

## WORLD GOODWILL

## NEWSLETTER

A quarterly bulletin combining comment and information on world affairs with details of the work and programme of World Goodwill

1990, No. 1

## ANIMAL RIGHTS

### EXPANDING THE CIRCLE OF ETHICS AND COMPASSION

*The Aquarian law is based on spiritual illumination, on intuitive perception and brotherly love which is identification with every form in every kingdom in nature.*

Alice A. Bailey

In our world where almost a quarter of humanity has joined the "absolute poor" and where most of that number are under fifteen years of age, many would argue that the campaign for animal rights is, at best, a very minor issue. In this they are wrong.

The critical issues of our time cannot be addressed in isolation — they are interdependent. The gap between rich and poor exists because separative, materialistic values have guided the structures of economic relationships between human beings. It is these same values that have produced a global civilisation which exploits animals and exploits the environment. Progress in creating more humane conditions in any one area of relationships affects all other areas. When a victory is won in the battle to respect animal rights, however small that victory may be, enlightened, life-sustaining values are strengthened in society. And it is these same spiritual values which are needed to end poverty and to protect the environment. In its many different forms the world crisis is a crisis of human values. The well-being of all life on earth depends upon human choice. Will we be guided by the inclusive values of sharing, compassion, justice and goodwill or will it be self-interest and the values of the market place? It depends upon humanity choosing to centre our emerging world society in the temple of the heart.

In this issue of the Newsletter we touch on only a few of the key elements in the relationship between the human and the animal kingdoms. Even so, we hope that we have captured the sense of extreme urgency for change and reform in that relationship.

*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. 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. Love the animals: God has given them the rudiments of thought and untroubled joy. Do not, therefore, trouble them, do not torture them, do not deprive them of their joy, do not go against God's intent.*

Dostoevsky



# AWAKENING THE HUMAN HEART

Servers who devote their wisdom, time, skills and passion to healing humanity's relationship with the animal kingdom are amongst the pioneers of the culture of the heart. We have only to look to the central role of animals in the imagery of religion, language, art, dream and myth to see the great importance of the animal/human relationship. Those who work in this field of service are calling into question fundamental notions about our role as a species, how we live and how we see the world.

For most indigenous cultures, the world is a place in which humans are meant to live out their lives in harmony with nature. Chief Luther Standing Bear, for example, said of the Lakota<sup>1</sup> peoples' view of the world: "Kinship with all creatures of the earth, sky and water was a real and active principle. For the animal and bird world there existed a brotherly feeling that kept the Lakota safe among them. And so close did some of the Lakotas come to their feathered and furred friends that in true brotherhood they spoke a common tongue."

Most of the religious teachings of the world address the need to treat animals with respect. However, while Eastern religions have developed this theme, Christian churches in the past have interpreted the Bible to mean that animals were of no moral concern to the human being. Even as late as the mid-19th century Pope Pius IX refused permission for the founding of a society for the prevention of cruelty to animals in Rome on the grounds that, if permission was granted, it would imply that human beings had duties to the animals. The great awakening taking place in human consciousness today is reflected in the very different view of Pope John Paul II who, in 1982, spoke of the "sweet name of brother and sister" by which St. Francis addressed every created being and called humanity to a similar attitude of "solicitous care". We are to be as "intelligent and noble masters and guardians of nature and not as heedless exploiters and destroyers".

## The denial of great good

It is to our collective shame that humanity's role throughout this century has been so often that of heedless exploiter and destroyer. Vivisection is the most dramatic example. Most animal experimentation is hidden away from the public eye so figures are hard to come by, but conservative estimates of the number of animals "sacrificed" to research each year range from 100-200 million. Modern production methods and the demands of big business have created farms that are no more than food factories. In a typical factory farm for poultry in Europe, birds spend their entire lives in wire-mesh cages with a floor space of 450 square centimetres per bird — the size of an average sheet of typing paper. The picture is bleak for all farm animals subjected to modern intensive farming in which the animals are treated as a commodity, as "production units", where concern is first and foremost to lower production costs and maximise profits. Transport to slaughter houses and the methods of slaughter often involve unnecessary stress and cruelty.

The scale of modern high-tech operations can have a

devastating effect. In an information document to the U.N., Greenpeace reports on the "wall of death" which extends for thousands of kilometres across the northern and southern Pacific Ocean each night during the fishing season. A single driftnet vessel can deploy up to 60 kilometres of driftnet to a depth of about 15 metres below the sea surface in a single setting. Since the early 1980s hundreds of boats from Japan, South Korea, and Taiwan have been fishing for tuna, squid and salmon in this way. Under international pressure, South Korea has now stopped driftnetting and Japan, too, has reduced its fleet. Even so, Greenpeace estimated in November 1989 that there were still 32,000 kilometres of nets in use in the North Pacific and 10,000 kilometres in the South Pacific. The daily toll of marine life snared and killed in the nets is enormous, and it includes whales, dolphins, seals, sea turtles, sea birds and many slow reproducing species of fish.

There are stories like this on every side, whether you look at vivisection, the factory farm, the slaughter house, the growing number of species on the endangered list, blood sports, cruelty in trapping, the neglect of family pets. Animals suffer. Humanity is brutalised. These practices impoverish the earth because they deform and obstruct the contribution that the different species of animals can make, each in its own way, to the enrichment of the planetary life. We, too, are impoverished by our disregard and denial of the great good which right relationships with the animal kingdom will make possible.

## Expanding the circle of ethics

Since the mid 1970s, however, there has been a dramatic upsurge in support for animal rights and in the effectiveness of animal rights campaigns. One significant contribution to this revolution in the way we think about animals was the publication in 1975 of the book *Animal Liberation*, by Peter Singer, an Australian philosopher. He revealed to the general public the extent of animal suffering in factory farms and in animal experimentation. Peter Singer argues that the treatment of animals represents a moral blindspot and is logically inconsistent. We have been, he says, guilty of "speciesism", of the belief that all humans are somehow infinitely more valuable than any animal. He urges us to expand the circle of ethics to embrace the animals. They have, he argues, the right to equal consideration. The philosopher, Mary Midgley, gives as an example of the way our civilisation is becoming "altogether more sensitive to this topic", the fact that while before 1975, no philosophy student in the USA took courses on the subject of the treatment of animals, over 100,000 do so today.<sup>2</sup> The different philosophical debates now emerging on animal rights and welfare explore the vision of humanity's guardianship of the world of animals based on respect for animals in their own right.

Education is, of course, the key. Although attitudes vary enormously in different societies, the findings of an extensive survey carried out in the USA by Stephen Kellert on the public attitude to wildlife suggest that "wildlife values are undergoing a period of some confusion and transition" and that the transformation of the present rather naive, emotional "bedrock of affection" for animals to a "more ecological and



appreciative commitment” is the challenge facing the wildlife conservation field today. For conservationists, this will call for “patience, empathy and tolerance and a willingness to be involved with many different kinds of people”.

## New view of nature

Changes taking place in our understanding of nature need to be brought into schools and to wider public attention. Scientific thought has had a profound influence on how the natural world is viewed. Modern science has been shaped by the theories of such thinkers as Descartes and Darwin, but there is now compelling evidence to refute many of their fundamental ideas. Descartes saw nature as a vast machine and animals, therefore, as unconscious machines without mind, soul, feelings or language. Today, in the main, science acknowledges that animals feel pain, pleasure, fear and stress. There is also much serious research on the question of what animals know, and growing evidence that they know a great deal. Pioneering scientific work is revealing glimpses of the immense diversity and richness of sensory worlds experienced by other creatures — the animal world’s “supersenses”. Intelligent creatures, such as dolphins and chimpanzees, are confounding naturalists with their animal wisdom. Bonita Bergin, director of Canine Companions for Independence, is quoted in Newsweek as saying, that it’s not the mastery of some 89 different and difficult commands that impresses her most in the dogs she trains, but “the sense of responsibility they develop”. The anthropologist, Elizabeth Lawrence, who has specialised in the study of the interaction between human beings and horses, has come to the conclusion that in the industrialised world “the best way to describe the horse’s role is as a healer. As a companion who shares our leisure, it provides exercise, devotion, beauty and grace, and a sense of communion with nature, which may return us to our roots and restore us to a sense of harmony”.<sup>4</sup>

Darwin gave science the image of nature as a ruthless struggle between competing and opposing forces. “All nature is at war, one organism with the other”, he wrote. But now a number of leading biologists are finding evidence of an “exquisite cooperation between plants and animals”. Instead of Darwin’s principles of competition and “survival of the fittest” the ‘new science’ is finding the dominant forces to be cooperation and interdependence. In this view of nature, “her attitude of simplicity, economy, beauty, purpose and harmony make her a model for ethics and politics”.<sup>5</sup>

## Justice and solicitous care

One of the most important changes that has to come about in this time of great change is that humanity’s expression of justice and compassion must expand to embrace the whole living world. The new holistic perspective beginning to awaken in human consciousness is revealing to us just how disastrously out of harmony with the natural world our modern civilisation has become. Now is the time to do all we can to restore that harmony, before it is too late to do so. The success of this great work depends upon the awakening of the human heart with its transforming power. In the struggle to establish relationships of justice and “solicitous care” with the animal kingdom we will be astonished by how much we have to learn from the animals and how much we need the gifts they embody.

1. Now known as the Sioux (American Indian Peoples).
2. Animal-Human Relationships: Some Philosophers Views, an RSPCA pamphlet available as a World Goodwill Occasional Paper.
3. Andrew N. Rowan ed., *Animals & People Sharing the World*, University of New England Press, 1988.
4. *ibid*.
5. Robert Augros and George Stanciu, *The New Biology: Discovering the Wisdom in Nature*, Shamballa, 1988.

# ANIMALS AND THE LAW

It is quite clear that the awakening spirit of goodwill incorporates a new respect for the integrity, dignity and intrinsic worth of animals. The burgeoning animal rights movements; the vast network of associations concerned with conservation of the environment; the extraordinary growth in recent years in the number of people in the industrialised countries (especially young people) who are vegetarian — these and other phenomena are all signs that people of goodwill are developing a new sense of responsible stewardship towards the animal kingdom.

But what effect is this having on the horrors of intensive farming; vivisection, the destruction of wildlife habitats; the extinction of numerous species of animals? To answer that question it is necessary to turn to the law. For it is through the law that humanity collectively chooses to regulate its behaviour.

Since the 1970s there has been so much animal legislation enacted around the world that it has been described by one

writer as a “growth area in the production and enforcement of both national and international legislation”.

## Intensive farming

Many of the new laws make it an offence to cause unnecessary pain or distress to farm animals. The power of the agro-chemical lobbies in most countries is such, however, that it has been almost impossible for people of conscience to enforce the application of this general requirement of the law to prevent farmers from holding hens, pigs, turkeys, cattle and other animals in the restricted, inhumane cages so common on modern “factory farms”. So, in spite of new laws and more stringent regulations, intensive farming continues to cause a shocking level of pain and distress to animals.

Two countries have, however, responded to organised popular campaigns and have effectively outlawed the worst abuses of these farm factories. In 1978 Switzerland introduced laws to ensure that by 1991 all laying-hens are to be free range. The regulations also require farmers to give pigs



time to root among straw and roughage and to guarantee periodic exercise times for restricted sows.

In 1988 Sweden's pioneering Animal Protection Act came into force. The Act states that: "animals kept for production of food, wool, leather or fur shall be taken care of under good housing conditions and in a way that promotes their health and makes it possible to behave in a natural manner." The restricted "battery cages" for laying-hens are to be illegal by 1998; cattle are to be put out to graze in summertime; sows may no longer be tethered; slaughtering is required by the law to be as humane as possible; and cows and pigs are to have access to straw and litter in stalls and boxes. While in most Western countries the Ministry of Agriculture tends to be the strongest supporter of intensive high technology farming, the Swedish Ministry has declared itself in support of animals, arguing that technology must be adapted to the needs of animals, and not the other way around.

The new laws in Switzerland and Sweden give heart to those in other industrialised countries who are pressing for action to regulate the abuses to animals carried out in the name of high-technology, intensive farming.

## Vivisection

Popular pressure to limit and regulate the abuse of animals has been most intense in relation to the suffering, pain and death caused to highly sentient animals in scientific laboratories. In the last decade this has led to the introduction of new and stronger laws governing animal experiments in the United States, Australia and almost every country in Western Europe.

In different ways, the new laws do impose limits on the number of animals used in experiments; on the degree of pain and distress permitted; and on the conditions under which laboratory animals are housed and cared for. National bodies and local committees based at each research station are charged with the responsibility of ensuring that the least possible pain is caused to animals and that the animals are well cared for. In some countries these local committees even include representatives from animal welfare groups.

The law is also beginning to change in the conditions it seeks to impose before experiments are conducted in the first place. Statutory requirements in several countries still insist that before new chemical substances are incorporated in food and medical products they must undergo a strict toxicity test (the notorious LD50 test) that involves a group of animals being force-fed large quantities of the substance until 50% of them die. In the United States the law requires a less severe test, the 'limit' test. While this involves the death of fewer animals, it still means animals must die before a new substance is declared safe. The number of animal toxicity tests has increased dramatically in recent years as more and more new substances are developed. This is in spite of the fact that there are alternatives, and that animal tests are clearly not the best way of measuring the safety of a new substance. Recent proposals by the European Community to amend its directive on the classification of dangerous substances may mark the first step in ending the requirement for animals to die. The Community has agreed to accept an alternative toxicity test (the 'fixed dose' procedure) which, while it still uses animals, requires only a small number of animals and does not require the death of any of them. The New Scientist reports that the Commission aims to "create a framework whereby

regulatory bodies throughout the world all accept the same data for classifying chemicals". While this is a significant step forward, another proposal being debated in the Community threatens to expand the list of products that require tests. Moves are afoot to make it mandatory for animal tests to be used on all cosmetic ingredients and finished cosmetic products. This would be disastrous, and would strike a blow at the rapidly growing cruelty-free cosmetics industry.

While new laws and regulations are limiting the worst abuses of vivisection there is still a long way to go in reducing the number of experiments carried out and improving the conditions under which animals are kept. It should also be remembered that there is no legislation that challenges the fundamental premise of experiments on animals; no legislation that specifically requires a researcher to prove to an independent body that the experiment proposed is necessary. Campaigners look forward to the time when the generalised legal acceptance of animal experiments is replaced by stringent procedures forcing scientists to justify occasional experiments with a well argued case showing that the potential benefits to humanity, or to animals, clearly outweigh the cost to the animals.

## Wildlife

Humanity's disastrous impact on the wild creatures of the planet is perhaps the clearest sign we have that we must take urgent action to transform our relations with the animal kingdom. Whole species are disappearing from the planet because human beings have destroyed their habitat, have polluted the lands and seas, and have hunted them out of existence. Only the law can save the animals — only national, regional and international legislation that is strong, enforceable and implemented with vigour can stop the slaughter of the elephants, whales, dolphins, tigers and jaguars, crocodiles, turtles, rhinos, gorillas, parrots and so many other species.

Since the 1970s there has been an enormous amount of legislation around the world concerned with the conservation of wild animals. Most countries now have regulations to protect individual species and have also designated zones and national parks where all the animals in such areas are protected.

The problem at a national level is to give teeth to the legislation that exists. Laws to protect wildlife are too often flouted because the authorities that are charged with carrying them out lack the resources they need — they lack money, skilled personnel, equipment. In many cases they lack the most important ingredient of all — a national will to enforce the law.

Legislation to protect wildlife will have little effect if it is all done on a national level. What do the dolphins or the elephants know about national boundaries? Habitats are being destroyed by pollution that comes from surrounding nations; fishermen travel the world to catch as many fish as their technology will allow; those who hunt and sell live animals, furs, skins and other products from endangered species do so in order to supply a multi-million dollar international market; poor farmers take the precious resources needed by animals because the involvement of their country in a global economy has made them so poor that they will do anything in order to survive.

In the last 25 years governments have responded to the gravity



of the threat to wildlife with a wide range of treaties and regional agreements.

Species that are under special threat — such as polar bears, whales, northern fur seals and migratory birds — are the subject of separate treaties designed to restrict the killing or trading of these animals. Africa, Europe and the Americas have all concluded regional treaties to protect habitats and there are four wildlife treaties that are of global significance: the CITES Convention on trade in endangered species; the Ramsar Convention on Wetlands; the World Heritage Convention; and the Bonn Convention on the conservation of migratory species. These four treaties form the legal basis of the World Conservation Strategy — an international plan to conserve and protect the natural world.

With so many laws and treaties in place, it might well be asked: Why is it that wildlife is still being so ruthlessly exploited? The answer is that the international laws that do exist tend to reflect compromises between states. Simon Lyster writes that “the greater the number of participants in the formulation of a treaty, the weaker or more ambiguous its provisions are likely to be since they have to reflect compromises making them acceptable to every State involved”.

Individual nations that stand to lose most from measures to protect wildlife have to be persuaded by public pressure from inside and outside their borders to accept strict, enforceable regulations and to allocate national resources to the policing of these regulations. This is why the targeted campaigns of international organisations like Greenpeace International, Friends of the Earth, World Wide Fund for Nature, are so important.

The threat of extinction and serious depletion of some species of whales and elephants has, perhaps more than anything else, mobilised public opinion and brought considerable pressure to bear on the international community, individual countries and commercial companies. And this pressure is having results.

## The will

It is quite clear that the law is changing — it is beginning to play a positive role in regulating humanity's exploitation of the animals. But the extent to which the law can turn the tide in our relations with the animal kingdom depends entirely upon the value society places on animals in their own right. Do we value all the creatures of nature enough to demand laws that will be effective in protecting them from exploitation? We will only get such laws when the will to structure our relations with animals on the basis of respect and compassion has the strength and political clout in society it needs if it is to overcome the powerful forces of vested interest. There is a long way to go, and a lot of educational work to be done, before the animals will get the law they deserve, but we can at least rejoice at the fact that a start has been made — and we can be grateful for the work of the lobbyists and campaigners who truly have the interests of animals at heart.

Margaret Cooper, *An Introduction to Animal Law*. London & Orlando, Florida, Academic Press, 1987.

Simon Lyster, *International Wildlife Law*. Cambridge, Grotius, 1985.

David Paterson & Mary Palmer (eds), *The Status of Animals: Ethics, Education and Welfare*. Wallingford, UK, CAB International, 1989.

# COMMUNICATION AND COMPANIONSHIP

There have been a number of books and articles published over the years that describe experiences of exceptional degrees of communication between humans and animals. In the book *Kinship with All Life*,<sup>1</sup> J. Allen Boone describes how he established a form of telepathic rapport with the German Shepherd dog, Strongheart. He wrote, too, of the distinction between training an animal and educating one. In his view training an animal was relatively easy and placed emphasis on the physical level and upon the authority of the trainer. Educating an animal, on the other hand, places emphasis on the mental rather than physical aspect. The animal is treated as an intelligent fellow being and the educator works with intelligence, integrity and imagination to help it make use of its thinking faculties and so develop character.

These ideas correlate closely with the Ageless Wisdom teachings which emphasise the importance of communication between humans and animals. Alice Bailey writes that it is through the power of human-directed, controlled thought that we will “eventually bridge the gap” existing between the animal kingdom and humanity.

Diana Reiss, who studies communications among captive dolphins thinks that “there may be something fully analogous to human language in the behaviour of animals — a something that's not even vocal”. Increasing use of domesticated animals to help the blind, the elderly, the handicapped and those in hospitals and other institutions may

prove a useful aid in developing human understanding of animal language.

Throughout the world there are now programmes, such as Riding for the Disabled and Guide Dogs for the Blind, where animals provide needed companionship, skill and support and improve the quality of life of the people who need assistance. Many creative initiatives are being pioneered in this field. As an example, the Guide Dog Association of New South Wales, Australia, started its Pets as Therapy programme in 1978. Since then over 1,000 dogs have been placed in hospitals, nursing homes, homes for the mentally handicapped and with disabled people. Honey, “dog in resident”, at a major city hospital is typical. She provides companionship for long-term, elderly patients in the hospital, reducing the negative side of institutional life. Her presence has been found to be of enormous benefit to both patients and staff. The benefit to the companion animal may be less obvious, but can include the development of a sense of responsibility evoked by a demanding job well done.

*Anthrozoos* is a new journal that explores the nature of interaction between humans, animals and the environment.

For details write to: University Press of New England, 17 1/2 Lebanon St., Hanover, New Hampshire 03755, USA.

1. J. Allen Boone, *Kinship with All Life*, London and New York, Harper and Row, 1954.



# ZOOS, RESERVES AND SANCTUARIES

Many believe zoos should be banned and, certainly, the role of the zoo and the whole ethos of keeping animals in captivity is a crucial element in the issue of animal well-being. Studies show that animals kept in captivity in unnatural surroundings can undergo severe behavioural disturbance, causing great distress. With changing human attitudes this has become a major concern. Increasingly, animals are being seen not as soulless beasts to be exploited, but as creatures of worth having their own right to life and to express their essential qualities and characteristics.

The image of the cruelly frustrated lion or tiger pacing back and forth across a tiny concrete floor is one that more and more people are finding distressing, to say nothing of the experience of the animal itself. Not all zoos present this image, but many do, and the existence of the latter is certainly unacceptable.

Others believe that zoos should remain, controlled through strict licensing laws with a strong emphasis on animal well-being and a greater educational role. There is also a strong argument for zoos as places for breeding and, in this, there have been some notable successes.

The issue of animals in captivity evokes strong feelings, and rightly so. Perhaps what is needed is a balance between three major requirements:

1. The need to ensure that animals are provided with natural habitats that encourage and enhance their own unique qualities and instincts,
2. The need to provide adequate facilities to cater for the temporary breeding of endangered species prior to re-introduction into the wild,
3. The need to cultivate a more sensitive and informed attitude among people towards the animal world without unnecessary intrusion into the animals' natural habitat to achieve this.

## Zoo-Check

Organisations have been founded to monitor the well-being of captive wildlife. Zoo-Check, which has independent organisations active in Canada, the USA and the UK, focuses in particular upon checking and preventing all types of abuse to captive animals and wildlife. Amongst its aims are the phasing out of zoos and the encouragement of the conservation that will enable wildlife to be kept in its natural habitat. Zoo-Check is also involved in Elefriends — the elephant protection group. The devastating effect of the ivory trade, as well as big game hunting and habitat loss, has meant that in the last decade African elephant numbers have fallen from 1.3 million to less than 600,000 in the wild. Currently over 80,000 are slaughtered each year. "In addition to working for a complete ban on ivory trading Elefriends is co-ordinating an international consumer awareness campaign to raise awareness of the plight of the African elephant and to urge the public not to buy ivory."

## World Wide Fund for Nature

Best known of the organisations concerned with animal well-being is the World Wide Fund for Nature (WWF — formerly the World Wildlife Fund). Founded in 1961, the WWF today consists of WWF International, based in Switzerland, and 23 WWF national organisations. In recent years WWF has focused primarily upon endangered species, for instance its work with the giant panda in China (whose image provides the symbol of WWF), and the Project Tiger initiative in India. Whilst remaining actively involved in a wide variety of projects around the world, WWF is also taking on a greater lobbying role, as well as continuing to encourage a more informed and enlightened public awareness of the natural world. It is inspiring to note how much time and effort WWF is putting into educational projects. Considerable energy is also put into preparing educational packs for use in schools around the world.

WWF's work has now expanded into conservation of the natural world, maintaining pressure to ensure the continued existence of many threatened natural habitats needed by indigenous wildlife. This is well illustrated by WWF's work on the island of Tiritiri Matangi, New Zealand. Here a forest has been replanted and several species of endangered birds have been reintroduced and are thriving. The whole island has now been declared an open sanctuary.

## Reserves and sanctuaries

The creation of reserves and sanctuaries is a much needed step along the path of wildlife conservation. Natural, safe environments for both indigenous and migrating wildlife are desperately needed. It is important that such environments should be regarded as the preserve of wildlife. Wildlife must be allowed to 'be itself' without human interference.

Where environments are artificially created and managed, over-protection can lead to species becoming over populous and culling may become necessary. When humankind intrudes on nature, or seeks to take on nature's role, it involves taking responsibility for accepting *all* of nature's processes. Are we willing to take on this responsibility?

Can we really manage wildlife in the natural world, or is this a contradiction? What role do zoos and reserves have, and how can they most effectively meet the needs of wildlife? Zoos are not the final answer and reserves and sanctuaries are simply necessities that have been brought on by humanity's wanton destruction of wildlife and the natural world. These issues are drawing enlightened thought from people of concern working in the field of animal welfare. In the final analysis, the whole problem stems from the human anthropocentrism which concerned people are now moving away from. The solution lies in a change of attitude. Recognition of an animal's right to life, as part of the evolutionary process on earth, must be encouraged, together with respect and reverence towards all wildlife.

*There is not an animal on the earth, nor a being that flies on its wings, but they are communities like you.*  
The Qur'an



# ANIMAL NEWS

Glasnost has meant benefits for animals in the Soviet Union. The first National Society for the Prevention of Cruelty to Animals in Russia was established in 1988 following a meeting in Moscow of more than 400 delegates from the 15 Soviet Republics.

## *Animals International (WSPA)*

A two-year world ban on ivory trading, followed by strict regulation of the trade which would be confined to culling managed herds in African countries, was accepted by a United Nations conference in Switzerland in October 1989. The ban was the result of intense international pressure to protect the elephant. Many countries, including Japan (the world's major importer), the E.E.C., U.S.A., Canada and Switzerland banned the importation of ivory in the period leading up to the conference.

## *Various sources*

The anti-poaching measures of Zambia's national parks and wildlife services are "the most revolutionary and exciting in the world", according to Dr. William Reilly, president of the World Wide Fund for Nature (WWF), after visiting that country recently. The model game management authority at Lupande in the Luangwa valley in eastern Zambia, has reduced elephant poaching by 90%.

## *Panoscope*

At a historic meeting held in Annecy, France in late 1988, the World Council of Churches considered the question of the treatment of animals for the first time. This meeting was followed by one in Moscow. The Annecy participants issued recommendations: that the churches and their members acquire knowledge about how animals are treated and in what ways this treatment departs from respect for the animals "as creatures of God"; that the churches encourage their members to buy "cruelty-free" items, avoid meat or animal products produced on factory farms, avoid patronising forms of entertainment that exploit animals.

## *Network News (INRA)*

The World Society for the Protection of Animals (WSPA) Costa Rica has recently reached agreement with the Ministry of Education on the introduction of a comprehensive humane education programme to be incorporated into the country's primary school curriculum.

## *Animals International (WSPA)*

An Australian authority, the Australian Meat and Livestock Corporation, is using computer marketing of animals which means that the animals do not have to travel the long distance to the saleyard and then wait a couple of days, possibly without food and water, before again being transported a long distance to slaughterhouse or farm. Now the purchaser can move the animals directly from the point of origin to the destination. This new initiative was introduced partly on welfare grounds, as well as for economic advantage.

## *CALM Computer Aided Livestock Marketing Papers*

Muslim leaders held a meeting under the auspices of WHO in 1987 and accepted that electrical pre-stunning could be used in the slaughter of animals for the Muslim community, and that this meat would be *halal*. Pre-stunning is very important because it eliminates the need to cast (pull down) the animal, which often involves dislocation of the neck, twisting and breaking of the tails, horns and ribs if the animal is a large one. Pre-stunning also means that the animal does not experience the pain of the knife. In most third world countries animals are still not pre-stunned, but this Muslim recognition of pre-stunning is an important breakthrough for the welfare of animals.

## *WHO Report*

Over the last seven years the living conditions of people in Southern Sudan have been devastated by civil war and famine. In the midst of this crisis the Mundari, one of the ethnic groups in southern Sudan, have maintained ACCOMPLISH (Action Committee for the Promotion of Local Initiative

and Self Help) in the Mundari Area which they set up in 1985. Their concern was first and foremost for the welfare of their cattle and, with the limited resources available, they have trained 25 people in skills to help sick cattle and prevent various animal diseases.

## *Panoscope*

Responding to legal pressure from the Sierra Club and mounting evidence of declining populations due to clearcutting, the U.S. Forest Service announced its plans to protect the endangered red-cockaded woodpecker throughout its range in the southeastern United States. The new policy, which eliminates the use of clearcutting as a harvest method within three-quarters of a mile of woodpecker colonies will affect proposed timber sales on approximately one million acres of national forests in nine states.

## *Greenlink*

There are frequent tales of dolphins rescuing endangered human beings and other animals. Two examples: A school of dolphins fought off a 12-foot shark that attacked a teenage Australian surfer. The shark bit his right hip and lower abdomen before the dolphins drove it away. The dolphins saved his life. He said the school of about 20 dolphins were catching waves with him. Twenty minutes before the attack the dolphins were swimming next to him as if they were warning off the shark. *Evening Standard*. In the Gulf States a school of dolphins helped save three stranded whales after human rescue efforts failed. The three humpback whales were trapped at low tide behind a sandbank on the island of Masirah off the east coast of the gulf state of Oman. Airmen spotted the whales from a helicopter and sent rescue boats in twice to try to shepherd them out to sea. But the whales remained stuck. Then the dolphins joined in the rescue attempt, and the whales were guided out at high tide.

## *Fellowship of the Inner Light*

The Wildlife Clubs of Kenya, a voluntary organisation educating Kenya's schoolchildren on their wildlife heritage, was one of the first winners of UNEP's Global 5000 award scheme for outstanding environmental achievements launched during the year. Included in the Club's programme are regional rallies, mass tree plantings and tours of their mobile film unit to schools throughout the country to show conservation programmes.

## *UNEP News*

A growing number of vets complement their scientific medicine with "alternative" treatments, using homeopathy for example. Acupuncture is increasingly popular in veterinary medicine and is particularly useful for alleviating chronic pain in animals. Some vets also use acupuncture to produce an anaesthetic for cattle.

## *New Scientist*

## **Of Special Concern**

In 1986 the International Whaling Commission declared a moratorium on all commercial whaling for five years, largely as a result of campaigns by environmentalists. 1991 is fast approaching and it is expected that the pro-whaling nations, such as Japan, will exert great pressure for a resumption of commercial whaling. The moratorium allows taking whales for scientific purposes. This has been exploited by Japan, Iceland and Norway. This year Iceland, facing an international boycott of its fish exports organised by Greenpeace, has stopped its scientific programme. Norway has pledged to cut its kill to five but Japan will kill three hundred. The catch is sold as luxury food in Tokyo's fashionable department stores for £70 a pound.

## *The Guardian*

An issue of vital importance for wildlife is the debate on the future of Antarctica. In 1959 twelve nations signed the Antarctic Treaty dedicating themselves to the peaceful pursuit of scientific exploration of the last unspoiled wilderness on



earth. Now most of those nations want to exploit the area's riches by mining. As of early December 1989 Australia and France have vetoed the mining plan but the future is still in the balance. Conservationists are asking that Antarctica be declared a world park to protect its wildlife and its fragile ecology. This proposal has the support of the governments of Australia, France, Belgium, Italy and Greece.

*Greenpeace*

The World Society for the Protection of Animals has asked the United Nations to review the use of dogs and other animals on suicide missions during military offensives. Recently military sources in Lebanon reported that dogs are harnessed with gas and explosive canisters by the Israeli Army. These dogs are sent to enemy troop concentrations and enemy buildings and electronically blown up. Some nations have trained dolphins and seals for military purposes.

The United States currently has more than 200 marine animals trained for scientific military uses. Former trainees have provided information alleging gross cruelty to the animals undergoing training for such tasks.

*Animals International (WSPA)*

In 1988 the US Patent & Trademark Office issued a patent for a genetically modified mouse, the first patent issued for a mammal. The animal was developed by researchers at

Harvard University. The two scientists inserted into mouse eggs a gene that can produce cancer in many mammals. Their mouse patent is not for one specific mouse but for a strain of mouse. The patent covers the genetically modified mouse, all of its progeny, and all of their progeny for seventeen years. This whole question of the patenting of life needs urgent public debate. It is a matter of great concern and with profound implications.

*IDOC Internazionale*

## ANIMALS MATTER

Around the world there are thousands of groups working to build right relations between humanity and the animals. Here we list some of the groups we have come into contact with in preparing this Newsletter. Every country has its own network of organisations, and readers of the Newsletter who wish to get in touch with local groups can write to any of the organisations listed below — many of these can put you in touch with branches and co-operating organisations in your own country. Shortage of space means that we are unable to describe the work of all the organisations listed.

**Australian and New Zealand Federation of Animal Societies** — a grouping of over 50 animal societies in Australia and New Zealand. Active in a wide range of areas. ANZFAS, P.O. Box 1023, Collingwood, Victoria, Australia 3066. **Compassion in World Farming** — campaigns for a fair deal for farm animals. C.I.W.F., 20 Lavant Street, Petersfield, Hants. GU32 3EW. Similar work is done in the USA by Farm Animal Reform Movement, P.O. Box 70123, Washington, DC, USA 20088. **Dr. Hadwen Trust for Humane Research** — promotes development of valid techniques to substitute use of animals in medical and associated fields of research. Dr. Hadwen Trust, 6C Brand Street, Hitchin, Herts, U.K. SG5 1HX. Major work in the States done at Johns Hopkins Center for Alternatives to Animal Testing, Johns Hopkins School of Public Health, 615 North Wolfe Street, Baltimore, MD, U.S.A. 21205. **Elefriends and Zoo Check**, Cherry Tree Cottage, Coldharbour, Dorking, Surrey U.K. RH5 6HA. **Environmental Investigation Agency** — investigates abuses of wildlife and prepares highly effective international campaigns on such issues as the illegal ivory trade and the killing of pilot whales in the Danish Faroe Islands. EIA, Unit 32, 40 Bowling Green Lane, London, U.K. EC1R 0NE. **Greenpeace International** — national and international campaigns on a variety of issues for the protection and conservation of animals and their natural habitats. Greenpeace International, Keizersgracht 176, 1016 DW Amsterdam, Netherlands. **Humane Education Centre** — publishing a new teachers animal welfare bulletin for commonwealth educationalists. Humane Education Centre, Bounds Green Road, London, U.K. N22 4EU. **Institut Juridique International pour la Protection des Animaux**, 86 rue du Pas Saint Georges, 33000 Bordeaux, France. **International Network for Religion and Animals** — sponsor an annual World Week of Prayer for Animals in early October and focus a world-wide effort to bring religious principles of all faiths to bear on attitudes to animals. INRA, P.O. Box 1335, North Wales, PA 19454-0335, U.S.A. **International Union for Conservation of Nature and Natural Resources** — a network of over 450 government agencies and conservation organisations from more than 100 countries that plays a powerful role in leading the international community to act to conserve and protect endangered species of animals — IUCN, 1196 Gland, Switzerland. **La Ligue Suisse Contre la Vivisection et Pour les Droits de L'Animaux**, 8 Ch Du Cedre, 1224 Chene Bougeries, Switzerland. **Svenska Djurskyddsforeningen**, P.O. Box 10081, 100 55 Stockholm, Sweden. **Traffic** — an independent group monitoring the international trade in wildlife, and especially the trade in endangered species. Traffic, 1196 Gland, Switzerland. **World Society for the Protection of Animals** — international campaigning organisation with 360 member societies in over 60 countries. International HQ, WSPA, 106 Jermyn Street, London, U.K. SW1Y 6EE; also regional centres at P.O. Box 190, 29 Perkins Street, Boston, MA 02130, USA; Apartado 516 Heredia, Costa Rica; Apartado Aereo 75002, Bogota, Colombia; 215 Lakeshore Boulevard East, Suite No. 113, Toronto, Ontario, Canada M5A 3W9; No. 3 Totara Avenue, New Lynn, Auckland 1232, New Zealand; P.O. Box 11733, 1001 GS Amsterdam, Holland. **World Wide Fund for Nature International** — WWF Network on Conservation and Religion publishes a free bulletin, The New Road. WWF, 1196 Gland, Switzerland.



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