

# ANIMAL SPIRIT



*Faiths Working Together for Animals*

*Issue 9 - Autumn 2018*

**In This Issue:**

## **The Nonhuman Rights Project**

*Prof. Steven M. Wise*

**The Whale Sanctuary Project**

*Michael Mountain*

**The Berlin Summer Academy  
in Animal Law**

**Animal Advocacy by the  
Interfaith Movement**

*Barbara Gardner*

**Advocacy, Speciesism  
and Painism**

*Dr Richard Ryder*

**The World Needs Peace**

*J.P. Vaswani*

**Prisons and the Care of Wildlife**

*Rev. Prof. Martin Henig*

**Introducing Pan Orthodox Concern for Animals**

*Dr Christina Nellist*



[www.animal-interfaith-alliance.com](http://www.animal-interfaith-alliance.com)

## People

**President:** - Satish Kumar (*Jain*)

**Vice-President:** - Dr Deborah Jones  
(*Vice Chair - CCA*)

### **Patrons:**

Kay, Duchess of Hamilton  
Rev. Christa Blanke (*Christian*)  
Joyce D'Silva (*Ambassador CIWF*)  
Nitin Mehta MBE (*Jain*)  
Dr André Menache (*Jewish*)  
Dr Alpesh Patel (*Hindu*)  
Dr Matthieu Ricard (*Buddhist*)  
Dr Richard D. Ryder (*Ethicist*)  
Anant Shah (*Jain*)  
Muhammad Safa (*Muslim*)  
Ajit & Charanjit Singh MBE (*Sikh*)

### **Board:**

**Rev. Feargus O'Connor** - Chair  
(*Unitarian Minister, Secretary - World Congress of Faiths*)

**Barbara Gardner** - CEO  
(*CCA - Ark Editor*)

**Thom Bonneville** - Director  
(*Clerk - QCA*)

**Sarah Dunning** - Director  
(*CCA Trustee*)

**Chris Fegan** - Deputy Chair  
(*CCA Chief Executive*)

**Rev. Prof. Martin Henig** - Director  
(*Vice President - ASWA*)

**Dr Harshad Sanghrajka** - Director  
(*Vice-Chair - Institute of Jainology*)

**Keval Shah** - Director (*Jain Vegans*)

**Judith Wilkings** - Director (*QCA*)

### **Secretaries:**

**Marian Hussenbux** - International Campaigns Secretary (*QCA*)

**Sheila Thomas** - Membership Secretary  
(*CCA Trustee*)

### **Advisors:**

**Cultural & Diversity** - Dr Atul Shah

**Legal** - David Thomas

**Scientific** - Dr André Menache

*The Animal Interfaith Alliance is a  
registered not-for-profit company,  
number: 8958588*

*Registered company address:  
56 Cole Lane, Ivybridge,  
Devon, PL21 0PN*

## Member Organisations

Anglican Society for the Welfare of Animals (ASWA) - [www.aswa.org.uk](http://www.aswa.org.uk)

Animals in Islam - [www.animalsinislam.com](http://www.animalsinislam.com)

The Bhagvatinandji Education & Health Trust - [www.beht.org](http://www.beht.org)

Catholic Concern for Animals (CCA) - [www.catholic-animals.com](http://www.catholic-animals.com)

Christian Vegetarians & Vegans UK - [www.christian-vegetariansvegans.org.uk](http://www.christian-vegetariansvegans.org.uk)

Christian Vegetarian Association (CVA US) - [www.christianveg.org](http://www.christianveg.org)

Dharma Voices for Animals (DVA) (Buddhist) - [www.dharmavoicesforanimals.org](http://www.dharmavoicesforanimals.org)

Institute of Jainology (IOJ) - [www.jainology.org](http://www.jainology.org)

The Jewish Vegetarian Society (JVS) - [www.jvs.org](http://www.jvs.org)

The Mahavir Trust

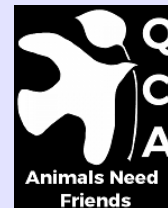
Oshwal Association of the UK (OAUk) - [www.oshwal.co.uk](http://www.oshwal.co.uk)

Pan-Orthodox Concern for Animals - [www.panorthodoxconcernforanimals.org](http://www.panorthodoxconcernforanimals.org)

Quaker Concern for Animals (QCA) - [www.quaker-animals.co.uk](http://www.quaker-animals.co.uk)

Sadhu Vaswani Centre (Hindu) - [www.sadhuvaswani.org](http://www.sadhuvaswani.org)

The Young Jains - [www.youngjains.org.uk](http://www.youngjains.org.uk)



## Vision

A peaceful world where people of all faiths and none work together to treat all animals with respect and compassion.

## Mission

To create a united voice for animals from all of the world's faiths and spiritual beliefs, based on their founders' teachings, to bring about the humane treatment of animals.

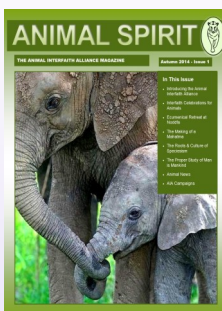
[www-animal-interfaith-alliance.com](http://www-animal-interfaith-alliance.com)

© Animal Interfaith Alliance 2018



# Animal Spirit Magazine

Previous editions of *Animal Spirit* can be found on the AIA website .



## Index

### Page

#### Articles

The Nonhuman Rights Project .....	Prof. Steven M. Wise... ..6
The Whale Sanctuary Project .....	Michael Mountain .....10
Animal Advocacy and the Interfaith Movement .....	Barbara Gardner .....14
Advocacy, Speciesism and Painism .....	Dr Richard Ryder .....19
Introducing Pan Orthodox Concern for Animals .....	Dr Christina Nellist ....28
A Quaker Response to Animal Suffering .....	Helen Porter .....30
QCA Announce New Project with Greyhound Compassion...	Thom Bonneville .....31
CCA Conference: Animal Advocacy in the Era of Laudato Si	Dr Richard Ryder .....32
Prisons and the Care of Wildlife .....	Rev Prof Martin Henig .....34
The World Needs Peace .....	J.P. Vaswani .....36
What is the Philosophy of 'Stop All Killing'? .....	Puspa Shivdasani .....38
Is it Acceptable to Sacrifice Animals for Humans? .....	Aaryan C. Sheth .....40
How to Find Peace with Cross Contamination .....	Heena Modi .....44

#### Items of Interest

Editorial - The Animal Interfaith Alliance in 2018 .....	Barbara Gardner .....4
Interfaith Celebration for Animals 2018 .....	.....5
Summer Academy in Animal Law .....	.....12
AIA's Campaigning Activity in 2018.....	Marian Hussenbux .....24
Obituary - Dada J.P. Vaswani .....	.....37
RSPCA Policy on Rehabilitation, Rehoming and Euthanasia.	.....43
Members' Advertisements .....	.....48
Purple Poppy Appeal 2018 .....	.....49
Events .....	.....50
Membership Form .....	.....51

#### Recipes

JVS Recipe - Chopped Living .....	Kendan Alford.....46
-----------------------------------	----------------------

#### Books

QCA Book Review - Wild Margins .....	Ann Johnson.....47
--------------------------------------	--------------------

#### Hymns, Prayers and Meditations

Prayer for Animals .....	Albert Schweitzer .....52
--------------------------	---------------------------

#### Front Cover – Leo rescued by the Nonhuman Rights Project

## Please Help AIA Support Animals

AIA is a unique alliance of organisations which represent all the major faiths. Not only is it the only organisation to speak out on the moral treatment of animals by drawing on the combined wisdom of all the faiths, but it also promotes social harmony by bringing the faith groups together on an issue that they all share a concern for. Such cooperation between the faiths is what politicians are encouraging and, as such, they are listening to AIA.

*Therefore AIA is in a uniquely strong position to campaign for animals.*

**However, in order to continue campaigning for animals AIA needs funds.** Please make any donation you can by visiting our website and donating via PayPal or by completing the 'Friend' form on page 31 and sending a cheque. Your support is very much appreciated.

# Editorial - The Animal Interfaith Alliance in 2018

By Barbara Gardner

**I**n addition to the annual *Interfaith Celebration for Animals*, held on 14th July this year, The *Animal Interfaith Alliance* (AIA) has spoken at the *Summer Academy on Animal Law* in Berlin and has campaigned vigorously against many animal cruelties around the world. Marian Hussenbux, AIA's International Campaigns Secretary, reports on these campaigns in this edition.



The 2018 Interfaith Celebration was organised by AIA Chair, Rev. Feargus O'Connor, at *Golders Green Unitarians* and included readings about compassion for animals from all the major faiths. The guest speakers included Jain animal welfare campaigner, Nitin Mehta MBE, Hindu science officer for *Animal Free Research UK*, Dr Alpesh Patel and Debbie Catt of *Battersea Dogs and Cats Home*.

## Support for the Nonhuman Rights Project

I was delighted to speak about AIA's work at the *Summer Academy in Animal Law* in Berlin, expertly organised by lawyer and philosopher Julius Berrien, and to be able to advise lawyers, veterinarians, philosophers and others, both students and practitioners, on how they could use the faiths' teachings to support animals in law, both in campaigning for legislation and in bringing cases for animals. *Law is based on prevailing ethics and the faiths have a major role to play in advising legislators on those ethics.*

At the conference, it was a pleasure to meet Animal Lawyer and founder of the *Nonhuman Rights Project*, Steven Wise, who campaigns on behalf of chimpanzees, elephants and orcas, not only to gain their freedom from captivity, but to get them recognised as 'persons' in law, a right given to humans, corporations and even a national park, but not to our closest relatives. We are delighted to have an article by Steven in this edition in which he explains his inspirational work and invites us, as representatives of our faiths, to join the *Nonhuman Rights Project* and give philosophical support to his legal cases to help to change the law for animals.

AIA patron, Dr Richard Ryder also spoke at the conference about his theories of *Speciesism* and *Painism* and about his vast experience of campaigning over forty years.

## Eurogroup, Brexit and Animal Welfare

The effects of Brexit on animal welfare have been a major focus of our work this year and that of AIA member, *Catholic Concern for Animals* (CCA) which is a member of *Eurogroup for Animals* (Eurogroup) and which has been working with Eurogroup to ensure that Brexit provides the best opportunities for animal welfare and that none of the existing EU protections for animals are lost. Chris Fegan, Chief Executive of CCA, has been a member of the Eurogroup

working party for Brexit and together we attended the Eurogroup annual conference and AGM.

Chris will be our guest speaker at the AIA AGM which is being held at the Brompton Oratory in Kensington this year on Saturday 24th November at 2.00pm. He will be talking about the effects of Brexit on animal welfare. Please do come along as he will have all the latest information on this subject which is so critical to animal welfare. We will be serving some delightful vegan food, provided by *Shambhu's Vegan Catering* at 1.00pm which is free, so please join us beforehand for a chat and a bite to eat.

## News from the Member Organisations

Our member organisations have also been very active this year and here are just a few examples of what has been going on. These are in alphabetical order.

The *Anglican Society for the Welfare of Animals* (ASWA) and CCA have presented their annual 'Prison Project' award for the care of wildlife in prisons. Fr Martin Henig presented the award this year and has reported on the *Prison Project* in this edition. Fr Martin Henig is Vice-President of ASWA and a director of AIA.

ASWA are also holding a conference and annual service for animal welfare on Saturday 6th and Sunday 7th October at St Mary's, Portsea. Details are in the advert at the back.

## Animal Interfaith Alliance

### Annual General Meeting 2018

Saturday 24th November - 1.00pm - 4.30pm

at

St Joseph's Hall, Brompton Oratory,  
Brompton Road, London, SW7 2RP.

(Nearest tube stations are South Kensington and Knightsbridge)

*All members welcome!*

### Guest Speaker - Chris Fegan



*1.00pm - St Joseph's Hall open for  
light vegan buffet lunch*

*(supplied by Shambhu's Vegan Catering)*

*2.00pm - Guest speaker, 2.45pm - break*

*3.00pm - AGM, 4.30pm - close*

### Animal Welfare After Brexit

Chris Fegan is Deputy Chair of the *Animal Interfaith Alliance* and Chief Executive of *Catholic Concern for Animals* which is a member of *Eurogroup for Animals*. Chris is a member of Eurogroup's *Brexit Working Party* and will be speaking about the important implications of *Brexit* on animal welfare.



## Interfaith Celebration for Animals 2018



From left to right: Dr Alpesh Patel, Ajit Singh MBE, Rev. Feargus O'Connor, Debbie Catt, Nitin Mehta MBE and Charanjit Singh.

**T**he 2018 Interfaith Celebration for Animals, organised by AIA Chair Rev. Feargus O'Connor, was held on 14th July at Golders Green Unitarians. The guest speakers included Jain animal welfare campaigner, Nitin Mehta MBE, Hindu science officer for *Animal Free Research UK*, Dr Alpesh Patel and Debbie Catt of *Battersea Dogs and Cats Home*. ☸

CCA held a conference at the *University of East Anglia* (UEA) in Norwich with Prof. Gary Francione on Saturday 25th June. The conference was titled *Animal Advocacy in the Era of Laudato Si'* and included presentations from eight speakers from CCA, UEA and from the United States and is reported on later in this issue. CCA are holding their AGM on Saturday 17th November at the Brompton Oratory in Kensington with guest speaker, Wim Dekok. Details are advertised at the back.

CCA held its annual *Ecumenical Animal Welfare Retreat* in early September at *Hinsley Hall* in Leeds. Anyone of any faith is welcome to this three night break to share the company of like-minded people, with stimulating speakers, and thoughtful liturgies and prayers. The event is very helpful for animal advocates to re-energise in what can be a very tiring vocation. This year's event will be reported on in the next edition. If you missed this year's event, please come along next year.

The *Christian Vegetarian Society (CVS)* in the US are looking for people to distribute leaflets. Details are in an advert in the back of this edition.

The *Jewish Vegetarian Society (JVS)* are about to launch their new *Vegan Community Centre* in Golders Green which is available for hire. Lara Balsam, JVS' director, will report

on it in the next edition of *Animal Spirit*. In the meantime she has shared a tempting new recipe with us called 'chopped living'.

*Pan Orthodox Concern for Animals* flew the flag at 'Stop Live Transport Awareness Day' live rally in London on 14th June.

*Quaker Concern for Animals (QCA)* have partnered with *Greyhound Compassion* to help to improve the lives of rescued greyhounds and Thom Bonneville, QCA's clerk, reports on this. Ann Johnson, the editor of QCA's newsletter has published a new book *Wild Margins* which she describes in this edition. QCA will be holding a *World Animal Day* event on 4th October at the Bookshop in *Friends House*, London. Details are in the advert at the back. Do come along and greet them.

It is with great sadness that we report the passing on 12th July of Dada Vaswani at the age of 100, who headed up the *Sadhu Vaswani Mission*. In addition to his obituary we also present an article by him entitled *The World Needs Peace*. We are very thankful for his life's mission to bring peace to the world for both humans and nonhumans. November 25th is *Meatless Pledge Day*, a day he set up to encourage people to start to give up eating meat and we hope you can remember and pray for him on this day. ☸

# The Nonhuman Rights Project

Steven Wise is the founder and president of the Nonhuman Rights Project (NhRP), an organisation which is challenging civil law to treat animals as legal 'persons' with legal rights, instead of legal 'things' with no legal rights. Steven holds a J.D. from Boston University Law School and a B.S. in Chemistry from the College of William and Mary. He has practised animal protection law for 30 years throughout the US and is author of four books.

Law is based on prevailing ethics and philosophers are required to provide evidence to support NhRP's cases. Steven is inviting us, as representatives of our faiths, to support NhRP by providing such evidence. Here he explains his work and how we can help.

By Prof. Steven M. Wise

*"Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current which can sweep down the mightiest walls of oppression and resistance". — Robert F. Kennedy (1966)*

**S**ince Roman times, the world has been divided into legal 'things' and legal 'persons'. Things lack the capacity for any legal rights, they are invisible to, and don't count in, the civil law. 'Persons' have the capacity for an infinite number of legal rights, are highly visible to the civil law, and most definitely count in a fundamental way.

Contrary to what many believe, 'person' and 'human' are not now, nor have they ever been, synonyms. Nonhuman animals have always been legal 'things' so that even the most fundamental interests of the most cognitively complex and autonomous nonhuman animals, such as great apes, elephants, and cetaceans, are protected, if at all, through ineffective animal welfare statutes that address their interests only indirectly and do not allow humans to sue on their behalf. But throughout history, human slaves, women, and children were also characterized as rightless legal things. On the other hand, many nonhumans have long been considered persons with legal rights, including corporations, cities, countries, and ships throughout the West, a Hindu idol, a mosque, a horse, a bull, and a bird in India, and recently, a river and national park in New Zealand, the Columbian Amazon rainforest and an Argentine chimp.

## Current law is outdated and unfit for purpose

What the legal thinghood of nonhuman animals means in practice is that the innumerable injustices that nonhuman animals suffer at the hands of the most powerful animal in the world - humans - cannot be remedied in court unless humans can allege direct harm to their own (human) interests.

***Our rights-based litigation is about literally changing the world for nonhuman animals by requiring human beings to respect their most fundamental interests and rights. And we are succeeding.***



If nonhuman animals' current legal status strikes you as irrational, that's because it is. If it strikes you as archaic, out of keeping with scientific evidence and human experience of nonhuman animals' cognitive, emotional, and social complexity, that's because it is. If it strikes you as an arbitrary exercise of power, that's

because it is. What's more, it is fundamentally insufficient to meet the global threats faced by all animals, including us, and will become ever more so as the planet continues to warm, species continue to die off, and natural habitats continue to be destroyed.

## Bringing animal law up to date

That is why, beginning in December 2013, after decades of preparation and backed by affidavits from some of the most respected scientists in the world, the *Nonhuman Rights Project* (NhRP) has gone to court again and again - with complete confidence

***If nonhuman animals' current legal status strikes you as irrational, that's because it is.***

in the social, historical, political, and legal justice and inevitability of our arguments - to demand that courts reimagine the legal status of our demonstrably self-aware and autonomous nonhuman animal clients and transform them from legal things with no capacity for rights to legal persons with fundamental rights. We began by spending years studying the fundamental values and principles - most notably liberty, autonomy, equality, and fairness, along with rational and non-arbitrary decision-making - that the courts of target jurisdictions claim constitute justice. We then spent years gathering every relevant scientific fact from the most-respected experts in nonhuman animal cognition and fashion our legal arguments in favor of the personhood of our nonhuman animal clients in terms of those very fundamental values and principles.





Elephants are autonomous beings.  
It's time to recognize their fundamental rights.

#RumbleForRights



#NonhumanRights

NON HUMAN RIGHTS PROJECT

### Writ of Habeas Corpus

We began implementing our strategy by filing lawsuits on behalf of four captive chimpanzees - Tommy, Kiko, Hercules, and Leo in New York - and, later, on behalf of three captive elephants - Beulah, Karen, and Minnie in Connecticut - demanding the recognition of their fundamental right to bodily liberty protected by a *writ of habeas corpus*, and their immediate transfer to sanctuaries, where their autonomy will be respected to the maximum extent possible under the circumstances.

And we are making rapid progress. For example, in 2015, for the first time in history, a judge issued a habeas corpus 'order to show cause' that required a defendant, in that case *Stony Brook University*, to come into court and give a legally sufficient reason for imprisoning Hercules and Leo, who were being used for experimentation. In 2016, a chimpanzee named Cecilia was freed from an Argentine zoo to a Brazilian sanctuary through habeas corpus litigation that was modeled on the NhRP's litigation.

In May of this year, a New York high court judge issued an historic opinion that we believe will come to be seen as a turning point in the worldwide struggle to attain legal rights for nonhuman animals, writing in Tommy and Kiko's cases:

- that the argument over whether a chimpanzee or any nonhuman animal is entitled to habeas corpus is 'profound' and 'far-reaching' and 'speaks to our relationship with all the life around us',
- that, 'there is no doubt that [a chimpanzee] is not merely a thing',
- that the courts' failure to grapple with the issues the NhRP raises 'amounts to a refusal to confront a manifest injustice', and
- that the determination of whether any nonhuman animal should be a person with fundamental legal rights should depend not on whether they are human but upon 'the intrinsic nature of their species'.





### Amicus Curiae

Significantly, this decision was influenced by an *amicus curiae* ('Friend of the Court') brief filed by a group of seventeen diverse North American philosophers in support of our argument that our chimpanzee clients should be considered to be 'persons' with the fundamental right to bodily liberty protected by a writ of habeas corpus. We had submitted our arguments and the decisions of the judges to these philosophers. They in turn combed through the decisions to detect whether the courts were making philosophical errors atop their legal errors. Their reaction to what they found constituted the backbone of their *amicus curiae* brief. They will soon file a second *amicus curiae* brief in support of our habeas corpus lawsuit on behalf of the three elephants in Connecticut.

Judge Fahey's opinion was followed a few weeks later by a decision from one of New York's intermediate appellate courts that 'it is common knowledge that personhood can and sometimes does attach to nonhuman entities like corporations or animals' and that the questions of whether an entity should be a person is not a question of biology, but of sound public policy.

---

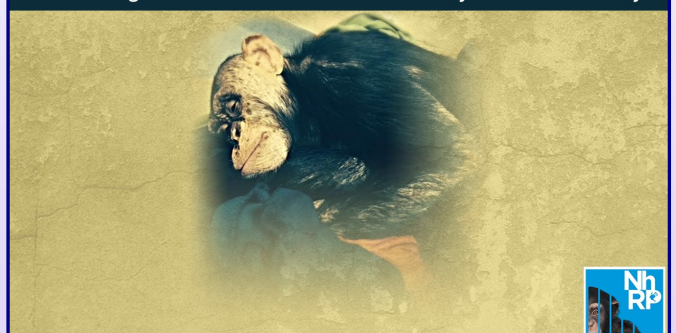
*The best way to bring about a world where all animals are treated with respect and compassion is to extend the well-known principles of human rights to nonhuman animals.*

---

### Unlocking the Cage

Our rights-based litigation is about literally changing the world for nonhuman animals by requiring human beings to respect their most fundamental interests and rights. And we are succeeding. But we do not limit ourselves to litigation. We are beginning to accomplish the same goals through municipal legislation. We partner with legal organizations around the world in their struggle to achieve legal personhood for nonhuman animals in their countries. And we work to educate judges, legislators, and citizens about the justice of our struggle, including through the HBO/BBC/Arte film about our work, *Unlocking the Cage*, which was last month nominated for a News and Documentary Emmy in the category of 'Best Social Issue Documentary'.

Breaking: First Inside Photo of Leo in Stony Brook Laboratory







*Steven Wise in Court*

### **The key role of the interfaith movement as amicus curiae**

We now invite you, as a member of a faith-based community and interfaith alliance, to join us in this historic struggle.

In our view, the best way to bring about a world where all animals (including humans) are treated with respect and compassion is to extend the well-known principles of human rights to nonhuman animals in the form of recognition of their rights. There is much hope to be found in the systemic change we seek, but it will not come as soon as it could without diverse voices joining us to challenge the injustice of nonhuman animals' thinghood and lack of rights within and through the courts.

With the ability to speak powerfully to shared moral principles and inspire thought and action, members of faith-based communities and interfaith alliances have an important and unique role to play in this debate: including speaking directly to the courts in the form of *amicus curiae* briefs in support of our ongoing lawsuits.

With gratitude for the work you are already doing, we ask you to join us in calling for a more inclusive vision of justice; one that includes nonhuman animals and enshrines their basic freedoms as a matter of right instead of keeping

---

***Members of faith-based communities and interfaith alliances have an important and unique role to play in this debate: including speaking directly to the courts in the form of amicus curiae briefs in support of our ongoing lawsuits.***

---

them walled into perpetual legal thinghood. Many of our arguments and the decisions of the judges are here [tinyurl.com/nhrpfaithleaders](http://tinyurl.com/nhrpfaithleaders). We invite you to comb through their decisions to ascertain whether the courts are making theological errors atop their philosophical and legal errors. If you believe they are, we invite you give the judges the benefit of your diverse theological expertise and experience in support of our arguments that our clients should have certain fundamental legal rights by submitting one or more *amicus curiae* briefs (the preparation of which we can assist you with if you need our help).

Please help us raise the chorus of voices calling for nonhuman rights loud and clear enough so they soar above the tumult of voices that, whether from fear, apathy, or self-interest, seek to preserve an unjust status quo - which in the end, serves none of us.

**Please contact us to get involved:** Steven M. Wise, Esq., Founder and President, Nonhuman Rights Project ([Swise@nonhumanrights.org](mailto:Swise@nonhumanrights.org)) Kevin Schneider, Esq., Executive Director ([KSchneider@nonhumanrights.org](mailto:KSchneider@nonhumanrights.org)).

**Further information** can be found at the *Nonhuman Rights Project* website at [www.nonhumanrights.org/](http://www.nonhumanrights.org/)

**Books by Steven Wise** include 'Ratting the Cage - Toward Legal Rights for Animals'; 'Drawing the Line - Science and the Case for Animal rights'; 'Though the Heavens May Fall - the Landmark Trial that led to the End of Human Slavery' and 'An American Trilogy - Death, Slavery and Dominion along the Banks of Cape Fear'.

# The Whale Sanctuary Project

*Michael Mountain is a co-founder of the Whale Sanctuary Project and the former President of Best Friends Animal Society, which was one of the pioneers of the no-kill movement for companion animals in the early 1990s. Since stepping down from Best Friends in 2008, he has worked on various projects related to animal issues, including the Nonhuman Rights Project, which is working to secure fundamental legal rights for chimpanzees, elephants and other cognitively complex animals. He also continues to explore the psychology behind our need, as humans, to assert our superiority over our fellow animals. In a [recent presentation](#), he shows how the other animals remind us of our own mortal, animal nature, and how the denial of this leads to abuse and exploitation.*

**By Michael Mountain**



*Photo from Whale Sanctuary Project via Shutterstock*

**My first and only experience of meeting an orca, or killer whale, was on a vacation in 2011 to San Juan Island, off the coast of Seattle, which is home to the Southern Resident population of orcas.**

A group of us were on a boat one afternoon when, as it turned out, the three main families, or “pods”, of Southern Residents, were gathering for one of their superpod meet-ups. The three pods are known as J, K, and L, and at one point the matriarch of the J pod came right up to our boat. She was known locally as Granny, or Grandma J2, and people on the island had just been celebrating her centenary birthday. (Estimates were that she must have recently turned 100 years old.)

Around that time, I learned a lot about the history of the Southern residents. Back in the 1970s, the L pod had been ravaged by the infamous Penn Cove round-ups, in which orca families were driven into nets so that young ones could be taken from their parents and sold to marine theme parks where they would spend the rest of their lives entertaining tourists.

These kidnappings were not just a catastrophe for the whales who were taken into captivity; they impacted the entire population of Southern Residents. The families never

recovered from having 25 per cent of their number carried away. And today, there are just 75 members of the three pods left in the ocean, and the population is officially listed as an endangered species.

It’s hard to understand why any supposedly enlightened civilization of people can countenance the idea of keeping these magnificent, highly intelligent, cognitively complex beings in tiny concrete tanks to entertain audiences. Fortunately, however, more and more people are coming to the conclusion that this is not a form of entertainment they want to patronize, or that they want their children to participate in.

But while there are growing numbers of sanctuaries for land-based animals – elephants, tigers, great apes, etc. – who are increasingly being retired from circuses and zoos, there are none yet for whales and dolphins. So, this is what those of us who are part of the *Whale Sanctuary Project* are setting out to change. We’re the first organization focused exclusively on creating seaside sanctuaries in North America for orcas and beluga whales who are being retired from entertainment facilities or have been rescued from the ocean and need rehabilitation or permanent care.



### The search for sanctuaries

Right now, we're conducting a comprehensive search of suitable locations in Nova Scotia, British Columbia and Washington State. We're looking at bays and coves that can be netted off and that have a minimum average depth of 50 feet and approximately 100 acres of water space. So, instead of being surrounded by sterile concrete tank walls, the whales will be living in a dynamic, complex physical world that has a natural sandy shore and is home to many kinds of plants and animals with whom they can interact.

There are dozens of other factors, to be considered, too, including water temperature and protection from extreme weather. And at any location of interest, we conduct rigorous environmental impact assessments to ensure that there will be no negative effects on wildlife in and around the sanctuary or in the ocean beyond.

One of the great encouragements to us, as we go through this process at different locations, has been the guidance and support of First Nations people who have lived in these regions for thousands of years and have a cultural and spiritual connection to the ocean and to the whales.

In Nova Scotia, when we first visited Chief Terrence Paul of the Mi'kmaq Nation, he told us that we would be welcome to seek a partnership with them as we go forward. The Mi'kmaq relationship with whales goes back thousands of years and is embedded in their mythology and culture. Author Anne-Christine Homborg writes that in the nation's traditional culture "all beings are depicted as persons."

That is why 'Indians' could 'speak' with nature, have animals as spiritual guardians, or even 'marry' animals. What the Romantics, popular writers and movie makers who created stereotypical images of Indians do not see is that the tales simultaneously stress an important difference between humans, [other] animals and spirits: a difference in their bodies.

Corporeal diversity thus separates them from each other: It gives them different possibilities: to move, communicate and survive. A whale person has to live as a whale because it has the body of a whale, and a human person has to live as a human because he or she has a human body: but both entities experience their own species as persons. (*Mi'kmaq Landscapes: From Animism to Sacred Ecology* – by Anne-Christine Homborg)

Across the country, in British Columbia, when our president, Dr. Lori Marino, was invited to speak at a public meeting, she was introduced by Chief Bob Chamberlin of the Kwikwasut'inuxw Haxwa'mis First Nation. Chief Chamberlin also talked about his own work in helping to bring about reconciliation between his people and European immigrants. In the same way, he said, it's time to bring about reconciliation with our fellow animals and the natural world.



Dr. Marino took up the theme by talking about how a sanctuary can give back to whales something of the life they've lost by being taken from their homes and families in the wild.

Just across the border, in Washington State, the Lummi Nation is actively campaigning for the retirement of the orca Tokitae, who, as a member of the L pod, was taken from her

mother and has been held at the Miami Seaquarium in Florida, where she's known as Lolita, for 48 years.

During the mid-1800s, the Lummi people were exiled from their tribal lands and were relocated to a small reservation, where Christian missionaries separated children from their families, so they could be indoctrinated into European culture.

The Lummi have joined forces with animal protection groups to demand the return of Tokitae. And in May of this year,

many of them set out on a 7,000-mile trek across the United States to visit Tokitae in Miami and to deliver a totem pole in her honor.

"This is about so much more than one whale," Lummi Nation Chairman Jay Julius told supporters at an interfaith ceremony as they laid hands on the totem pole. "It's about telling the truth. About all the bad policies that allowed this to happen to her." He said that it's also about the ocean itself. "We need salmon; the orcas need salmon. We need to heal the rivers and the land."

He added that for the Lummi, all life is sacred. "We're all part of a cosmic song. We believe that we're not just helping her socially and physically by helping her come home, but we're helping balance a part of the spiritual atmosphere, the songs of creation."

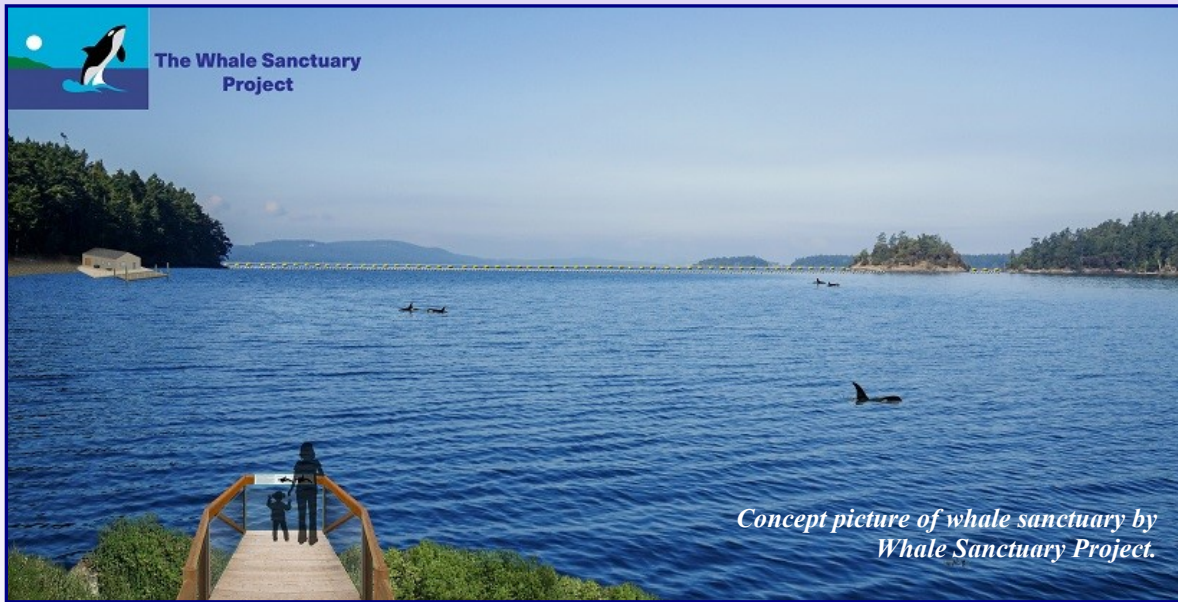
---

*"We're all part of a cosmic song. We believe that we're not just helping her socially and physically by helping her come home, but we're helping balance a part of the spiritual atmosphere, the songs of creation."*

---

**Lummi Nation  
Chairman Jay Julius**

---



### **First Bill to ban the captivity of whales, dolphins and porpoises**

Meanwhile, back in Canada, the Senate has been debating a bill (S-203) that would ban keeping whales, dolphins and porpoises in captivity for the purposes of, among other things, entertainment. In June, at the third reading of the bill, Senator Murray Sinclair of Manitoba asked his colleagues: “How would you feel if you had to spend the rest of your life in a bathtub?”

Senator Sinclair, the first aboriginal judge to be appointed in his province, is renowned for having chaired the *Truth and Reconciliation Commission* that held hundreds of hearings to reveal how First Nations children had been taken from their parents and shipped to boarding schools to be educated in British values, religion and culture.

In his speech, he noted that the *Whale Sanctuary Project* is working “towards the realisation of Canada becoming the home of the world’s first open-water seaside sanctuary ... where rescued whales and dolphins can be rehabilitated for release while living in an environment that maximises their well-being and autonomy in a setting as close as possible to their natural habitat, or where they might remain permanently if unreleasable.”

And he concluded by saying:

“Let’s not forget the creatures living in the concrete tanks. And let’s not forget the wild cetaceans who may yet face violent capture from their family groups for the purpose of display for human entertainment. That’s what this bill is about and why it matters so much.

“... In my community, the Anishinaabe recognise that we are all related. Not just you and I, but you and I and all life forms of creation. As living things, we are connected to each other. We depend upon one another. Everything we do has an effect on other life forms and on our world. That is why we use the term “nii-konasiitook – all of my relations” when addressing each other.

“So, bear in mind why we are here. We are here to take care

of our nation, to take care of our land, to take care of the people, and to take care of all that is part of this creation.

“So, be strong and steadfast in your beliefs. Nii-konasiitook, take care of all of our relations. Thank you for your attention, I ask you to support this bill.”

A few days later, on June 11th, Senator Daniel Christmas of Nova Scotia, who is a member of the Mi’kmaq Nation, took to the floor of the Senate and said:

“In my aboriginal upbringing, we were always taught that animals are our brothers and sisters. They are living beings like us. They have their own spirits, they have their own families, they have their own language. And when I think of it that way, I see cetaceans as equals.”

He then spoke of how, during the committee hearings, there had been much testimony from humans, but no testimony was possible from the people who will be most affected by the vote: the whales themselves.

“I wish it were possible,” he said, “to get the testimony of a cetacean ... If I had the opportunity to ask a beluga, I believe I would ask them: ‘What is best for *your* family?’”

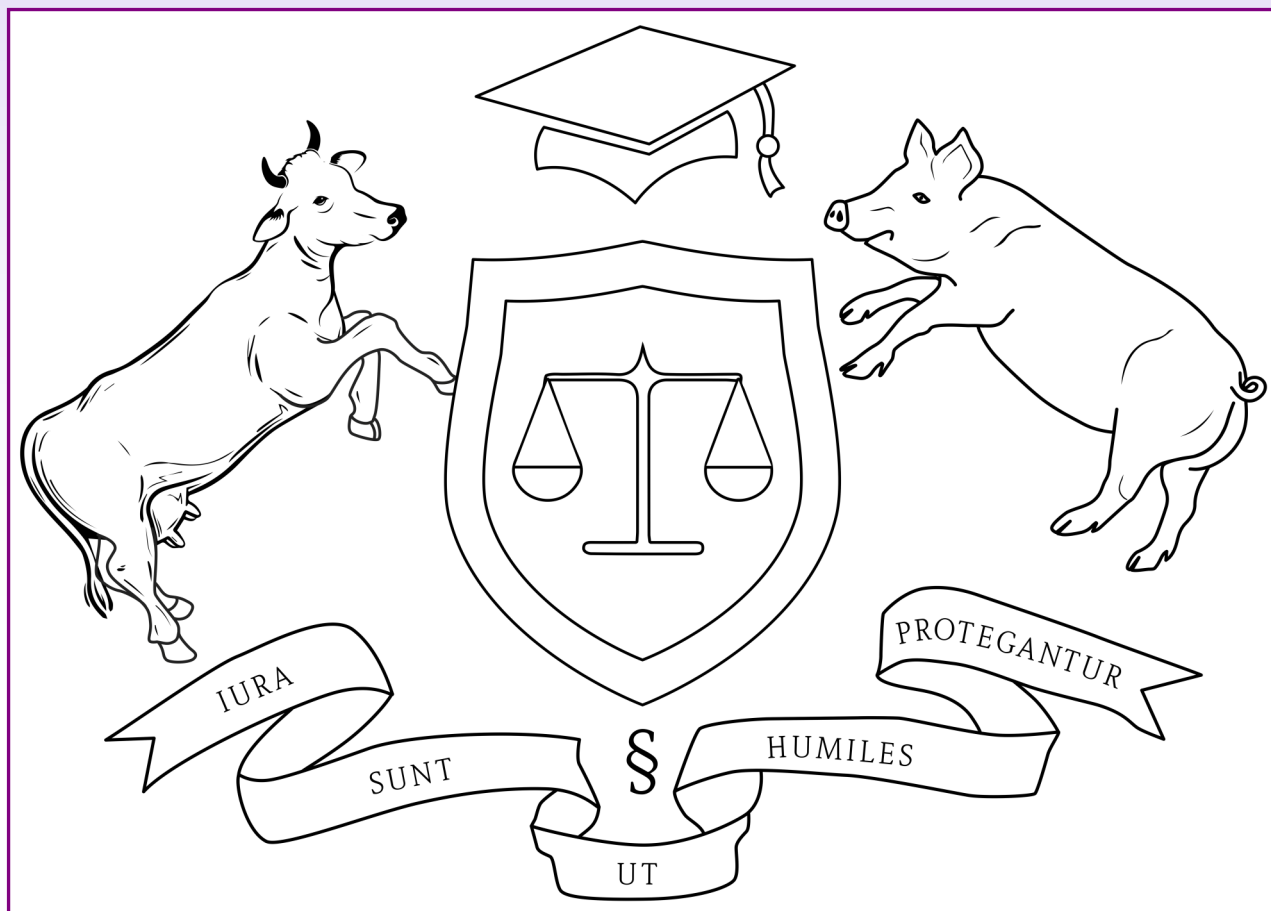
At a time when we humans are wreaking massive destruction upon our fellow animals and on the Earth and the oceans, Senator Christmas’s words offer a more enlightened perspective: that it’s time to stop thinking about ourselves, our own species and our own future. Instead, it’s time to look outside of ourselves and to ask the other living beings with whom we share the planet, “What is best for *you* and for *your* family.” And whatever we perceive the answer to be, to act on that. It’s a time for restitution, for doing whatever we can to make up for what we’ve visited upon the rest of creation. And in doing what’s best for our fellow animals and their families, I do believe that we will find, in return, some peace of mind, some relief from the fears and anxieties that increasingly drive us, and a measure of redemption for ourselves. ☸



# Summer Academy in Animal Law

2018 Conference at the Technical University of Berlin

Organised by Julius Berrien



**O**n Saturday 28th July 2018, AIA had the great privilege of speaking to lawyers, veterinarians, philosophers and animal rights activists at the *Summer Academy in Animal Law* at the Technical University in Berlin.

The event was organised by lawyer and philosopher, Julius Berrien and speakers included animal rights lawyer Steve Wise, AIA CE Barbara Gardner and ethicist and AIA patron Dr Richard Ryder. Richard spoke about '*Speciesism and Painism*' (both terms coined by him), Barbara spoke about '*Animal Advocacy and the Interfaith Movement*' and Steve spoke about '*Legal Rights for Nonhuman Animals*' which was about his amazing work in taking out habeas corpus writs against the keepers of apes, elephants and dolphins, in order to grant them recognition in law as 'persons' rather than 'things', as well as trying to secure their freedom. For more information about Steve's work visit <https://www.nonhumanrights.org/>



Julius Berrien

# Animal Advocacy and the Interfaith Movement

Presentation given at the 'Summer Academy in Animal Law' at the Technical University of Berlin on 28<sup>th</sup> July 2018

By Barbara Gardner

**L**ooking at how the interfaith movement advocates for animals, with particular reference to animal law, I address three things:

1. What is the *Animal Interfaith Alliance* (AIA) and how does it advocate for animals?
2. How can lawyers who advocate for animals use the faiths' ethics? and
3. What do the faiths say about compassion for animals?

## 1. What is the *Animal Interfaith Alliance* (AIA) and how does it advocate for animals?

AIA is a unique alliance of animal advocacy organisations from the world's major faiths which draws on the combined wisdom of all faiths to promote the compassionate treatment of animals. It also promotes social harmony by bringing faith groups together on an issue they all have in common. As politicians are encouraging interfaith co-operation, they should listen to AIA.

AIA's **vision** is a peaceful world where people of all faiths and none work together to treat animals with respect and compassion. Its **mission** is to create a united voice for animals from all of the world's faiths to bring about the humane treatment of animals.

Its member organisations (in alphabetical order) are as follows:

Anglican Society for the Welfare of Animals (ASWA)  
Animals in Islam  
Bhagvatinandji Education & Health Trust (BEHT)  
Catholic Concern for Animals (CCA)  
Christian Vegetarians & Vegans UK  
Christian Vegetarian Association US (CVA)  
Dharma Voices for Animals UK  
Institute of Jainology (IoJ)  
Jewish Vegetarian Society UK (JVS)  
Mahavir Trust  
Oshwal Association of the UK (OAUK)  
Pan-Orthodox Concern for Animals  
Quaker Concern for Animals (QCA)  
Romeera Foundation  
Sadhu Vaswani Centre  
Young Jains

AIA's president is Satish Kumar, a former Jain monk and Editor of *Resurgence* magazine. In his book *'You Are, Therefore I am'* (P54, Green books, 2010) he says: *'Love is not love if it does not include love of animals. What kind of compassion is it which adores human life, but ignores the slaughter of animals? ... We, the Jains, advocate an unconditional and unequivocal reverence for all life.'*



Through AIA's online magazine, *Animal Spirit*, website and social media and through external relations, AIA promotes a cruelty-free lifestyle through the wisdom of our faith groups and campaigns against cruelty to animals. Promoting a cruelty-free lifestyle involves promoting a vegetarian/vegan diet which embraces the issues of climate change, environmental protection, healthy lifestyles, world hunger and animal exploitation. AIA is also involved in letter writing campaigns and holds an annual *Interfaith Celebration for Animals* and, through its member organisations, attends other celebrations for animals such as the *Ecumenical Animal Welfare Retreat* organised by CCA and the *Animals in War Memorial Service* organised by ASWA.

As faiths are becoming more aware of animal welfare now is the time for AIA to act. Recent comments by major faith leaders include:

**Pope Francis:** *'Clearly the Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures.'* – *Laudato Si'* para 68.

**Archbishop Desmond Tutu:** *'Churches should lead the way by making clear that all cruelty – to other animals as well as human beings – is an affront to civilised living and a sin before God.'* *The Global Guide to Animal Protection*.

**His Holiness, the Dalai Llama:** *'In Buddhism the highest spiritual ideal is to cultivate compassion for all sentient beings and to work for their welfare to the greatest possible extent.'* *The Universe in a Single Atom*, pg 10.



## 2. How can lawyers who advocate for animals use the faiths' ethics?



David Thomas, Animal Protection Lawyer & AIA's Legal Advisor says in his article '*The Law and Campaigning for Animal Protection*' published in the spring 2018 edition of *Animal Spirit*: '*There is indisputably, exponentially more suffering visited by humankind on animals today than 200 years ago when there was no animal protection law, when a person could beat their horse to death just because it was theirs.*'

How can this be? Largely this is due to the increased number of animals being exploited by an increasing human population, but significantly the law generally prohibits *unnecessary* suffering, which means that *necessary* suffering is permitted. Human beings then decide what is *necessary* suffering which is usually any suffering where human interests are protected. This can include:

- Cheap meat
- Medical science
- Product safety (e.g. REACH)
- Recreation or cultural tradition (e.g. bullfighting)

With legislation safeguarding people, on the other hand, the protection is unconditional. For example, we don't balance the desire of slaves for freedom with the economic interests of slave-owners. David argues:

*'Therefore, we need a change in legislative philosophy, so that animals, too, are accorded unconditional protection from cruelty, with sanctions sufficient to deter.'*

*'There is a correlation between the development of legal argument and ethical principle (often based on religious tenet). Each can potentiate the other.'*

*'In a properly functioning democracy, the law should reflect the prevailing morality, although, sadly, frequently it does not.'*

If the faiths and general ethics don't provide a prevailing moral for the law to reflect, then who can? This is why, we believe, that the faiths need to speak out about animal ethics and influence the lawmakers, whether they be politicians who create statutes in civil law or judges who develop common law through their judgements and the setting of precedents.

By using the proper teachings of the faiths, we can argue against false reasoning which uses religion to defend

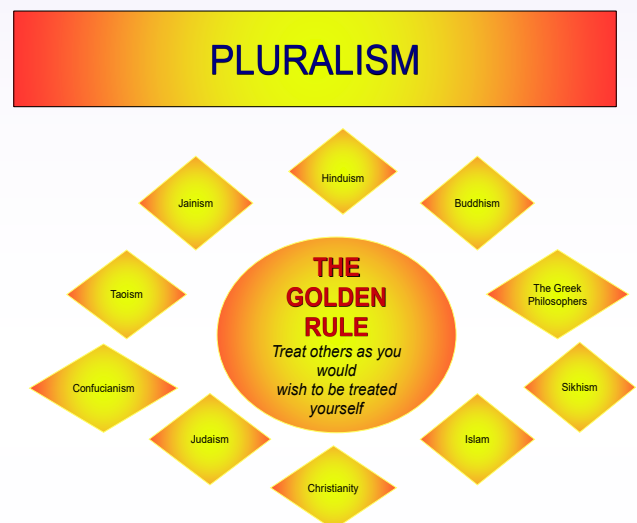
animal abuse. Examples of where animal abuse is wrongly defended by 'Religion' include:

- Bull-fighting
- 'Religious' Slaughter
- Meat Eating
- Medical Research

AIA and its member organisations advocate that their faiths do not promote such cruelties and base this on their founders' teachings.

## 3. What do the faiths say about compassion for animals?

All faiths are based on the **GOLDEN RULE**, to treat others as you would wish to be treated yourself. The question is – who are those others? Many people of faith today think that the 'others' are only human, but the original teachings of all the faiths include **all sentient beings**.



Also, by looking at what the faiths have in common, rather than focusing on their differences, we promote PLURALISM. At the World Parliament of Religions in 1893 the Hindu, Swami Vivekananda said: '*As the different streams have their sources in different paths, which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.*'

In the Bhagavad Gita it says: '*Whosoever comes to me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me.*'



Here are some examples of the quotes from the original texts of the major faiths which highlight the concern for **all sentient beings**:



## HINDUISM

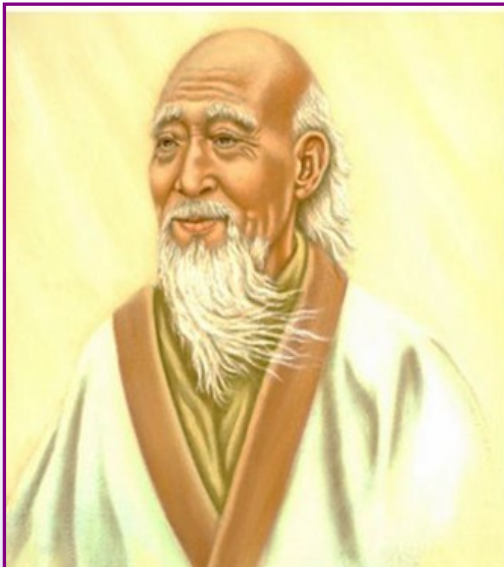


### The Paramahansa Upanishad 1

*'What is the state of the illumined one?'  
'He has renounced all selfish attachments  
And observes no rites or ceremonies.  
He has only minimal possessions  
And lives his life for the welfare of all.'*



## TAOISM

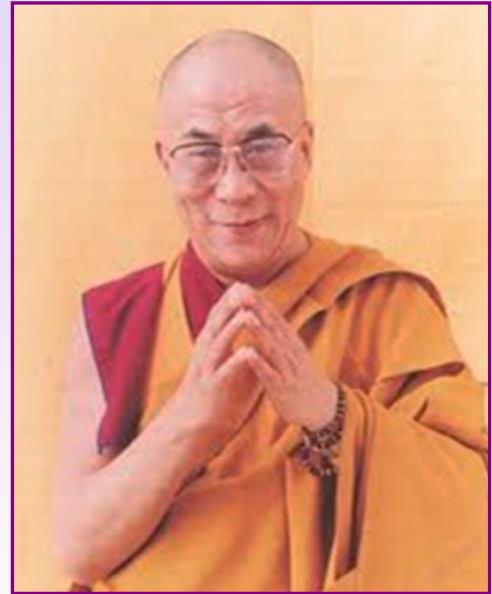


### Lao Tzu - The Tao Te Ching – chapter 16

*'The knowledge of the unchanging rule produces a grand capacity for forbearance,  
And that capacity for forbearance leads to a community of feeling with all living things.  
From this community of feeling comes a kingliness of character,  
And he who is king-like goes on to be heaven-like.  
In that likeness to Heaven he possesses the Tao.'*



## BUDDHISM



### Tenzin Gyatso, the 14<sup>th</sup> Dalai Llama, The Universe in a Single Atom, pg 10.

*'In Buddhism the highest spiritual ideal is to cultivate compassion for all sentient beings and to work for their welfare to the greatest possible extent.'*

### Buddha – Dhammapada

*'All your fellow creatures are like you.  
They want to be happy.  
Never harm them and when you leave this life  
You too will find happiness.'*

### Buddhist Prayer:

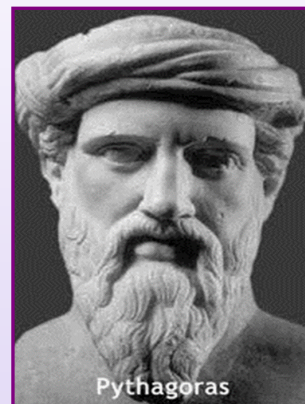
*Enthused by wisdom and compassion,  
Today in the Buddha's presence,  
I generate a mind for full awakening,  
For the benefit of all sentient beings.*



## THE GREEK PHILOSOPHERS



### Pythagoras



*'Animals share with us the privilege of having a soul.'*

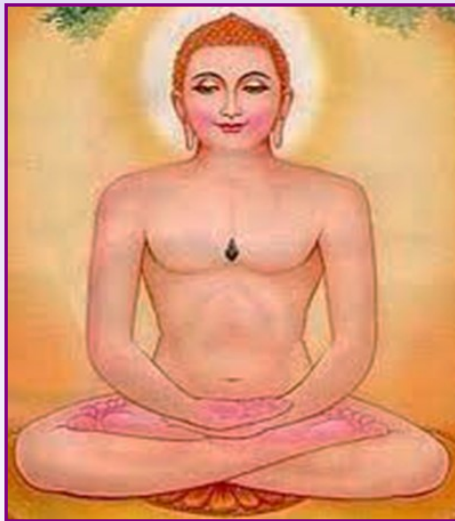
*'As long as man continues to be the ruthless destroyer of lower living beings, he will never know health or peace. For as long as men massacre animals, they will kill each other. Indeed, he who sows the seed of murder and pain cannot reap joy.'*

Other classical philosophers who spoke out for animals included Plutarch, Porphyry, Pliny and Ovid.





## JAINISM



One of the main precepts of Jainism is **Ahimsa** (non-harming) which is directed towards all sentient beings.

### Mahavira

*'Unless we live with non-violence and reverence for **all living beings** in our hearts, all our humaneness and acts of goodness, all our vows, virtues and knowledge, all our practices to give up greed and acquisitiveness are meaningless and useless.'*

### Sutrakritanga

*'All breathing, living creatures, should not be slain or treated with violence, abused or tormented. This is the supreme unchangeable law.'*

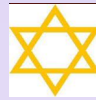
### Jain Prayer

*I ask pardon from **all living creatures**.  
May all creatures pardon me.  
May I have friendship for all creatures  
And enmity towards none.'*

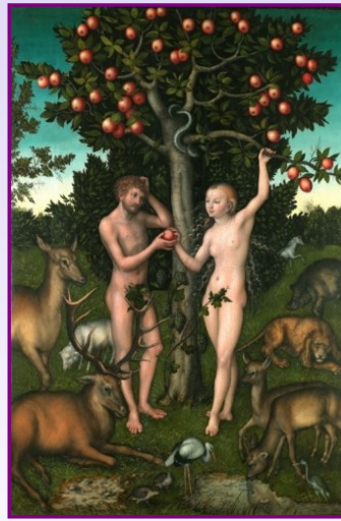
**Prince Neminath** called his wedding off when he saw that animals would have to be slaughtered for the wedding feast, as he did not believe in harming animals. He became the 22nd Tirthankar. (There are 24 Jain Tirthankars or spiritual leaders, the 24<sup>th</sup> one being Mahavira).



**Shri Neminath Bhagavan**



## JUDAISM



*there is life, I have given every green herb for food.'*

Even after God has thrown Adam and Eve out of the Garden of Eden for disobeying him and eating the apple, he continues to direct them to eat a vegan diet. He says in Genesis 3:18-19: *'Thou shalt eat the herb of the field: in the sweat of thy face thou shalt eat bread, till thou return unto the ground'*

It is only as a concession to Noah, after the flood because man had fallen: *'Every moving thing that lives shall be meat for you; even as the garden herb I have given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat.'* Genesis 9:3-4

The later prophets envision a Peaceable Kingdom. Isaiah writes: *'The wolf shall lie down 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 child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the glory of God, as the waters cover the sea.'* Isaiah 11:6-9

*'He that kills an ox is as if he slew a man; he that sacrifices a lamb, as if he cut off a dog's neck.'* Isaiah 66:3

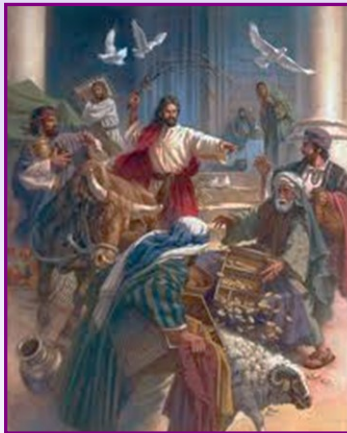
Hosea writes: *'And in that day I made a covenant for them with the beasts of the field and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.'* Hosea 2:18

Also at this time the idea of sacrificing animals becomes unacceptable. Hosea writes: *'For I desire love not sacrifice, the knowledge of God rather than burnt offerings.'* Hosea 6:6. And Psalm 51: 15-17 has said: *'You have no delight in sacrifice: were I to give you burnt offerings you would not be pleased. The sacrifice acceptable to God is a humbled spirit, a humbled and contrite heart.'*

*Tsa'ar ba'alei chayim* is the instruction not to cause pain to any living creature.



## CHRISTIANITY



Jesus refers back to Hosea's quote in Matthew 12:7 when he says: *'If you had known what these words mean 'I desire mercy not sacrifice' you would not have condemned the innocent'*. In the Ebionite texts he is quoted as saying *'I have come to abolish sacrifice. And if you do not cease from sacrificing the wrath of*

*God will not cease from you.'*

Baptism in water for the forgiveness of sins had come to replace the fire of murderous sacrifice.

### Catholicism

In the *Catechism of the Catholic Church*, section 2416 says:



*Animals are God's creatures.  
He surrounds them with his providential care.  
By their mere existence they bless him and give him glory.  
Thus men owe them kindness.  
We should recall the gentleness with which saints like St Francis of Assisi and St Philip Neri treated animals.*

Pope Francis said to a boy whose dog had died, *'One day, we will see our animals again in the eternity of Christ. Paradise is open to all of God's creatures'*. And there are many positive quotes about animals in his Encyclical Letter, *Laudato Si'*: *On Care for Our Common Home*:

**67:** We must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures.

**68:** Clearly the Bible has no place for a tyrannical anthropocentrism unconcerned for other creatures.

**92:** every act of cruelty towards any creature is "contrary to human dignity".

**116:** Our "dominion" over the universe should be understood more properly in the sense of responsible stewardship.



## ISLAM



### Qur'an 6.38

*'All the beasts that roam the Earth and all the birds that soar on high are communities like your own. We have left nothing out in the Book. Before their Lord they shall be gathered all.'*

### Bukkari Hadith 3:646

*'There is a reward for acts of charity to every beast alive'.*

*'Whoever kills a sparrow or anything bigger without just cause, Allah will hold him accountable on the day of judgement.'*



## SIKHISM



Sikhs emphasises the 'Oneness of God and Oneness of Creation'

Life forms – egg-born, womb born, earth born, sweat born  
Only God knows their existence, in oceans, mountains, everywhere Nanak says,  
God created them and takes care of them all.' (GGs p467)

There is a strong vegetarian tradition in the Sikh faith. A free vegetarian meal is provided to whoever comes to the Gurdwara, the Sikh place of worship. All prayers end with: *'O God, may your will prevail and may the whole creation benefit.'* ☞



# Advocacy, Speciesism and Painism

*Dr Richard Ryder studied Psychology at Cambridge, Columbia and Edinburgh Universities and was Mellon Professor at Tulane University in New Orleans. He was Director of the Political Animal Lobby and has twice been Chairman of the RSPCA where he founded Eurogroup for Animal Welfare. He is the author of ten books (e.g. *Animal Revolution*, 1989 and *Speciesism, Painism and Happiness*, 2011) and invented the philosophical terms painism and speciesism. He is a patron of AIA and scientific adviser to Catholic Concern for Animals.*

## Dr Richard D. Ryder

**I have been asked to talk about Advocacy, Painism and Speciesism, and to mention their histories.** A few years ago I was invited to be the Scientific Adviser to *Catholic Concern for Animals* (CCA), so I would like to begin by saying how impressed I am by Pope Francis' recent encyclical *Laudato Si*.



### Attitudes are changing

Many years ago, I recall some kindly and compassionate Roman Catholics looking at me with surprise when I mentioned that I worked for the welfare of animals. They not only thought that I had my priorities wrong, they actually made me feel as though I was a heretic; that I was somehow acting against the will of God!

When I managed to get such people to explain their grounds for this attitude, they said that they had been taught as children, in Sunday schools or in the nursery, that fondness for animals was an actual sin; that the natural love for animals shown by children was in some way un-Christian and had to be stamped out. It was not just that it was weakness and sentimentality but that it was deeply wrong. Animals were given to us by God for us to exploit them, so their teachers had told them. Only human beings were made in the image of God.

This is, of course, speciesism at its most extreme. But, until recently, so I am told, it was still quite a common attitude. How could such callousness and cruelty have ever developed, especially as part of a religion that correctly claims to be the religion of love?

I suspect that there were at least four historical sources for this Christian Speciesism and they all go back some two thousand years, although the evidence for them is only fragmentary:-

1) The first reason is *diet*. I am sure that wars have been fought over diet! Diet is mentioned in almost every religion. I believe the eating of meat is based upon a physical addiction. Meat-addicts, often with a sense of guilt about the cruelty they are causing, have become angry when more compassionate people have reproved them. They have shouted back that the Bible says that God has given them animals so that they can eat them! Especially after the Fall!

2) The second reason over the centuries has been the *vested interests* — the farmers and butchers mainly, but also the furriers, the hunters and anyone selling animals for money.

Didn't the animal-sellers in the Temple in Jerusalem become indignant when a furious Jesus Christ drove them out of the Temple? Surely it was the animal sellers who got him arrested. It was they who pretended Jesus was a political terrorist and caused Pilate to crucify him. I believe it was the animal exploiters who killed Jesus!

You may ask why was Jesus alone and so angry in the Temple in the first place? Personally, I believe it was because he cared about animals. As you know, the main business in the Temple was selling and killing animals for sacrifice. He was campaigning against this cruelty to animals. How could such a compassionate man *not* be angered by such cruelty? It was said the Temple stank with blood.

3) The third historical reason for Christian speciesism is that Christianity only survived because of the support of the Roman Empire from the year 313 AD. But it was the supporters of the Roman way of life who then altered Christianity so that it suited them. And what were the Romans famous for? How did they spend their spare time when not fighting wars? Was it football? No! The answer is: *being cruel to animals!* Just as we are obsessed with football, so the Romans were obsessed by the so-called sports of the Amphitheatre. The crowds went there to watch humans and animals fighting each other. This was their main entertainment. Every major Roman town had such sports. To an extent they epitomised the human conquest of nature and human dominion and our supposed right to exploit and ravage our environment. Romans hacked their ways through the jungles to capture lions and elephants for the Coliseum. Giraffes from Africa and tigers from India. The Roman culture was based upon cruelty. It sadistically glorified conquest and domination. True, when it was taken over by the Romans in AD 313 Christianity did begin to reduce the ferocity of the Roman culture. It was a contest between the Culture of Cruelty and the Religion of Compassion. Humans killing humans in the Amphitheatre became controversial and began to die out. But the spectators still wanted blood! They were addicted to the sight of cruelty. All the more reason then to step up the tormenting and killing of *animals*.

*(continued)*

Watching others fighting each other from a safe distance has always been exciting. It is why Mediæval tourists used to watch battles from the hills on the other side of the river, and why we have violent films today.

The fourth reason was the fascistic Aristotle whom the Romans revered.

So, these four reasons - the addiction to meat, the vested interests of the animal exploiters, Roman mass entertainment and Aristotle - were, I suspect, the reasons why Romanised Christianity was speciesist and remained so for seventeen hundred years until the publication of *Laudato Si* in 2015. The contest over Christian speciesism has continued over the centuries between the early Saints and St Francis on one hand, and St Thomas Aquinas (and Aristotle) on the other. But I guess that it was these four reasons from 313 AD that formed the basis for the underlying speciesist position until recently.

### Speciesism and Painism

In *Laudato Si* Pope Francis vigorously attacks *anthropocentrism*. Anthropocentrism is an example of *speciesism*. It means putting the human species at the moral centre of existence. I define *speciesism* as discrimination based upon the supposed moral superiority of one species over others. I question how the species difference itself, any more than sexual or racial differences, can justify such a prejudice. In practice this usually refers to the widespread tendency of humans to give other species a far lower moral status than that of our own species. This claims to be based upon our greater intelligence, autonomy or some other *morally irrelevant trait*. In *painism* I argue that the only trait that matters morally is the *capacity to suffer pain* where pain is defined widely to cover any negative experience, whether mental or physical, including fear, grief and deprivations of liberty or justice. All these experiences cause pain of one sort or another. *Pain is the only evil*. Speciesism is a prejudice like racism or sexism. As nearly all modern moral theories are based upon the principle of not causing pain to others, I make pain central to this theory that I have called *painism*. I say it is wrong to cause pain to other individuals regardless of their race, sex or species. So X amount of pain in a dog matters equally with X amount of pain in a robot or a human being.

I believe the moral theory of *Painism* solves some of the obvious problems in modern ethics. Basically, it gives each painient individual its own importance (as does Rights Theory), it is based upon the very definite foundation of pain (like Utilitarianism) and it is not arbitrary (like Virtue Ethics). Importantly, however, Painism differs from Utilitarianism by ruling out the adding up of pains and pleasures *across* individuals (because one individual does not feel the actual pain or pleasure of other individuals). So, in Painism the degree of wrongness of an event is measured not by the number of sufferers but by the quantity of pain experienced by its maximum sufferer. (For example, one individual suffering 10 units of pain matters more than two individuals each suffering 9 units, doesn't it? Utilitarianism argues the other way around. It says that 9 plus 9 is 18 and



Dr Richard D. Ryder

18 is considerably bigger than 10!) I say that the agony of any individual, for example, matters more than the mere convenience of millions. Furthermore, pleasure never justifies another's pain.

Remember — NOT causing pain to others is the basis of all sound moral theories, including Painism.

Science cannot yet explain how consciousness occurs but the consciousness of pain is fundamental to all ethics and all law.

### *Laudato Si* - a new era

In attacking speciesism, or rather *anthropocentrism*, Pope Francis actually uses some quite strong language. He calls anthropocentrism “tyrannical”, “misguided”, “distorted” and “excessive”. He stresses our close connection with the rest of creation, describing our relationship with the other animals as “a universal fraternity” and rejects “every tyrannical and irresponsible domination by human beings over other creatures”. He recognises *the importance of pain* by saying that science must not treat animals as if they were parts of “an insensate order”. (Richard D. Ryder: *Tyrannical Anthropocentrism, The Ark*, 231, Autumn/Winter 2015.)

There are, however, several areas of ambivalence in what Pope Francis says. He uses words like “living” and “creation” without distinguishing clearly between rocks and trees and animals. I do not believe that rocks and trees suffer pain, but animals certainly do. Surely, the important criterion is the *capacity to suffer pain*. All things that suffer pain have moral status — and that could include robots and aliens from a distant planet. Incidentally, I think the time has come to include complex robots within the moral circle. I invoke the Precautionary Principle to argue that it is up to the exploiters of robots to prove that they do *not* suffer pain. It is not up to us to prove that animals or robots can suffer. It is up to the exploiters to prove the reverse!



### Some recent history

The modern Western political and philosophical concern for the moral and legal status of nonhumans started in Britain in the eighteenth century and then with the passage of the first Parliamentary legislation in 1822. Utilitarians such as Jeremy Bentham had prepared the way and doughty anti-slavery politicians like Lord Erskine, William Wilberforce, Richard Martin and Thomas Fowell Buxton had pushed it through both Houses of Parliament.

More or less the same men set up the RSPCA two years later in 1824 in order to enforce their new legislation and to keep up the pressure for more. Germany followed soon after and so did some other Northern European countries.

Reforms continued, especially in the Edwardian era but the movement came to a standstill with the Great War of 1914 to 1918. In the stunned silence after 1918 the animal movement hardly got going again before the Second World War broke out in 1939. Nothing new happened until the 1960s when Ruth Harrison's book appeared about factory farming, Brigid Brophy wrote a long piece in the *Sunday Times* about the forgotten issue of Animals' Rights, Brian Davies set up IFAW in Canada, and one or two demonstrations against foxhunting occurred in Southern England. But the "Year of Protest" took place in Paris in 1968 without the animal issue being involved at all. Great changes in social and moral attitudes were occurring (in Britain with *Beyond the Fringe* in 1960, and other satirical manifestations followed. Classism was under attack.) Then racism and sexism came under fire. Then, at last, came the attacks upon speciesism.

### The Oxford Group

This Campaign opened in Britain with a small group of philosophically-minded intellectuals in Oxford, now dubbed the *Oxford Group*. In 1969 and in 1970 I published a number of angry letters in the *Daily Telegraph* newspaper attacking animal experimentation and otter hunting. In 1970 I invented the word *speciesism* and circulated a leaflet about it in Oxford; I held a street demonstration against cruel experiments and organised protests against otter hunts whose fixture lists I received by pretending I was Colonel John de Vere Walker!

Brigid Brophy got in touch and introduced me to three young Oxford philosophy graduates: Rosalind and Stan Godlovitch from Canada and John Harris. I tried out my idea of *speciesism* with them. They then decided to publish a book of essays on the ethics of the human-animal relationship and asked me to contribute the chapter on Animal Experiments, which I did. The book was published under the title *Animals, Men and Morals* in 1971 and received some good reviews. I noticed that the editors had cut out several of my references to speciesism - they clearly disliked my neologism! However, a young Oxford philosopher from Australia called Peter Singer reviewed the book and was so taken with the idea of speciesism that he came to visit me on several occasions and we became friends. A couple of years later he decided to write a book called *Animal Liberation* and invited me to be its co-author.

Stupidly, because I was so busy campaigning, I declined his kind offer. (My life might have been different if I hadn't.)

### Putting animals into politics

Unlike most of the others in the *Oxford Group*, I was interested in getting new laws to protect animals, especially in laboratories, in factory farms and in the wild. I turned out to be an "animal politician"! To that end I immediately did four things:-

1) I got myself elected to the immensely prestigious but moribund RSPCA in 1971, where five of us who were the only modernisers had a mighty struggle with forty other members of its Council who tacitly supported bloodsports. I became Chairman in 1977 and in two years managed to set up RSPCA Campaigning, International, Scientific and Special Investigations Departments as well as founding *Eurogroup for Animals* in Brussels. I persuaded the RSPCA to publish a range of welfare policies for the first time including formal opposition to hunting with hounds, and we based all our policies on sound science.

2) I made friends with a number of politicians of all parties, most notably with Lord Houghton of Sowerby with whom I then closely worked from 1973 until his death in 1996.

3) With Clive Hollands, the Director of the *St Andrews Fund* in Scotland I then tried to attract the support of an apathetic media. From 1970 to 1975 the British press were totally indifferent to the whole subject of animal welfare. They ridiculed it. On a daily basis Clive and I would try, often vainly, to get the national media interested. Then, in 1975 everything changed. The British media suddenly discovered it was a subject that fascinated their readers.

4) In 1979 I joined forces with Brian Davies. I helped him with his campaigning to protect seals and other wildlife and together (with me wearing my RSPCA Chairman's hat), we put animals into politics in Westminster and Brussels and even, to some extent, in Washington.

Back in Oxford, I enjoyed the philosophical activities of the *Oxford Group*. It led the world in the awakening of serious interest in the ethics of the human/animal relationship. Never before had a reform movement been led by so many philosophers!

But *I wanted to put animals into politics*. I wanted to apply our new philosophy to formulate some *new laws*. The other philosophers were far less interested in doing this, so I pursued this avenue on my own. I taught myself how to campaign for myself, using my two original objectives:-

- 1) To stop the hunting of otters with hounds.
- 2) To stop cruel experiments on animals.



*Otter hunting was banned in UK in 1978 after a successful campaign.*

### **Banning otter hunting**

As regards *otter hunting*, I launched a four-year campaign of sabotage using sprays and other chemicals to confuse the otter hounds. Between three and thirty of my friends came with me to hunt meetings in Central and Southern England. I contacted Dave Wetton, the leader of the *Hunt Saboteurs Association*, and he came with me on half a dozen occasions showing me how to confront the hounds using a hunting horn. As far as I was concerned the point of such confrontations was to try to *create national publicity*. So I would spend a good deal of time on the telephone trying to stir up apathetic reporters and photographers. Sometimes I had success and sometimes I failed. On some occasions there was no publicity at all and sometimes quite the reverse — unexpected photographs on the front page of the *Sunday Times* or five minutes on BBC National Television News.

Between demonstrations I would write incessantly to MPs and go to see them in London. Many asked Parliamentary Questions in Parliament for me. The more publicity we got the more they wanted to help.

I also contacted and supported the conservationists who also wanted to protect the increasingly endangered otters. So it became a joint animal rights / conservation campaign.

Finally, we achieved success when Parliament protected otters in 1978.

### **Stopping cruel experiments on animals**

Stopping cruel experiments on animals was altogether harder. I had seen some of these cruelties myself - in British and American laboratories where I had worked as a psychologist.

I contacted the existing anti-vivisection societies, the media and Members of Parliament, one of whom was Douglas Houghton. I researched and published a book on animal experimentation - *Victims of Science* - in 1975. I was lucky. It became a huge media success and provoked six debates in Parliament over the next few years. From 1975 for twenty years I found myself rather in demand on radio and television, often being asked to talk about speciesism and various animal cruelties.

When Douglas Houghton retired from government in 1979 (he had been an influential member of the Wilson Cabinet) I persuaded him briefly to join the Council of the RSPCA. Seeing the appalling conservatism of that august body Houghton decided to campaign on his own. In 1975 he asked me to join him in setting up a new Committee to look at reforming the legislation protecting research animals. We called it CRAE - the *Committee for the Reform of Animal Experimentation*. Houghton asked Clive Hollands (the paid director of the *Scottish Society for the Prevention of Vivisection*) to act as its Secretary. We formed a core of three - Houghton, Hollands and Ryder - but invited various other scientists and technicians to join us occasionally e.g. the wonderful Angela Walder. We asked Clive to contact all the anti-vivisection bodies.



Houghton asked me to be the chief author of our proposals for reform while he wrote the Introduction. We submitted our Memorandum to the Home Secretary and published it in May 1976. Our emphasis was upon controlling pain. Houghton contacted various Home Secretaries - Roy Jenkins, Merlyn Rees and William Whitelaw, all of whom he knew personally, over the ensuing years, and we had meetings with them to discuss our proposed reforms. During the General Election Campaign, we set up the *General Election Coordinating Committee for Animal Protection* (GECCAP) which aimed to put animals into politics and we persuaded Margaret Thatcher to pledge that she would update the law protecting laboratory animals if she became Prime Minister, and this she did with the *Animals (Scientific Procedures) Act* of 1986. The campaign, as far as I was concerned, had taken some fifteen years!



From 1977 to 1979 I had been Chairman of the RSPCA Council and, although the RSPCA did not take an active part in this campaign I was made constantly aware that powerful people in Whitehall and Westminster were influenced by my position. Houghton, Hollands and I also formed GECCAP and the *Joint Advisory Committee on Pets in Society*. *We had put animals into politics*. The achievement of which I am proudest is the foundation of *Eurogroup* which I achieved in 1979 against very stiff opposition from within the RSPCA.

The period 1970 to 2005 represents thirty-five years of unprecedented progress in Animal Welfare, not only in Britain but in Europe and the rest of the world. The political interest reached a peak in Britain in the 1990s when it was constantly a matter for discussion in Parliament. *For years, British MPs received more letters about animals than on any other subject*. We eventually passed twelve laws protecting animals in the UK, and in the EU no less than forty-four new laws thanks to the work of *Eurogroup* (and CIWF which dealt exclusively with farm animals). (David Bowles, 2018). For much of that decade I was also Director of Brian Davies' *Political Animal Lobby* (PAL). PAL worked, often behind the scenes, on most of these reforms including the ban on hunting with hounds.

## Publicity and politics

Why was so much progress made from 1970 until 2005 and so little subsequently? Progress was made because we concentrated upon *generating national publicity* and *making friends with media people and politicians*. In other words, it had been about Publicity and Politics.

In addition, we kept the hugely influential RSPCA on side. (As an RSPCA Chairman and Trustee this was another role for me.) Although it was often weak in itself as a campaigning body, it never opposed any of these reforms (as its pro-hunting infiltrators no doubt hoped it would). Ultimately, we had the RSPCA, the media and Parliament all on our side *because the British public were on our side*. *Humans worldwide sympathise with animals but they must be mobilised* and organised in order to get new legislation.

But in Britain progress ground to a halt after 2006. What then has gone wrong in the last twelve years or so? There are at least six possible reasons:-

- 1) We have done the easy reforms; the rest are much harder.
- 2) The public erroneously believes there is no more that needs to be done.
- 3) Many of the great campaigning figures have gone (e.g. Douglas Houghton, and Brian Davies who has retired).
- 4) In the EU some of the recent joiners in the East are not very supportive of Animal Welfare.
- 5) In the UK politicians have felt exhausted by the ten year Parliamentary battle to outlaw foxhunting which produced the law of 2006.
- 6) In the UK the defeated pro-foxhunters have successfully turned the media against us, using sophisticated 'black propaganda' techniques.

The two men who have taught me most about Advocacy have been *Douglas Houghton* and *Brian Davies*. Houghton taught me how important it is *to know influential people* and to be friends with them: government officials, Westminster researchers, press reporters, EU Commissioners, editors, MPs and Ministers. Brian Davies taught me the same, plus the importance of high profile publicity, emotion, good scientists, economists, clever lawyers and the legal but creative use of money. Above all *we need to show politicians how many votes they can get by promoting animal welfare*. We can do this by *using public opinion experts and opinion polls*. Brian taught me not to waste time talking to ourselves when we needed to be dealing with our opponents. He taught me to go straight into action. Go straight to the top. Talk to those who have real power.

So, this is what we miss in our British advocacy today: scores of mature men and women with drive and determination, clear objectives, political contacts and an alliance with a vigorous and friendly media. We need laws based upon ethics and ethics based upon the prevention of pain - whoever suffers it...dogs, monkeys, aliens, robots or humans!

Once again it is a question of **PUBLICITY** and **POLITICS**!

All sentient species are part of the same moral and legal community. All animals can suffer. So all animals need protection. Laws can protect millions of animals from suffering. Above all, my message to you is that **WE NEED NEW LAWS** — all over the world! ☞

# AIA's Campaigning Activity in 2018

By Marian Hussenbux

## Britain

**O**ver the past six months, we have lobbied on the following issues, beginning with Britain:

With reference to *Operation Galileo*, an initiative of *Lincolnshire Wildlife Crime Police*, we complimented them on their strong action against the illegal coursing of hares. Our commendation has been put on the personal files of the police officers involved.

We wrote again to the Wildlife Crime section of *Suffolk Police* about the alleged killing of hares by *Easton Harriers*. In the end, there was unfortunately not enough evidence to prosecute.

We also wrote to the new Director-General of the *National Trust* asking them to disallow trail hunting on their land.

In **Scotland**, we once again appealed to the First Minister, asking for a ban on the killing of mountain hares, or, at least, a close season.



*Scottish Natural Heritage (SNH)* issued a licence to kill 69 ravens in Perthshire, as part of a proposed five-year plan to kill up to 300 in 'a trial' to protect rare ground-nesting birds, such as curlews. We were one of very many groups objecting to this slaughter, and the *Scottish Raptor Study Group* made a formal appeal for a judicial review.

This has now been withdrawn for the time being, as SNH has announced that the licence holder, Strathbraan Community Collaboration for Waders, has undertaken to 'voluntarily suspend' the raven cull from the end of July until the licence expires on 31 December 2018, having killed 39 of its licensed quota of 69 ravens.

Please see [www.scottishraptorstudygroup.org](http://www.scottishraptorstudygroup.org)



On the live exports of cows and calves from Scotland, which featured on the BBC's *Country File* – we asked Fergus Ewing, Cabinet Secretary, to bring this trade to an end post-Brexit. Judging by his reply, this will probably not happen, because it would be viewed as prejudicial to Scottish agriculture, but he stated that 'the Scottish Government has been funding an international research project to gather evidence on the welfare of the 4-6 week old dairy calves transported from Scotland to Spain via Ireland and France for further rearing for beef production. The research is being done by leading animal welfare scientists in Spain and Scotland who are monitoring the welfare of calves after commercial journeys which are part of a now well-established trade.'





## Europe

Moving to **European issues**, we wrote yet again to **Irish** Ministers about hare coursing, and to the *Veterinary Council of Ireland* again about personal involvement of vets at coursing meetings. Having received a reply from the Council explaining that vets were permitted to take part in any legal activity which did not bring the profession into disrepute, we wrote again, maintaining that this was just the sort of activity which did that. It is a cruel anomaly as, every day, vets work to save lives, not destroy them. We asked for the Council to adopt a voluntary policy that vets might accept.

More positive is the news that the *Solidarity Party* in the Republic is sponsoring a bill in late September to ban fur farming in Ireland. There are currently three facilities in the Republic in which 200,000 mink are kept caged. We wrote to the *Labour Party* and *Sinn Féin*, asking them to support this proposal, and the good news is that they say they will be doing so.



Again, *Sinn Féin* – we thanked them for their intention to update their Animal Welfare policy and hope that a ban on hare coursing - which they previously supported - will at some point be re-instated in it.

We wrote to the **French** Agriculture Minister and the Bulgarian authorities to protest against cows from France having been held up for two weeks in July, unloaded, unfed and watered, on the Bulgarian-Turkish border.

We asked the Education Department of the city of Nîmes not to allow children to be shown an exhibition promoting bullfighting.

Luce Lapin, with whom *Quaker Concern for Animals* had been in contact over a few years, writes an animal welfare column in the satirical magazine *Charlie Hebdo*. Having been very active in the French anti-bullfighting group *CRAC*, she is now standing down to devote herself to promoting the *ICE*, the European Union's Citizens' Initiative to end the Cage Age. We thanked her for all her excellent work for the animals and shall stay in touch.

In **Portugal**, the charitable organisation *Misericordias* is boosting bullfights in the 35 arenas they control, so we wrote to ask them to reconsider.

San Sebastián de los Reyes near Madrid is one of the many **Spanish** towns which hold *becerradas*, in which calves are tormented and sometimes killed. We are one of the organisations which have signed on to a letter opposing these cruel fiestas.



Whales – we wrote to the Prime Minister of **Iceland** complimenting her on the establishment of a whale sanctuary at Klettsvik Bay in 2019. Two belugas are due to be transported from an aquarium in Shanghai to live in peace in this sanctuary. The irony is that Iceland has a small commercial whaling industry which will be reviewed later this year, so we asked the Prime Minister to work to end it.





## Canada

For the second year, we protested to the Mayor of Chilliwack against their annual rodeo, specifically three particularly cruel events – calf-roping, steer-wrestling and team-roping.

This year, the Mayor replied, suggesting that, if we sought to influence the character of the rodeo, we should write to the *British Columbia Rodeo Association* to this effect. We await their reply.



## United States

In the **United States**, we contacted the town of *Vestavia Hills* in Texas about the trapping of coyotes, thanked two Vermont Congressmen for opposing coyote killing contests in their state, and protested to the town of Lakeway, Texas, about the netting and killing of deer.



The Southern Resident Orcas in Washington State are starving as dams on the rivers are blocking access to salmon, their main food. The recent death of a calf half an hour after her birth exemplifies the urgency of this terrible situation. We joined many organisations and individuals asking the Governor and State Senators for the dams to be opened.



## India

In **India**, we wrote to the Chief Minister of Maharashtra State, thanking him for scrapping a proposal to export 100,000 live sheep and goats by plane to Sharjah.

**(Stop press August 10** - The Union Ministry of Shipping has decided to ban the export of livestock from all sea ports in the country for an indefinite period. At this time of year, they would be going to Middle Eastern countries for Eid slaughter.)

## Far East

After the closure of **Macau** Canidrome, some 600 greyhounds needed rehoming. We wrote to the Chief Executive of Macau, asking him to have the dogs released to a reputable rescue group, and understand that this will be happening.



We wrote to the **Indonesian** ambassador in London, asking him to pass on our appeal to President Joko Widodo against the consumption of cat and dog meat. A ban has just been announced and we shall write to thank the authorities.

## Africa

In **Africa**, we asked the President of Zambia not to allow a cull of hippos.





## Stop Live Transport – International Awareness Day



**Witnessing to God's displeasure at the suffering of animals. Pan-Orthodox Concern for Animals: a voice for the voiceless.**

AIA Member organisations joined the rally in London on Thursday 14th June 2018 to protest against live transport as part of the worldwide 'Stop Live Transport Awareness Day'.

*Above, Dr Christina Nellist (left) and Fr Simon Peter Nellist (right) of Pan Orthodox Concern for Animals protest in London.*

For further information visit <https://stoplivetransport.org/take-part/>

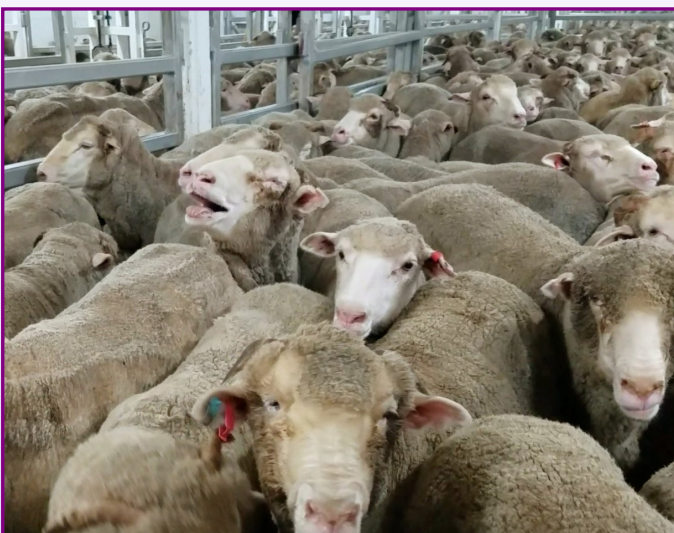
### Australasia

In common with many, we wrote in protest to several Australian ministers about the latest appalling revelations of death and suffering reported on the ships bound for the Middle East, and thanked opposition politicians for their pledge to stop live sheep exports if and when they are in government.

We thanked Minister Sussan Ley for her Private Member's Bill on the live export of sheep, but as she had excluded cows and other animals we asked for them to be included too.

*Animals Australia* is an excellent organisation. We thanked their legal team for the sterling work they do in general and, specifically, against the cruelty of live exports.

In **New Zealand**, a national policy is in place to eradicate non-native species to protect their own fauna - '*Predator Free 2050*'. If this were not enough of a concern, they encourage the public to join in, so there are many events at which introduced species such as stoats, ferrets, rats and rabbits are killed. We protested to the Drury School about their possum-killing contests, on the grounds that teaching young people to kill is wholly unedifying. ☸



# Introducing Pan Orthodox Concern for Animals

*Dr Christina Nellist is an Eastern Orthodox Theologian specialising in animal suffering and human soteriology and is the founder of Pan Orthodox Concern for Animals, an Alliance member, which she introduces here.*

**By Dr Christina Nellist**

**I**t gives me great pleasure in announcing that our group, *Pan Orthodox Concern for Animals*, is now a registered charity, number 1175072.

Our mission is the advancement of Christian respect and responsibility for the animal creation with special reference to Eastern Orthodox teachings – ancient and modern, in order to reduce the suffering of animals. Our aim is to promote Christ's loving compassionate care for all of His creatures and to advance the Patristic teachings that we as Image are to replicate Christ's love and compassion for all of His created beings. We also aim to inform our readers that this subject is not new but one that has been discussed both in the Bible and by the early Church Fathers. It will also disseminate news/articles/interviews on compassionate care and relationships with animals from across the Eastern Orthodox world, together with articles and research on a wide range of contemporary animal and environmental issues from Orthodox and non-Orthodox alike. Current issues are engaged with on our website Mini-Posts and on our Facebook and Twitter pages.

## Patrons

We are blessed to have two extremely well respected Eastern Orthodox theologians as our Patrons. The first is His Excellency Kallistos, Metropolitan of Diokleia and we are doubly blessed to have him as Patron and for his continued support and encouragement.



**The Most Reverend Kallistos** (Ware), Metropolitan of Diokleia is an auxiliary bishop of the Ecumenical Patriarchate in Great Britain. Metropolitan Kallistos was

educated at Westminster School and Magdalen College, Oxford, where he took a Double First in Classics as well as reading Theology. Since his retirement in 2001, Met. Kallistos has continued to publish and to give lectures on Orthodox Christianity, travelling widely. Met. Kallistos is perhaps best known as the author of the book *The Orthodox Church*, published when he was a layman in 1963 and subsequently revised several times. More recently, he produced a companion volume, *The Orthodox Way*. But his most substantial publications have emerged from his translation work. Together with G. E. Palmer and Philip Sherrard, he has undertaken to translate the *Philokalia* (four volumes of five published to date); and with Mother Mary he produced the *Lenten Triodion* and *Festal Menaion*.

**Metropolitan Isaias** is the second Patron of our charity and we are equally blessed with his engagement and



support. He was born in 1971 in Strovolos, Cyprus. After election by the clergy and people on 9th June 2007, Archim. Isaias was consecrated and enthroned Metropolitan of Tamassos and Orinis on 11th June 2007. He has founded the first Orthodox Christian environment and animal protection department of the Cyprus Church in his diocese. He has participated in many theological, cultural, and humanitarian conferences in Cyprus and abroad as a member of the *World Movement of Religions and Cultures*. He also participated in programs in the United States of America on the role of the Church in a modern multicultural society.



## Trustees

**Fr Simon Peter Nellist** is Archpriest of Tanzania. He is Treasurer and a Trustee of this charity and a great supporter of



those trying to prevent animal suffering. His Mission Centre is based in Kidamali, a small village on the Iringa plateau some 500 kms south west of Dar es Salaam and 40 kms from Iringa. The mission serves over 30 villages in the area and is primarily child focused, providing a feeding programme, health care, education and clean water.

**Dr Andreopoulos** is a Trustee of *Pan Orthodox Concern for Animals* and a great supporter of our work. He is Programme Leader for the *MTh Orthodox Studies University of Winchester*. Dr Fr Andreas Andreopoulos studied in Greece, Canada and the UK, obtaining his PhD. in Theology



and Art at Durham University. We are blessed with his engagement and support for our work.

**Dr Christina Nellist** is an Eastern Orthodox Theologian specialising in animal suffering and human soteriology. She is editor of the *Pan Orthodox Concern for Animals* website and has been given the honour and blessing of Archbishop Gregorios and Met. Kallistos of Diokleia to establish this site.

She is a retired teacher and coordinator for Science who worked with the governments of Chile and the Seychelles on animal protection and public health issues. She was the



British government's Warden for the islands of the Seychelles where she helped establish the *Orthodox Christian Community* and the SPCA; wrote the first special education programme for children with learning difficulties and sponsored training on the link between animal abuse and interpersonal violence. Her article *Eastern Orthodoxy and Animal Suffering* is available on the website and a book of the same name is published later this year.

## Website

The group's initial aim was to create the [panorthodoxconcernforanimals.org](http://panorthodoxconcernforanimals.org) website to advertise the existence of the group to the Eastern Orthodox community. The website and social media is used to keep our friends informed on the many issues involved in animal suffering. We, like all charities, need to raise money to ensure the expansion of the charity and for capacity building, such as developing a larger website. Different language pages are being added as we progress. At present we have Greek and Russian pages and are beginning a Romanian page and hope to include others such as Arabic/Serbian, etc in the near future.

A further aim is for all the content to be available to all Christians who recognise that animal suffering is against God's Will, no matter where they live or which language they speak. If you are willing to help translate some of this material please contact us on

[panorthodoxconcernforanimals@gmail.com](mailto:panorthodoxconcernforanimals@gmail.com).

This is particularly important for a group such as ours which cuts across the normal national boundaries and is needed because of the poor quality of translation available on the internet. If you wish to contribute material to the website please contact the editor at the above Gmail account.

With blessings to all,  
The Pan Orthodox team.

# A Quaker Response to Animal Suffering

Helen Porter is a member of the Mid-Wales Area Meeting for Quakers and completed the Quaker Concern for Animal's Woodbrooke online course 'A Quaker Response to Animal Suffering' presented by Martin Layton and Steve Palmer. Martin Layton wrote an article in the last issue of *Animal Spirit* about the course, so it is good to be able to report the feedback from one of the course participants. This report by Helen Porter was first published in the *Friend* on 20th July 2018.

By Helen Porter

**T**his spring I followed 'A Quaker Response to Animal Suffering', A Woodbrooke online course, which was an exploration of attitudes to animals, through historical, theological and cultural perspectives. It also included a very clear picture of the uses (and abuses) we make of animals today, and how people are working to counter animal suffering. It presented the challenge: how should Quakers be responding?

Once one was into the course, the frequent opportunities to share personal responses called forth a richness of views from participants. There was a wealth of material available and I am grateful to Martin Layton and Steve Palmer, who facilitated the course, for permission to use some of the quotations below. This was not a prescriptive course, telling us what we should think ('a' rather than 'the' Quaker response). What it aimed to do was awaken us to the reality of animal suffering and gently query why we choose to turn away. We were challenged to consider the material on several levels: What is our instinctive response? What is our spiritual response? How would we begin to word a Quaker testimony to animal suffering?

## Science, Research and the Military

The section that looked at 'Science, Research and the Military' is the one where it is perhaps most surprising that Quakers as a body have not spoken out. Since Quakers as a whole have taken a stand against war, and are clear-sighted about its evils, it might be expected that the abuse of animals, as part of our 'war effort', would be roundly condemned.

The use of animals for medical research is a more complex issue but, even leaving aside the increasing evidence of the fallibility of such research, anyone with a sense of the value of each part of creation - indeed anyone who would personally recoil from inflicting cruelty on an animal - should perhaps pause to consider the balance. If we think there is a balance to consider (understandably for anyone desperate to find a cure for a loved one who is very ill) we should at least be clear-eyed about what is involved. Woodbrook's first reader in Quakerism, Gerald K. Hibbert, wrote:

*'I cannot believe it is the Creator's will that the preservation of human health should involve the torture of other creatures. As a sincere believer that God is Love, I hold it as my duty and privilege to shew loving consideration for all God's creatures.'*

We are wilfully blind to the cruelty involved in the experiments themselves. There is, as American animal

advocate and writer Mark Hawthorne has suggested, a central contradiction at the heart of animal research. We use animals because of their similarities to us, but we position them outside of our moral concern because of their perceived differences. Hayley Rose Glaholt, in her 2012 essay *Vivisection as War*, makes the connection between Friends' antivivisection witness and their testimony to peace. In 1886 Alfred W Brown, in *The Friends' Quarterly Examiner*, argued that it was hypocritical of Friends to witness selectively against particular expressions of violence:

*'There is surely something wrong here. To frown upon one species of cruelty, and at the same time to wink at other forms, which are infinitely worse, is very much like straining at a gnat and swallowing a camel. Such a position is not only illogical, it is strangely inconsistent and unsatisfactory.'*

Nowhere is this connection more obvious than in the use of animals in, and in the preparation for, warfare. We 'award' individual animals that have served us in wartime - but ignore the fact that eight million horses died in WW1.

## Towards a Quaker Response to Animal Suffering

The denial of Quaker attention (with the notable exception of QCA) to the reality of the suffering we inflict on every other species in creation is, at the very least, a puzzle to me. At my most charitable I put it down to embarrassment - a desire to be taken seriously by the world rather than as 'bunny huggers'. As a Quaker I am embarrassed by this embarrassment - a wilful blindness to the suffering we inflict through our most mundane and daily choices. John Woolman said it clearly in 1772 (Quaker Faith & Practice 25:05):

*'I was early convinced in my mind that true religion consisted in an inward life wherein the heart doth love and reverence God the Creator and learns to exercise justice and goodness not only toward all men but also toward the brute creation; that as the mind was moved on an inward principle to love God as an invisible, incomprehensible being, on the same principle it was move to love him in all his manifestations in the visible world; that as by his breath the flame of life was kindled in all animal and sensitive creatures, to say we love God... and at the same time exercise cruelty toward the least creature... was a contradiction in itself.'*

My hope is that just as some concerned Quakers undertook the hard struggle to convince their slave-owning Friends of the iniquity of that system, and ultimately carried the Society with them as a powerful force to change the views of society as a whole, we can act in the same way to confirm our responsibility towards the whole of Creation. ☸



# Quaker Concern for Animals Announces a New Partnership with Greyhound Compassion

*Thom Bonneville is the clerk at Quaker Concern for Animals. Here he explains how QCA have teamed up with Greyhound Compassion to improve the lives of rescued greyhounds.*

**By Thom Bonneville**



*Magic with Lucinda Read*

**A** IA Member Organisation *Quaker Concern for Animals* (QCA) announced this week a new partnership with the wonderful folks, two-legged and four-legged, at *Greyhound Compassion*.

*Greyhound Compassion* said: “We are really honoured to have the support of QCA on two initiatives which will help our charitable objectives.

“Magic (pictured above), a rescued racer from Nottingham track, was adopted by one of the *Greyhound Compassion* trustees a couple of years ago. Now he’s a firm favourite on a different circuit – spreading the word about the plight of racing greyhounds and fund-raising for those less fortunate than him.

“Magic’s next set of diary engagements will now embrace his new role for QCA – he is to be an official ‘Ambassador’ for greyhounds at *Greyhound Compassion*’s events and QCA will report on his activities and contribute to *Greyhound Compassion*’s charitable projects where possible. These include funds towards subsistence, vet care and kennel maintenance for greyhounds and galgos at *Greyhound Rescue* (Lincolnshire), *Protectora y Santuario Scooby* and *Limerick Animal Welfare*.

“The second aspect of our relationship with QCA is about support for a special galgo called Brisa. Brisa was rescued earlier this year as part of a pack of hunting dogs held by one man and rented out to hunters on their boar hunting excursions. *Protectora y Santuario Scooby* rescued all of the 36 dogs from unprecedented circumstances of neglect and animal abuse. The dogs were malnourished and on the verge of death, all were covered in fleas and ticks and several have tick borne diseases. Brisa is an older lady from the pack and is now living at Scooby. Although Brisa has made progress, she does have Ehrlichiosis and this needs regular treatment with antibiotics (doxycycline). Brisa is very sweet, quiet and patient and the relief she feels to be comfortable, safe and secure is immense. QCA is going to sponsor Brisa and contribute to the costs of her care.”

You can read GC’s announcement in full at <http://greyhoundcompassion.org/member-news/quaker-concern-for-animals-links-with-greyhound-compassion/>

QCA said: “Our members have supported GC and Scooby for several years, so we are really pleased to be forming this new partnership. Particular thanks goes to our member Jo Hill for helping us realise this project.

Jo writes: “I became involved in *Greyhound Compassion* after hearing about the amazing work they were doing in Spain. I decided to see the shelter for myself, but I was rather apprehensive because I thought I would find it upsetting, as there were so many dogs and cats there without a home. However, I was relieved to find that it is actually a place of great hope and happiness! For example, I have memories of dogs who had been temporarily separated from their friends looking overjoyed when they found them again and running and playing together. On one occasion a truck full of starving dogs arrived so we put food out for them, thinking they would be ravenous, but they ignored the food and licked our fingers instead because they were so happy to be out of the hellhole they had come from. They instinctively knew they were in a safe place.”

You can read Jo’s full account on QCA’s website: <http://quaker-animals.co.uk/qca-links-with-greyhound-compassion/>

On 12th August 2018 Magic completed a sponsored walk with Lucinda Read, pictured above, raising £400 for *Greyhound Rescue*. This was one of his first ambassadorial duties. ☺

# Animal Advocacy In the Era of *Laudato Si'*

## Catholic Concern for Animals Conference with the University of East Anglia and Prof. Gary Francione

On 25th June 2018 Catholic Concern for Animals with Professor Gary Francione and the University of East Anglia held an animal advocacy conference entitled 'Animal Advocacy in the Era of *Laudato Si'*'. Many of the presentations are reproduced in this special edition of *The Ark* (Autumn 2018) and are introduced here by CCA's Scientific Advisor, Dr Richard Ryder.

By Dr Richard Ryder

**C**atholic Concern for Animals (CCA) is to be congratulated on holding this important Conference jointly with the University of East Anglia (UEA). The RSPCA held a Conference at Trinity College Cambridge in 1979 which led to the first *Declaration for Animal Rights* (and against speciesism) and during the 1980s there followed literally scores of similar conferences all over the world, giving the issue scientific and academic respectability. Sadly, in the twenty-first century there has been a dearth of such conferences. We need far more. So, I warmly thank the organisers, especially Chris Fegan, Barbara Gardner (CCA) and Professor Gary Francione (UAE).

This Conference's title - *Animal Advocacy in the Era of Laudato Si'* indicated that it would address both the need for better campaigning (advocacy) and the importance of Pope Francis' widely acclaimed encyclical *Laudato Si'* about the human relationship with the rest of Creation. So, what did the eight academic speakers say? Here is a very brief summary of what seemed to me to be the highlights. They were, incidentally, broadcast, livestreamed and recorded.

1) **Professor Catherine Rowett** (UEA ex-Cambridge



University) asked whether the traditional Franciscan 'little ways of love' were enough. What was the point of becoming a vegan, for example, when the taxes we pay can be used to subsidise the intensive farming of animals? Producers could simply react to a few people becoming vegans by developing new markets for their meat.

2) **Dr Deborah Jones** (Oxford Centre for Ethics and



Animals) praised *Laudato Si'* as a genuine step forward for the Catholic Church and reminded us of the strong theological arguments supporting the Pope's new policies.

3) **Dr Rupert Read** (UEA) outlined the political and



moral importance of the 'Precautionary Principle'. This is backed up by complex mathematical arguments but it basically consists of insisting that the *risk* of causing suffering should outweigh the arguments for exploiting an animal. If in doubt we should act to protect animals and the rest of our environment. The onus of proof is not on us



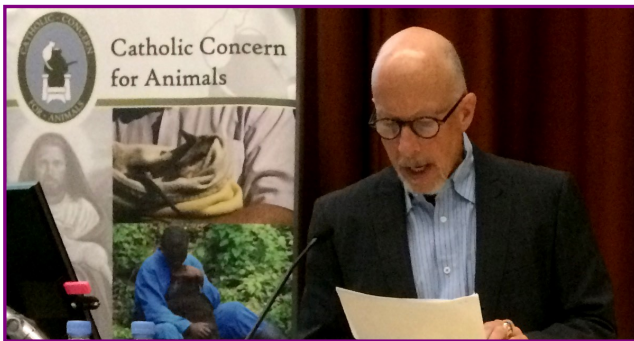
(to prove that an animal suffers) but on the exploiter (to prove that it does *not* suffer). The more different an animal is from us, the greater is the risk that we could, by exploiting it, “make a grave mistake” by causing it pain.

4) **Dr Clara Mancini** (Open University and CCA)



addressed the increasingly important interface between animals and technology. Not only must research with animals be painless it is only permissible if the animals themselves agree to do it. Research subjects (whether human or nonhuman) must consent to the research.

5) **Professor Gary Steiner** (Bucknell) apologised for



criticising *Laudato Si'*. Yet it is, in his opinion, inconsistent and ambiguous. It still permits research on animals and appears to reassert the *superiority of humans*. Indeed, it continues the Aristotelian (and Stoic) assertion that humans are “godlike”.

6) **Dr Thomas Greaves** (UEA) discussed the three

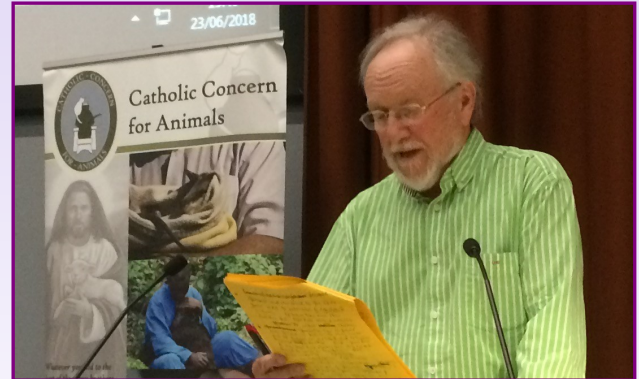


common moral positions as regards our environment:-

- i) Aldo Leopold's '*Land Ethic*' includes respect for plants, rivers and rocks etc., while
- ii) *the animal liberation ethic* only protects those capable of experiencing pain (pain is seen as the ultimate evil), and

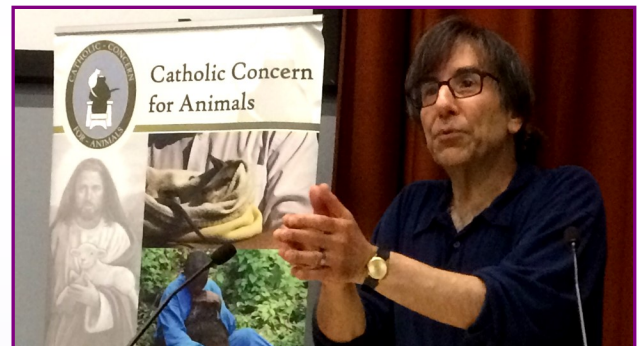
iii) *the traditional moral position* which values the human species above all others.

7) **Dr Richard Ryder** (CCA ex-Cambridge) sees



*speciesism* as a very similar prejudice to racism and sexism. The theory of *painism* makes causing pain to be the only evil (including mental pains like fear and lack of liberty). But it is meaningless to add up the pains and pleasures of separate individuals. *Laudato Si'* is a huge step forward despite its three areas of ambiguity (i.e. concerning the definitions of ‘creation’ and ‘life’ and the importance of sentience).

8) **Professor Gary Francione** (UEA and Rutgers)



opposed campaigning for new legislation to protect animals on the grounds that it only brings partial improvement, it encourages complacency and fails to produce perfection. Becoming a vegan is the way forward.

### Conclusions

Two panels, including Chris Fegan, Barbara Gardner, Sam Earle and the speakers, discussed all these issues, concentrating upon the word ‘humane’, the ultimate aim of a good life and whether new legislation was a bad thing. Some new laws have led the way by actually changing *attitudes* (e.g. the anti-smoking laws). Several panellists felt the word ‘humane’ was unsatisfactory, many considered that introducing new legislation to protect animals was essential and almost all agreed that the aim of a good life concerned reducing the sufferings of others (including animals), Barbara Gardner reminding the audience of the ancient *Golden Rule* that we should treat others (animals included) as we ourselves would like to be treated. ☺

# Prisons and the Care of Wildlife

*Fr Martin Henig is an Anglo-Catholic priest and a third order Anglican Franciscan. He is Vice-Patron of the Anglican Society for the Welfare of Animals (ASWA) and a director of AIA. This year he judged the Prisons Award for the Care of Wildlife which is a project jointly run by ASWA and Catholic Concern for Animals (CCA). Here he reports on his experiences whilst visiting the prison.*

**By Rev. Prof. Martin Henig**

A couple of weeks ago I began a tour of prisons as a judge for an award sponsored by CCA, *Catholic Concern for Animals* and ASWA, the *Anglican Society for the Welfare of Animals*. It was directed at the prisons which had done most to encourage the appreciation of wildlife. The competition included an important element concerned with the degree to which inmates had benefitted spiritually, and so it was thought to be a good idea that one of us was a priest. It was a very interesting and revelatory week and, for me at least, more emotionally demanding than physically and intellectually exhausting, although there was a surprising amount of walking combined with close attention to detail, and I still have not absorbed all I have learned.

However, the experience was overwhelmingly positive once I got used, even as a visitor, to finding myself behind high security fences with numerous doors and gates locked behind me. My only previous experience of prison was going around the old Oxford prison in the Castle at Oxford before it was turned into a luxury hotel, and pulling the iron door of the cell behind me and feeling the chill of complete isolation from the world I knew. It is vital to emphasize that loss of liberty is, in the prison ethos, both the beginning and the end of punishment. In contradistinction to what the more unchristian sentiments of the tabloids proclaim, we have a *Department of Justice* in this country and not a *Department for Retribution*. It is clear from every prison officer we met and from the notices on every board in the various prisons that the aim of the system is education and reformation, to help individuals to return to and contribute to society and not revenge for past misdemeanors. Of course, there may be practical questions as to how a particular regime may work in practice, very likely linked to practical and financial constraints but I saw the same compassion and commitment and care I have seen in other professions, such as teaching and the health service.

People are in prison for the most part because of failures in their upbringing, often including poverty, abuse, lack of parenting and absence of that love most of us have been privileged to enjoy. There, but for God's grace, might I have been. I was there, in these prisons, to discern practical input and how that may have helped to bring care for other beings

*Prisoners, inmates of our gaols, who find themselves treated as individuals, with respect and understanding, who are helped to better themselves both in attaining new skills and in acquiring moral maturity are on the way to leading happy, fulfilled and good lives.*



into an individual's life and not in any way as a substitute for God.

Engaging people with an awareness of the creatures and plants which share the world with us is a step towards redemption. We saw men and women engaged in horticulture as well as in the creation of amazing wild-flower meadows, attracting insects; we saw bird boxes (in one of which a kestrel was nesting), and provision for small mammals, amphibians and reptiles. Several institutions were rescuing hedgehogs, and to see tough young men helping to feed and nurture defenseless orphaned hoglets was a truly moving experience. We have long known that the abuse of children and the abuse of animals are connected, part of a very unpleasant aspect of human nature in which the exercise of power over others takes the place of compassion, and that link just has to be broken. Prisoners, inmates of our gaols, who find themselves treated as individuals, with respect and understanding, who are helped to better themselves both in attaining new skills and in acquiring moral maturity are on the way to leading happy, fulfilled and good lives.

## **We are all prisoners**

But the therapeutic character of the exercise is not by any means the only aspect I encountered in the week. I believe very strongly that the whole of creation is equally blessed before God. There is no reason at all why one creature, *Homo Sapiens*, as our species arrogantly designates ourselves, should be the sole reason for creation. We are in danger of forgetting that true Wisdom, as defined in Scripture, manifests itself in accepting our total ignorance before the divine as Job is forced to accept, and as the Greek philosopher Socrates knew. Our species is wrong to claim precedence over others, when its only claim to do so is through tyranny, through human ability to use tools and, yes, weapons. We have a horrifying propensity to exploit and kill our fellow creatures (non human and human alike) in their tens of millions. In other words, we share that human tendency to abuse others, which has so often landed those now in prison into trouble with the Law. All of us are, in fact, imprisoned by the sin against the Holy Spirit, for which unless we can find redemption and release from the prison





walls that encompass us, there is no redemption. That means we have to be able to put ourselves in the position of the trapped mouse, the hunted hare, the gazelle fleeing from the lion, the cattle and pigs in intensive forms, and all the creatures subjected to vivisection in laboratories.

Some prisons, especially but not exclusively open prisons, contain areas of land of great environmental importance with SSSI significance and helping to maintain them is of great importance in itself, and is indeed taken seriously by the *Ministry of Justice* and partner organisations like the *RSPB* are involved. But even in closed prisons, patches of meadow or even cultivated plants help pollinating insects. Whether creating wild-life havens or saving injured hedgehogs, all are bound together in doing a good turn, a mitzvah, to use the Hebrew term, towards animals in need, and by so doing, the isolation of humanity from all the creatures which over the generations have had good reason to come to fear us, has become a little less.

The barriers that separate us, free members of society, and inmates of prisons are eroded as we begin to see the effects of caring for wildlife. A house in the suburb of Manchester, overseen by the Probation Service serves as a half-way house between prison and freedom. It was, in fact, one of the places where hedgehogs were being nurtured, and one of the inmates of the house was just finishing his sentence but was coming back in the weeks ahead, as a free man to help with the hedgehogs. Love had surely triumphed here.

Beethoven wrote only one opera, *Fidelio*, originally called *Leonora*, after its heroine (1805; revised 1814) but it is one of his greatest works. It is set in a prison and ends with a great hymn of liberation, as the forces that bind us all in chains are cut. The opera is an extended metaphor about the triumph of love over all that is at variance with the life of the spirit, about the triumph of love over all that is evil.

The Royalist, Caroline poet, Richard Lovelace (1616-1657), wrote a famous poem when he was incarcerated in 1641, *To Althea from Prison*. It contains the famous couplet:

*Stone walls do not a prison make,  
Nor iron bars a cage.*

Through our actions, by neglecting to care for other humans and for other species of animals who are our cousins and treating our common home, the earth, with criminal disregard, as a dustbin, we imprison our souls in Stygian darkness.

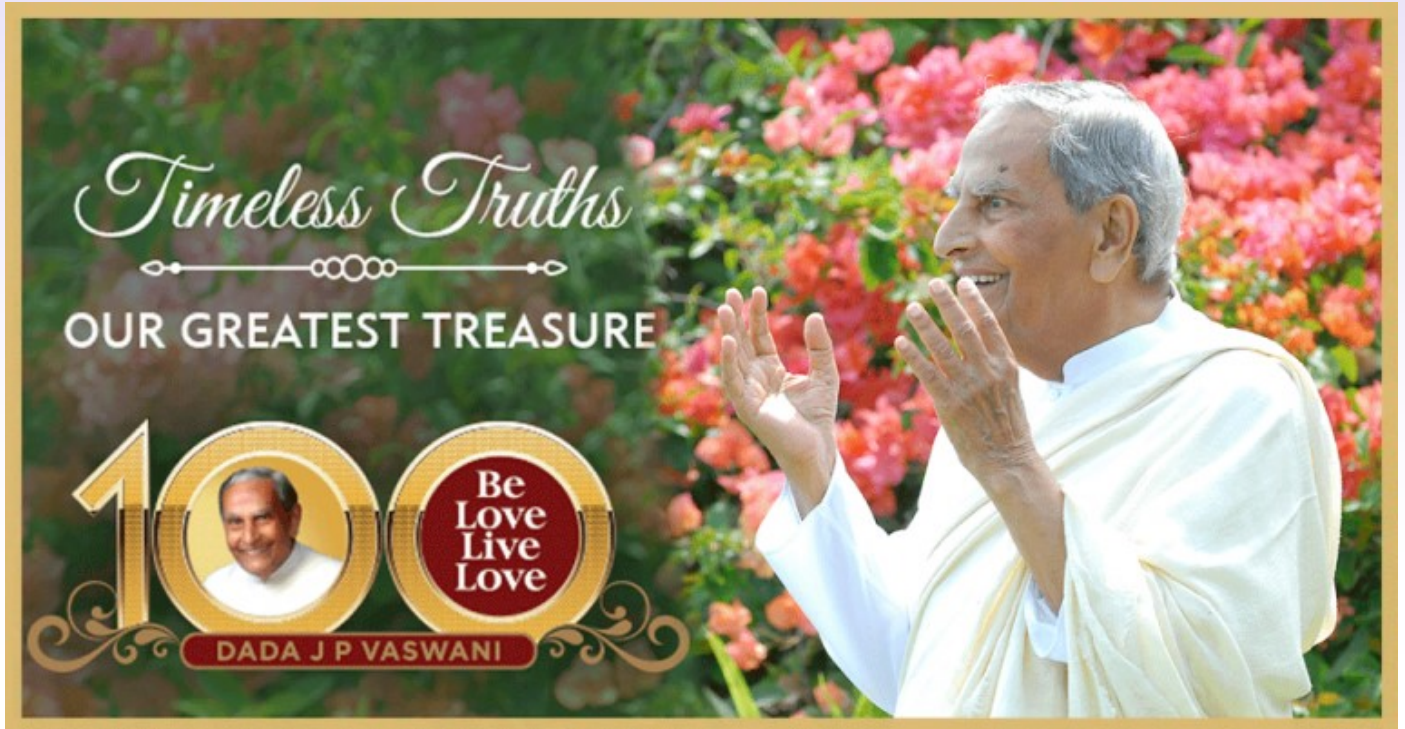
I do not know quite what I expected when I started on the tour. I ended by feeling uplifted by what was being done in the places we visited for those who find themselves behind bars, and conscious that we need to get away from the crude judgementalism of the tabloid press and realize with humility, within ourselves that the inmates, warders and we, as visitors for an hour or two, share a common humanity, and also a shared part in responsibility for the creation all around us. ☞



# The World Needs Peace

Dada J. P. Vaswani headed up the Sadhu Vaswani Mission. He lived to be nearly 100 years old until his passing on 12th July 2018. He promoted Meatless Pledge Day on 25th November, which AIA supports, based on the timeless concept of *Ahimsa* (non-violence) which he discusses in his article here, submitted by Pushpa Shivdasani who heads up the Sadhu Vaswani Centre in the UK, a Hindu member of AIA

By J.P. Vaswani



**I**t is fascinating to know how the idea of *Ahimsa* has travelled and developed in the world. It seems to have originated among the old forest sages of India some time before the *Upanishads* were written, maybe, 1500 to 2000 B.C.

Buddha took it up and elaborated and emphasized it around 500 B.C. With the other Buddhist ideas, it travelled to Ceylon, Nepal, China, Japan, Tibet and Indonesia.

In the late 1900s Professor Carpenter, then teaching English at *Harvard University*, was writing a book on the influence of Oriental thought on the two famous American writers, Henry David Thoreau and Ralph Waldo Emerson. Professor Carpenter told me that after he had tracked down all the specific references to Hindu or Buddhist ideas in the writings of these two men, it occurred to him that possibly, by a slender chance, there might still be a record in the Library of *Harvard University* of what books, if any, Thoreau or Emerson had borrowed from that library nearly 100 years previously.

He found to his great surprise and satisfaction that the record of the book borrowings of those two men was still preserved. He found that they had both borrowed, and kept for a several weeks at a time, translations into English of the *Bhagwad Gita*, some of the *Upanishads* and some of the *Puranas*.

Some decades later someone in America or England sent a copy of that essay to Tolstoy who, as everyone

knows, had written powerfully on the idea of non-violence in his essays on the real meaning of Christ's teachings. Thus, the idea of *Ahimsa* made another journey, back across the Atlantic Ocean and across Europe to Russia.

At that time Tolstoy was in correspondence with Gandhi then in South Africa and sent him Thoreau's essay on "*The Virtue of Civil Disobedience*."

Gandhi was delighted with it. He adopted the phrase "Civil Disobedience" and used it in both his South African and Indian struggles against injustice. Thus, the idea of *Ahimsa* in a new form made another journey across space and time to South Africa and hence back to India, the land of its birth.

## Ahimsa

*Ahimsa* is a subtle and profound ideal which is not just limited to non-killing. In its comprehensive sense, *Ahimsa* or non-injury means complete abstinence from causing any pain or harm whatsoever to any living creature, either by thought, word, or deed. Non-injury is not an abstract philosophy; at its most basic, it requires us to think harmless thoughts, utter non-injurious words as well as perform non-violent deeds.

*Ahimsa* is not just an act of omission, but a form of positive, cosmic love. Contempt for others, dislike and prejudice towards people, speaking ill of others, gossip, slander, use of harsh language to inferiors, rude speech,



uttering lies, discourtesy, unkindness, and failure to help others and relieve others' distress are all different forms of violence. Hurting the feelings or sentiments of others is also a form of injury. Cursing, swearing and harsh criticism are all aspects of *himsa* or *violence*. Even harsh gestures, angry looks and an aggressive tone of voice are acts of *himsa*. Little wonder then, that *Ahimsa* takes us close to the Divine who dwells in each one of us, for *Ahimsa* is another name of Positive Love - Love in Action.

### Love in Action

Nor should we regard *ahimsa* as a passive attitude, as the resort of the weak and the powerless: on the other hand, it is a dynamic, positive force which is achieved only by those who are spiritually strong. For example, Mahatma Gandhi. In 1923, Mahatma Gandhi's Non-cooperative Movement was the outcome of his ideology of *Ahimsa*. Greatly influenced by the thought of American Humanist Thoreau and later that of Count Leo Tolstoy; Mahatma Gandhi worked out a strategy of Non-cooperation (Silent- Protest) 'Ahimsa' Movement against the physical war against the British Government. For laymen, it is difficult to follow the principle of *Ahimsa*, but yet that is the only solution for peaceful living. For those of you who wish to cultivate this great virtue, my advice would be to begin with the *tapasya* of the tongue: do not utter harsh, angry and foul words; control your speech; then, at the next level, control your palate: do not crave for the food of violence.

If you practise this for a few days, you will find that violent and cruel thoughts gradually begin to leave your mind and heart. Not finding a physical outlet through speech, thoughts of cruelty, anger, and revenge die out gradually, and are replaced by calm and peaceful thoughts.

*Ahimsa* is not easy to practise in its true and pure form! But even attempting the impossible can bring us countless blessings and benefits. As our ancient *rishis* tell us, *Ahimsa* is the pivot around which all virtues revolve. It is the soul-force that enables us to attain all virtues. It purifies our hearts and minds; it gives us strong will-power and self-discipline; it enhances our spiritual strength; ultimately it enables to realise God and enter the realm of the Blessed. A new, gentle, sweet world may be created through the practice of *Ahimsa*. And the much-promised *Peace on Earth*, may become, not an ideology, but the true Reality!

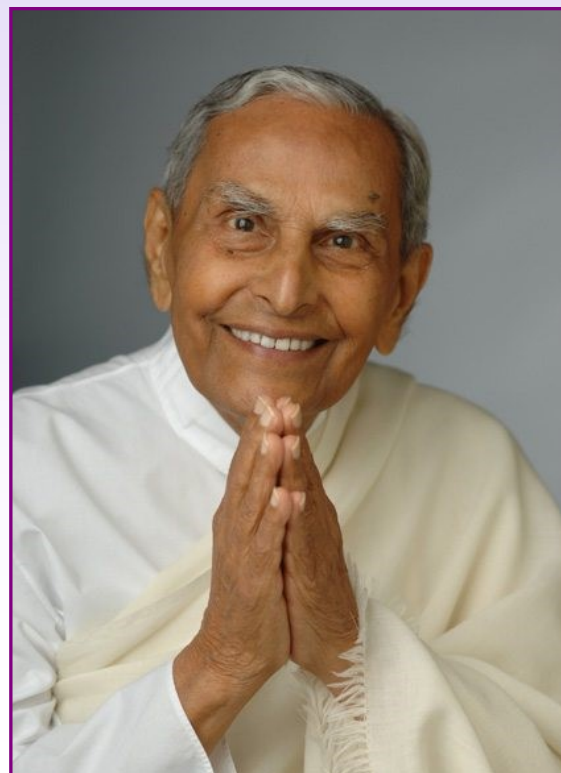
### Extending Ahimsa to all living things

A final word on the subject of *Ahimsa* towards non-human creatures: for we have been so concerned with the difficulties of practicing non-violence in daily life towards other people, that we are often apt to overlook the fact that this principle should also extend to all living things and beings: this is why *ahimsa* is a favourite ideal with environmentalists all over the world. The degradation of the forests, the raids on natural resources, the failure to protect endangered species, the cruel slaughter of animals and poultry for human consumption – these are also forms of *himsa* that we practice on the world of creation around us. True *Ahimsa* is a binding code of conduct that requires us

## Obituary

**Dada J. P. Vaswani**

2 Aug 1918 - 12 July 2018



**At 0901hrs on 12th July 2018  
on Sacred Guruvhaar day  
our Beloved Revered Dada J.P. Vaswani  
passed on  
from the seen to the unseen.**

*Ever-loving, ever-giving,  
may he continue to bless us from the beyond.*

to be sensitive to the pain of non-human creatures. Cruelty to these creatures brings with it the danger of negative *karmic* consequences, according to the Hindu tradition.

Animals and plants also have physical sensations; they too experience pain and pleasure, although we may not be aware of it. They also have their own form of life and sensation although it may not be highly developed or sophisticated. Thus, all living beings deserve our consideration and kindness. Even as we try to avoid personal pain and suffering, even as we desist from causing pain and suffering to other humans, so should we deal with the rest of creation. Interfering with other life-forms is also *himsa* – a violation of the sanctity of life. *Himsa* in any form is destructive. *Ahimsa* is creative, purifying and elevating to a bliss, spoken of by the sages of the Upanishads.

For more information on the Sadhu Vaswani Mission go to  
<https://sadhuvaswani.org/> 🌀

# What is the Philosophy of *Stop All Killing* - SAK?

The philosophy underlying SAK has been preached by Sadhu T.L. Vaswani and Dada J.P. Vaswani.

**1. To create and foster reverence for ALL life, in the belief that ALL life must be regarded as sacred. This is the first step towards World Peace.**

Sadhu Vaswani said –

*If indeed, life is one, is not the animal too, my brother? And am I not his keeper?*

*Meat eating will one day be condemned as murder!*

Dada J.P. Vaswani said –

*Meat eating and world peace appear to be poles apart. Actually the two are interlinked. So long as animals and birds are slain to provide food for man, so long we will not see peace on the face of this Earth. If man kills an animal for food, he will not hesitate in killing a fellow man whom he considers as his enemy. The root cause of world wars is irreverence towards life.*

**2. To work towards recognising and drafting a *Charter of Animal Rights***

Dada J.P. Vaswani said -

*Animal Welfare is not the answer, Animal Rights are needed!*

*The first right of every animal is to live. For we cannot take away what we cannot give. And since we cannot give life to a dead creature, we have no right to take away the life of a living one.*

**3. To create belief in the *Brotherhood of all Life***

Sadhu Vaswani said –

*All killing is a denial of love. For to kill, or eat what another has killed, is to rejoice in cruelty. And cruelty hardens our hearts and blinds our vision and we see not that they whom we kill are our brothers and sisters in the One Brotherhood of Life. For me not to love bird and animal would be to not love the Lord. For his children are birds and animals, no less than human beings.*



**KINDLY OBSERVE**  
**NOVEMBER 25**  
As Meatless Day



 SAK, Stop All Killing

 @MeatlessDay

 Sak\_association

**PLEDGE TO BE VEG**

You can also support us on Change.org

Log on to [www.sak.org.in](http://www.sak.org.in)

## Sadhu Vaswani Centre

(Registered Charity No: 1052439)

25 Cricklewood Lane

London NW2 1HP

Tel: 0844 500 1744

em: [info@sadhuvaswaniuk.com](mailto:info@sadhuvaswaniuk.com)

[www.sadhuvaswaniuk.com](http://www.sadhuvaswaniuk.com)

Contributed by Puspa Shivdasani



## Forgiveness, Friendship and Fearlessness in Jainism



**U**ttarādhyayana Sātra is the last in a set of ōvetāūbara Jain Canon believed to be the last sermon of Lord Mahavira, before emancipation, in the town of Pavapuri in the state of Bihar.

Uttarādhyayana Sātra, Chapter 29, presents a discussion on 73 topics as the essence of the whole scripture in dialectic form. Question No. 18 is selected hereunder as most relevant to the contemporary world:

### Question:

Lord! What is the benefit to the soul of *Kshamāpanā*?

### Answer:

Through *Kshamāpanā*, the soul feels gratified, becomes pleased, and establishes friendly relations with ALL LIVING BEINGS. With friendly relations, the soul gets psychic purity which leads to fearlessness.

UtS 29.18

*Uttaradhyayana Sutra Lecture XXIX*

*Translation by Hermann Jacobi*

*Jaina Sutras II ~ Sacred Books of the East Volume XLV, 1895*

### KSHAMĀPANĀ RECITATION

*khāmemi savvajāve* I grant forgiveness to all living beings

*savve jāvā khamantu me* May all living beings grant me forgiveness

*metti me savvabhāesu* All living beings are friends to me

*veraū majjha ña keōai* I have animosity towards none

The preliminary vow of Jainism is *AHI'Sā*, generally translated as non-violence. But it is much deeper than words can express. There should be no violence in thought, speech and deed. Forgiveness as expressed above is absolutely essential to observe non-violence. Friendship and violence cannot co-exist; friendship and fear cannot co-exist; hence, the action of forgiveness is crucial for friendship, fearlessness and non-violence in practice.

*Contributed by Dr Harshad Sanghrajka*

## FATWA on the subject of the Treatment of Animals in Islam



**A** Fatwa - an interpretation of Islamic precepts – was declared in April 08 by the Grand Imam Sheikh Mohamed Sayed Tantawy of Al Azhar in Cairo, the foremost authority in Sunni Islam.

The following is a summary of the document issued.

In the Name of Allah, Most Gracious, Most Merciful.

Ahmed El Sherbeeney, lawyer and chairman of the Board of Directors of the *Egyptian Society of Animal Friends* requested a statement of Islamic legal opinion in two matters: The first concerns the abuse of the animal at the time of its slaughter, which may contravene the injunction to treat it with mercy. The second matter asks for the opinion of Islamic law with regard to the transporting of animals over long distances from one country to another, in ways that do not observe the safety of the animal or treat it with compassion.

**First:** Islamic law requires that the animal be treated with compassion and mercy. “Allah Almighty has dictated goodwill in everything; if you kill you perfect the killing, if you slaughter you perfect the slaughter. In slaughtering one must sharpen the blade and comfort the animal before slaughtering it”.

Imam Aly (peace be upon him) prohibited the slaughter of sheep before each other or any other animals, so that the feelings of the animal would not be hurt in its last moments.

**Second:** the Islamic requirement to be merciful also covers the transportation of the animal.

Such transportation must be carried out by means that guarantee its safety, prohibits its abuse, threatening its life or afflicting it with diseases that are contagious to the human being or third party.

Abuse of the animal at the time of its transport is considered prohibited in the law of Islam, if the case is as mentioned in the question.

Allah is great.

*Azhar Sheikh Imam, Dr. Mohamed Sayed Tantawy (signed)  
24 April 2008*

*Contributed by Marian Hussenbux*

# Is it Acceptable to Sacrifice Animals to Save Humans for Medicine?

Aaryan C Sheth is a current student at Queen Elizabeth School for Boys, Barnet, and will be taking his GCSEs next year. The article, which was submitted by the Mahavir Trust, was written as part of an assignment where Aaryan had to choose a topic he felt strongly about but would also allow him to explore and challenge his thoughts on a moral level too. Aaryan has been brought up in a Jain household, also attending regular classes at SCVP Jain School. He is, however, independently minded, drawing his own conclusions. Aaryan also enjoys studying History and German. He has a love for animals, football and karate!

By Aaryan C Sheth

**A**nimal testing is currently a topic that raises a great deal of discussion due to the increasing number of animals being tested on, whilst the resistance to animal testing is rising rapidly, as people learn of the situations the animals face. This essay shall give my opinion on the necessity of the experiments carried out on animals, judging the value that these tests provide to modern medicine, whilst looking at the cruelty and harm within the experiments on animals. This question essentially asks whether it is alright for many animals' lives to be sacrificed in order to improve the lives of humans, by providing us with almost all significant medicinal advancements in the last 100 years.

I decided to research and explore this topic because I am a vegetarian, meaning that I value the lives of animals to be just as important as my own life. However, in my opinion, dietary choices and matters of life and death are very different things, so this essay will explore the relations between the different ways humans use animals, and whether some are more relevant than others, focusing on the topic of animal testing. I shall explore the alternatives to animal testing within this essay, as well as the cruelty in testing on animals, whilst considering all the medicinal advancements made possible only because of animal testing and the varying laws about this topic.

## The benefits of animal testing

Firstly, animal testing has been hugely beneficial to the medicinal world in the past, with the *California Biomedical Research Association* claiming that nearly every medical breakthrough in the last 100 years has resulted directly from research using animals. This statistic alleges how valuable animals are to us and that animal testing has been necessary for our science and medicine to advance. Animal testing has meant there have been major advances to many different areas of medicine including cancer research, malaria, and the development in pacemakers and other artificial cardiac replacements, (*AnimalResearch.info: Diseases and Research* - accessed 30/01/18). These are all diseases that affect millions of people worldwide, so by creating these cures, it has saved millions of people worldwide, and will continue to. By testing on animals it does, of course, mean the sacrifice of animals. However, these cures will carry on working for humans, and we will be able to continue working on new cures for lots of diseases if we can carry on testing on animals.

Another more current example of animal testing being beneficial to humans is from the research of Professor Elizabeth Fisher, who has been researching the link between Alzheimer's disease, and how that affects the brain. She has found different, mutated proteins in the brains of mice that had Alzheimer's, which will make it much easier to identify and cure Alzheimer's disease in humans. This would not have been possible if she was working on any alternatives to animal testing such as cells grown in culture, showing that animal testing is currently necessary to us, and will carry on being so until humans are immune to all diseases, which is impossible in the foreseeable future.

## The cruelty of animal testing

On the other hand, animal testing is considered extremely inhumane and cruel. The animals are often subjected to the infliction of pain and burns to study how well a medicine works, they are often injected with diseases that we haven't

found a cure to, meaning their entire life is in constant pain, and the only way for them to escape from this vicious cycle is through death, either from the disease itself or through a lethal injection as the animal is no longer of use to the scientists. For example, undercover researchers have found dogs being violently punched for no scientific benefit, purely for the joy of the scientists. As well as this, reports have found scientists fabricating data out of laziness, so they do not have to test anything else on animals. Therefore, if they were going to fabricate the results to begin with, they may as well have cut out the animal testing stage, as it will make no difference. The same reports discovered brain damaged monkeys being left unmonitored and researchers laughing as they smashed live mice against bench tops to kill them (*Animal Aid: animal experiments* - accessed 02/02/18).

*Although the UK has laws about the humanity of animal testing, they are obviously not sufficiently enforced.*

These undercover reports show that firstly, the scientists that perform these experiments have lost their humanity and moral sense and the repeated cruel slaughter of animals has driven them to not only insanity, but pure hatred for these innocent animals, shown by the way they killed the mice. It also shows the lack of protection for animals by the law, because although the UK has laws about the humanity of animal testing, they are obviously not sufficiently enforced.





This is shown through the fact that, by law, animals are still property, whilst humans are property owners, which essentially gives humans the right to do whatever they want to them. It gives humans a false security that they can treat them as just property, but *Darwin's Theory of Evolution* has shown that we are not even that different to animals, so why should we 'play God' on them? (Ted Talks: 'It's time to re-evaluate our relationship with animals': Lesli Bisgould' - accessed 02/02/18).

### **The efficacy of animal testing**

Another very strong point for the abolition of animal testing is the fact that, for the most part, animal testing can be useless. This can be due to many reasons, but it fundamentally comes down to the fact that animals are very different organisms to humans and therefore their immune systems work in a very different way to ours. So what works for them, could be lethal for us, or vice versa. An example of this is the experimental drug known as TGN1412, which was meant to treat leukaemia. This drug had already been tested on monkeys and was successful, so was ready for clinical trials which were held on the 13<sup>th</sup> March 2006. Eight healthy young men took the drug, but within an hour they were fighting for their lives. The drug, which had worked perfectly on both monkeys and mice, almost killed these men, with them eventually having to receive amputations to fingers and toes, as well as showing symptoms of dry gangrene, pneumonia and septicaemia.

What should have been a routine clinical trial, ended up being one of the largest cases for the abolition of animal testing, (BBC media centre: The Drug Trial: Emergency at the Hospital, accessed 02/02/18).

As well as this, the majority of the drugs that pass the animal trials, will not even get through the clinical trials, which suggests that it had been a waste of time to experiment on these animals in the first place. For example, a survey conducted by PETA, found that 93 per cent of cancer drugs failed human trials after they had passed the animal trials. If so many drugs do not even pass the human phase, why even include the animal testing stage in the first place? Similarly, drugs such as aspirin and paracetamol are highly poisonous to cats, so if they had been tested on cats, these drugs, that are now so beneficial to us right now, would have been discarded. Similarly, penicillin is lethal for both hamsters and guinea pigs, and penicillin is one of the most important and highly regarded medicines for humans. This could mean that scientists may have scrapped some revolutionary drugs that we will never find just because they didn't work on one animal, showing that clinical trials with humans are much more important and necessary.

---

*By law, animals are still property, whilst humans are property owners, which essentially gives humans the right to do whatever they want to them.*

---

## Alternatives to animal testing

However, there are now many new ways to test and perform research on different medicines, using organs, tissues or cells grown in culture. Scientists are able to grow cells *in vitro*, and then derive embryonic stem cells from the embryos. These stem cells can then be used to grow different cells and even human organs, which can be tested on, so it would eliminate the need for the sacrifice of animals, (British Medical Journal: Animal Testing: Is it worth it? - Geoff Watts 2007). For example, one company, *MatTek* has grown a human epidermis and sells its 'EpiDerm' technology to companies which can then test the toxicity of different chemicals, by observing the reaction of the skin cells. Normally, this would have been a very painful and cruel test to have carried out on animals, as different chemicals would have just been applied to their skin. However, with this new technology the animal research can be completely excluded.

There are even more replacements to animals, as well as just cells grown in culture. For example, *mathematical models* and *computer simulations*, which would mean that scientists could predict the reaction that each chemical would have on humans, without the need to test that chemical on animals. The EU has even started putting funding behind a programme that could compile all biological effects of industrial chemicals, (British Medical Journal: Animal Testing: Is it worth it? - Geoff Watts 2007). This would mean that scientists could safely progress to the next stage of the research without having the need to kill or maim potentially multiple animals.

A final alternative suggested by Geoff Watts is *microdosing*, in which the experimental substance, most likely a drug, would be injected into human volunteers, but at such a small quantity that it would not cause an adverse reaction, meaning scientists could start the initial tests on humans, but just a micro-dosage. Once more this would skip out the animal testing phase. However, this method may be less likely to succeed as it would require people to have a lot of faith in some random drug, so they would be unlikely to volunteer to test it, no matter how small the dosage is.

## Public Confidence

Linking from this point, without animal testing medicinal advancements would be very hard to come by, purely because people would not volunteer for clinical trials if they couldn't be sure whether the drug would be safe or not, as the drugs had not been tested on animals. This would halt drug development, because no drugs can be released without successful clinical trials, but clinical trials would not happen without the volunteers being confident in the drug.

There are four main scientific uses for animal testing: the biology, the efficacy, the kinetics and the safety. These are the four things that scientists will test in a drug to determine whether it is useful or not. The kinetics look at how the body reacts to the drug, for example how long it takes for the liver to clear it out of your system, or how many drugs the person should take per day. This is a stage of the testing in which it would be easier to reduce the number of animals used, as technology can develop to predict how the liver will react to

different drugs with new simulations. However, the safety of a drug, is something that is almost impossible to predict because you have to look at the interactions between the immune system and the nervous system, which is impossible to observe in cells grown in culture, which shows that although some stages of the animal testing process can start switching towards alternatives, some of the most important stages would still need to be tested.

## Regulations

In addition, in the UK, there are many strict regulations that the scientists and researchers have to comply with. These allow for better test results and prevent the animals having to suffer any more than they should. In the UK, scientists have to prove that they needed to use animals and that there were no other alternative paths that they could have taken and there are strict rules about the animals' living space (Huffington Post: Why we should accept animal testing, accessed 04/02/18). The fact that scientists must prove that animals had to be used shows that animal testing is used as a last resort and therefore that, for medicinal advancements to

occur, we need to carry on testing on animals because scientists prove that they are unable to use anything else. Veterinarians also often carry out checks on the research facilities to ensure that the animals are not being mistreated and have enough space and food to live the healthiest life possible. It also encourages the researchers to treat the animals humanely because stressed or crowded animals produce unreliable

research, (Nature Genetics: *Animal research and the search for understanding*, accessed 04/02/18). This is likely to be due to the different hormones produced by animals when they are under stress, which would be forced by welfare issues from the scientists. Therefore, for a scientist to achieve a reliable result, they should not cut any corners concerning the animal welfare. In *Cedars-Sinai Medical Centre*, for example, dogs are allowed out twice a day to exercise and socialise with other dogs, which yields more reliable results, as well as the best animal welfare (Youtube.com: *Touring an Animal Research Facility*, accessed 04/02/18).

## Conclusion

To conclude, I believe that animal testing is still currently necessary for medicinal advances because the human race should always take priority, in my opinion. However, animal testing is still very cruel and barbaric in some places so, if it is allowed to advance, I believe that there should be many more laws and guidelines towards animal testing so that the suffering to the animal is minimised. As well as this, I think that more money should be invested in researching actual alternatives to animal testing such as microdosing and testing on cells grown in culture, rather than more money being spent in the same industry, as this will allow us to actually evolve and eradicate the cruelty in animal testing.



# RSPCA Statement on Rescue, Rehabilitation, Rehoming and Euthanasia Policies

**C**laims that we rehome only one in three rescue animals are completely misleading. A large number of animals we help, such as livestock and wildlife, do not need rehoming.

Last year 114,584 animals were rescued by our inspectors and more were brought in to us by the public. Some of them will have gone straight back to their owners, for example, a flock of sheep rescued from flood water is returned to the farmer, or a tortoise saved from a pipe goes back to the arms of their grateful owner.

## Wildlife

About half of the rescued animals, 60,423, are wild animals which we obviously don't rehome. Thanks to the care and dedication of our wildlife staff and other charities, half of these animals survive and are released back into the wild. Sadly the rest died at the scene, on the way to a centre, or were put to sleep because they were unable to be rehabilitated and released back into the wild. It's important to remember these animals are often impaled on railings, have been hit by vehicles or are critically-ill and the kindest course of action is to stop them from suffering further.

*Last year no rehomable dogs, cats, horses, rabbits or other small furries were put to sleep.*

## Companion Animals

About 54,000 pets were rescued by our inspectors and more were brought in by the public and we rehomed 44,611. We have pledged that no pets which need our help are put to sleep because we can't find a home for them and last year no rehomingable dogs, cats, horses, rabbits or other small furries were put to sleep.

Of the pets not rehomed last year some were in foster care until they are ready to be rehomed, some go to other well-run charities for rehoming, some are the subject of a court case so cannot be rehomed immediately but stay in our care until they can be and others are up for rehoming but simply haven't found their perfect match yet.

Sadly 14.8% of the pets which came into us were put to sleep on vet advice for medical or behavioural issues or because we were legally obliged to, for example, they were banned breeds of dogs (legislation we do not agree with and are campaigning against).

As animal lovers we don't want to have to put any animal to sleep, however, it is a sad reality of our work dealing with the most abused, badly injured and cruelly treated animals that we cannot save every single one.

We will always do our best, but sometimes difficult decisions have to be made by vets and animal welfare specialists to prevent further suffering.

Claims we care more about publicity and prosecution are ridiculous. We spent £85.7million on animal care last



*RSPCA animal welfare officer, Steve Wickham releases a fully recovered Canada Goose back into the wild after thugs shot it with a crossbow.*

year - 21 times the amount it cost to bring prosecutions against the small proportion of people who we couldn't help through education and advice.

Thanks to this education work, fewer animals need to come into our care and therefore need rehoming.

## Case studies:

We would like to reassure our supporters that there were compelling medical reasons for the cats and pet pig featured in the story being put to sleep and those decisions were taken by independent vets, not the RSPCA.

The horse case happened five years ago when we were struggling to cope with the horse crisis and we, like other charities, were overwhelmed by the numbers of unwanted, abandoned and neglected horses that were coming into our care.

We had hundreds of horses in our care ready for rehoming, but we were struggling to find homes for them.

Some of those 12 horses were humanely euthanised on veterinary advice, but sadly others were euthanised because we felt there was no realistic prospect of them being rehomed at that time. We've built links with breed specific societies and ask them for help if we need it and we are pleased that no healthy rehomingable horses are now put to sleep.



# How to Find Peace with the Possibility of Cross-Contamination

Heena Modi is a qualified school teacher, and nutrition practitioner who, as an ambassador of veganism, helps people facilitate the shift to a plant-based lifestyle. Having been a vegan for almost 10 years and a vegetarian for decades before that, Heena has lived the experiences and messages that she shares, bringing compassion and practical insight to the topic of going and staying vegan. She also shares practical tips that show how effortless it can be to shift towards a vegan lifestyle.

By Heena Modi

**T**here have been a couple of articles recently that have whipped up a sense of fear and high alert about whether we can trust the food we buy. This was one of them - [Supermarket scandal: Pork and turkey found in vegan and 'meat free' meals.](#)



- Are you worried that your vegan products aren't as pure as you hope they'd be?
- Are you concerned about eating something you've vowed to abstain from eating?
- You might have found yourself wondering if you're expecting too much?
- Maybe you found yourself debating whether traces are OK, and significant levels are not.

Did you end up asking yourself whether anything can be 100% vegan?

## Should we be fearful or not?

I'm going to start with where I stand. I often use Twitter to reach out to supermarkets to find out whether items are vegan or not. When I ask, I make it clear that I'm asking about the ingredients and that I'm not concerned about cross-contamination. Why do I do that? Because, unfortunately, many of the supermarkets don't understand that allergen info and the ingredients that were used are different. Thus, they'll end up saying something isn't vegan because it was made in a factory where non-vegan products were made.

I am aware and have made my peace with the fact that people are different and their levels of compliance will vary. This may have a knock-on effect on how food is made, how ingredients are prepared, whether the same utensils are used for meat and vegan products and so on.

Until, or if I decide to, make all items of food myself, only eat in vegan restaurants, or only buy ready-made from vegan companies, I think I have to accept that vegan items may not be fully vegan.

Is it really worthy of calling it a scandal?

Regardless of whether you can make your peace with the fact that cross-contamination may occur, are these articles full of hype? Are they exaggerating what was found? To get some perspective on it, have a read of this article - [Is The Telegraph Supermarket Scandal Really A Scandal?](#)

## Are we expecting too much?

Stepping away from my view, many vegetarian and vegan foods are produced in the same factories as meat. Some even share the same production lines. Thus, isn't contamination inevitable? Is this something that we need to understand and accept?

Making your peace with the possibility of cross-contamination is a journey, and we all have our own path, but I think it's worth seeing this scenario as:-

1. An opportunity to accept that we can't control everything. This doesn't have to be scary, but can actually be liberating.
2. A strategy to help us reduce expectations, as they usually end up causing harm to ourselves and others.
3. A way to cultivate doing our unconditional best i.e. regardless of what happens afterwards.
4. To enjoy this as a process of living morally, being ethical, striving for the best, whilst holding it lightly, so that we're not weighed down by it.

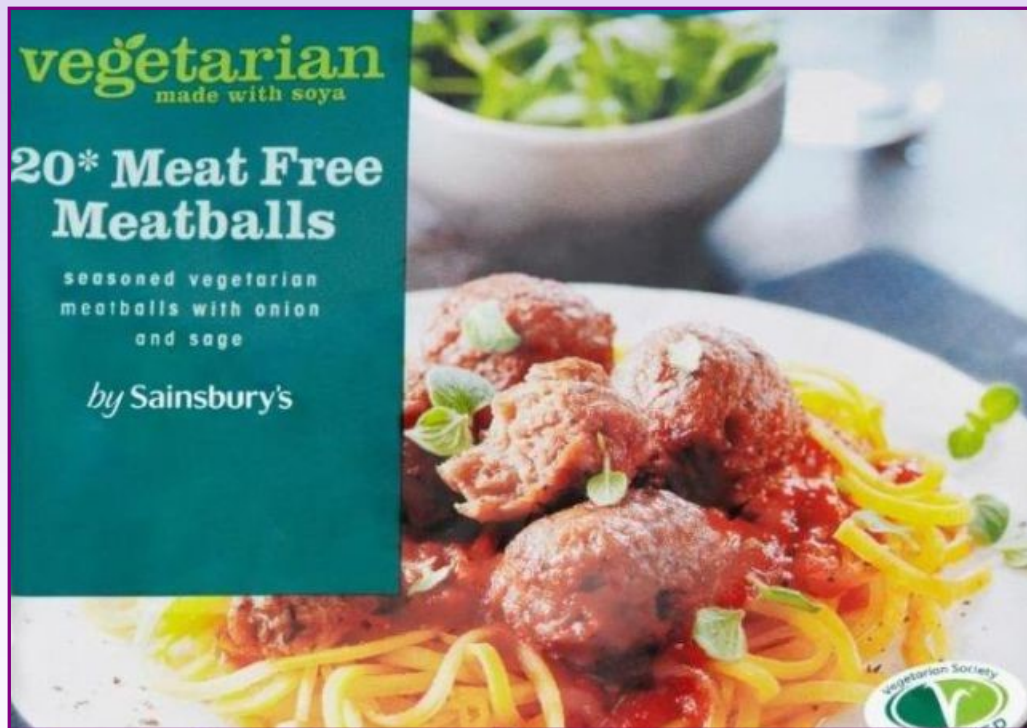
## Are we letting companies off fulfilling their duty if we accept this?

I don't think so. Of course, companies should do their best to ensure that guidelines are clear, that there are procedures in place to avoid cross-contamination, that these guidelines are followed, and that each item is clearly labelled in terms of ingredients and possible allergens.

## Traces vs. significant levels.

An example worth considering are vegan chocolates that are made in factories that also make non-vegan chocolate will nearly always contain small amounts of milk. The chocolate is made in pipes, which isn't easy to wash out using water. Thus they use dark chocolate to flush out the milk chocolate, which makes it a near certainty that some traces of milk will be present in the dark chocolate. This is even more likely in the first batch of dark chocolate. However, it's not intentional, it's not a deliberate ingredient, there's no easy fix to ensure it doesn't happen and the result will be traces of milk, as opposed to the bars containing lots of it.





### What about non-edible items?

- most latex condoms aren't vegan
- to make plastic bags more slippery and easier to open, manufacturers sometimes add chicken fat to their exterior
- art materials may include animal bones in ivory black pigments, and squid sacs in sepia ink
- the chemicals in hair products may be derived from animals
- the paper in toilet roll is held together by gelatin sourced from animals

### Can anything be 100% vegan or 100% vegetarian?

When eating out in a restaurant that caters for meat eaters, vegetarians, vegans and so on, can we be sure that utensils (pots, pans, spoons, grills etc.) were washed properly to avoid any cross-contamination? Do we know if they were exclusively used for specific ingredients or if they were used to non-vegetarian items and vegan ones?

When buying foods made by companies that make vegan and non-vegan products, can we be sure that all the residue on the factory lines was removed? Can we be sure that all the machinery was cleaned and made as good as new?

I don't think it's realistic to expect this to be the case.

### What to do if you want non-contaminated items

I've come up with a short list of steps that we can take to eat 'pure' foods which haven't been contaminated.

1. make your own food
2. buy chocolates from a company like *Plamil Foods* that doesn't make anything that isn't vegan
3. only eat in vegan restaurants

When feeling tired, lazy or pressed for time, most people succumb to buying pre-prepared meals, instead of making everything from scratch. Most of the time, these are purchased from a company that produces all types of food. As a result, the desire for 'pure' foods over the convenience of buying something ready-made, or eating out in a restaurant that's fully vegan, drops.

Buying products from vegan companies often requires a bit more time. This is because the items may need to be ordered online, or we may have to go to a health food store to buy them. In addition, it may be more costly than going for the vegan equivalent that's available in your local supermarket.

### What is the purpose of sharing the examples of non-edible vegan items?

The idea is **not** to make you feel negative. My goal is to help you realise that we can try our best, and we should do what we can. However, we shouldn't feel down if we realise that we are buying non-vegan items, because there's no vegan alternative available, or because the alternative is too costly, or because you aren't ready to do without it, or because you can't make your own etc. etc. etc.

Let's show compassion to ourselves, as well as being compassionate towards others. We are on a journey, and let's not forget to celebrate when we're moving forward, rather than punishing ourselves for how far we still have to go.

Heena's website, [PlantShift.com](http://PlantShift.com), covers vegan options everywhere, nutritional well-being, recipes, tips, holiday experiences as a vegan, and interviews with exciting new vegan businesses.

### Related content

[Supermarket scandal: Pork and turkey found in vegan and 'meat free' meals](#)

[Is The Telegraph Supermarket Scandal Really A Scandal?](#)

[15 products that are surprisingly not vegan](#)

[When non-vegans cook for vegans](#)

[Unilever, McDonalds & KFC Are Not The Enemy](#)

[How the Vegan Society defines veganism](#)

*"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

## Chopped Living

The Jewish Vegetarian Society (JVS) website is full of delicious vegetarian and vegan recipes. 'Chopped Living' is just one and there are many more at [www.jvs.org.uk/recipes](http://www.jvs.org.uk/recipes). Look out for their new community hub promoting veganism, animal welfare and the environment which is about to launch in Golders Green and will be available to hire - more in the next edition of *Animal Spirit*.

### Recipe by Kenden Alfond



#### Ingredients

¼ cup vegetable stock (or water)  
½ cup chopped onion  
2 cloves garlic, minced  
2 cups button mushrooms, sliced  
½ tsp sea salt  
½ cup walnuts  
1 tsp balsamic vinegar  
pepper, to taste  
fresh parsley for garnish (optional)

*Enjoy!*



**M**ushrooms and walnuts make this 'chopped living' spread rich and satisfying. It makes a lovely appetiser when served on bread or crackers or with celery sticks. Garnish with fresh parsley. Recipe by Kenden Alfond, the founder of *Jewish Food Hero*, the website that nourishes your mind, body, and spirit. Visit [jewishfoodhero.com](http://jewishfoodhero.com) to get a free guide: '18 Effortless Ways to Eat Less Meat and Dairy'.

#### Method

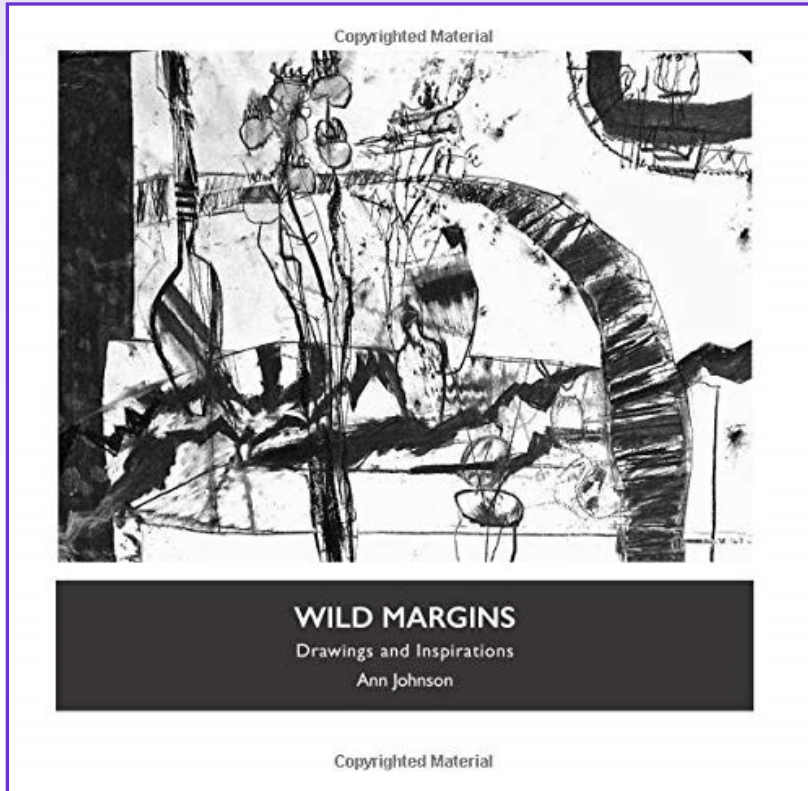
1. In a large skillet heat vegetable broth (or water) over medium-high heat. Add the onion and garlic and sprinkle with a few pinches of the sea salt.
2. Sauté for 10 minutes, adding a touch more vegetable broth (or water) if the onion begins to stick to the skillet. Add the mushrooms and another few pinches of sea salt. Add a little bit more vegetable broth if needed. Cook and stir for 5 more minutes, or until the mushrooms have softened.
3. Place the cooked vegetables, remaining sea salt, walnuts, balsamic vinegar and black pepper in a food processor. Blend until well-blended but not completely smooth. Adjust seasoning to taste.



# Wild Margins

*Ann Johnson is an artist and the editor of Quaker Concern for Animals' newsletter. She has produced a book of her drawings and inspirations from the wild margins between town and country, which she describes here.*

**By Ann Johnson**



**I**n this book, I have drawn on three strands of my working life. From a background in journalism I have found ways of articulating a love of words, of drawing, and of the natural world. Many of these drawings arise from observations on the coastal edge where I live, in the wonderful end-of-year light when trees and plants display so dramatically their skeletal forms. Building my vocabulary of marks, guided by imagined possibilities and with an intention of risk, studies are further charged by working in black and white. Rhythmic orchestrations of dragging, dabbing and smudging become tangled wayside hedges, swathes of scrub and vases of bunched dried stalks bearing seed heads.

My attention is increasingly focused on the wild margins between town and country – spaces that are rapidly disappearing. From the open downland, to tumbling, urban gardens, not yet obliterated by decking or sold off altogether, others that blend almost seamlessly into the downs, the dwindling corners of jumbled growth between buildings, and our precious allotments

with their triumphs of creative recycling when it comes to the paraphernalia required to grow produce - these are spaces, some protected, others not, to be treasured. My work is stimulated, not only by subject matter but also by the imagination, intuition and thinking demonstrated through other creatives in forms such as music, drama, film making, photography, prose and, of course, poetry. I am grateful to have permission to reproduce in this book some examples of photography and the written word that I have found particularly inspiring. I continue to push at my own boundaries, seeking fresh ways to express what I see and feel. It's an on-going exploration and, happily, there appears no end to this journey. This book includes 59 drawings.

Available from Amazon £10.00

ISBN-10: 1718013388

ISBN-13: 978-1718013384



*Corvid by Ann Johnson*



*Olly by Ann Johnson*

## Meatless Pledge Day 25th November



The 25th November is *Meatless Pledge Day*, also the birthday of **Sadhu Vaswani**. AIA Hindu member organisation, the *Sadhu Vaswani Centre UK*, organises *Meatless Pledge Day* in the UK. Join people from all over the globe in signing the pledge form and sending it in.

Visit: [www.sadhuvaswani.org](http://www.sadhuvaswani.org)

## All-Creatures .Org



Leafleting at Christian concerts, revivals and other events, and tabling at Veg Fests and similar events throughout the world are effective, enjoyable ways to show our brothers and sisters in Christ that a plant-based diet is good for God's Creation.

When you volunteer for the CVA, the CVA now donates \$16/hr. for tabling and \$25/hr. for up to 3 hours for leafleting to the veg. or animal protection group of your choice. Contact Lorena at [lorenavalenziveg@gmail.com](mailto:lorenavalenziveg@gmail.com) if you can help.

## Faiths Working Together for Animals



### ASWA DAY CONFERENCE & ANNUAL SERVICE FOR ANIMAL WELFARE SUNDAY

**Saturday 6th & Sunday 7th October 2018**



A special weekend focusing on the importance of caring for our Marine environment.

A HALF DAY CONFERENCE ON SATURDAY 6TH OCTOBER WITH GUEST SPEAKERS:

**Tim Ferrero** - Hampshire and Isle of Wight Wildlife Trust

**Robert Sluka** - A Rocha International

**Professor Meric Srokosz** - National Oceanography Centre - Southampton

**9.00am - 12.30**

with light refreshments and the opportunity for questions and answers.

Followed by a Celebration Service on Animal Welfare Sunday

**7th October 2018 - 10.00am.**

**Preacher:** Revd Dr Helen Hall

**Venue for both events:** St Mary's, Portsea, Fratton Road, Portsmouth PO1 5PA

By kind invitation of Revd Canon Bob White.

## Advertise in Animal Spirit Magazine

Member organisations can receive a quarter page advert for free in each *Animal Spirit* magazine.

*Rates for non-members are :*

Quarter page - £25.00

Half page - £50.00

Full Page - £100.00

*Includes an advert  
on the AIA website and social media.*

Contact the editor at  
[Barbgard.aia@gmail.com](mailto:Barbgard.aia@gmail.com)





Catholic Concern for Animals

Registered charity 231022

## Annual General Meeting 2018

Saturday 17th November, 1.00pm - 4.30pm

at

St Joseph's Hall, Brompton Oratory,  
Brompton Road, London, SW7 2RP.

(Nearest tube stations are South Kensington and Knightsbridge)

**Guest Speaker - Wim DeKok**

*Presents*

*The History of World Animal Day*



Wim is the Co-founder and President of *World Animal Net*, based in Boston, USA. He is also former Director for Southeast Asia of *Four Paws*, Board member of the *Species Survival Network* (SSN), President Emeritus of the *National Council for Animal Protection* (NCAP) and board member of the *European Alliance of Rescue Centres and Sanctuaries* (EARS). His national work in the Netherlands included leading roles in farm animal welfare campaigns and the globally successful 'No Fur' campaign. Wim has helped to establish and grow many animal welfare organisations while focusing on building coalitions and networks.

1.00pm - St Joseph's Hall open for tea and coffee  
(please bring your own sandwiches)

2.00pm - Guest speaker, 2.45pm - break

3.00pm - AGM, 4.30pm - close

**All members welcome!**



**4th October 2018**

**Friends House Bookshop**

**World Animal Day** (4th October) once again falls in the middle of *Quaker Week* and, once again, the good folks of *Friends House Bookshop* in Euston will be hosting QCA. This year's theme for Quaker Week is 'Room for More' and we hope to remind Friends and visitors that making space for others and celebrating diversity need not stop at the species barrier. There will be an excellent range of animal-centric titles and copies of this newsletter for purchase.

*Please come and say Hello*

## Purple Poppy Appeal 2018



**A**nimal Aid, who set up and ran the *Purple Poppy Appeal* to remember animals who gave their lives in war, have passed the appeal over to the *Sasha Animal Foundation*, allowing the funds raised from the sale of poppies to support animals in war-torn countries.

Each year the *Sasha Animal Foundation* and two other animal rescue charities will be supported by the *Purple Poppy Appeal*. The trustees will have a list of animal rescues that fall under the appeal, compiled from recommendations by the public, as well as charities they have met whilst working in the animal rescue world. The trustees will vote on the two animal rescues to support that year and will announce the names of the chosen charities near to the appeal date. The *Sasha Animal Foundation* themselves foster cats and dogs from war-torn countries in the UK and worldwide.

This year's *Purple Poppy Appeal* will run from 1st-14th September 2018 when purple poppies will be available for purchase from stockists listed on Sasha's website and from the website itself ([www.sashaanimalfoundation.com](http://www.sashaanimalfoundation.com)). The date was chosen so as not to encroach on the red poppy campaign of the *Royal British Legion* and also to commemorate 'The British Pet Massacre' when, during the Second World War, the government recommended that pets should be put to sleep.



## Events 2018/19

### October 2018

**Quaker Concern for Animals' World Animal Day event 'Room for More'** - 4th October at Friends House Bookshop, Euston. World Animal Day (4th October) once again falls in the middle of Quaker Week and, once again, the good folks of Friends House Bookshop in Euston will be hosting QCA. This year's theme for Quaker Week is 'Room for More' and we hope to remind Friends and visitors that making space for others and celebrating diversity need not stop at the species barrier. There will be an excellent range of animal-centric titles and copies of this newsletter for purchase. Please come and say 'hello'.

**Catholic Concern for Animals - Mass offered in Thanksgiving for Past and Present Benefactors of CCA** – Thursday 4th October (Feast of St Francis of Assisi) at Brompton Oratory, Kensington, London.

**ASWA - Day Conference and Annual Service** – Saturday 6th & Sunday 7th October 2018 at St Mary's Church, Portsea, Portsmouth. Further details: [www.aswa.org.uk](http://www.aswa.org.uk)

**Animal Blessing & Thanksgiving Service for Pets** - Saturday 6th October 2018 at 2.00pm - St Martin's Church, Mortimer Road, Kensal Green, London NW10 5SN. Service led by Rev. Graham Noyce. For further details email [animalblessinguk@gmail.com](mailto:animalblessinguk@gmail.com) or phone 07778-453578.

### November 2018

**ASWA - Remembrance Service for Animals in War** – Sunday 11th November at the *Animals in War Memorial*, Park Lane at 3.00pm. The service will be led by Rev. Helen Hall and Rev. Prof. Martin Henig, and Pen Farthing from *Nowzad Dogs* will give a brief address. For further details: [www.aswa.org.uk](http://www.aswa.org.uk)

**Catholic Concern for Animals AGM** - Saturday 17th November at 2.00pm at St Joseph's Hall, the Brompton Oratory, Kensington, London.

**Animal Interfaith Alliance AGM** - Saturday 24th November at 2.00pm at St Joseph's Hall, the Brompton Oratory, Kensington, London. Details at [www.animal-interfaith-alliance.com/events](http://www.animal-interfaith-alliance.com/events)

**Meatless Pledge Day - 25th November** Visit: [www.sadhuvaswani.org](http://www.sadhuvaswani.org)

### Regular Events

**Pope Francis' World Day of Prayer for the Care of Creation** – Every 1st September

**World Animal Day** – Every 4th October [www.worldanimalday.org.uk](http://www.worldanimalday.org.uk)

**Meatless Pledge Day** – Every 25 November (Sadhu Vaswani's birthday).

**Meditation for Non-Humans** – Every Sunday at 5pm– Quaker Concern for Animals holds an interfaith or no faith meditation for named/unnamed non-humans. We hold them all in love and light and send healing. Details on <http://www.quaker-animals.co.uk>

**Prayer link-up** – Every Wednesday at 9.30pm. Irene Casey has a prayer suggestion sheet: Tel. 01925 657890.

**Prayers for Animals** – Every first Saturday of the month at 12.15pm. Gloucester Cathedral, Check with Rev. Helen Hall on 07919 538077.



## ANIMAL INTERFAITH ALLIANCE

### FRIEND FORM

Title: Dr \_\_\_\_\_ Mr \_\_\_\_\_ Mrs \_\_\_\_\_ Ms \_\_\_\_\_ Other \_\_\_\_\_

First name \_\_\_\_\_ Surname: \_\_\_\_\_

**I wish to become a friend of the Animal Interfaith Alliance:** \_\_\_\_\_

Or – **I wish to renew my friendship of AIA:** \_\_\_\_\_

Address: \_\_\_\_\_

Postcode: \_\_\_\_\_

Country: \_\_\_\_\_ Email Address: \_\_\_\_\_

Telephone number: \_\_\_\_\_ Mobile number: \_\_\_\_\_

AIA will retain the personal information provided on this form as long as you remain a subscriber. We will update it whenever we hear from you that changes are needed. Unless you give us permission, we can do nothing other than keep it safe.

**Please mark here to let us know that we have your permission to contact you:**

☐ By email regarding membership matters (e.g. annual renewal)

☐ By post regarding membership matters (e.g. annual renewal)

☐ By email to send the Animal Spirit magazine

**Type of Annual Friend (please tick):**

Individual Friend £15.00 \_\_\_\_\_ or Individual Friend Concessions £7.50 \_\_\_\_\_

I would like to make a donation of £ \_\_\_\_\_

**Please either make cheques payable to 'The Animal Interfaith Alliance'** and send with this form to  
*The Membership Secretary, AIA, 19 Sudeley Grove, Hardwick, Cambridge, CB23 7XS.*

**Or make bank transfers** to Triodos Bank, Sort code: 16-58-10, Account number: 20530234

**Or pay by annual standing order**

To (name of your Bank/Building Society) \_\_\_\_\_

Bank's Address \_\_\_\_\_

Post Code \_\_\_\_\_

My account number is \_\_\_\_\_ Sort Code \_\_\_\_\_

I would like to give the sum of £ \_\_\_\_\_ on the 1st day of each month/year,

starting on \_\_\_\_\_ / \_\_\_\_\_ (Month/Year) until further notice in writing, to account number 20530234 of The Animal Interfaith Alliance, Triodos Bank, sort code 16-58-10.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_



# Prayer for Animals

Hear our humble prayer, O God, for our friends the animals,

especially for animals who are suffering;

for animals that are overworked, underfed and cruelly  
treated;

for all wistful creatures in captivity that beat their  
wings against bars;

for any that are hunted or lost or deserted or  
frightened or hungry;

for all that must be put death.

We entreat for them all Thy mercy and pity,

and for those who deal with them we  
ask a heart of compassion and gentle  
hands and kindly words.

Make us, ourselves, to be true  
friends to animals,

and so to share the blessings of  
the merciful.

*Albert Schweitzer*