegetarianism. But while vegetarianism is a diet, veganism is the practice of not consuming any animal products, which includes but is not limited to one’s diet. See the difference?

#### 2. “Veganism Is Just a Fad”

Veganism excludes, as far as is possible and practicable, all forms of exploitation and oppression of animals—for food, clothing, entertainment, or any other purpose. As a social justice movement, it’s [gaining ground globally](#) against [speciesism and human supremacy](#). Veganism is not a fad and is helping people to make informed decisions about their daily choices and habits. It’s changing the way people perceive nonhuman animals.

#### 3. “Eating Vegan Is Expensive”

Vegan substitutes for animal products such as cheese and meat can be expensive, but people often miss the fact that there are a lot of naturally vegan foods, and these are usually cheaper than most animal products. Meat and dairy products tend to be the most expensive food items in stores. Grains, rice, fresh and dried fruits, seeds, nuts, beans, and legumes are intrinsically vegan food items that are routinely consumed by people whether they're vegan or not. Moreover, vegan substitutes for animal-based foods are expensive right now because the demand for them isn't high as yet.

What's more, consumption of animal products costs human lives too. The COVID-19 virus outbreak is believed to have [originated](#) from live animal markets. Factory farming conditions are highly [potent](#) in causing virus outbreaks, and they also give rise to antibiotic-resistant bacteria because animals raised in these industries are regularly fed antibiotics.

The U.N. [Food Systems Summit 2021](#) envisions creating healthier, sustainable, and more equitable food systems, and it's imperative to take these dangers of animal farming into account as we plan for the future, while the world continues to struggle with the COVID-19 pandemic.

#### 4. “Animal Products Are in Everything”

Animal products are present in many foods and other items, but it's also true that much of the global population today has regular access to plant-based foods.

The [Food Systems Summit 2021](#) should consider the [high frequency](#) of premature death from cardiovascular disease, chronic respiratory disease, diabetes, and cancer. [Studies](#) strongly [suggest](#) the [links](#) between the [consumption](#) of animal products and the development of these diseases.

Plant-based diets [lower](#) the risk of heart disease, diabetes, and cancer. Therefore the summit should prioritize access to plant-based products over animal products to help ensure healthy lives.

#### 5. “Honey Is Vegan”

Honey is not vegan, as it's produced and stored by honey bees for their consumption. According to the [Australian Honey Bee Industrial Council](#), it takes 300 bees about three weeks to gather 450 grams of honey.

Collecting honey is a heavily [exploitative](#) and harmful process. Regardless of the details, honey cannot be considered vegan because it's the product of honey bees' labor, and their food.

#### 6. “Plants Have Feelings”

Plants, unlike animals, don't have a central nervous system or brain but it is unclear whether or not they experience feelings.

#### 7. “Being Vegan Damages Relationships With Family and Others”

Family and friends may not always react positively to one's decision to become vegan, perhaps because of their culture, lack of awareness, or myths about vegans that they have

come to believe. Establishing healthy discussions on veganism with open-minded and receptive people can be a very good way to introduce them to the idea.

While some family and friends may never support one's decision to be vegan, this doesn't mean that it damages relationships.

#### 8. “Only Vegans Need Supplements”

Vegans rely on supplements and fortification to meet certain nutrient requirements. But it would be false to say that only vegans need supplements. Many older adults are not getting [sufficient nutrients](#) through their diets. Hence supplements can be a requirement for anybody, not only vegans.

#### 9. “Vegans Can't Get Enough Calcium”

[Dark leafy greens](#) and cruciferous vegetables, tahini, dried figs, almonds, soybeans, chickpeas, and seaweed are some of the rich [sources of calcium](#) for vegans.

#### 10. “Vegans Can't Get Enough Protein”

Broccoli, spinach, tofu, lentils, chickpeas, amaranth, nutritional yeast, spirulina, soymilk, and green peas are [some of the foods](#) that help vegans get enough protein.

#### 11. “Soy Milk Is the Only Alternative to Animal Milk”

There are various alternatives to animal milk, including coconut milk, oat milk, and almond milk. They're becoming increasingly popular and accessible in stores. The best part? The non-dairy milk alternatives can be easily prepared at home at a cheaper cost.

#### 12. “Soy Protein Leads to Rising Estrogen Levels”

Soy-based foods are rich in isoflavones, compounds often referred to as phytoestrogens or “dietary estrogen”, which have estrogen-like effects in mammals. Because of studies in rodents, it's been hypothesized that isoflavones might increase the risk of breast cancer by acting like estrogen, but there is no evidence for this effect in humans and Marji McCullough, ScD, RD, and the strategic director of nutritional epidemiology for the American Cancer Society, states that soy foods are [safe](#) and healthy.

#### 13. “Vegan Diets Are Not for Children”

Vegan diets can be [adequate](#) for children of all ages if they're well-planned. According to the American Dietetic Association (ADA, hereafter) and the American Academy of Pediatrics, vegan diets promote [normal infant growth](#).

#### 14. “Vegan Diets Are Not Healthy”

According to the ADA, well-balanced vegan diets are [healthy](#), nutritionally adequate, and may even provide health benefits in the prevention and treatment of certain diseases. This gives another reason for United Nations Sustainable Development [Goal 3](#) to promote plant-based food systems in its efforts to “ensure healthy lives and promote well-being for all at all ages.”

### 15. “Vegan Diets Aren’t Filling Enough”

Plant-based foods are lower in calories than animal-based foods, but consuming larger portion sizes on vegan diets can help you to get enough calories. Eating more [protein](#) and [fiber-rich](#) vegan foods can make vegan diets more filling.

### 16. “Vegan Diets Make You Weak”

Animal protein is commonly assumed to be necessary for building muscles. Vegan diets are assumed to be restrictive and lacking in nutrients. Several plant-based and [vegan athletes](#) are living examples debunking this misconception. Vegan diets aren’t only healthy and [nutritionally adequate](#), but they also provide health benefits.

### 17. “Veganism Leads to Malnutrition”

As mentioned above, the ADA considers a well-planned vegan diet to be safe and nutritionally adequate. The British Dietetic Association [affirms](#) that a well-planned vegan diet can “support healthy living in people of all ages.”

### 18. “Vegans Only Care About Animals and Not Humans”

Vegans are individuals, and some of them may not care for humans as much as they do for nonhuman animals. But this doesn’t hold for all vegan individuals.

Many vegans advocate against the hazardous working conditions and mentally painful requirements inflicted on workers in slaughterhouses and tanneries, as well as the [harms](#) of animal industries to the environment where both humans and nonhumans reside.

Animal agriculture is an [unsustainable](#) and [water-intensive](#) method of production. It also causes a lot of [damage](#) to [bodies of water](#), and to the air, as these industries emit [high quantities](#) of Greenhouse Gases.

Because the U.N. Food Systems Summit 2021 [mentions](#) taking good care of natural resources and the planet through its actions and strategies for establishing sustainable food systems, the alarming issue of environmental damage caused by animal agriculture is unavoidable.

### 19. “Vegans Age Badly”

Vegan diets are often associated with longevity. They improve insulin resistance and may be potent in enhancing one’s life span, [research](#) suggests.

### 20. “Veganism Only Applies to Food”

Veganism applies to all the institutions and practices that commodify animals and exploit them, including the food, clothing, and entertainment industries, and practices such as animal testing. Veganism goes beyond food.

### 21. “Veganism Is an Eating Disorder”

A vegan diet is often misunderstood as an [eating disorder](#) because it’s considered heavily restrictive. Practicing veganism is an informed choice of abstaining from consuming animal products, and not a result of any mental health condition.

## 22. “Vegans Just Eat Salad”

Vegan diets are a combination of beans, fruits, peas, grains, seeds, nuts, plant-based milk, and even junk foods, as well as much else besides.

## 23. “Veganism Is Boring”

Vegan diets are made up of a wide range of vegan ingredients. There are a lot of interesting recipes available, such as those by [the minimalist vegan](#), to help one cook at home. It’s also intriguing to learn about items that we may have never imagined contained animal products, such as some crayons and nail paints. Attending vegan festivals, events, and protests gives a sense of community and hope.

## 24. “Vegan Food Is Flavourless”

Vegan foods come with a variety of flavors from a diverse range of herbs and spices. Moreover, artificial flavoring components are also used to mimic the flavor of some animal products such as [butter](#), resulting in uncompromising flavors.

## 25. “Veganism Is Hard”

It’s hard to change one’s habits for any purpose.

For a new vegan or someone deciding to go vegan, it may seem quite a task to read the ingredients behind food items and cosmetics, or to enquire about clothing fabric while shopping. But gradually these initiatives turn into new habits and empower one to be able to make a quick choice.

For some, reminding themselves of the sufferings of animals for human consumption can make their journey easier.

## 26. “Veganism Is for Hippies”

People from many different cultural and racial backgrounds practice veganism. It’s fanciful to claim that it’s suitable only for hippies or any one group of people.

## 27. “Veganism Is White”

It’s a mistaken view to consider veganism “white” based on some popular white vegan activists and celebrities. [Black Vegans Rock](#) is doing inspiring work in representing black vegans and their journeys. [Christopher Sebastian](#), a vegan, researcher, author, lecturer, and social justice advocate says, “the over-representation of white vegans in activism doesn’t accurately reflect the movement, the reality is a lot more ethnically and racially diverse.”

“Calling veganism ‘white’ is unfair because it makes it sound like white people are capable of a depth of empathy for other animals that is absent among Black and brown people because of our ongoing marginalization and disenfranchisement, which is both ahistorical and false,” says Sebastian.

## 28. “Vegans Can’t Travel”

It's becoming easier to travel as a vegan because of the increasing availability of vegan foods globally. Moreover, it's not travel-friendly to carry dairy or meat products while traveling, as they don't stay fresh for long in contrast to durable food items such as nuts, dried fruits, and grains, which are intrinsically vegan.

### **29. “Vegans Hate All Non-vegans”**

As individuals, some vegans may dislike non-vegans, but this doesn't represent vegans or veganism. Vegans are almost always open to communication with non-vegans to help them understand veganism and anti-speciesism.

It's important to understand that veganism is about animals. Vegans lose nothing due to rejection of veganism, animals do. Hatred from some vegans shouldn't excuse causing harm to animals.

### **30. “Vegans Must Miss Meat and Dairy”**

Some vegans may miss the taste of meat and dairy owing to their previous habits. Yet many vegans feel repelled by these items after learning about their production, let alone craving or missing them.

## **What Can You Do to Debunk These Misconceptions?**

Debunking misconceptions involves understanding the roots of those misconceptions and establishing healthy communication with those who are tied to those misconceptions.

The available scientific studies are a useful tool for making your case.

## **The Road Ahead**

Merely debunking misconceptions won't result in significant change. Institutions need to intervene in the existing systems and redesign them. The U.N. Food Systems [Summit 2021](#) can help with providing ways to redesign and improve the presently broken food system that thrives at the cost of massive animal suffering, harm to human health, and environmental damage.

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## **Vegan activist Jackie Norman: ‘Just being vegan is not enough’**

**By Anay Mridul**

December 26, 2020

**Website: The Vegan Review - <https://theveganreview.com/vegan-activist-jackie-norman-just-being-vegan-is-not-enough/>**

### **Vegan FTA’s Jackie Norman on giving up on the dairy industry, giving evidence in parliament, and the misconceptions around vegan activism.**

Jackie Norman knows what it’s like to have a child taken from you. Her first son passed away two days old. “To go through that once,” she says, “is the most horrendous thing. It’s not something you ever get over.” Yet, we do that to cows time and again, she adds. “And there’s absolutely nothing they can do about it.”

This was her argument in the Australian parliament earlier this month. The former dairy farmer was representing the Animal Justice Party in an inquiry into the sustainability of the dairy industry. “There’s a perception that cows only get to live for five years, but that isn’t the case. When I was farming, there were a lot of cows that were 10 years old,” she recalls. “Some were 16. That meant she’d given birth and had the babies taken 14 times.”

While the authorities in Australia ponder the case leading up to the second hearing in February, Norman continues to fight for animal rights back home in New Zealand. She’s been there for 29 years, but grew up in the tiny village of Selborne in Hampshire, England. She describes herself as “more Kiwi, but English still”.

Back when she was 19, she ran off with the Kiwi barman from her local pub, whose family were dairy farmers. So she spontaneously fell into the profession, her first job. At the time, she found it green and wholesome. She was living the dream, “Old McDonald and all that”.

Norman says it took her time to “make the connection”. It was easier with meat and death. “But because I was milking cows, petting, singing and chatting away to them, I didn’t realise that I was harming them.” Maybe it was because she never consumed dairy in a big way, having been lactose intolerant since birth. (She’d been vegetarian since 13, having learnt about vivisection and animal testing in school.)

“There were a lot of things I hated about farming,” recalls the ex-dairy farmer. “I thought the dairy cows’ life was pretty miserable. I’d cry a lot on the farm, but I was always just told that’s the way it is.” Where there’s life, there’s death, and it’s all part of the cycle, she was told. “I won’t lie,” she says, “there’s a macho culture in New Zealand. We’re quite behind the times in the way we view things. It wasn’t really until the farm was sold that I left the industry.”

That was in 2013, four years before she went vegan. It was when one of her sons’ girlfriends, who was vegan, came to stay with them that sowed the seed of interest for Norman. “It was something I’d wanted to do but thought was very extreme,” she tells me.



Soon, she was [living on the road](#) with her now-husband, Gareth Scurr. One of her friends had been vegan for 25 years, always posting stuff about the cruelty of the animal agriculture industry. “I’d be like: I really like her, but she’s ruining my day with this stuff. I don’t want to see this.” Now, however, she thinks: “‘Oh my goodness!’ Because that’s exactly what I do.”

Norman has been a freelance writer for two decades now. That friend of hers posted a petition about pigs on Facebook. She was shocked to see what was happening in her country, and realised there was no way she could continue contributing to animal exploitation. “So,” she says, “I literally went vegan on the spot.”

Her husband was very supportive, but assured he would never make the transition himself. “He went vegan five days later,” Norman tells me. And now, they both work at [Vegan FTA](#), a team of vegan activists fighting ‘for the animals’.

She’s been writing and campaigning for the organisation since early 2019. She initially made a video about what it’s like taking cows away from their mothers. She and Shurr, a filmmaker, shot it in one of New Zealand’s most rural areas, and she was terrified. They changed her voice and blocked out her face. The result? “Graphic threats of death and violence against me.”

But the 47-year-old says she’s gotten braver over the years. Inspired by the James Aspeys and [Earthling Eds](#) of the world, she figured her two decades of experience as a dairy farmer meant she had to speak out. She also contracted a chronic illness, which confined her to the bed for seven months. “I wanted to be more active in the movement, but there were many days I couldn’t get out of bed. All I could do was write.”

And write she did. While she now has two books under her belt, she was initially volunteering for Vegan FTA. The non-profit didn’t have an advertising budget at the time. Its founder, Sarah Johnson, gave up her soy lattes, saving 15 dollars a week and putting every spare bit of dime to push the activist group forward. It’s been growing ever since.

“We teach people how to be activists,” says Norman, who never thought she’d be one herself. “I thought they were those angry vegans. But I strongly feel that just being vegan is not enough. If we don’t share what we know, it’s like we’re taking a step backwards.

“People think Facebook posts don’t work. I’m proof that they do — it was a pig petition that turned me vegan. Who wants to like things about animal abuse? It doesn’t mean they don’t sink in.”

She’s had many highlights working for Vegan FTA. Back when New Zealand was in lockdown, the organisation started an activist series. She and her husband reached out to big names (“You don’t ask, you don’t get”). And they ended up interviewing people like Patrick Baboumian, Joey Carbstrong and Paul Watson. “These people light a fire in you,” says Norman. “[The series] is to showcase all the different forms of activism there are that people may not have thought of.”

One of those forms, of course, is politics. Norman reiterates that New Zealand is “a little bit backward in our approach and views on things. We’re a very chauvinistic country.” Being a small nation, she explains it prides itself on hunting, gathering and feeding the family. “New

Zealand spends billions of dollars on the dairy industry so they don't pollute some of our favourite tourist lakes. 40 million dollars a year goes into not polluting one lake alone."

Speaking of her work with the Animal Justice Party, she adds: "Many people were saying in the hearing they needed more money, they needed the government to subsidise this and help them with that. But we're already spending more on propping up the industry than what it even earns; it's absolute insanity. Look at where that kind of money can be put to use."

The activist says that while the vegans-are-weak perception is still prevalent in New Zealand, the attitude is definitely changing. And she hopes her work with Vegan FTA will help that shift: "We want to do documentaries and mini-series. We want to be out there as much as we can and encourage people to be more active."

Herself? She wants to be involved in politics. "Do the whole parliament thing and wake people up a bit."

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## Maneka Gandhi's article on Philip Wollen

**Winsome Constance Kindness Trust website:**

**<https://www.kindnesstrust.com/m/kindness-stories/21-maneka-gandhi-s-article-on-philip-wollen>**

Everyone in the animal welfare movement knows that the Australian, Philip Wollen, is not a human being. He is from another planet. They simply do not make humans like him anymore. He went from Bangalore to Australia when he was young, taught himself, got a job in a bank, rose to the top, left it, became rich and now donates all his money to animals and orphans and people who need it. He does so on a moment's notice. He doesn't want paperwork, he just needs to trust you and he does that easily. He picks up fights with aggressively anti animal governments and media, he pays for lectures, he supports Sea Shepherd and goes out on the ships himself to chase off Japanese whalers, he builds sanctuaries in Asia for bears. On top of that, he is tall, handsome, well read, a vegan, speaks his mind, jokes a lot and writes deliciously. He lives in Melbourne with a beautiful wife, Trix and they work to make their money save the world. The name of their initiative is "Winsome Constance Kindness". Obviously he has landed here on a UFO and the technical word for his species is 'angel'.

### **This is the list of Philip's Daily Do's and Don'ts.**

Don't eat meat, eggs or drink milk.

Eat as much raw food as possible.

Don't wear clothes made of animals - not even shoes, belts or watchbands.

Don't consume any product that is made by exploited labour.

Eliminate plastic from your life as far as possible - bags, boxes and credit cards - and some plastic people.

Avoid negative people like the plague. Anyone who is not adding quality is subtracting quality.

Turn off every unused electrical appliance at the source.

Shorten your showers and washing loads.

Walk, or ride a bike, or use public transport - drive only if absolutely necessary.

Cut down on the amount of rubbish you send to landfill each week

Drink water at room temperature - 2 litres a day - in sips.

Meditate at least one hour a day or at least read for two hours a day

Walk at least one hour a day. Take your pets with you - and talk to them while you do it. Let them stop and sniff as often as they like. A walk is not a race.

Write at least one letter to the media or a politician every week. It doesn't have to be a brickbat - a bouquet is fine too.

Grow your own vegetable garden or buy organic vegetables.

Pick up any rubbish you see in the park. It is the right thing to do - and do it in a visible way. It embarrasses the hell of everyone else who soon stop littering.

Buy a few flat bottom clay trays and leave them under the bushes and trees in the park. Each evening (or morning) when you take your dogs to the park, also take 2 X 2 litre bottles of water and fill up the trays. During the drought ten years ago my local park was baked dry and almost dead. Within 3 months of watering the little trays, the whole place became an ecosystem. Today the park resonates with birdsong, and is full of little animals and insects. It is full of parrots, honey-eaters and even possums.

Dig in your garden – even if it's a balcony garden . Get your hands in the soil. Compost the beds. Plant native flowering shrubs. Buy a bird bath, a bird book and binoculars. Go to your local park or a public place and plant a tree. Plant at least 4 fruit trees for the fruit bats, monkeys and birds.

Keep the seed of the fruit you eat and put them in pots

Volunteer your services at any struggling NGO of your choice.

Play with an animal at least once a day. And if possible let them occasionally eat from your hand.

Listen to music.

Give away money every week - regardless of the amount or the recipient. Try to calculate how much of your income you can give away without drastically affecting your health.

Ask shop-keepers, flight attendants, or restaurant waiters if they stock vegan products (particularly if you know they don't. This gets them thinking).

Wear a badge, cap, shirt, or pin which says “Proud to be Vegan”

De-clutter your house every month. Give away everything you don't need.

To increase your happiness, do not aim to increase your possessions. Simply decrease your desires. It works - every time. Trust me.

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*Own Note: For more information and inspiration from mastermind Philip Wollen, please see Section 11 “My Role Models”. Links to his websites and YouTube links are provided.*

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# Animal Cruelty: What You Can Do Right Now to Prevent It

by [Grace Hussain](#)

First Published in Sentient Media on August 20, 2021

Website: Sentient Media - <https://sentientmedia.org/animal-cruelty/>

Animal cruelty can often be difficult to recognize but it has proven to be a pervasive problem. No species or community is exempt from the experience of animal abuse and neglect. Understanding what animal cruelty does and does not entail is one of the first steps to helping prevent it from continuing to happen. Animals don't deserve to suffer whether for food, cosmetics, entertainment, or the pet industry.

## What Is Animal Cruelty?

Simply put, animal cruelty is causing harm to an animal whether by purposeful action or neglect. Though certain activities are broadly accepted as cruel, such as animal fighting, the specific actions considered animal cruelty vary from individual to individual and from country to country. Many would argue that docking a piglet's tail without sedation is cruelty while others would counter that it is standard practice for meat production to prevent injury later on in the pig's life. Laws pertaining to animal cruelty also differ from country to country. Docking a piglet's tail as standard procedure is [illegal in the European Union](#) (EU) whereas it is [common practice in the United States](#) (US).

## Who Abuses Animals?

Cruelty to animals is not bound by any particular set of characteristics. Rather, it takes place in every state by every age group and economic class. [According to the Humane Society of the United States](#), men under 30 are more likely to intentionally abuse animals while women over 60 are more likely to participate in [animal hoarding](#).

## What Is the Correlation with Domestic Violence?

Animal cruelty has been correlated with domestic violence in what has come to be known as ["The Link"](#). The Link suggests that people who abuse animals are more likely to also abuse people. One example is that domestic abusers have been known to harm pets as a way of controlling their victims.

## Which Species are the Most Common Victims?

The species that are most frequently reported as being the victims of animal cruelty are dogs, cats, horses, and [farm animals](#). Farm animals suffer on factory farms by the thousands, but because they are often exempted from cruelty laws or have much more lax protections than do pets, there is not very much legal action that can be taken to reduce their suffering.

## What are the Types of Animal Cruelty?

There are two broadly accepted types of animal cruelty: neglect and intentional.

### Neglect

Neglect entails providing insufficient care to an animal resulting in harm. A particularly severe example of this is animal hoarding. [Animal hoarders](#) are characterized by owning a greater than normal amount of animals, being unable to provide the basic care that the animals require and that they deny that they are unable to provide for the animals.

### Intentional

Intentional animal cruelty entails acting to harm an animal. Examples include animal fighting, overworking a horse or other animal, and torture.

## How to Recognize Animal Cruelty

Animal cruelty can be difficult to recognize due to the broadness of cruelty and its often private nature. It is also important to recognize that the presence of [one or two of the signs](#) below does not necessarily mean that an animal is being abused.

### Physical Signs

Physical and behavioral signs of abuse can include:

- Flinching at human contact
- Unexplained fractures or limping
- Extreme submission including urinating, rolling over, and tail tucking
- Unprovoked aggression
- Whining or whimpering
- Wounds that are left untreated
- Fur loss

### Environmental Signs

Some environmental signs that abuse may be taking place include:

- Lack of water or food
- Lack of shelter
- Constantly being left outside
- Dirty environment

## Is Animal Cruelty Illegal?

The legality of particular acts of animal cruelty largely depends on where the activity takes place. For example, an act of cruelty against a farm animal or lab animal that would be illegal in some places may not be considered prohibited animal cruelty in some countries due to exceptions in the laws of the individual countries. In the United States, the most prominent law preventing animal cruelty omits both farmed and lab animals from coverage.

## Animal Cruelty Laws

The laws pertaining to animal cruelty vary based on the jurisdiction of the activity. Below are a few examples of animal cruelty laws in the United States and the European Union.

### United States

The [primary federal law](#) about the treatment of animals and the prevention of animal cruelty is the Animal Welfare Act. This law primarily focuses on the housing, care, and transportation of animals used in labs, zoos, and bred and sold commercially. However, several species are not covered under the law: birds, rats, and mice bred for research, and farm animals amongst others. In 2019, the PACT (Preventing Animal Cruelty and Torture) Act was signed into law. The law prohibits the creation and distribution of “crush videos,” those that involve the crushing and killing of animals. In addition, the law prohibits some of the worst animal cruelty including burning, suffocating, and drowning of animals.

The laws at the federal level can generally only impact those actions that cross state lines. For this reason, most animal cruelty laws in the United States are implemented by states and not the federal government.

### Pennsylvania

In [Pennsylvania](#), the term includes failure to provide food, water, necessary veterinary care, and shelter; knowingly overloading, beating, or abandoning; tethering an unattended dog for more than nine hours within a twenty-four-hour window; and animal fighting amongst other acts.

### Alabama

In [Alabama](#), cruelty to animals is defined simply as subjecting any animal to mistreatment or cruel neglect. The definition also specifically includes causing harm to an animal belonging to someone else without good reason.

### European Union

The EU recognized animals as [sentient beings](#) in 2009 adding a requirement that member states “[pay full regard to the welfare requirements of animals](#)”. Before 2009 the EU had the European Convention on the Protection of Animals Kept for Farming Purposes which outlined the expectation that farmed animals be allowed to experience the five freedoms:

1. Freedom from hunger and thirst
2. Freedom from discomfort
3. Freedom from pain, injury, and disease
4. Freedom to express normal behavior
5. Freedom from fear and distress

These outlines apply to member states of the EU, but countries also enact their own animal protection laws.

### Portugal



[Portuguese law](#) dictates a prohibition on unnecessary violence against animals, abandonment, purchasing an injured or sick animal for any purpose other than healing it, among other activities.

## **Italy**

[Legislative Decree No. 189/2004](#) protects animals from three primary areas of cruelty: cruel or unnecessary killing, cruel or unnecessary injury, and abandonment.

## **Animal Cruelty Felony**

All fifty states and the federal government have laws that allow for animal cruelty to be prosecuted as a felony. Felonies are considered the most serious class of crimes in the United States.

## **Federal**

The PACT Act provides for the prosecution of those that perform certain cruel acts such as crushing, burning, or suffocating animals to be tried for a felony.

## **Florida**

In the state of [Florida](#), animal cruelty that results in the death or repeated harm of an animal is considered a third-degree felony. The perpetrator can be charged with up to 5 years in prison and a \$10,000 fine.

## **Idaho**

In [Idaho](#), poisoning an animal can be considered a felony punishable by up to 3 years in prison and a \$5,000 fine. Causing the death or serious physical injury to working dogs or horses can result in up to 5 years in prison and a \$10,000 fine.

## **How Can We Stop Animal Cruelty?**

There are several steps that can be taken to help reduce animal cruelty.

### **Adopt**

Adopting pets instead of purchasing helps to ensure that there is space in animal shelters for pets that may be the victims of cruelty. In addition, it helps by not contributing to the [cruelty of puppy mills](#).

### **Donate**

By donating time, money, and other resources to animal shelters you can help to increase the number of animals that rescues are able to help. Other animal organizations, such as HSUS, SPCA, Mercy for Animals, and Animal Equality can also use donations to help with investigations of animal cruelty.

## **Teach**

Perhaps the most effective method of cutting down cruelty is making sure that the next generation of pet owners, kids, know how to treat animals and provide them with proper care.

## **Purchase**

Looking for cruelty-free products and eating a more plant-based diet helps reduce animal cruelty by limiting the number of animals suffering in labs for the production of cosmetics or on factory farms for food.

## **How to Report Animal Cruelty**

There are several methods by which animal cruelty can be reported depending on the medium.

### **Report Cruelty Seen on the Internet**

To report animal cruelty seen online you can file a report with the [Internet Crime Complain Center](#). You can report to the center whether you live within the US or abroad, as long as the suspected abuser resides within the United States.

### **Report Cruelty in Movies or on Television**

There are two primary resources available for reporting animal cruelty in movies and on television. The first is PETA's whistleblower line that can be reached at 323-210-2233 or emailed at [AFTV@peta.org](mailto:AFTV@peta.org). The other resource is the American Humane Association's Movie and Television Unit which can be reached at (818) 501-0123.

### **Reporting Cruelty Witnessed in Person**

Animal cruelty can be reported to the local authorities. Within the United States, most communities have an animal-specific arm of law enforcement to whom the local police can direct you. Before contacting the authorities, however, consider reaching out to a local shelter or animal hospital to discuss the situation to see what they suggest are the best next steps.

## **Understanding Animal Cruelty**

Understanding animal cruelty is one of the first steps to stopping it from occurring. By being aware of what is happening in your community, donating your time or other resources, being cognizant of the products you purchase and making sure that the children in your life know proper animal care, you can help stop animal suffering.

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## How Meat Harms People – From Health to Human Rights

**PETA (People for the Ethical Treatment of Animals) – Website link:**

<https://www.peta.org.uk/issues/animals-not-eat/meat-health/>

### By PETA Staff

Eating meat doesn't just harm animals – it can also harm you! Consuming flesh takes a terrible toll on human health, taxing your digestive system and increasing your risk of suffering from life-threatening diseases. Authorities including the British Medical Association have confirmed that people who consume meat and dairy have a greater likelihood of suffering from obesity, coronary heart disease, high blood pressure, and cancer than those who don't.

The meat industry also endangers public health on a global scale, from fostering deadly viruses to contributing to starvation in the developing world.

By contrast, [a vegan diet](#) has been proved to help you live longer. It also drastically improves your quality of life by helping you stay fitter, healthier, and feeling great – especially because what you're eating isn't causing any suffering.

Warning: Go Vegan to help prevent the following life-threatening diseases:

### Cancer

The World Health Organization states that the consumption of red or processed meat, such as beef, lamb, pork, bacon, ham, and hot dogs, causes cancer.

### Heart Disease

Heart and circulatory diseases cause more than a quarter of all deaths in the UK – and diet is a major cause. Meat, eggs, and dairy are high in cholesterol and saturated fat, which build up in the body, clog arteries, and stop the heart from working properly. Eating just two servings of meat a week will increase your risk of suffering from heart disease.

Cholesterol is found only in animal-derived foods – so a plant-based diet is 100% cholesterol-free, while its high fibre content also helps wash away excess fatty substances in the body. Vegans are also less likely to suffer from high blood pressure and strokes caused by blood clots preventing blood supply to the brain. Going vegan is one of the best ways to keep your heart in shape, lower your cholesterol levels, and decrease your risk of having a heart attack.

### Obesity

The same substances that are found in high levels in animal-based foods and that increase your chance of heart disease – fat and cholesterol – also, unsurprisingly, contribute to your risk of obesity. By contrast, vegan diets are low in fat, meaning that vegans are, on average, trimmer than meat-eaters and have a lower body mass index.

As the UK's obesity epidemic affects around one-third of the population and threatens to slash the life expectancy of future generations, it's vital that we and our children adopt diets that don't make us dangerously overweight. Obesity contributes to our risk of suffering from many life-threatening health problems, like cancer and heart disease. Eating meat is putting an unsustainable burden on our health services, as well as forcing animals to pay the ultimate price.

## Diabetes

One in 10 people in the UK over the age of 40 has type 2 diabetes. Consumption of haem iron in animal flesh is thought to be a significant factor in the higher incidence of diabetes among meat-eaters. Adopting a plant-based diet can reduce a person's risk of developing diabetes by between 23% and 62%.

## Zoonotic Diseases

Zoonotic diseases are those that are transferred from animals to humans. A staggering 75% of emerging infectious diseases in humans come from other animals. Many major disease outbreaks in humans – including [COVID-19, Ebola, swine flu, SARS, MERS, bird flu, and “mad cow” disease](#) – have originated in animals. Wet markets, bloody abattoirs, and filthy megafarms confining thousands of chickens and pigs are breeding grounds for disease.

Animals are routinely fed antibiotics in order to prevent outbreaks of disease in crowded, unsanitary factory farm conditions. This is a ticking time bomb for public health. Experts warn that the practice is leading to the emergence of antibiotic-resistant “superbugs”: in 2012, for example, University of Cambridge scientists found a superbug version of the MRSA bacterium in the milk of British cows and pigs, which is believed to have led to infection in humans. And new research shows that there has been an increase in the number of antibiotic-resistant bacterial strains on chicken and pig factory farms worldwide.

On intensive farms in the UK, pigs, chickens, turkeys, and ducks are kept in crowded, filthy sheds, often by the thousands, and zero-grazing systems for cows are becoming more common in the dairy industry. Animals are surrounded by their own waste and breathe in ammonia-filled air, which burns their lungs and damages their immune systems. The conditions in these sheds provide an ideal breeding ground for pathogens, because animals live amid their own faeces from birth to slaughter. When one gets sick, the disease can quickly spread to all of them. For instance, the swift spread of the recent African swine fever outbreak has been catastrophic, killing an estimated 800 million pigs worldwide by March 2020.

Will there be another pandemic like COVID-19? As long as we continue confining and killing animals for their flesh, we're likely to see more and more deadly viruses emerging and claiming human lives.

## Human Rights

Nobody should have to make a living from killing. Workers in abattoirs and on factory farms are often some of the poorest and most exploited in the country, and most meat-processing workers are immigrants. These are jobs that nobody wants to do.

An investigation into the UK meat industry by the [Equality and Human Rights Commission](#) revealed evidence of widespread mistreatment and exploitation of workers – in particular, migrant workers and pregnant women – including physical abuse by managers, discrimination, unsafe working conditions, bullying, and being forced to work 90 hours a week. Some pregnant women were made to stand for long hours and perform heavy lifting and were denied the right to go to the toilet.

In addition, people who work in abattoirs and who spend their days killing and dismembering animals necessarily become desensitised to violence, making them more likely to commit violent crimes. “Perpetrator-induced traumatic syndrome” is the term used to refer to symptoms of post-traumatic stress disorder experienced by slaughter workers, which include depression and suicidal thoughts. Academic studies have shown that in communities where abattoirs are a source of employment, rates of domestic violence, rape, and child abuse are high. Butchers and abattoir workers are also more likely to suffer from anger, hostility, psychoticism, and other symptoms of mental illness.

## World Hunger

We could feed the world if we stopped eating meat. Calorie for calorie, animal-derived foods are many times less efficient than cereals and other plants, requiring massive amounts of land, feed, water, and chemicals to produce the same amount of food. For the same nutritional benefits, growing plant-based protein can require just one-twentieth of the land needed to raise cows for meat.

This is a major environmental problem, as wasteful animal agriculture guzzles up natural resources, fells precious rainforest, and causes pollution and greenhouse-gas emissions. It’s also a human problem – because every day, millions of people are going hungry, while crops that they could eat are instead being used to fatten animals for meat.

Foods associated with improving human health – including whole grains, fruits, vegetables, pulses, seeds, and nuts – are among those that have the lowest environmental impact. Choosing a plant-based diet is good for our health, can help tackle food poverty, protects the environment, and prevents animal suffering.

## What you can do

Help yourself, fellow humans, and other animals as well as the planet – go vegan. More and more people are choosing a plant-based diet for their health and for the sake of the [billions of animals used and abused for food each year](#). People who stick to a diet free of meat, dairy, and eggs regularly report having higher energy levels, a lower incidence of depression, and, of course, a lighter conscience.

Find all the information and resources you need to help you on your way to a fat-busting, health-enhancing vegan diet [here](#).

## Fact Box

- Eating one rasher (29 grams) of bacon a day increases your risk of developing bowel cancer by 19%.
- The average total cholesterol level (in mmol/l) is around 3.4 for vegans, 4.2 for vegetarians, and 5.4 for meat-eaters.

- Eating eggs regularly (three to four times a week) is linked to a 17% increase in risk for heart disease and an 18% higher risk of death, owing to their high cholesterol content.
- Obesity is now responsible for more cases of some types of cancer than smoking is.
- The risk of hospitalisation or death from heart disease is 32% lower in vegetarians than in people who eat meat.
- Sports stars who eat vegan to boost their performance include Formula 1 world champion Lewis Hamilton, sprinter Carl Lewis, ultra-marathon legend Rich Roll, and Germany's strongest man, Patrik Baboumian.
- Vegans have lower instances of depression and anxiety than meat-eaters do and are more likely to be optimistic about the future.
- Teenagers, beware! Scientists have found a clear link between consuming dairy and suffering from acne.
- If everyone went vegan, global farmland use could be reduced by more than 75%, going a long way towards solving world hunger.

### **Article Links:**

A vegan diet (Take the Vegan Pledge) - <https://secure.peta.org.uk/page/35436/petition/1>

Major disease outbreaks (COVID-19 etc) (Coronavirus, Swine Flu, SARS: Major Diseases Linked to Eating Animals) - <https://www.peta.org.uk/features/coronavirus-swine-flu-sars-diseases-animals/>

Equality and Human Rights Commission (Meat and Poultry Processing Inquiry Review) - [https://issuu.com/equalityhumanrights/docs/meat\\_and\\_poultry\\_processing\\_review\\_report/9](https://issuu.com/equalityhumanrights/docs/meat_and_poultry_processing_review_report/9)

Billions of animals used and abused for food each year (Animals killed for meat) - <https://www.peta.org.uk/issues/animals-not-eat/meat-2/>

Find all the information and resources you need to help you on your way to a fat-busting, health-enhancing vegan diet at this link: <https://secure.peta.org.uk/page/35436/petition/1>

## Last Chance for Animals by Philip Wollen

### Transcript of Philip Wollen's Powerful Speech on Animal Rights at LCA's 2017 Annual Benefit Gala

Website: <https://www.lcanimal.org/index.php/get-involved/animal-advocates/philip-wollen>

See YouTube video here:

<https://www.youtube.com/watch?v=vBx7MGIZ1fU>  
Most Inspiring Speech on Animal Rights! – 20'07"

I am profoundly grateful for this honour.

And I humbly accept it, not for myself, but on behalf of all animal rights activists like Chris DeRose and others in this room.

AR activists like you are the Bravest of all FIRST RESPONDERS.

Because you confront a deeply entrenched Status Quo of vested interests, industry, Politics, and Culture.

You are Lincoln's better angels of our nature - the beacon on the hill.

And a day will dawn when civilization will owe you a debt of gratitude it can never repay.

They say that behind every successful man, there is a very surprised woman.

My debt of gratitude is to my beloved wife Trix.

Rudyard Kipling wrote of young men dying in WW 1:  
"And if they ask you why we died; tell them that our fathers lied".

That legacy of lies continues today.

Everything we think we know about the Animal Industrial Complex is a preposterous lie.

The world crying out for two things . . . Leadership and the Truth.

Civilized people tell the truth.

**The wise Chinese** have a word for it. "Zhengyou" - listen to the friend who tells you the truth - even if it hurts.

So let's just tell the truth. Fearlessly and forcefully.  
That is what the Sanskrit word Satyagraha means. . "The Truth Force".



Brendan Kennelly in the Book of Judas wrote "If you want to Serve your Age, Betray it."

But what does it mean? To betray your age?

It means "Expose its lies; Humiliate its conceits; Debunk its arrogance; and condemn them to face harsher truths."

Alvin Toffler said "The illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn".

I have long admired Count Moltke, the Prussian general, a soldier who preferred to think, rather than speak. A man silent, in seven languages.

It takes courage to stand up and speak. It also takes courage to sit down and listen.

So what made me decide to leave the world of lobsters and Lear jets – in exchange for shelters and slaughterhouses?"

TO:

1. Take nothing but pictures
2. Own nothing but memories
3. Leave nothing but footprints
4. Kill nothing but time

Something happened to me. I had been to Dante's Inferno, but unlike Dante Alligheri, I did not have Beatrice for my love, nor Vergil for my guide.

I heard the screams of my dying father as his body was ravaged by the many cancers that killed him.

And I realised I had heard those screams before.

In the slaughterhouse, on the cattle ships to the Middle East and the dying mother whale as a harpoon explodes in her brain as she calls out to her calf.

Their cries were the cries of my father. **They were identical.**

I discovered when we suffer, we suffer as equals.

And in their capacity to suffer, a dog is a pig is a bear. . . . is a boy.

When I look into your beautiful faces tonight I recall the words of the Greek poet Horace  
"Change only the names and my story is also about you."

In Human History:

100 billion people have ever lived

7 billion are alive today

And we torture and kill 2 billion animals every week?

And stab and suffocate 1 billion ocean animals every 8 hours

If humans were killed at the same rate we'd be wiped out in a weekend.

Trillions of fish are ground up into pellets to feed livestock. Vegetarian cows are now the world's largest ocean predators.

The great astrophysicist Carl Sagan's picture from the Voyager Spacecraft showed the tiniest, microscopic pin-hole of space.

**He described it as “Our Pale Blue Dot, suspended on a Sunbeam”.**

Well, Human beings comprise 30% of the mass of land animals. Slaughter farm animals 66%. Wild animals decimated down to 4%.

We have turned the Carl Sagan's Pale Blue Planet Earth into Bloodstained Planet Slaughterhouse.

**The oceans are dying in our time.** By 2048 all our fisheries will be dead. The lungs and the arteries of the earth.

If any of my algorithms are correct, it means no child under the age of 5 will ever reach retirement age.

**10,000** entire species are wiped out every year because of the actions of one species.

We now face the 6th mass extinction in cosmological history.

And the Meat Industry is killing us too - with cancers, diabetes, and heart disease. It is deforesting the planet, poisoning the oceans, draining the rivers and aquifers, and bankrupting global economies.

If any other organism did this a biologist would call it a virus.

It is a crime against humanity of unimaginable proportions.

The anthropologist, Margaret Mead said “Never doubt that few committed people can change the world. It is the only thing that ever has”.

- There are only 13 million Jews in the world. But they play a vibrant role in international affairs. Look at the number of Nobel Prizes they win every year.

- Trix and I sat in the Stadium at the Olympics. Full of pride. As Australia, with a population less than Florida won more Medals than every country in the world, except the US and Russia.

- Tibet's population is only 3 million. But who hasn't heard of the plight of the Tibetans?

But there are over 600 million vegetarians and vegans in the world.

That is bigger than the US, England, France, Germany, Spain, Italy, Canada, Australia, Israel - combined!

If they were one nation they would be bigger than the 27 countries in the European Union!!

They are bigger than NATO

They are bigger than OPEC

Despite this massive footprint, they are still drowned out by the raucous huntin', shootin', killin' cartels who believe that violence is the answer - when it shouldn't even be a question.

- 1 billion people today are hungry. 20 million people will die from malnutrition. Cutting meat by only 10% will feed 100 million people.
- Going Vegan ends malnutrition forever.
- Food prices are skyrocketing. Thai rice traded at USD 197 per ton. It went up to USD 1,015. A 5 fold increase in 5 months.
- Poor countries sell their grain to the West for hard currency while their own children starve in their arms. And the West feeds it to livestock. . . So we can eat a steak? I bet I am not the only one in the room who sees this as a crime?
- Every morsel of meat we eat is slapping the tear-stained face of a starving child. When I look into her eyes, do I remain silent?
- If everyone ate a Western diet, we would need 2 Planet Earths to feed them. We only have one. And she is dying.
- The earth can produce enough for everyone's need. But not enough for everyone's greed. There are two Peak Predators on the planet - Humans on land and Orcas in the ocean.

In the 20th century, humans killed 200 million members of their own species. Orcas killed none.

Don't expect protection from Governments either.

In the 20th century, 100 million people were killed - by their own governments.

Victor Hugo said there is nothing more powerful than an idea whose time has come.

But I say there is nothing more destructive than a bad idea whose time has passed.

The time for Meat has Passed.

Happily, the world is changing.

20 years ago Twitter was a bird sound, www was a stuck keyboard, Cloud was in the sky, Skype was a typo, 3 g was a parking place, Google was a baby's burp, and Al Kider was my plumber.

The most beautiful word ever written in any country, in any language, at any time in human history came from India. In the Upanishads 3,000 years ago.

**Ahimsa** - Non-Violence to ALL living beings.

Not because it describes our nationality, our politics, our religion, our diet or our lifestyle.

But because it describes our CHARACTER.

It is a revolutionary event more powerful than the Industrial Revolution, The Reformation, the Hubble telescope, or anything conceived by Galileo, Copernicus, Einstein, Darwin or Freud.

Because it protects the most precious of all things. . . **Life.**

People in this room are creating The New Enlightenment, The Second Renaissance.

We know **The Golden Rule** “Do unto others as you would have them do unto you” from the New Testament of Jesus. But it goes back to the Babylonian Jew, **Hillel in 70 BCE**. It actually goes back even further to the **Analects of Confucius in 500 BCE**.

In fact, it was enshrined in - human heart long before dawn of writing.

**Veganism is the Swiss Army Knife of the future.** One instrument solves our ethical, economic, environmental, water, health problems - and ends animal cruelty forever. I recently delivered speeches in The Senate in The Hague, the Israeli Knesset Parliament in Jerusalem and also addressed the World Parliament of Religions.

And I said:

“Veganism gives us “THE PEACE DIVIDEND”. The Peace Map is drawn on a menu. Peace is not just the absence of war. It is the presence of Justice”.

So talking of Peace while killing animals is like loving literature and burning books. They are mutually exclusive ideas.

In my journey through Joseph Conrad’s Heart of Darkness, I have learned that:

1. A man is measured not by how much money he makes. But how much of it he is willing to give away. Particularly to strangers.
2. If you wish to increase a man’s share of happiness, do not increase his possessions. Simply decrease his desires.
3. Socrates and Epicurus were right. An unexamined life is not worth living.
4. You do not find your character on Wall Street. It lives on the Road to Damascus.
5. My heart resonates to the poet WH Auden “If equal affection cannot be. Let the more loving one be me”.

Martin Niemöller, the German priest, philosopher and U Boat captain spent 8 years in prison for condemning German intellectuals for being cowards.

*When the Nazis came for the communists  
I remained silent;  
I was not a communist.*

*When they locked up the democrats  
I remained silent;  
I was not a democrat.*

*When they came for the trade unionists  
I did not speak out  
I was not a trade unionist.*

*When they came for the Jews  
I remained silent  
I was not a Jew.*

*Then they came for me.  
And there was no one left to speak out.*

Men and women of integrity must speak out. And act courageously.

Is it not better to light a candle than curse the darkness? All the darkness in the world cannot put out the light of a single candle.

I believe another day is dawning. And if I close my eyes, I can feel her heart beat.  
Let's not re-live history. Let's make history.

Because that is what leaders do. . . They make history.

Judge White's closing words in the "Bonfire of the Vanities" were "The Law is humanity's attempt at Decency".

So I ask you to join the battle in the war that Decency cannot afford to lose.

Because, in the end only 3 things matter.

- How deeply you loved.
- How gently you lived.
- And how gracefully you let go of things that were not meant for you.

The brutes and bullies have been Goliath.

But David is coming.

Maybe he is in this room?

Maybe he is one of you?

If not you, who?

And if not now, when?

**I leave you with the words my mother read to me as a little boy.**

The same words I use each year when I launch the Sea Shepherd Campaign against the Japanese whalers in Antarctica.

Christopher Robin is reading to Winnie the Pooh.

"If ever there is a tomorrow when we're not together... there is something you must always remember. . . . ."

You are:

Braver than you Believe,  
Stronger than you Seem, and  
Smarter than you Think.  
But most importantly, even if we are Apart. . . .  
I will always be with you.”

---ooOoo---

## "I was just a puppet," writes ex-dairy farmer

by Jackie Norman

**SURGE Website - <https://www.surgeactivism.org/articles/i-was-just-a-puppet-writes-ex-dairy-farmer>**

Before making the ethical connection on the path to veganism, Jackie Norman spent 18 years working in an industry that she says causes suffering to both humans and the innocent, sentient beings with whom we share this world.

As one of the 65 – 75% of the world's population who is lactose intolerant, I haven't had a sip of cow's milk since I was first diagnosed as a baby. Perhaps this is one of the reasons it took me so long to realise the devastating harm caused by the dairy industry to both human health, and to the animals who have their milk, and their babies stolen from them. Nothing new or exceptional about that, you may think. Unless you consider I was part of the dairy industry for 18 years.

I was still a teenager when I arrived in 'clean, green' New Zealand. I lived with my then partner, who worked on a large dairy farm. There were two herds of cows, which would get milked one after the other; first thing in the morning and late afternoon. It wasn't long before I got roped in to help around the place and as I spent each day surrounded by these peaceful, docile creatures and acres of rolling hills, I felt I was living the dream. It wasn't just me who felt that way. Everyone I knew was part of the industry; workers at the bottom of the ladder like me, sharemilkers or farm owners. For us young people, it was seen as 'the' career to aspire to. Wholesome, good, honest hard work. You got paid a lot of money to milk cows but just as importantly there was security. If you knew how to milk cows, you never had to worry about money, or lack of work for the rest of your life.

I loved being around the cows from the start. They are very intelligent, social beings. They all have different personalities; they can be sweet, cunning, cantankerous, shy, curious. They have leaders, a hierarchy. They have friends – including best friends – and they like routine. They like to come into the milking shed in the same order every day and I always knew when I would see each one and greet them. I guess you could say I had a gentle introduction to the industry. I had been vegetarian on and off since the age of 13 and working with the animals now really cemented that for me. I could never eat an animal I knew! Yet as I sang to the cows every milking time and talked to them cheerily, I still had no inkling that I was now playing a part in causing immeasurable and unimaginable pain and death. After all, I was only milking them, right? Milking cows didn't hurt, it wasn't killing them.

“Yet as I sang to the cows every milking time and talked to them cheerily, I still had no inkling that I was now playing a part in causing immeasurable and unimaginable pain and death. After all, I was only milking them, right? Milking cows didn't hurt, it wasn't killing them.”

But it was killing their *babies*. Newborn calves who were born male, or the wrong breed or colour, or too early, or too late. Babies who were born too small didn't even make it onto the 'bobby truck', they were simply bludgeoned over the head as 'they weren't worth anything'. I couldn't understand it. Cows carry their babies for nine months, just as we humans do. How could these babies have been growing inside their mothers for so long and given birth to, only



to be killed immediately? Literally born to die? In 18 years, nobody told me the answer – not the *real* answer. Every time I cried I got told to 'harden up'. Yes, it was sad but this was the way it was and had always been. Not one person told me the reason that more than 1.6 million four-day-old calves are taken from their mothers at birth and slaughtered every spring was so that humans can drink the milk which was intended for those baby bovines. As a result, I didn't see it either.

During that time I witnessed all the things you hear about, the beatings and abuse these animals suffer at the hands of farmworkers. People were always so stressed, so angry. Go, go, go, got to get the job done. I couldn't understand why many of the workers I encountered were even in the industry. They never seemed to want to be there any more than the cows did. Over the years I thought countless times to myself that the life of a dairy cow was one of the saddest, most wretched existences of any animal there was.

It took me years to escape the industry but I finally did. Even so, it wasn't until I went vegan in 2017 that I finally – *finally!* - made the connection between dairy and death. So much death. So much needless, heartless and devastating loss. So much greed, such inhumanity. The moment the penny dropped, my mind was absolutely blown. To think I had been a part of – of *that*. The guilt was almost too much to bear and I found it very, very hard to live with myself. I still do. I have nightmares and flashbacks all the time. I wish I could take it all back, but I can't. All I can do now is use my years of experience to speak out against the industry I was once a part of and help to create a future without dairy.

Looking back, I can see I was just a puppet. We all were. A puppet manipulated by one gigantic, all-controlling industry, along with the everyday dairy consumer. These days, things are thankfully changing. I lost my twenties and thirties to milking cows but young people don't want to do that any more. The incentives have gone, along with the so-called 'glory days'. People no longer want to drink cow's milk and are enjoying the benefit of an ever-increasing array of healthier, tastier, cruelty-free plant milks. The dairy industry is simply no longer sustainable. Over 95% of New Zealand dairy products are exported and our government spends \$12 billion on propping up the industry – more than the entire industry actually earns. We have one of the highest rates of colorectal cancer in the world, linked to our drinking water quality, our rivers and waterways are unsafe to swim in and two-thirds of our native fish are threatened with extinction, all as a result of our intensive dairy farming. The suffering caused to both humans and the innocent, sentient beings who share this earth with us HAS to end.

About Jackie Norman: Jackie Norman is a freelance writer and author of several books, including the cookbook *Easy & Delicious: Everyday Vegan*, released in 2020. Jackie is a member of non-profit organisation [Vegan FTA](https://veganfta.com/), where she works as a writer, researcher and co-host of the series *Activist* together with husband, Gareth Scurr. [Facebook.com/veganfta](https://web.facebook.com/veganfta)

## Article Links:

Vegan FTA – <https://veganfta.com/>

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---ooOoo---

# The Grubby "Circus" Industry

by Philip Wollen OAM

Published on January 9, 2019

**LinkedIn Article - <https://www.linkedin.com/pulse/grubby-circus-industry-philip-wollen-oam/>**

**\* Founder Winsome Constance Kindness**

**\*Founder Kindness House Melbourne**

The circus is to entertainment, as pornography is to art.

45 years ago, Donald Dunstan, the Premier of South Australia, chided me privately for suggesting that circuses be banned from using captive animals in their acts. He agreed with my ethical reasoning, but simply added “there are no votes in it”.

Well, the Premier was profoundly wrong.

All around the world community attitudes are demanding that animal circuses be confined to the garbage heap of history.

Let me remind our detractors that the world’s most successful circus was started by a former street busker and musician, Guy Laliberté. It made him a multi-billionaire, a major philanthropist, and a civilian adventurer into space.

And what was so special about his circus? It had no captive animals. No cruelty. No screams. No terror. Just exciting entertainment, provided by talented, attractive, healthy, fit, strong and artistic human beings.

Guy Lalibertés astonishing “Cirque du Soleil” really is The Greatest Show on Earth!

Australia’s Circus OZ is in the same league.

Animal circuses are disgusting, hideous and vile demonstrations of the depravity of uneducated, unenlightened profiteers, a product of ignoble minds. They are nasty, boorish throwbacks to medieval times when illiterates thought bear-baiting, dog-fighting and freak-shows were entertainment.

When we have such ready access to the arts, music, opera, ballet, live bands, concerts, poetry, and an unimaginable range of sports, what sick mind would consider paying to watch a captive animal being brutalized?

Every municipality who even considers issuing a permit should send out one of the undercover DVDs to every citizen on the electoral roll.

Let the taxpaying community see what vile practices are being given government support and blessings!

Equally squalid is the preposterous notion that animal circuses are suitable forms of entertainment for children.

On the contrary, exposing a child to animal cruelty, inflicted on a terrified captive animal, cruelly forced to perform unnatural acts for someone's debased enjoyment, is an insidious form of child abuse.

Any municipality that permits these traveling gulags of despair to peddle their grubby trade should hang their collective heads in shame, apologize and resign immediately.

Taxpayers should know that the presence of these nasty businesses affects more than their property values. It also reflects their values as citizens.

This is a dangerous and serious matter requiring constant civic vigilance.

If a community's collective mind is not alert, their rights and reputation will be hijacked by vested interests.

Decent citizens must demand that their governments issue a blanket ban on all animal circuses.

They have no place in civilized society.

**---ooOoo---**

## **My Secret Life in the Killing Zone by an Undercover Investigator “Ruth” of the Animal Justice Project**

**ANIMAL JUSTICE PROJECT - Website Link -**

**<https://animaljusticeproject.com/>**

### **Compiler’s Note**

*This is the narrative of one of the Animal Justice Project's Undercover Investigators.*

*She describes her life in the killing zone and how she conducts her business. Photographers and cameramen(women) who are involved in animal welfare have always piqued my interest. We can't prove the brutal, terrible, and unspeakable truth behind Animal Agriculture without them, and I'll be the first to confess that it would kill me or at the very least land me in a psychiatric facility if I tried. I'd never be able to do that, so I applaud these photographic detectives!*

*Meet Ruth.... (Ruth is a pseudonym).*

## **MY SECRET LIFE IN THE KILLING ZONE**

Dear Supporter,

If I met you, and you asked what I did for a living, I would have to lie. Because the truth is I’m an undercover investigator, commissioned by animal rights charities to go into farms and slaughterhouses to expose the lived reality that farmed animals experience every day. I never imagined this was the job I would do but witnessing chicken slaughter by chance encounter, at the side of a road, made me want to uncover what went on behind closed doors.

Your donations allow me to carry out Animal Justice Project’s undercover investigations. In the five years I’ve been doing this job, I’ve had to become hardened to what I witness as a coping mechanism. I never would have thought I’d be able to do this job— I’ve always found footage of animal cruelty too harrowing. But I have to keep going. That’s why I’m asking for your help today.

It’s only by exposing cruelty, that we can try to end these horrific practices. Many people just wouldn’t believe that this level of cruelty takes place. Undercover footage is undeniable, and the more we show, the less the industry can hide. We need to educate the public that there are more than just a few bad apples; and we need to apply pressure on the government to stop turning a blind eye. With your support, we can convince the

companies themselves to change and with our buying power, we can literally end animal suffering.

Back in October 2020, I was commissioned by Animal Justice Project to investigate a dealer slaughtering newborn dairy calves. Male calves are considered worthless to the dairy industry because they do not produce milk and worthless to the beef industry due to their breed. This is regardless of the system; organic or not. They are torn from their mothers shortly after birth. It's a horrendous experience for both of them. They cry and search for each other and mothers have even been known to break down fences to find their babies.

Male calves would naturally suckle from their mothers for around 10 months and stay with the herd until around the age of 3. Cows are highly intelligent, playful and sociable. They form strong friendships and have even been known to hold grudges against others.

Yet male calves born in the dairy industry live no life at all. They will not experience their mother's warmth and love. They are considered so worthless, that they're referred to as 'grass rats' and 'mongrels' within the farming community. These calves were either shot on farms at just a day old or sold cheaply at 'livestock' markets, often for as little as a few pounds.

What I didn't know about was the involvement of slaughter dealers, who buy these unwanted and unweaned male calves from markets and dairy farms. This is the dark side of dairy, and the side the industry does not want the public to know.

Your support allowed us to investigate for five months. This involved secretly filming at Oaklands Livestock Centre, a major calf dealer in Shrewsbury, and G & GB Hewitt slaughterhouse in Chester – was the first of its kind. And none of us could have imagined what we would uncover.

We documented a sickening culture of abuse amongst Oaklands' workers towards the calves, who were thrown down trailer and truck ramps after long, cramped journeys, lifted by their tails, kicked, kneed, punched, hit with sticks, dragged by their ears and had gates rammed on their delicate legs. These weren't isolated instances; this casual brutality was the norm and the disregard for their lives was unbelievable.

These week-old babies are tiny and often still unsteady on their feet. Like any young animal – they are inquisitive and curious about their new surroundings. Our footage within the shed at Oaklands holding yard showed them entering their temporary new 'home' after spending many hours on the truck or at market, and afterwards being brutally hurled off the truck.

After regaining their bearings once inside the pens, some would look joyous and even playful with each other at their newfound freedom. It was heartbreaking. But this picture rapidly changed. After more than 21 hours being deprived of food and water, the calves continually cried out for their one basic need not being met. These are unweaned babies who should feeding from their mothers continuously throughout the day.

Their crying continued long into the night and could be heard at some distance walking across the fields. On entering the shed it was apparent these babies had no access to food or water, held within barren concrete pens with minimal straw bedding.

It was distressing watching them frantically suckling at anything they could – the metal bars, each other's ears and tails, my protective coveralls as I leant in to film them. They cried out constantly.

We filmed Oaklands' owner, Derek Whittall, taking tiny calves as young as nine days old straight from market to Hewitt slaughterhouse. Here, he left them in a cold, damp lairage overnight in the depths of winter. No food, no warmth, no comfort in their final hours. Instead of being treated as thinking, feeling, individuals, they are seen merely as a product, denied even their basic needs.

Frightened Inside the slaughterhouse, my entire body tensed in reaction to the stench of death. The smell was so intoxicating, and it lingers at the back of my throat for hours afterwards. But the fear I am feeling of encountering someone as I install our hidden cameras is nothing compared to what these tiny calves will experience in their final terrifying hours on earth.

Our findings only got worse. Calves at Hewitt slaughterhouse were being killed almost a minute after stunning. Stunning can often be ineffective, meaning animals are slaughtered while still conscious. It is a terrifying and painful death. Going through the rest of the footage, it became evident this wasn't an isolated instance. This was tiny calf after tiny calf being killed almost four times longer than legally required.

These are calves that have come from award-winning farms, from well-known Muller farms, and farms supplying major supermarkets like Sainsbury's. But when you put a price on a life – particularly a low one – it is hardly surprising that the people responsible for them treat them as unfeeling, worthless commodities, not frightened babies who long for the comfort of their mothers.

The majority of supermarkets and milk processors have recently banned the shooting of day-old male calves on dairy farms. Even Red Tractor has implemented changes, which means at least 95 percent of milk produced in the UK will have come from dairies banning the 'routine euthanasia' of calves on farm by 2023.

This may sound like good news, but in reality, the banning of calf slaughter on farms doesn't actually end it. In fact, it may even increase the numbers of calves ending up in slaughterhouses, as prohibiting calves being shot on farms means even more calves end up at the mercy of slaughter dealers.

We must stop changing one system that's failing animals, to another. All that changes from these public-appeasing policies set out to supposedly 'safeguard' these newborn calves is that another intermediary now has the blood on their hands, not the dairy farmers themselves.

Last year in the UK, a staggering 65,000 male dairy calves under a month old were slaughtered. But the good news is that the solution to killing 'unwanted' calves lies not

with the dairy industry or even with the government, but with us, the consumer. By choosing plant-based milks and other non-dairy products in the supermarket, this suffering is entirely eliminated. And fortunately, the demand for vegan food is rising. Together, we are making a difference.

Right now, I'm researching for my next investigation, and if someone happens to ask me what I do for a living, I'll have to lie. Ironically, those I secretly film won't tell others the truth either: they make their living by taking day-old baby cows away from their mothers and killing them. But the dairy industry has been hiding its secret for long enough. It's time people knew the truth.

But we have to keep going until all animals are free from cruelty, and we *can* do it. Animals may be different, but they are not lesser to us. They are no less deserving of love, comfort and life. They feel love, joy and pain, just like we do. They are individuals who deserve respect and care. Thank you so much for everything you already do, and for your compassion for animals.

I will continue to do my part in exposing this inexplicable and horrendous cruelty, not to mention often illegal practices. But I can't do it without you. Please continue to support and share our campaigns and consider making a donation to Animal Justice Project. Your gifts are literally the difference between Every pound really matters and has a big impact on the work we can do.

## **What is Animal Justice Project where Ruth is one of the undercover investigators?**

**Animal Justice Project is an international, non-profit organisation dedicated to the ending of animal exploitation.**

"We believe that non-human animals deserve rights and we aim to bring light to the reality of animal exploitation through advocacy, education, outreach, and research by exposing the injustices that take place in society with regards to animals.

By making a donation to Animal Justice Project you help us ACT! Thank you so much for the support, we rely on your generosity be it a regular monthly or a single donation".

**Who are Animal Justice Project? -**

**<https://animaljusticeproject.com/about-us/>**

Animal Justice Project is a UK-based non-profit founded in December 2014 campaigning predominantly for the end of animal farming. We work with activists nationwide to build on the capacity, scale and effectiveness of the animal rights movement; so that we can collectively achieve our shared vision of a society that is just.

**Our Mission - <https://animaljusticeproject.com/about-us/>**

Animal Justice Project's mission is a society free from animal exploitation and we work



strategically within five key areas to achieve this: Undercover investigation, pressure campaigning, education, organising and public engagement.

**Our Values - <https://animaljusticeproject.com/about-us/>**

Animal Justice Project is guided by inclusive, empowered, compassionate and fair values. These values enable us to work with respect and dignity for the rights of all animals.

## **Investigations**

**Here are a few illustrations of Animal Justice Project's many undercover investigations.**

**Visit the links to read the full stories!**

**Milking It - <https://expiredcampaign.org/milkingit/>**

273 hours of filming by Animal Justice Project over a seven-month period, has produced never-before-seen footage of cow-calf separation on an award-winning, ‘high welfare’, organic dairy farm, Bath Soft Cheese. Scenes show verbal and physical abuse of animals by staff, three-day old calves being dragged from birthing pens and individually housed, and calves sent to be killed en-masse by a prolific calf dealer.

**Calf Trader – Buitelaar - <https://expiredcampaign.org/buitelaar/>**

The Buitelaar Group is a large UK calf trader with four major ‘collection centres’ that receive up to 1,500 calves every week. Many calves sold to traders are born on dairy farms with the sire being a ‘beef breed’; whether the baby is male or female, they are then sold on for rearing in the beef industry. This is another key part of the integrated dairy-beef industry, which Animal Justice Project **exposed for the first time** in the UK in 2020.

**Dairy Still Kills – <https://expiredcampaign.org/dairystillkills/>**

Animal Justice Project has investigated, over a five-month period from November 2020 to March 2021, calf slaughter in its entirety. From the dairy farm, to a livestock centre to a slaughterhouse, we have caught on camera for the first time in the UK, the killing of male calves inside the slaughterhouse. Given that supermarkets, milk processors and assurance schemes have been prohibiting the killing of calves on the farm, could loopholes result in an increase in the number being sent to markets and slaughter?

**The UK Calf Trade – <https://expiredcampaign.org/calftrade/>**

It is well-known that male dairy calves are a by-product of the dairy industry: 60,000 are killed on farm in the UK each year, 15% of the bull calves born onto dairy farms. Many more exported overseas. A ‘kinder option’ is marketed by the industry instead of killing these newborns. An increasing number are traded in large markets and sent to beef farms for fattening. Here they enter traditional beef farms or American-style beef

‘mega farms’. Over half of beef herds come from dairy calves. This is an integration of two industries.

## **Animal Justice Project links to Visit**

**Take Action Today and help protect animals:**

**<https://animaljusticeproject.com/take-action/>**

JOIN US in taking simple actions to have your voice heard and to stand up for vulnerable animals who need us today.

## **Get Involved**

**Respect all life – <https://animaljusticeproject.com/ral/>**

Animal Justice Project has fought and won many battles in 2021 thanks to the support of animal defenders like yourself.

**Membership - <https://animaljusticeproject.com/membership/>**

**Volunteering - <https://animaljusticeproject.com/volunteering/>**

**Be a part of the change!**

**Be a part of Animal Justice Project!**

If you would like to be part of the change to a world where animal exploitation is in the past, look no further than becoming an Animal Justice Project volunteer.

# Greyton Farm Animal Sanctuary

Website: <https://greytonfarmsanctuary.org/>

## *Author-Compiler's note:*

*The Greyton Farm Animal Sanctuary, located in the beautiful Western Cape region in South Africa, is a time-out getaway that you will love to visit! Here, the rescued farm animals will grab your heart (which they will never give back). You'll be walking on firm ground, listening to the soft footsteps of the animals behind you as they make pleasant, guttural sounds of thanks.*

*When it's time to leave the sanctuary, you'll be at peace and more fulfilled since you've been reminded of the ancient secret of unconditional love and respect for all living beings.*

*Most animals, as you might expect, are traumatized when they arrive at the sanctuary. As a result, the sanctuary team is entirely focused on making the lives of the newly arrived residents as comfortable as possible and assisting them in settling in. Here, they will spend the rest of their lives in peace, comfort, and complete freedom from pain. Every single natural requirement is met.*

*Nicola Vernon, the brain behind it all, is a very special woman who arrived in South Africa in 1998. She is a true animal lover and an outspoken champion of animal rights. As a voice for the animals, she is a force to be reckoned with. But despite the strength of her personality, her heart is soft and kind and vulnerable.*

*Nicola Vernon.... the woman who can melt the heart of any animal! The woman and activist that you will meet at Greyton Farm Animal Sanctuary! (See contact information at end of this section).*

*Namaste!*

*Nymph K.*

## About Greyton Farm Animal Sanctuary

Link: <https://greytonfarmsanctuary.org/our-story/>

Greyton Farm Animal Sanctuary was started in 2014 and sits on its own 40 hectares of land, 7 kms outside Greyton in the Western Cape. GFAS is a registered Non-Profit Organisation and Public Benefit Organisation. The sanctuary rescues injured, sick and orphaned farm animals from commercial, emerging and backyard farmers and nurses them back to health. Apart from a very select rehoming programme for mainly pet pigs, the sanctuary becomes the animals' forever home and currently has 225 residents, including 110 pigs. As well as providing care for the resident animals, the sanctuary runs a humane education programme, an initiative to encourage pig farmers to transition from farming pigs to plants and supports schools to grow vegetables for their feeding schemes.

## Greyton Farm Animal Sanctuary



*Greyton Farm Animal Sanctuary – View across home and hut looking North – Photo Credit: Greyton Farm Animal Sanctuary*



### **Something interesting about the sanctuary:**

From the website page “Our Story” (link:

<https://greytonfarmsanctuary.org/our-story/>) you will learn that:

The sanctuary is also a resource for the [Humane Education Programme](#), which aims to reach every child between the ages of five and eighteen years within the area of Greyton and neighbouring communities.

*You can read the full fascinating and heart-warming story of Nicola Vernon and Rohan Millson’s Greyton Farm Animal Sanctuary here:*

<https://greytonfarmsanctuary.org/our-story/>

## **A few Pictures of the animals at Greyton Farm Animal Sanctuary**



*Baba and Zoe (Photo Credit: Rima Geffen)*



*Hilda and Quinn (Photo Credit: Rima Geffen)*



*A subtle and artistic picture of a Mom and Baby (Photo Credit: Rima Geffen)*





*The Lovable Snortie (Photo Credit: Rima Geffen)*



*Happy residents in the popular Mud Bath...!. (Photo Credit: Rima Geffen)*





*Adorable Monty, Theo and Chatty – (Photo credit: Rima Geffen)*

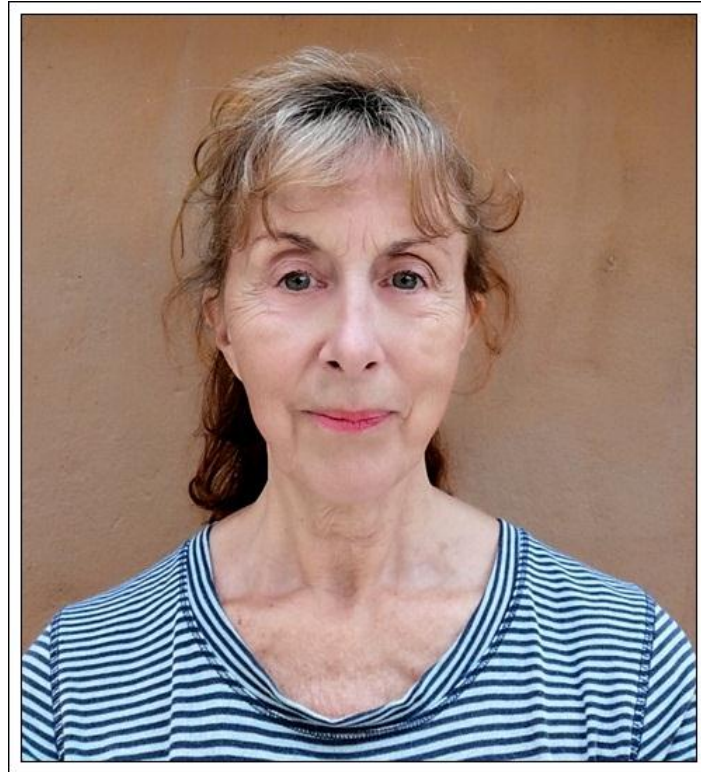


*Vet check at Greyton! Nicola Vernon (left) and vet (Photo credit: Greyton Farm Animal Sanctuary)*

## About the Founder: Nicola Vernon

*“I get more joy, in one minute, from the rescued farm animals at the sanctuary than I ever did in decades of eating meat.”*

*~Nicola Vernon*



*Founder Nicola Vernon*

*(Photo Credit: Greyton Farm Animal Sanctuary)*

Nicola Vernon is a former charity management consultant from the UK who moved to South Africa in 1998. She brings years of experience in managing non-profits, fund-raising and running organisations. As a profound animal lover and vegan, she decided to use her land as a sanctuary for farm animals with a focus on her favourite animals – pigs.

## Mission of Greyton Farm Animal Sanctuary

To rescue farm animals, to demonstrate they are worthy of our compassion and, through education, transition to a world made sustainable because

humans no longer deem it acceptable to use or abuse non-human animals.

## Values

- We engage people where they are on their journey to a life that is free of cruelty to animals.
- We use nonviolence and respect to achieve our goals.
- We understand that animals exist for their own purpose and are not commodities.
- We are committed to ending factory farming and promoting a plant-based diet - for animals, humans and the environment.
- We uphold that all human and nonhuman animals should be treated with compassion and respect.
- We maintain that education together with positive human-animal interaction is the most effective means of transformation.

## Vision

A peaceful world, borne out of humans embracing a vegan ethic in which respect and compassion for all beings is a fundamental way of life.

## GET IN TOUCH WITH US

**Webpage link:** <https://greytonfarmsanctuary.org/visit/>

We welcome visitors to experience a deeper interaction with our resident animals, and love to share what we do here at the Greyton Farm Animal Sanctuary. We ask for a donation per visitor, which goes towards the continued care of the animals, and suggest a minimum of ZAR50.00 per adult.

We also ask that you contact us in advance to arrange your visit, so that we can make sure we are available to offer you a guided tour of the Sanctuary, and introduce you to all of our animal residents.

**Email:** [nicola@greytonfarmsanctuary.org](mailto:nicola@greytonfarmsanctuary.org)

**Telephone:** +27 (0)82 558 7752

### **Greyton Farm Animal Sanctuary**

Tabularasa Farm

Krige Road, Greyton

7233

South Africa

## HOW YOU CAN HELP

**Webpage link:** <https://greytonfarmsanctuary.org/donate/>

We rely on your support and assistance to ensure the continued running of the sanctuary, and care for all of the animals who have found refuge with us.

Your donation, whether monthly or once-off, and no matter how small, will ensure that all of the animals in our care have their needs met including food, shelter, space, veterinary treatment and love, in order to thrive and live a natural life, free from suffering. Your support will also help us to campaign against farm animal cruelty and, through our Humane Education Outreach Programme, inspire empathy in children and young people.

If you'd like to sponsor an animal please click here:

<https://greytonfarmsanctuary.org/sponsor/> on our Sponsor-a-Farm-Friend Programme and if you'd like to contribute to our wish list or sponsor infrastructure (naming rights available), please visit our Wish List Page at this link:

<https://greytonfarmsanctuary.org/wish-list/>

*Greyton Farm Animal Sanctuary is a registered NPO (187-044) and PBO (930070994). If you'd like a Section 18A certificate for your donation please request one from [nicola@greytonfarmsanctuary.org](mailto:nicola@greytonfarmsanctuary.org).*

*Here are the banking details for anyone who wants to donate right now!*

### SOUTH AFRICA

**Account name:** Greyton Farm Animal Sanctuary

**Bank:** FNB (First National Bank)

**Account number:** 62873158292

**Current Account**

**Reference:** Please use your name

### UNITED KINGDOM

**Account name:** Greyton Farm Animal Sanctuary

**Bank:** Barclays Bank PLC

**Account number:** 13167496

**Sort code:** 205776

**Swiftbic** BUKBGB22

**IBAN** GB42 BUKB 2057 7613 1674 96

**Business current account**

**Reference:** Please use your name

Please email proof of payment to [nicola@greytonfarmsanctuary.org](mailto:nicola@greytonfarmsanctuary.org)

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## QUOTES

*Quotes, videos and links to authentic websites, are all great resources for vegans to use. Please share these on your Social Media pages or wherever you may need it!*

### A Few of so many Quotes for Vegans to use freely!

I raise up my voice – not so I can shout, but so that those without a voice can be heard. We cannot succeed when half of us are held back.

- **Malala Yousafzai**

“I have from an early age abjured the use of meat, and the time will come when men such as I will look upon the murder of animals as they now look upon the murder of men.” — **Leonardo Da Vinci**

“Non-violence leads to the highest ethics, which is the goal of all evolution. Until we stop harming all other living beings, we are still savages.” — **Thomas A. Edison**

“By eating meat we share the responsibility of climate change, the destruction of our forests, and the poisoning of our air and water. The simple act of becoming a vegetarian will make a difference in the health of our planet.”

— **Thích Nhất Hạnh**

“Nothing will benefit human health and increase the chances for survival of life on Earth as much as the evolution to a vegetarian diet.” — **Albert Einstein**

”Let food be thy medicine, and medicine be thy food.” — **Hippocrates**

“One should not kill a living being, nor cause it to be killed, nor should one incite another to kill. Do not injure any being, either strong or weak, in the world.” — **Buddha**

“I hold that the more helpless a creature, the more entitled it is to protection by man from the cruelty of man” — **Mohandas Gandhi**

For as long as men massacre animals, they will kill each other. Indeed, he who sows the seed of murder and pain cannot reap joy and love.” — **Pythagoras**

“He who fights with monsters should look to it that he himself does not become a monster. And when you gaze long into an abyss the abyss also gazes into you.” — **Friedrich Nietzsche**

“The Gods created certain kinds of beings to replenish our bodies; they are the trees and the plants and the seeds.” — **Plato**



“Cows scream louder than carrots.” — **Alan Watts**

“A human body in no way resembles those that were born for ravenousness; it hath no hawk’s bill, no sharp talon, no roughness of teeth, no such strength of stomach or heat of digestion, as can be sufficient to convert or alter such heavy and fleshy fare.” — **Plutarch**

“We cannot have peace among men whose hearts find delight in killing any living creature.” — **Rachel Carson**

“We know we cannot be kind to animals until we stop exploiting them — exploiting animals in the name of science, exploiting animals in the name of sport, exploiting animals in the name of fashion, and yes, exploiting animals in the name of food.” — **César Chávez**

“We can live as we were meant to live – simply, joyously, of and on the earth. We can live with all our effort and with pure happiness.” — **Scott Jurek**

“Being vegan doesn’t make you a stronger, better athlete. But it allows you to make yourself a stronger, better athlete.” — **Brendan Brazier**

“As a vegan body-builder I want to show others that it is possible to gain significant muscle and strength on a vegan diet and I want to inspire others to follow this lifestyle. I love being vegan and knowing that I am having a positive impact on our society.” — **Robert Cheeke**

“If you truly care about animal rights and have a passion for it, take some action. Whether it’s hands-on or political, just go for it. No matter what path you choose in life or what you decide to do, you can use your voice to educate other people and help the cause.” — **Mac Danzig**

“The vegan diet is healthy and leads to a compassionate lifestyle. I’ve gotten so many benefits. My weight is easily maintained, my skin glows, I sleep better and I feel more energized.” — **Meagan Duhamel**

“Nothing has benefited me more physically, mentally and most important spiritually, then adapting a vegan diet. The best decision I have made as a human for me and the planet.” — **Tim Shieff**

“I thought I was healthy and strong before, but after adopting a plant-based diet, I started to feel energetic and I was having quicker recovery after training” — **Frank Medrano**

“This is a message to all those out there who think that you need animal products to be fit and strong. Almost two years after becoming vegan I am stronger than ever before and I am still improving day by day.” — **Patrik Baboumian**

“I’ve found that a person does not need protein from meat to be a successful athlete. In fact, my best year of track competition was the first year I ate a vegan diet.” — **Carl Lewis**

“Initially, I just wanted to eat more vegetables. Those things are super good for you, and they’re delicious. Being vegetarian and vegan made me more conscious of how many servings I was getting a day (or not).” — **Michaela Copenhaver**

“I decided to become a vegan because it was the right thing to do. I don’t believe God put these precious creatures here for us to exploit and murder. As a cancer survivor, I appreciate that a plant based diet is proven to be the best way to prevent cancer cells from growing. And the fact that I’m lean, strong and healthier than ever, well those are just very exciting perks!” — **Amanda Riester**

“Don’t eat bear balls. Eat healthy, delectable, plant-based foods so that you will never fall over on your cat.” — **Rip Esselstyn**

“The beef industry has contributed to more American deaths than all the wars of this century, all natural disasters, and all auto-mobile accidents combined. If beef is your idea of “real food for real people” you’d better live real close to a real good hospital.” — **Neal D. Barnard**

“The most ethical diet just so happens to be the most environmentally sound diet and just so happens to be the healthiest.” — **Dr. Michael Greger**

“The human body has no more need for cows’ milk than it does for dogs’ milk, horses’ milk, or giraffes’ milk.” — **Dr. Michael Klaper**

“People feel poorly because they are nourished by foods you wouldn’t feed to your dog and cat. The rich western diet is full of fat, sugar, cholesterol, salt, animal protein — all the wrong foods for people.” — **Dr. John McDougall**

“Collectively the media; the meat, oil, and dairy industries; most prominent chefs and cookbook authors; and our own government are not presenting accurate advice about the healthiest way to eat.” — **Dr. Caldwell Esselstyn**

“Everything in food works together to create health or disease. The more we think that a single chemical characterizes a whole food, the more we stray into idiocy.” — **T. Colin Campbell**

“Food is really and truly the most effective medicine.” — **Joel Fuhrman**

“My diet is a whole food, plant based or vegan diet. So, basically I want you to eat whole grains, legumes, tonnes of vegetables and fruits, nuts and seeds. No meat whatsoever, and no processed foods. It’s amazing what it can do for your body, and it reduces your risk for chronic disease.” — **Julianna Hever**

“History has demonstrated that a diet of specific vegan foods, eaten in a specific caloric ratio, will meet all those criteria. For healing inflammatory bowel diseases, other gut disorders and most other illnesses, I have learned which are the most beneficial foods of all. Those food comprise what I call the Vegan Healing Diet.” — **Dr. David Klein**

## Celebrity Vegan Quotes



*The ones who help spread the message to the masses.*

“Even as a junkie I stayed true to vegetarianism – ‘I shall have heroin, but I shan’t have a hamburger.’ What a sexy little paradox.” — **Russell Brand**

“If slaughterhouses had glass walls, the whole world would be vegetarian.” — **Linda McCartney**

“I do it because I love animals and I saw the reality. And I just couldn’t ignore it anymore. I’m healthier for it, I’m happier for it. I can’t imagine that if you’re putting something in your body that is filled with fear or anxiety or pain, that that isn’t somehow going to be inside of you.” — **Ellen DeGeneres**

“Every time sitting at a dining table, we make a choice. Please choose vegetarianism. Do it for the animals. Do it for the environment and for the sake of your own health.” — **Alec Baldwin**

“Raw food is the best way to have the cleanest energy. We take so much care about what kind of fuel we put in our car, what kind of oil. We care about that sometimes more than the fuel that we’re looking at putting in our bodies. It’s cleaner burning fuel.” — **Woody Harrelson**

“It takes nothing away from a human to be kind to an animal.” — **Joaquin Phoenix**

“Basically we should stop doing those things that are destructive to the environment, other creatures, and ourselves and figure out new ways of existing.” — **Moby**

“Initially, my decision to stop eating meat was motivated by fear of spiritual consequences, but right away I found that not eating meat made me feel good about myself. It increased my self-esteem, which I found so rewarding, I wanted to do more.” — **Steve-O**

“Being vegan is not always easy and accessible. But it’s a way of life and makes me as a person feel really good and physically look better.” — **Olivia Wilde**

“It’s upsetting to me that so many people think of themselves as environmentalists and still eat meat and dairy products. I think it’s something people should be considering given the emergency situation we’re in regarding water supplies, global warming, and the destruction of ecosystems. There’s a lot of overlap between animal rights and the environment.” — **Emily Deschanel**

“I am a firm believer in eating a full plant-based, whole food diet that can expand your life length and make you an all-around happier person. It is tricky dining out, but I just stick to what I know — veggies, fruit and salad — then when I get home I’ll have something else.” — **Ariana Grande**

“I’m a vegan. I respect the environment, and I do my best to spread the importance of such an issue.” — **Jared Leto**

“Animals on factory farms all face pain and fear, just like the animals we share our homes with, yet are repeatedly abused in shocking ways.” — **Peter Dinklage**

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## **A FEW VIDEO LINKS**

**(Honestly just a few!)**

**Get started on videos to edify yourself as a Vegan/Animal Activist!**

*There are so many, we can't possibly give you all the links to all authentic videos. But here are a few to start you off! Please share these to your Social Media pages? Thanks!*

### **Movies and Documentaries**

**Visit the PETA website** <https://www.peta.org.uk/blog/vegan-documentaries/>

**A Prayer for Compassion (Trailer) – 2:17 -**

<https://www.youtube.com/watch?v=dz4Q2ENpvrw>

**Before the Flood – full movie National Geographic – 1:35:33 -**

<https://www.youtube.com/watch?v=zbEnOYtsXHA>

**Before the Flood Trailer – 2:18 -**

<https://www.youtube.com/watch?v=D9xFFyUOpXo>

**Called to Rescue – 1:13:30 -**

<https://www.youtube.com/watch?v=wGT8ott4dTo>

**Cowspiracy full movie on website -** [www.cowspiracy.com](http://www.cowspiracy.com)

**Cowspiracy the sustainability secret in 15 about minutes -**

[https://www.youtube.com/watch?v=dSjE8xw\\_-Dg](https://www.youtube.com/watch?v=dSjE8xw_-Dg)

**Cowspiracy Trailer -** <https://www.youtube.com/watch?v=nV04zyfLyN4>

**Dominion full documentary – 1:59:59 -**

<https://www.youtube.com/watch?v=LQRAfJyEsko>

**Earthlings** – 1:35:46 - <https://www.youtube.com/watch?v=8gqwpfEcBjI>

**Earthlings Trailer** - <https://www.youtube.com/watch?v=I3Y3qcdWkto>

**Forks over knives** – 1:36:02 -

<https://www.youtube.com/watch?v=oNKco49LOtM>

**The Game Changers** – 1:25:47 - [https://www.youtube.com/watch?v=-LZnZSTes\\_Y](https://www.youtube.com/watch?v=-LZnZSTes_Y)

## Videos

**NASA – New NASA Study Reveals Direct Evidence on Climate Change and Human Activity** – 7:04 - [https://www.youtube.com/watch?v=WGUI4-idOa4&list=PLiXlwe\\_Ki60isnTjLdduZKjY19hbs-v7r&index=4](https://www.youtube.com/watch?v=WGUI4-idOa4&list=PLiXlwe_Ki60isnTjLdduZKjY19hbs-v7r&index=4)

## Factory Farm Links

These drones expose factory farming like never before – 3:39 -

<https://www.youtube.com/watch?v=oiofciepOnk>

The disgusting things I witnessed in factory farms/Informer – 6:18 -

<https://www.youtube.com/watch?v=c7YVijzeGbs>

An inside look at factory farms, via photographer Jo-Anne Mc Arthur/ Now this – 4:31- [https://www.youtube.com/watch?v=yrHT\\_Z33ivA](https://www.youtube.com/watch?v=yrHT_Z33ivA)

Why is Factory Farming such a big deal? – 3:55 -

<https://www.youtube.com/watch?v=GLhjzSm5rG4>

Filmmaker Investigates Factory Farming Using Drones – 3:52 -

<https://www.youtube.com/watch?v=fe887Jk0bYU>

Environmental Effects of Factory Farming – 2:19 -

[https://www.youtube.com/watch?v=h8ofWfvI6\\_k](https://www.youtube.com/watch?v=h8ofWfvI6_k)

Interesting Factory Farming Facts – 3:50 -

<https://www.youtube.com/watch?v=bKs9yB6zTog>

What is Factory Farming – Us and the Planet – 2:25 -

<https://www.youtube.com/watch?v=7I0v3LhKhQg>

Can you face the reality of factory farming? – 6:07 -

[https://www.youtube.com/watch?v=zF7Ega\\_TpZE](https://www.youtube.com/watch?v=zF7Ega_TpZE)

## **Andrew Linzey**

Can Christianity become good news for animals? (Dur: 23:13) -

<https://www.youtube.com/watch?v=J3uIWDiPIto>

Why Animal Suffering Matters: Against Exploiting the Vulnerable (Dur: 8:10) -

<https://www.youtube.com/watch?v=3H5fISS4PKY>

The Ethics of Using Animals in Research (Dur: 12:16) -

[https://www.youtube.com/watch?v=6kvPO\\_Z1OLY](https://www.youtube.com/watch?v=6kvPO_Z1OLY)

Humane Education: Increasing Sensitivity to Animals and Humans (Dur: 6:11) -

<https://www.youtube.com/watch?v=4a6RSi5ozWA>

This Sunday (1993) with prof. Andrew Linzey (Dur:4:26) -

<https://www.youtube.com/watch?v=NDsJ4TD6MAE>

The Ethics of Eating Animals (Dur: 4:29) -

<https://www.youtube.com/watch?v=kN5rS27BTIO>

Animal Ethics and Law: Creating Positive Change for Animals (Dur: 8:04) -

[https://www.youtube.com/watch?v=2fmn\\_gwnm-E](https://www.youtube.com/watch?v=2fmn_gwnm-E)

## **Carl Safina**

Beyond Words: What Animals Think And Feel – 57:29 -

<https://www.youtube.com/watch?v=SR4ewPdI42Q> (Book discussion)

We Are Not Alone: What Animals Think And Feel – 34:09 -

<https://www.youtube.com/watch?v=JdAOgoaD3CQ>

Carl Safina: Humane Treatment of Animals – 11:06 -

<https://www.youtube.com/watch?v=VeUuonx9uow>

Carl Safina Explains How He Knows His Dog Is Intelligent – 1:12 -

<https://www.youtube.com/watch?v=gZaajwAT0wY>

Five Questions With Carl Safina – 2:45 -

<https://www.youtube.com/watch?v=g5srqGKN7XM>

## **Earthling Ed (Ed Winters)**

Every Argument Against Veganism – 19:29 -

<https://www.youtube.com/watch?v=byTxzzztRBU>

You Will Never Look At Your Life In The Same Way Again – 32:22 -

<https://www.youtube.com/watch?v=Z3u7hXpOm58>

Coronavirus is just the start. Something far worse is coming – 6:12 -

<https://www.youtube.com/watch?v=gnQL-brI-9I>

Vegan and Dairy Farmer (Live BBC Debate) – 4:54 -

<https://www.youtube.com/watch?v=ykbPLogCJs8>

Top 12 MIND-BLOWING Vegan TV Moments – 18:44 -

<https://www.youtube.com/watch?v=or84TnNKgU8>

We Should All Be Vegan/Change My Mind – 50:12 -

<https://www.youtube.com/watch?v=zs.UTC9f1YE>

### **Gary Francione**

Why Veganism matters (51'20") -

<https://www.youtube.com/watch?v=4muJ8u4MJxY>

I'm Vegan: Gary Francione (19'27") -

<https://www.youtube.com/watch?v=T5pDU1yMWMw>

Veganism: The Moral Imperative (1:05:37) -

[https://www.youtube.com/watch?v=Sm6\\_dhqmdyE](https://www.youtube.com/watch?v=Sm6_dhqmdyE)

Introduction to Abolitionist Approach to Animal Rights (57:25) -

<https://www.youtube.com/watch?v=vScogA6ibjI>

How to get people to think about Veganism (1:04) -

<https://www.youtube.com/watch?v=OOixczB7qRg>

### **Gary Yourofsky**

The most important speech you will ever hear (1:09:24) -

<https://www.youtube.com/watch?v=U5hGQDLprA8>

The Excuses Speech (43:27) -

<https://www.youtube.com/watch?v=oHfVajDbyJk>

Killer Trucks (12 short videos) -

<https://www.youtube.com/watch?v=nt4lweBJTQs&list=PL2IJOZjthlcXixjGCGA0w7taTTSWJtgUy>

Gary Yourofsky: Q&A Session, Oakland Community College 2014 – 29:36 -  
[https://www.youtube.com/watch?v=7Ujoa\\_3XS2Y](https://www.youtube.com/watch?v=7Ujoa_3XS2Y)

Gary Yourofsky on COVID-19 – 3:17 -  
<https://www.youtube.com/watch?v=pA3S1JMVuY8>

Gary Yourofsky: The Excuses Speech – 43:27 -  
<https://www.youtube.com/watch?v=oHfVajDbyJk>

Through The Eyes Of An Animal – A Gary Yourofsky Lecture – 18:33 -  
<https://www.youtube.com/watch?v=cT5lAR4O7BU>

### **Jackie Norman and Gareth Scurr (VeganFTA)**

The Plant Paradigm - Jackie Norman & Gareth Scurr (From Vegan F.T.A.) On Online Activism & Having Impactful Conversations – 1:26:36 -  
<https://www.buzzsprout.com/1067035/7107574-jackie-norman-gareth-scurr-from-vegan-f-t-a-on-online-activism-having-impactful-conversations>

Jackie Norman & Gareth Scurr (From Vegan F.T.A.) On Online Activism & Having Impactful Conversations -  
<https://www.youtube.com/watch?v=EUXOHuBmBM4>

A PLANT-BASED TRANSITION STORY WITH GARETH SCURR - BY DENISE ROSE OF THE HAPPY VEGAN COUPLE – 1:31:43 -  
<https://www.youtube.com/watch?v=B1E9R8qTrs0>

'Vegan Women Authors: Amplifying your message and movement through books' (Global Vegfest 1) – 20:22 -  
<https://www.youtube.com/watch?v=g3XNjXp5MmA>

Discover the Truth With MILKED – 52:37 -  
<https://www.youtube.com/watch?v=TGvgBgqK-Dk>

PLANT CEO #60 - Vegan FTA - New Zealand: creating positive change – 42:02 - <https://www.youtube.com/watch?v=nd-hj5XFrX8>

### **Marc Bekoff**

Interview with Marc Bekoff YouTube – Politics of Species – Dur: 8:50 -  
<https://www.youtube.com/watch?reload=9&v=CRfSwdRIjZ0>

Marc Bekoff speech at 2010 Voiceless Awards – Dur: 16:35 -  
<https://www.youtube.com/watch?v=D95QGl47Aiw>

Marc Bekoff: Who lives, who dies, and why: ignoring and redecorating nature and specious speciesism – Dur: 36:16 -

<https://www.youtube.com/watch?v=Hjg91VaMxOg>

Marc Bekoff - The Animals' Agenda: Freedom, Compassion for Individuals, and Reform – Dur: 1:08:23 -

[https://www.youtube.com/watch?v=8JOpAWq\\_CZQ](https://www.youtube.com/watch?v=8JOpAWq_CZQ)

Marc Bekoff: Who lives, who dies, and why: ignoring and redecorating nature and specious speciesism – Dur: 36:16 -

<https://www.youtube.com/watch?v=Hjg91VaMxOg>

"Every individual matters" - Marc Bekoff - Compassionate Conservation - Sentientist Conversation (Interviewed by Jamie Woodhouse) – Dur: 56:52 -

<https://www.youtube.com/watch?v=pwfNH-KgWI>

H.O.P.E. What You Eat Matters - BONUS MATERIAL: Dr. Marc Bekoff – Dur: 8:36 -

[https://www.youtube.com/watch?v=v-Q4fcn1\\_sA](https://www.youtube.com/watch?v=v-Q4fcn1_sA)

Pandemics, Sustainability & Animal Welfare | Dr. Marc Bekoff | THE CHAT TALK – Dur: 11:41 -

[https://www.youtube.com/watch?v=\\_wcvwCmHxP4](https://www.youtube.com/watch?v=_wcvwCmHxP4)

A Look Inside the Animal Mind—Marc Bekoff (Podcast) – Dur: 42:00 -

<https://www.youtube.com/watch?v=9grOy1-1Tgo>

Marc Bekoff: Ethology and Animal Conservation (Interviewed by Ricardo Lopes) – Dur: 1:06:10 -

<https://www.youtube.com/watch?v=xcKJNk4r834>

Mark Bekoff: Rewilding our hearts, compassionate conservation, and peaceful coexistence – Dur: 41:11 -

<https://www.youtube.com/watch?v=-yzbgxCHkU8>

Rewilding Our Hearts: Building Pathways of Compassion and Coexistence – Dur: 11:47 -

<https://www.youtube.com/watch?v=f8M3OCGSxxc>

Science & Animal Activism with Marc Bekoff – Dur: 9:14 -

<https://www.youtube.com/watch?v=bZ9lq97RQ6U>

Top 20 Quotes of Marc Bekoff – Professor – Dur: 3:20 -

<https://www.youtube.com/watch?v=lHiEfs9Y4wY>

## **Philip Wollen**

Who is Philip Wollen – 5’34” -

<https://www.youtube.com/watch?v=awlaG2DVycM>



Philip Wollen - Most Inspiring Speech on Animal Rights! – 20’07” -

<https://www.youtube.com/watch?v=vBx7MGIZ1fU>

Philip Wollen : Animals Should Be Off The Menu debate | Subtitles in 18 languages – 10’14”

<https://www.youtube.com/watch?v=uQCe4qEexjc&list=PLA720CDAE28A7D188&index=3> – (Full Debate at <https://www.youtube.com/watch?v=mNED7GJLY7I>)

The Bank Executive who became an animal rights activist - Philip Wollen – An Interview – 27’32” - <https://www.youtube.com/watch?v=TBWiwdhWhWw>

Philip Wollen Speaking at the World Vegan Summit Los Angeles 2015 – 36’33” - [https://www.youtube.com/watch?v=dpNtXEdM\\_QM](https://www.youtube.com/watch?v=dpNtXEdM_QM)

Ahimsa – The most beautiful word ever written – 1’38” -

<https://www.youtube.com/watch?v=XsfX0u80M5c>

Philip Wollen – speaking in support of the “Respect Life” Initiative – 12’50” -

<https://www.youtube.com/watch?v=eSZzc4phRkw>

Philip Wollen discusses hunting; 'Sport' or 'Ignoble atrocity' ? You decide. – 1’49” - <https://www.youtube.com/watch?v=adSpyn7voFY>

Philip Wollen (OAM) awards Sir David Attenborough the 2012 Kindness Medal – 8’22” -

[https://www.youtube.com/watch?v=CAUrX79K5tc&lc=C\\_MLYmXxeIQoH\\_F31j0yFlu6w\\_5TzJz8Jig3jjXPkA](https://www.youtube.com/watch?v=CAUrX79K5tc&lc=C_MLYmXxeIQoH_F31j0yFlu6w_5TzJz8Jig3jjXPkA)

"What can I do as one small individual" Q&A with Philip Wollen – 3’54” -

[https://www.youtube.com/watch?v=LA3F4\\_KRL5M](https://www.youtube.com/watch?v=LA3F4_KRL5M)

Full Documentary – “Kindness Footprints” – Discover how you can change the world – 24’07” - <http://www.humanedecisions.com/documentary-film-kindness-footprints-discover-can-change-world-today/>

Mark Doneddu in conversation with Philip Wollen – 21’12” -

<https://www.youtube.com/watch?v=uSoabkQEtMM>

Ban live export rally in Adelaide – 22’16” -

<https://www.youtube.com/watch?v=HajZivCRBdI>

---ooOoo---

## **What you can do to help end the suffering of animals!**

### ***A Cry for Mercy!***

*Please consider making a donation to one or more of the organizations listed below.*

*They are genuine, and you can rest assured that your money will be used to alleviate animal suffering.*

*Please open your hearts and give to the animals?! Remember, no amount is insignificant; every little bit helps and you will be contributing to the abolition of animal suffering.*

**---ooOoo---**

*Kindly bear in mind that the following list of organizations is merely meant to get you started on the path of giving freely. There are hundreds of other genuine charities to which you can also donate.*

*Thank you!*

*Nymph K.*

## **DONATION INDEX**

### **List of Organisations and Sanctuaries (in Alphabetical Order)**

ADI (Animal Defenders International)

All-Creatures.Org

Animal Aid

Animal Ethics

Animal Free Research UK

Animal Justice Project

AUM Films

Beagle Freedom Project

BORN FREE

Cowspiracy

CreatureKind

Cruelty Free International

Dharma Voices For The Animals

Earth Island Journal

European Coalition to End Animal Experiments

FREE FROM HARM

Institute for Invitro Sciences (IIVS)

Johns Hopkins Bloomberg School of Public Health

National Anti-Vivisection Society (NACS)

National Wildlife Federation (NWF)

New Zealand Anti-Vivisection Society

Oxford Centre for Animal Ethics

PETA

ProVeg South Africa

Sentient Media

The Humane League

The Humane Society of the United States (HSUS)

VeganFTA

WILDLIFE RESCUE AND REHABILITATION

WINSLOW Farm Animal Sanctuary

World Animal Protection

## ADI (Animal Defenders International)

Website: [https://www.ad-international.org/take\\_action/donate.php](https://www.ad-international.org/take_action/donate.php)

### How you can help

#### **URGENT: Donate now to help animals**

Please help us end the suffering of animals by donating today and supporting our work.

Your donations enable us to work on:

- The rescue, relocation and rehabilitation of abused and suffering animals
- Undercover investigations
- Cutting edge scientific humane research
- Providing information to schools

You make this possible. Thank you!

ADI is entirely reliant on donations from individuals like you. Please help us end the abuse of animals by donating today.

Donations from US supporters are **tax-deductible**. ADI USA is a 501(c)(3) non-profit organization, EIN: 03-0538111.

**You can donate in a number of ways: Please visit [https://www.ad-international.org/take\\_action/donate.php](https://www.ad-international.org/take_action/donate.php) to see how easy it is to donate? Thank you!**

## All-Creatures.Org

Website link: <https://www.all-creatures.org/index.html>

### **Donate to Help Us Help the Animals and the People Who Care About Them at All-Creatures.org**

The Mary T. and Frank L. Hoffman Family Foundation is a not-for-profit charitable corporation formed in accordance with the United States Internal Revenue Service 501 (c) (3) provision, and has been given its tax-exempt status. All donations made to the Foundation are tax deductible.

**Here is the link where you can donate: <https://www.all-creatures.org/donate.html>**

## ANIMAL AID

**Website link:** <https://www.animalaid.org.uk/the-issues/our-campaigns/animal-experiments/>

Animal Aid is one of the UK's largest animal rights groups. It is also one of the longest established in the world, having been founded in 1977.

Take Action here: <https://www.animalaid.org.uk/get-involved/take-action/>

Donate here: <https://www.animalaid.org.uk/donate/>

## Animal Ethics

**Website:** <https://www.animal-ethics.org/support-us/>

### About Animal Ethics:

Animal Ethics promotes respect for nonhuman animals through outreach, research, and education. We support and research interventions to improve the lives of animals in the wild, such as vaccinations and helping animals in natural disasters. We explore how future technologies will enable us to avoid catastrophic risks and ways technology can be used to help wild animals on a large scale.

Our vision is a world where all sentient beings are given moral consideration.

**For Summaries of their work, visit:** <https://www.animal-ethics.org/about-us/>

### Support us!

Animal Ethics is a 501(c)(3) public charity. Donations are tax-deductible to the full extent allowed by law in the United States.

If you want to make a donation to support the work of Animal Ethics, you can do it in the ways explained below. (Link: <https://www.animal-ethics.org/support-us/> ) Please [contact us](https://www.animal-ethics.org/contact-us/) (<https://www.animal-ethics.org/contact-us/> ) about donating by wire transfer or any other method.

## Animal Free Research UK

**Website link:** <https://www.animalfreeresearchuk.org/>

Animal Free Research UK has a 50-year history of uniting animal-loving communities and scientists to create a world where we will be able to cure diseases faster, without animals suffering.

Find out how you can make a difference:

<https://secure.animalfreeresearchuk.org/page/82294/action/1>

## ANIMAL JUSTICE PROJECT

Website Link - <https://animaljusticeproject.com/>

### What is Animal Justice Project?

**Animal Justice Project is an international, nonprofit organisation dedicated to the ending of animal exploitation.**

We believe that non-human animals deserve rights and we aim to bring light to the reality of animal exploitation through advocacy, education, outreach, and research by exposing the injustices that take place in society with regards to animals.

By making a donation to Animal Justice Project you help us ACT! Thank you so much for the support, we rely on your generosity be it a regular monthly or a single donation.

**Who are Animal Justice Project? - <https://animaljusticeproject.com/about-us/>**

Animal Justice Project is a UK-based non-profit founded in December 2014 campaigning predominantly for the end of animal farming. We work with activists nationwide to build on the capacity, scale and effectiveness of the animal rights movement; so that we can collectively achieve our shared vision of a society that is just.

**Our Mission - <https://animaljusticeproject.com/about-us/>**

Animal Justice Project's mission is a society free from animal exploitation and we work strategically within five key areas to achieve this: Undercover investigation, pressure campaigning, education, organising and public engagement.

**Take Action here: <https://animaljusticeproject.com/take-action/> and here: <https://animaljusticeproject.com/membership/> and here: <https://animaljusticeproject.com/donate/>**



## AUM FILMS

**Donate here: AUM Films at <http://aumfilms.org/#about>**

A.U.M.'s (Animals United Movement) mission is to effectively and efficiently represent and elevate a harmonious voice for all life on this planet. We promote awareness and equality for all beings and the environment through all forms of media, social and environmental justice advocacy projects, and educational centers. We feel the best way to actualize world peace and to make our planet survive, and even thrive, is through a movement towards compassionate co-existence.

Our first major film production is titled [\*Cowspiracy: The Sustainability Secret\*](#) and was premiered in late 2014. This documentary uncovers the most destructive industry facing the planet today - and investigates why the world's leading environmental organizations are too afraid to talk about it. You can learn more about the film at [www.cowspiracy.com](http://www.cowspiracy.com)

Our second feature length documentary called [\*WHAT THE HEALTH\*](#), was released in 2017. The film follows intrepid filmmaker Kip Andersen as he uncovers the secret to preventing and even reversing chronic diseases – and investigates why the nation's leading health organizations don't want us to know about it. With heart disease and cancer the leading causes of death in America, and diabetes at an all-time high, the film reveals possibly the largest health cover-up of our time. With the help of medical doctors, researchers, and consumer advocates, What the Health exposes the collusion and corruption in government and big business that is costing us trillions of healthcare dollars, and keeping us sick.

Our third film, *Seaspiracy*, was released in 2021. Passionate about ocean life, filmmakers Ali and Lucy Tabrizi set out to document the harm that humans do to marine species - and uncover ocean ecosystems on the verge of collapse, alarming global corruption, and the human implications that follow.

**Please join our mailing list to stay up to date on our upcoming projects.**

**Link: <http://aumfilms.org/#projects>**

## Beagle Freedom Project

**Website link: <https://bfp.org/>**

Beagle Freedom Project is a non-profit animal rescue and advocacy organization and the world's leading organization for rescuing and rehoming animals used in experimental research. BFP is dedicated to the rescue and rehabilitation of animals used in testing and research and subjected to other forms of unique cruelty, abuse and neglect. BFP strives to end this cruelty through its educational programs, campaign initiatives and lobbying efforts to make the world a better, safer and healthier place for both animals and people alike.

Get involved through donations or adoptions: <https://bfp.org/>

## BORN FREE

**Website link:** <https://www.bornfree.org.uk/>

Born Free is committed to preventing animal suffering and protecting threatened species in their natural habitats. We work to end any activities that negatively impact wild animals living in captivity, in zoos, circuses, dolphinariums or as exotic pets.

**Born Free Mission and Purpose:** <https://www.bornfree.org.uk/about-us>

We work tirelessly to ensure that all wild animals, whether living in captivity or in the wild, are treated with compassion and respect and are able to live their lives according to their needs.

As a leading wildlife charity, we [oppose the exploitation of wild animals in captivity](#) and campaign to keep them where they belong – in the wild.

We promote [Compassionate Conservation](#) to enhance the survival of threatened species in the wild and protect natural habitats while respecting the needs and safeguarding the welfare of individual animals.

We seek to have a positive impact on animals in the wild and protect their ecosystems in perpetuity, for their own intrinsic value and for the critical roles they play within the natural world.

**Donate and become a Born Free Supporter:**

<https://www.bornfree.org.uk/donate>

As a Born Free supporter you will receive Wild Life, our flagship publication, twice a year. Our magazine contains reports and stories about how your support is making a real difference every single day, plus updates on the animals available to adopt.

## COWSPIRACY

**Please support the Arts for making movies and documentaries that accurately gives information?!**

**Take Action here:** <https://www.cowspiracy.com/>

Cowspiracy may be the most important film made to inspire saving the planet.

— Louie Psihoyos, Oscar-Winning Director of "The Cove"

Cowspiracy Website also gives you the opportunity to donate to the entertainment industry for making movies that accurately gives information about .....

**Donate here: AUM Films at <http://aumfilms.org/#about>**

**Please scroll back to AUM Films for their information.**

## CreatureKind

**Donate here: <https://www.becreaturekind.org/donate> or here: <https://www.becreaturekind.org/creaturekind-fellows-2021-2022>**

### **Donate Today to Promote Flourishing for all Creaturekind**

A recurring donation helps us focus on programming and sustains our work.

CreatureKind addresses a major gap in animal advocacy (the failure to reach a Christian audience) and a major chasm in Christian discipleship (what we believe about God's creatures and how we treat them).

From small churches in the heart of US farming country to Universities in the UK, CreatureKind is helping Christians recognize that we have strong faith-based reasons for caring about the wellbeing of farmed animals, and empowering individuals and communities to take practical action in response.

## Cruelty Free International

**Website link: <https://www.crueltyfreeinternational.org/>**

Leading Organisation working to end animal experiments worldwide. Visit their website for the latest news and updates.

Please donate here, today:

**<https://crueltyfree.netdonor.net/page/65026/donate/1?ea.tracking.id=web>**

See it through their eyes - See animal experiments through the eyes of dogs, monkeys, rabbits and other animals - **<https://www.crueltyfreeinternational.org/see-it-through-their-eyes-monkeys>**

## Dharma Voices for Animals

**Donate here:** <https://www.dharmavoicesforanimals.org/donate/>

No gift is too small.

Support for our work is particularly important today now that an extremely generous supporter has offered us a matching gift commitment.

The GIFT you make today will empower DVA to continue to develop innovative projects and actions to spread our message of a compassionate diet around the globe. In doing so we will together save the lives of countless, precious animals.

A monthly gift provides a consistent stream of revenue which allows us to best plan our projects. And now your impact will be doubled by a very generous donor's match.

To make a better world for animals, press the "Help Save Animals" button which will give you several currency choices: (Go to link provided to see button).

You also can send a check made out to Dharma Voices for Animals to: PO Box 508; Solana Beach, California 92075, USA

When you donate \$25 or more, you will be added as a member. As a member, you can receive our periodic newsletters to update you on the latest DVA happenings. You can also receive plant-based mentoring at no cost, and if you wish, have your name added to our list of members in support of DVA's mission. We value your privacy and will never share your email address.

DVA is a tax-exempt charitable organization under section 501(c)(3) of the U.S. Internal Revenue Code and is eligible to receive tax-deductible contributions. Your gifts are tax-deductible to the maximum extent allowed by law. Our Federal Tax ID# is 45-5372693.

Imagine a world in which animals are not considered food, a world in which Buddhist communities around the world are setting a shining example. Make your **GIFT** to DVA now so that you can say you were part of that achievement.

Thank you for your generous support for the work of DVA!

## EARTH ISLAND JOURNAL

**Donate here:**

<https://www.earthisland.org/journal/index.php/articles/entry/every-life-marc-bekoff-animal-behavior/>

**You Make Our Work Possible**

We are standing at a pivotal moment in history, one in which education and advocacy around the climate emergency, public health, racial injustice, and economic inequity is imperative. At *Earth Island Journal*, we have doubled down on our commitment to uplifting stories that often go unheard, to centering the voices of frontline communities, and to always speak truth to power. We are nonprofit publication. We don't have a paywall because our mission is to inform, educate and inspire action. Which is why we rely on readers like you for support. If you believe in the work we do, [please consider making a tax-deductible year-end donation to our Green Journalism Fund.](#)

## European Coalition to End Animal Experiments

**Website link:** <https://www.eceae.org/>

Founded in 1990, the European Coalition to End Animal Experiments (ECEAE) is an umbrella organisation of currently 18 animal protection and scientific organisations across Europe.

“We envision a world in which animals are no longer used in experiments, and are instead treated with respect and compassion, free from human exploitation. We strive for a paradigm change in politics, research and society to enable a future where modern and humane animal-free methods are used in research, testing and education instead of animal experiments”.

**See their campaigns here:** <https://www.eceae.org/campaigns.html>

## FREE FROM HARM

**Donate here:** <https://freefromharm.org/donate/> and <https://donate.givedirect.org/?cid=12962&n=874748>

Free from Harm is a 501(c)(3) non profit organization that relies almost entirely on individual donations to carry out its farmed animal rescue, advocacy and education programs.

Contributions to Free from Harm are tax-deductible to the extent permitted by law. Please note that we use GiveDirect to securely process online credit card donations. GiveDirect is the name that will appear on your statement.

We use [GiveDirect](#) to process online donations securely and expediently with any major credit card! Here you can make a one-time or recurring donation, request an employee match, and even dedicate your donation in someone else's honor. If you wish to make a donation directly to the Slaughter Free Chicago campaign, please visit website <https://freefromharm.org/donate/>.

Free from Harm fights to end animal agriculture through mass education and mass movement building, using our online presence to reach millions of viewers every year.

Slaughter Free Cities, a project of Free from Harm, is focused on pressure campaigns targeting powerful decision makers who impact millions of human and non human lives.

Contributions to Free from Harm are tax-deductible to the extent permitted by law. Please note that we use GiveDirect to securely process online credit card donations. GiveDirect is the name that will appear on your statement.

## **Institute for Invitro Sciences (IIVS)**

**Website link:** <https://iivs.org/>

The Institute for In Vitro Sciences, Inc. is a non-profit research and testing laboratory dedicated to the advancement of *in vitro* (non-animal) methods worldwide. Founded in 1997, the Institute is unique in its position as a high quality testing laboratory while also offering [technical and educational resources](#) to advance the field.

Learn about the benefits of working with them here: <https://iivs.org/why-iivs/>

## **Johns Hopkins Bloomberg School of Public Health**

**Website link:** <https://caat.jhsph.edu/about/> (CAAT-USA Centre for Alternatives to Animal Testing)

The Johns Hopkins Center for Alternatives to Animal Testing (CAAT), founded in 1981, is part of the Johns Hopkins University Bloomberg School of Public Health, with a European branch (CAAT-Europe) located at the University of Konstanz, Germany.

We promote humane science by supporting the creation, development, validation, and use of alternatives to animals in research, product safety testing, and education. We seek to effect change by working with scientists in industry, government, and academia to find new ways to replace animals with non-animal methods, reduce the numbers of animals necessary, or refine methods to make them less painful or stressful to the animals involved.

**Make a gift here:** <https://caat.jhsph.edu/giving/>

## **National Anti-Vivisection Society (NACS)**

**Website link:** <https://navs.org/>

The National Anti-Vivisection Society (NAVS) is dedicated to ending the exploitation of animals used in science.

NAVS promotes greater compassion, respect and justice for animals through educational and advocacy programs based on respected ethical, scientific and legal theory. Supported by extensive documentation of the cruelty and waste of vivisection, NAVS works to increase public awareness about animal experimentation, to promote positive solutions that advance humane science, to support the development of alternatives to the use of animals, and in cooperation with like-minded individuals and groups, to effect changes which help to end the unnecessary suffering of animals.

Mission: <https://navs.org/about-us/mission/>

Donate here:

[https://secure.navs.org/site/Donation2;jsessionid=00000000.app334a?df\\_id=1500&mfc\\_pref=T&1500.donation=form1&NONCE\\_TOKEN=11D088190BBFB90D81520CC244E4783F](https://secure.navs.org/site/Donation2;jsessionid=00000000.app334a?df_id=1500&mfc_pref=T&1500.donation=form1&NONCE_TOKEN=11D088190BBFB90D81520CC244E4783F)

## National Wildlife Federation

Donate here:

[https://support.nwf.org/page/9384/donate/1?ea.tracking.id=WEB\\_BTN](https://support.nwf.org/page/9384/donate/1?ea.tracking.id=WEB_BTN)

The threats to our nation's wildlife are intensifying as never before.

Record-breaking losses of crucial wildlife habitat, the amplified effects of climate change—these and other threats have left beloved wildlife more imperiled than ever.

Without the support of friends like you, the National Wildlife Federation wouldn't be able to restore key habitats and advocate on behalf of wildlife in harm's way.

Your donation today will go straight to work protecting polar bears, bison, and many more at-risk species.

**Please join your voice to ours by making a tax-deductible donation today!** When you do you'll receive a FREE National Wildlife Federation duffle bag as special thanks for your generosity.

## New Zealand Anti-Vivisection Society

Donate here: <https://nzavs.org.nz/how-you-can-help>



NZAVS is a movement. A movement defending animals used in science; a force to be reckoned with.

You are NZAVS. You have the power to make significant changes for animals stuck and tortured in NZ laboratories, day in day out.

You are the voice for each and every dog, cat, rabbit, rat, mouse, guinea pig, sheep, pig or cow enduring restraints, injections, human-induced illnesses, diseases and death; their freedom taken away from them, their lives sacrificed for profits and an unwillingness to change.

We need you in our corner for the success of future campaigns for animals. We need you to speak up for animals, sign petitions, share social media posts, send emails, write to the editor and educate your friends and family!

### **Be part of the movement. Get active for animals!**

**NZAVS's Mission:** To **end animal experimentation** and the harmful use of animals for research, testing and teaching in Aotearoa — for animals, humans, and science!

**NZAVS's Vision:** <https://nzavs.org.nz/vision>

**A future where we advance science without causing any suffering, for both animals and humans.**

We are creating a world where:

- No animals are subject to cruel and painful experiments.
- People no longer believe that animals are appropriate models for human medical research and product safety testing.
- Viable and non-harmful scientific methods are always used.
- No more time or money is wasted on fruitless research.
- Human and animal health thrive.
- Science is upheld to its fullest integrity.

### **What they do:**

- Promote and encourage the use of scientifically viable and non-harmful research, testing and teaching methods
- Lobby for legislative and systemic change
- Collaborate with and encourages stakeholders to create positive change
- Educate to create cultural and societal change

**You can view our strategic plan for 2020 - 2021 [here](#).** This gives an overview of how we plan on achieving our mission.

# **Oxford Centre for Animal Ethics**

**Donate here:** <https://www.oxfordanimaethics.com/how-you-can-help/give-a-donation/>

The work of the Centre is only possible because of the tremendous support we receive from individuals like you. Changing the world for animals involves changing the way people think about animals. Even the smallest donation one-off or monthly will help continue the vital work of the Centre.

Specifically your contribution will

- support the unique work of the Centre in pioneering ethical work.
- mean that we can expand our international network of concerned academics.
- help us to support and encourage new generations of students.
- enable us to represent animals in academia and in the media.

Please send a cheque to the [Centre](#) or donate online using PayPal by clicking the button below. Click on this link: <https://www.oxfordanimaethics.com/how-you-can-help/give-a-donation/>

## PETA

**Donate here:** <https://support.peta.org/page/1828/donate/1?locale=en-US>

PETA supporters are making the world a more compassionate place for animals, and your gift today can help. Giving as little as \$5 can provide a neglected dog with a week's worth of food, and a gift of \$350 can help supply PETA investigators with the resources that they need to expose—and ultimately stop—animal abuse wherever it occurs.

**You can be confident that your contribution to PETA will go straight to work helping animals**—by ending horrifying experiments, funding investigations to expose cruelty on massive farms, stopping animals from being abused and killed for their skin, rescuing dogs and cats from neglect, and much more.

**Together, we're making the world a better place for all beings.** Please, give what you can today.

## ProVeg South Africa

**Donate here:** <https://proveg.com/za/donate/>

Your first donation and any increased monthly donations are now DOUBLED by a generous donor. This is your opportunity to maximize your gift and double your impact.

In these times in particular, our mission to reduce animal consumption and change the global food system is more important than ever. A plant-based diet has the potential to prevent the outbreak of future pandemics.

**Together we can fix this global problem by starting at its source.**

Already a member and want to increase your contribution? Send us a short email to [donationsupport.za@proveg.com](mailto:donationsupport.za@proveg.com)

## SEASPIRACY

**Donate here:** <https://www.seaspiracy.org/donate-now>

Supporting us with a monthly or one-off donation is an incredible way to help us continue fighting for our oceans. We are continuing to investigate and create educational content to share across social media, and raise worldwide awareness to help save our oceans and bring it to the forefront of environmental and political action.

We must come together to create this change, and we can't do it alone.

By supporting us with a donation you can be assured that every penny goes back into spreading this vital message, ensuring we turn the tide and save our oceans before it's too late.

## Sentient Media

**Donate here:** <https://sentientmedia.org/donate/>

**Your donation will help us build a better world for all sentient beings.**

At Sentient Media, we believe in bringing the truth about our food system's impact on all sentient beings and our environment to **global audiences**.

In the last 12 months, we've served over **600 animal advocates** with our Writers' Collective, published over **300 articles**, served over **7 million dedicated readers**, and our content has reached over **78 million on Google and Apple News**.

Our reporting is reaching millions of people around the world with the **truth about the suffering** inside our food system. If you want to be a part of this effort to build a better world for all sentient beings, please consider becoming a Sentient Media member or donating, today.

Visit <https://sentientmedia.org/donate/> where you can donate in a variety of ways, including becoming a member of Sentient Media, spreading the word, volunteering, and signing up for their newsletter which you can email to friends and family - an excellent tool to use in your activism work. Take a peek around!

# The Humane League

**Donate here:** <https://thehumaneleague.org/donate>

Every day, billions of animals face unimaginable suffering on factory farms.  
They are counting on you.

## **When you donate to The Humane League:**

You stop newborn chicks from being ground up alive and discarded as trash.

You prevent chickens, pigs, and cows from being trapped in cages so small they can't turn around.

You spare chickens from having their bones broken before they are boiled alive during slaughter.

You save chickens from being bred to grow so large, so fast they suffer organ failure and painful deformities.

You end the violent slaughter of baby animals for food.

**When you support The Humane League, you give billions of animals a better life.**

## Vegan FTA

<https://www.patreon.com/veganfta>

Vegan FTA is creating vegan content and helping animal sanctuaries!

## **About VeganFTA**

### **Who are we?**

We are a small team of vegan activists who are committed to fighting for a vegan world. We want people to get involved in vegan activism across the board, whether it's protesting or creating a positive dialogue for change -- we support activism in all its forms.

We create videos highlighting the work of activists and animal rescuers. We write and publish articles on all aspects of veganism. We share articles, videos, and images from other creators. We've grown a large community of people who are vegan for the animals.

By joining our community, you can help expand the amount that we're able to do and increase both its reach and impact!

**Connect with Jackie & Gareth:**

**Website** | <https://veganfta.com/>

**Facebook** | <https://www.facebook.com/veganfta/>

**Facebook** | <https://www.facebook.com/vegansontheroad/>

**Instagram** | <https://www.instagram.com/vegan.f.t.a/?hl=en>

**YouTube** | <https://www.youtube.com/c/VeganFTA>

## **WILDLIFE RESCUE AND REHABILITATION**

**Website:** <https://wildlife-rescue.org/>

Wildlife Rescue's Vision is that humans come to see that we are members of a vast life community, that we experience the proper gratitude and respect for this community, and that we live in a more appropriate and compassionate manner in relation to the whole.

WRR was founded in 1977 in San Antonio, Texas. Since 2001 its primary base of operations has been located on 212 acres near Kendalia, Texas, a property which was purchased through the generosity of three of our supporters.

### **Founder and President of WRR: Lynn Cuny**

Even as a child in San Antonio in the early 1950's, Lynn recognized that she had an unusual affinity for nature and animals, along with a particular concern for the suffering that often resulted from their encounters with humans. As a young adult she began work as an animal caretaker at the San Antonio Zoo, but she found herself at odds with the philosophy that saw wildlife as suitable objects for captivity and exhibition. She soon left to find better ways of helping animals.

In 1977 she founded Wildlife Rescue & Rehabilitation and immediately began rescuing urban wildlife — birds who had fallen from trees as nestlings, raccoons, opossums, skunks and many others who had been hit by cars, trapped in attics, or orphaned when their parents were killed.

After over 20 years, a large donation from a generous supporter helped make that dream come true. The WRR facility in Kendalia, northwest of San Antonio, is the perfect place in which to care for sick and injured animals. The Sanctuary also provides permanent homes for nonnative victims of the wildlife "pet" trade, animals housed in roadside zoos, animals retired from laboratory research, and native animals whose injuries preclude independent survival.

Lynn is the recipient of several awards, including the Today's Woman Award from the San Antonio Light, the Headliners Award from the Association of Women in Communication, and the Outstanding Woman of the Year Award from the San Antonio Express-News. She is the author of *Through Animal's Eyes: True Stories from a Wildlife Sanctuary*, published by

the University of North Texas Press in 1999, and the sequel, *Through Animals' Eyes, Again: Stories of Wildlife Rescue*, published in 2006. In her spare time, Lynn is an avid gardener.

**To read the Mission and History of WRR, please visit this link:**

**<https://wildlife-rescue.org/about/mission-history-ethic/>**

Ethic of WRR: WRR rescues and cares for all wildlife, including native and nonnative species. We believe that all animals — rare or common, regardless of species — are deserving of our care, attention, and respect.

**To Support and Donate, visit: [https://wildlife-](https://wildlife-rescue.org/support/onlinegiving/)**

**[rescue.org/support/onlinegiving/](https://wildlife-rescue.org/support/onlinegiving/)**

## **WINSLOW FARM Animal Sanctuary**

**Website: <https://www.winslowfarm.com/>**

**President/Founder: Debra White**

**Scroll down Home page and donate here: <https://www.winslowfarm.com/>**

**You may also get involved at Winslow Farm, have a look here:**

**<https://www.winslowfarm.com/policies>**

Winslow Farm Animal Awareness is a non-profit charitable organization devoted to the rescue and care of abandoned and mistreated animals. Established in 1996, Winslow Farm exists for one purpose: to provide love and care to the many animals without a home or for those that have been abused and/or neglected by their previous owners. A sanctuary where animals can learn to trust humans once again.

In the fall of 1997, Winslow Farm opened its doors to the public as an animal farm, offering the public an opportunity to meet and interact with the 183 animals that live on the farm. In addition to an animal sanctuary, Winslow Farm offers a variety of animal-oriented activities, including group educational tours, as well as special events occurring during the holiday seasons. These activities serve to educate the public about neglected, abused, and abandoned animals, general animal care, and allows animals the exposure to a population of "good" humans that these animals can learn to trust.

**Read more here: <https://www.winslowfarm.com/our-history>**

**WINSLOW FARM** invites you to spend the holiday with our beautiful animals. Learn their stories, walking through our enchanted barns by candlelight.

December 4, 11, 18; Saturdays; 5pm to 7pm

**Winslow Farm is open Fridays and Saturdays from noon to 3:30.**

Admission to Winslow Farm:

\$20.00 for adults, 12 and up

\$10.00 for children, under 2 are free.

Admission prices are subject to change for special events; please contact Winslow Farm for more information.

Please bring cash or check, as sometimes cards are not always able to be accepted.

**Physical Address: 37 Eddy Street, Norton, MA**

**Phone: 508.285.6451**

**Email: [wnslofrm@gmail.com](mailto:wnslofrm@gmail.com)**

## World Animal Protection

**Donate here: <https://www.worldanimalprotection.us/ways-give>**

Billions of animals are suffering right now. When did our world become so cruel? Does the life of an animal mean nothing at all? Join us to end animal cruelty by visiting our website here:

**Our organisation has been protecting animals for 55 years.**

[We move governments, global companies, organisations and people](#) to use their power to end animal cruelty.

558,000 of you moved [TripAdvisor](#) and more than 200 other travel companies to end their promotion of cruel elephant attractions.

513,000 of you moved [KFC](#) to improve chicken welfare.

188,000 of you moved [Turkish Airlines](#) to stop transporting African grey parrots out of the Congo.

Without passionate changemakers like you, our incredible achievements for animals would be impossible.

**---ooOoo---**



## ***An Odyssey has come to an end...***

*Another odyssey in my life has come to an end. This time, the endeavour consumed me totally. Every feeling I'm capable of feeling, flows freely between these pages, and each page has left an indelible mark on my defenceless soul.*

*I feel like a mother who gave birth to a long-awaited son, then raised him with great care, guiding him through childhood and teenage tribulations, helping him in developing a strong and unshakeable character..... But then, all of a sudden, the child is a grownup young man, ready to leave his home and his mother behind. Exited to face the world on his own.*

*And I? I stand alone in the doorway, waving him off, hoping that he will do well....*

*Nonetheless, what this odyssey covers is less than a spit in the sea compared to the problems that animals face today! There are no words in the English language that appropriately depict the constant suffering and brutality that animals endure at the hands of humans, every day of their miserable lives!*

*Still standing in the doorway, holding this book in my hands, I now offer it to you. Please accept this small gift and pass it on to your family and friends. For the sake of the animals, the environment, and your health.*

*Be blessed!*

*Nymph K.*

**The End**