HANDBOOK FOR NGO SUCCESS

WITH A FOCUS ON ANIMAL ADVOCACY

by Janice Cox

This handbook was commissioned by the World Society for the Protection of Animals (now World Animal Protection) when the organization was still built around member societies.
INTRODUCTION

The World Society for the Protection of Animals (WSPA) was created in 1981 through the merger of the World Federation for the Protection of Animals (WFPA), founded in 1953, and the International Society for the Protection of Animals (ISPA), founded in 1959. Today, WSPA has 12 offices worldwide and over 640,000 supporters around the world.

The WSPA Member Society Network is the world’s largest international federation of animal protection organisations, with over 650 societies in more than 140 countries. Member societies range from large international organisations to small specialist groups. WSPA believes that there is a need for close cooperation amongst animal protection groups – by working together and sharing knowledge and skills, greater and more sustainable progress can be made in animal welfare.

Member societies work alone, in collaboration with each other or with WSPA on projects and campaigns. The Network also supports and develops emerging organisations in communities where there is great indifference to animal suffering.

The Member Society Manual was created for your benefit, and includes guidance and advice on all major aspects of animal protection work. It also details many of the most effective and useful animal protection resource materials available. We hope that it will prove to be a helpful operating manual and reference source for WSPA member societies.
The Member Society Manual was collated by Janice H. Cox, MBA of Pioneer Training.

WSPA would also like to recognise the contributions made by the following people to this manual: Dr Michael Appleby, John Callaghan, Jasmijn de Boo, Rosalie e’Silva, Alistair Findlay, Leah Garcés, Jo Hastie, Dr Elly Hiby, Dr Roy Jones, Jonathan Owen, Charlotte Scott and Peter Stevenson.

WSPA also thanks the animal protection societies who have developed the excellent resources listed in this manual and the WSPA member society World Animal Net for the information from its archives and website www.worldanimal.net
The Member Society Manual has been divided into four parts: Animal Protection Issues, Ways of Tackling an Issue, Running an Animal Protection Society and Essential Skills.

**Part 1** looks at the welfare issues affecting companion animals, farm animals, wildlife, working animals, animals in entertainment and experimental animals, and offers practical strategies to tackle these issues.

**Part 2** of the Member Society Manual considers the various ways of raising the status and improving the treatment of animals. The two main routes, legislation and education, are examined first, followed by practical advice on how to campaign, lobby and use the media to your benefit.

**Part 3** discusses the main components of running an animal protection society. It outlines the key considerations for establishing a society, as well as how to develop a strategy, manage projects and fundraise. Finally, the importance of support services, libraries and publications is examined.

**Part 4** gives an overview of many of the professional and personal skills required to run an effective animal protection society: leadership, team building, time management, holding effective meetings, giving presentations, stress management, dealing with compassion fatigue, continuous learning and maintaining motivation.

To give a better understanding of animal welfare in the wider sense, the introduction to the manual outlines the basic concepts of animal welfare and explores how the animal protection movement has developed over the years. In addition, the ethical and philosophical considerations in relation to animal welfare and the role and impact of religion are discussed.
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Animal welfarists believe that each individual animal has an intrinsic value and should be respected and protected. They recognise that animals have biologically determined instincts and needs and can experience pain and suffering. They believe that animals should therefore be permitted to live their lives free from avoidable suffering at the hands of humans. They should have a good quality of life and a humane death. However, good welfare is not only about the absence of cruelty or ‘unnecessary suffering’. It is much more complex.

Animal welfare is generally defined using a number of concepts including: the physical, mental and natural states; the five freedoms; needs and sentience. Each concept is elaborated upon further in this section.

Physical, Mental and Natural States
Assessing the welfare of an animal entails looking at its physical health (how fit it is), its mental health (including how it feels) and its capability to act naturally (referred to as ‘telos’ in this chapter). The welfare of an animal can be described as good if it is fit, healthy and free from suffering.

An animal can have a physical problem, such as a tumour, and not be affected mentally if it does not feel pain or discomfort. Equally, an animal may feel fear and anxiety that is not associated with a physical problem. A condition can therefore affect either the physical or mental state of an animal, or both.

The third state – telos – refers to the ability of the animal to fulfil its natural needs and desires. For example, a pig in a natural environment would spend over 70% of its time rooting and performing other oral behaviours. It would also engage in complex social interactions. However, pigs confined in sow stalls which are so narrow that they cannot even turn around, are prevented from exhibiting their natural behaviours. The frustration of its natural needs leads to repetitive unnatural behaviours, known as stereotypes, such as bar biting.

These three concepts are often used to define animal welfare, either individually, or in combination.

Traditional definitions focus mainly on the physical state of animals: “Welfare defines the state of an animal as regards its attempts to cope with its environment.” (Fraser & Broom, 1990).

Duncan (1993) advocates that feelings (the mental state) are critical and that this is not necessarily related to health or fitness: “… neither health nor lack of stress nor fitness is necessary and/or sufficient to conclude that an animal has good welfare. Welfare is dependent upon what animals feel.”

Rollin (1993) recognises that both mental states (pain and suffering) and telos are relevant to welfare: “Not only will welfare mean control of pain and suffering, it will also mean nurturing and fulfilment of the animals’ nature, which I call telos.”

Whichever definition is used, it is clear that the three concepts are interconnected and any significant compromise in one tends to affect the other two.

The Five Freedoms
Another popular concept used to quantify animal welfare is the ‘five freedoms’ framework, which takes a holistic approach and considers all three concepts outlined previously.

The ‘five freedoms’ were originally developed by the UK’s Farm Animal Welfare Council (FAWC) and provide valuable guidance on animal welfare. They are now internationally recognised and have
been adapted slightly since their formulation. The current form is:

- **Freedom from hunger and thirst** by ready access to fresh water and a diet to maintain full health and vigour
- **Freedom from discomfort** by providing an appropriate environment including shelter and a comfortable resting area
- **Freedom from pain**, injury and disease by prevention or rapid diagnosis and treatment
- **Freedom to express normal behaviour** by providing sufficient space, proper facilities and company of the animal’s own kind
- **Freedom from fear and distress** by ensuring conditions and treatment which avoid mental suffering

These represent a useful checklist to identify situations that compromise good animal welfare; that is any situation that causes fear, pain, discomfort, injury, disease or behavioural distress.

### Needs

Needs, defined as “a requirement, fundamental in the biology of the animal, to obtain a particular resource or respond to a particular environmental or bodily stimulus” (Broom & Johnson, 1993), should be provided for to ensure an animal’s welfare.

Needs may include a range of provisions such as food, water, comfort, environmental enrichment and avoidance of infectious disease and may be classified, in terms of relative importance, into:

- **Life sustaining needs**: must be met to ensure survival
- **Health sustaining needs**: avoidance of disease and injury
- **Comfort sustaining needs**: contribute to the quality of life

(Humik & Lehmen, 1985).

All of these needs should be met to ensure good animal welfare.

### Sentience

Sentience implies a level of conscious awareness; having feelings and emotions and being able to suffer.

Sentience implies that animals:

- Are aware of their own surroundings
- Have an emotional dimension
- Are aware of what is happening to them
- Have the ability to learn from experience
- Are aware of bodily sensations: pain, hunger, heat, cold etc.
- Are aware of their relationships with other animals
- Have the ability to choose between different animals, objects and situations

There is now widespread recognition of the ‘sentience’ of animals, which reinforces the need to protect their welfare. The European Union has officially recognised animals to be ‘Sentient Beings’ since the inclusion of a protocol on animal welfare in the Treaty of Amsterdam signed in 1997.

### Science, Ethics and Law

Animal welfare science considers the effects of humans on animals, from the animal’s perspective. Scientific evidence is often used as the basis for the reform of animal welfare legislation, and has been instrumental in bringing about numerous changes for farm animals, animals used in research and zoo animals. Science is not the only criterion for judging welfare, as other less tangible factors are also involved.
Ethics looks at the morality of human actions towards animals; how humans currently treat animals, and how they ought to treat animals.

Legislation looks at how we must treat animals; it is a reflection of society's rules governing the use and treatment of animals. It is arguable that law is simply the practical application of the current state of science and ethics in a society, as accepted by consumers and ultimately politicians.

HISTORY OF ANIMAL PROTECTION

Understanding the history of the animal protection movement is important for a number of reasons.

Firstly, by studying the history of animal protection, we learn about the animal welfare problems that existed in the past, the efforts made to address them, and specific achievements. This helps us learn from history and helps us to avoid the same mistakes, or repeat successes.

In addition, understanding the history of the movement will help us understand how today’s efforts may lead to significant changes in the future and how gradual progress will finally help animals to receive better treatment in our society. We may not be able to see all the changes ourselves but by understanding the successes in history we can feel assured that our efforts are moving in the right direction.

Finally and most importantly, studying animal protection history teaches us that the movement cannot be isolated from social change, politics, culture and economics. In fact, the development of the animal protection movement is strongly connected to these areas.

Although each individual country has its own historical perspective, this section focuses primarily on the history of the movement in England. England has the longest history of animal protection and many of its themes are paralleled in the history of the movement in Europe and North America.

Human Attitudes Towards Animals

Historical evidence in England suggests that from 1500 to 1800 “it was conventional to regard the world as made for man and all other species as subordinate to his wishes.” However, people lived closely with animals. For example the keeping of pets was widespread and became a normal feature of family life as early as 1700.

Jeremy Bentham’s most notable claim in the 18th century, “The question about animals is not can they reason, nor can they talk, but can they suffer?”, provides the fundamental concepts for the animal welfare movement. During the same period, many writers and poets started to express their sympathy towards animals and criticised cruelty to animals and their exploitation.

Human-animal relationships have changed as a result of agricultural development, economic growth, urban expansion and political change. In Britain, 19th century industrialisation stimulated changes in attitudes towards the natural world and also affected the urbanisation of social life. With the industrialisation of society, people gradually lost contact and affinity with animals as traditional dependence on animals declined.

As contact with working animals decreased, people developed a closer relationship with their pets. By the 19th century, it was commonplace to keep household animals in Britain; this helped to develop an anthropomorphic view, in which human qualities were applied to non-humans.
In 1781, the first law relating to animals was passed, which scrutinised the treatment of cattle in Smithfield market in London. In 1786 legislation was passed requiring a license to slaughter. Although it was not passed, a bill to stop bull baiting was read in the British Parliament in 1800.

In 1822, Richard Martin's Act to ‘Prevent the Cruel and Improper Treatment of Cattle’ was passed by the British Parliament. This was the first parliamentary legislation for animal welfare in the world, and made it an offense to beat or ill-treat a number of animals such as horses, sheep and cattle. In 1824 the Society for the Prevention of Cruelty to Animals (which became the Royal SPCA in 1840) was established. The society worked mainly on law enforcement and prosecutions. In 1835, the Act was amended and expanded to include protection of all domestic animals, such as dogs and cats.

The first American animal protection organisation, the American Society for the Prevention of Cruelty to Animals, was established in 1866. By 1900, several hundred other animal protection organisations had formed in America.

In 1860, Mrs Mary Tealby, who was the first woman to found a British animal welfare organisation, founded the Battersea Dogs Home, formerly named the Temporary Home for Lost and Starving Dogs. The organisation was the first place to provide a home for stray dogs.

Beginning in the 1870s, mammals, particularly dogs and cats, were used by vivisectors instead of reptiles, which had been used during the 1830s and 1840s. During the 1870s, groups were set up to fight vivisection, such as the British Union for the Abolition of Vivisection and the National Anti-Vivisection Society. Although the SPCA condemned vivisection from the outset as an abuse of animals, legislation was not introduced until 1876. This ‘act to amend the law relating to cruelty to animals’, was the first of its kind in the world, and regulated a licensing procedure and general inspection of animal experiments.

In 1906 a famous event known as the ‘Brown Dog Affair’ occurred. Two medical students exposed shockingly cruel experimental procedures on animals used by medical institutions in the name of science. This led to a statue of a brown dog being erected in Battersea Park, London by the International Anti-Vivisection Council. It was a symbolic memorial for animals vivisected in laboratories. A year later, 100 medical students tried to remove the statue but local citizens successfully defended it. Although the statue disappeared in 1910, in the same year several thousand people attended a protest against vivisection in Trafalgar Square. The incident gained a great deal of publicity for the anti-vivisection cause and also stimulated considerable discussion in the press at the time.

The following year, in 1911, the Protection of Animals Act was passed in the UK, which consolidated all the existing animal protection legislation.

During the First and Second World Wars, the movement was not very active. Richard Ryder, a UK scholar, claims that the history of social reform suggests that war has a numbing effect upon conscience.

In the 1960s the cruelty of intensive farming of ‘food animals’ (so-called ‘factory farming’) was revealed to the public and shocked the world. Ruth Harrison's seminal book Animal Machines, published in 1964, was instrumental in increasing both public and government awareness and

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**Historical Milestones in the Animal Protection Movement**

“EVERY GREAT MOVEMENT HAS TO EXPERIENCE THREE STAGES: RIDICULE, DISCUSSION, ADOPTION.” ~ John Stuart Mill
INTRODUCTION

stimulating public debate. In 1967, Peter Roberts founded Compassion in World Farming to protest against the abuse of farm animals.

However, at the official and legislative level little had changed in practice. The hope of campaigners turned to disappointment and frustration with government inaction. During the 1970s, public recognition of animal rights increased as the idea of stopping animal exploitation was raised. Activists became disenchanted by the failure of the government to take humane, effective action on animal issues. Animal Liberation, the highly influential book by Peter Singer, motivated many activists at this time and led to increased mobilisation of the movement. Public demonstrations, protests and petitions were organised. The removal of animals from laboratories and factory farms, as well as the sabotage of hunting, laboratories and breeding establishments, has continued since the 1970s. Such activities and events provided a controversial way to increase public awareness of the animal rights issue.

From the 1970s, the movement for the protection of animals started to split into two categories: animal welfare and animal rights. Those who believe in animal rights believe in an animal's natural right to life. They seek to establish basic rights for animals and stop the abuse and exploitation of animals by humans. Those who believe in animal welfare tend to accept human use of animals, as long as that use is humane. Both welfare and rights groups often refer to themselves as animal protection organisations. There are different views and ongoing debates regarding the difference between animal rights and animal welfare. Some argue that the philosophical differences between animal rights and animal welfare are irrelevant and that only ‘compassion, concern and respect for animals’ matters.

In 2002, Germany became the first European nation to protect animals in its national constitution, by stipulating that “The state takes responsibility for protecting the natural foundations of life and animals in the interest of future generations.” Switzerland also acknowledged that animals were ‘beings’ through a constitutional amendment. The change of status of animals in the legal systems of these two countries has served as a historic milestone for the animal protection movement.

As can be seen in the chapter on Animal Protection Legislation, the European Union has been an enormous force in carrying forward animal welfare advances throughout Europe. The European Union introduced a Protocol to its founding Treaty back in 1997, requiring European institutions to take account of animal welfare when considering legislation in the areas of research, transport, agriculture and the internal market. Another major influence in Europe has been the Council of Europe, which, despite being established in 1949 as the bastion of human rights in Europe, subsequently included animal welfare in its sphere of activities.

Colonial influences led to the setting up of many SPCA-type organisations in Asia, South America and Africa. Some of these were set up decades ago with the majority of groups tackling issues concerning dogs and cats, and most of the founders were ‘western’ expatriates. Nowadays, however, local people run many of these organisations and more new organisations are being set up by local people to tackle a wide range of animal protection issues.

In the last few decades, many groups in Britain and North America have started to shift their campaign focus from their own countries to countries abroad. Various international campaigns such as whaling, sealing, bear farming, long-distance transport and bushmeat, are calling for international attention and support. Many countries new to the animal protection movement have gained awareness from such initiatives and have started to develop their own animal protection programmes. Long-term support and resources for organisations in these countries is vital for the development of the animal protection movement globally.

Although philosophers through the ages have discussed the place of animals in the world order, the animal protection movement is a fairly recent occurrence in history. Many countries may not
have a 200-year history like Britain in defending animals. However, there are more and more individuals and groups who have started to cultivate the ground and sow the seeds for the global animal protection movement.

ETHICAL AND PHILOSOPHICAL VIEWS

Ethics are, in effect, a set of moral principles or codes. They are highly personal and change and evolve throughout our lives. Various factors affect an individual's code of ethics towards animals, including external factors, such as culture, religion, education and upbringing, and internal factors, such as an individual's level of compassion, ability to empathise and depth of thinking.

"THE GREATNESS OF A NATION AND ITS MORAL PROGRESS CAN BE JUDGED BY THE WAY ITS ANIMALS ARE TREATED." - Mahatma Gandhi

The Evolution of Ethics
A historical study of certain societies illustrates that ethics evolve in line with cultural (and individual) development. Gradually, exploitation, injustice and oppression are recognised and rejected – as can be seen with examples such as the abolition of slavery, the banning of racism and the introduction of sexual equality.

It is interesting to note that many individuals who championed causes of human welfare also campaigned against cruelty to animals. These include: William Wilberforce, who campaigned to abolish slavery; great Victorian reformers, such as Lord Shaftesbury, Jeremy Bentham and John Stuart Mill; black spokesperson Toussaint L'Overture of Haiti; and even Abraham Lincoln.

Our ethical foundations, especially in the West, have evolved as a human-biased morality, but the past 20 to 25 years have brought a significant change. Animal exploitation and suffering is increasingly recognised and dealt with as ethical attitudes develop, but this invariably takes longer, as human identification with animal suffering requires a greater degree of empathy and compassion.

The moral and political importance of animal welfare is increasingly being recognised despite the fact that “exploitation of them has ingrained into our institutions” (Midgely). This is an indication of the moral strength of animal ethics. Governments throughout Europe and beyond feel growing pressure from their concerned electorates in respect of animal welfare issues. Consequently, parliaments debate and legislate on animal welfare, and respected forums such as the International Organisation for Animal Health (OIE) and the Council of Europe prepare conventions, recommendations and standards covering the protection of animals in different situations.

“UNTIL HE EXTENDS THE CIRCLE OF HIS COMPASSION TO ALL LIVING THINGS, MAN WILL NOT HIMSELF FIND PEACE.” - Albert Schweitzer

Range of Views on Animal Issues
There are many different viewpoints concerning man's relationship with animals. The variety of approaches to animal issues is entirely consistent with the fact that ethics vary from person to person:

Animal liberationists are fundamentally opposed to animal use or ownership by humans. Some will resort to illegal activities to release or rescue animals, believing that they have the moral right because existing laws are inadequate.
Animal protectionists is a general term, which encompasses all categories of people seeking to improve the status and situation of animals. It covers a wider span of beliefs than animal welfare. The ethical standpoint of animal protectionists is based on the belief that each individual animal has an intrinsic value and should be respected and protected. They should be permitted to live their lives free from avoidable suffering at the hands of humans. In this regard, all animals kept by humans should be kept in circumstances appropriate to their species and where the needs of a species cannot be met, the species should not be kept.

Animal rights denotes the philosophical belief that animals should have rights, including the right to live their lives free from human intervention, and ultimate death at the hands of humans. Animal-rightists are philosophically opposed to the use of animals by humans, although some accept ‘symbiotic’ relationships, such as companion animal ownership.

Animal use signifies the legal use of animals, such as animal experimentation, farming etc.

Animal welfare denotes the desire to prevent unnecessary animal suffering; that is, whilst not categorically being opposed to the use of animals, wanting to ensure a good quality of life and humane death.

Conservationists focus on protecting species, populations and habitats, whereas animal welfarists focus on the individual animal. The conservation movement has gathered momentum over the last forty years.

Vegetarians do not eat any meat, poultry, game, fish, shellfish, or slaughter by-products such as gelatine or animal fats. The reasons for people becoming vegetarian are numerous, but many have an ethical objection to eating meat, or a concern about the suffering of animals, particularly in intensive farming systems.

Veganism is a way of life that seeks to exclude, as far as possible, anything derived from animals. Vegans do not consume any animal products, including eggs, dairy products or honey and also avoid the use of all products derived from animals, such as wool, leather and silk.

Summary of Philosophical Beliefs
Numerous philosophers have discussed animal ethics over the centuries. Examples of key philosophical views are highlighted below to illustrate how animal ethics continues to evolve.

Aristotle (Greek, 384–322BC) firmly held the view that animals were on the earth for the use of man: “Plants exist for the sake of animals and brute beasts for the sake of man – domestic animals for his use and food, wild ones for food and other accessories of life, such as clothing and various tools. Since nature makes nothing purposeless or in vain, it is undeniably true that she has made all the animals for the sake of man.”

He was arguably initially responsible for the superior attitude that many Western countries have taken towards animals. He believed that animals were devoid of reason, and reason was what clearly distinguished humans from animals.

Plutarch (Greek, 46–c.120 AD) spoke out strongly against animal cruelty. He did not support the view that animals were put on the earth to be preyed upon by man and pointed to the intrinsic value of animals, their beauty, grace and the way in which they enrich nature. Unfortunately, Plutarch and others were unable to change the general ethos of the times.

Michel de Montaigne (French, 1533–1592) denounced any form of cruelty, whether towards humans or animals. He pointed out that animals communicate effectively amongst their own
species and that it is arrogance in the extreme for humans to label animals as stupid and unfeeling simply because humans cannot understand them.

Descartes (French, 1596–1650) believed that animals were like machines and not capable of experiencing pain. Therefore, he had few qualms about experimenting on them without administering any form of anaesthesia. The main reason for his belief was that animals were not capable of using speech or exhibiting emotion.

The idea that animals act in a machine-like fashion with no conscious thought processes of any kind is one of the oldest ideas in philosophy. But the more we find out about animals, the more this idea is disappearing. Evidence is growing that animals have far more cognitive abilities than has traditionally been believed that they are sentient creatures.

In the period known as the 'Enlightenment' (18th century), philosophers’ interests centred on the concept of ‘rationality’, stressing the superiority of the human mind, with its power to reason. Little regard was given to the laws of nature or to the importance of feelings; human rights and morals were defined from this basis.

Voltaire (French, 1694–1778) stressed that speech was not necessary in conveying feelings. In the same way that we could tell a person’s mood from his demeanour, we could tell when animals were experiencing feelings such as pleasure, anxiety and suffering. He noted that the physiology of animals closely resembled that of man, having pain receptors, nerves etc.

"PEOPLE MUST HAVE RENOUNCED, IT SEEMS TO ME, ALL NATURAL INTELLIGENCE TO DARE TO ADVANCE THAT ANIMALS ARE BUT ANIMATED MACHINES... IT APPEARS TO ME, BESIDES, THAT [SUCH PEOPLE] CAN NEVER HAVE OBSERVED WITH ATTENTION THE CHARACTER OF ANIMALS, NOT TO HAVE DISTINGUISHED AMONG THEM THE DIFFERENT VOICES OF NEED, OF SUFFERING, OF JOY, OF PAIN, OF LOVE, OF ANGER, AND OF ALL THEIR AFFECTIONS. IT WOULD BE VERY STRANGE THAT THEY SHOULD EXPRESS SO WELL WHAT THEY COULD NOT FEEL." ~ Voltaire

Kant (German, 1724–1804) was a rationalist philosopher who did not consider that man had any direct duties towards animals although he denounced cruelty and believed that man should be kind to animals because this would develop humane feelings towards mankind.

Schopenhauer (German, 1788–1860) felt the similarities between humans and animals were incomparably greater than any differences. He stated that “compassion for animals is intimately connected with goodness of character and it may be confidently asserted that he who is cruel to animals cannot be a good man”.

Jeremy Bentham (English 1748–1832) was the founder of Utilitarianism, a philosophy that believed in trying to find the action necessary to produce the best ratio of pleasure (happiness) to pain (suffering) amongst all those we affect. His most famous quote attacked the narrowness of the ‘rationality’ argument directly: “The question about animals is not can they reason, nor can they talk, but can they suffer?”

He likened the plight of animals to that of slaves, in that slaves represented a sector of the human species that were treated as ‘lesser beings’. He held that the day would come when the rest of animal creation would similarly acquire the rights withheld from them by the hand of tyranny, in the same way that the slaves had.
John Stuart Mill (British, 1806–1873) supported Jeremy Bentham's viewpoint. He felt that it was entirely natural, and moral, for man to care about the pain and pleasure of another species.

Charles Darwin (English 1809–1882) felt it had been well established that ‘lower animals’ were excited by the same emotions as humans. He stated: “The lower animals, like man, manifestly feel pleasure and pain, happiness and misery. Happiness is never better exhibited than by young animals, such as puppies, kittens, lambs etc., when playing together, like our own children.” His observations showed that terror acts on animals in the same way as on people; causing muscle trembling, heart palpitations, sphincter relaxation and making hair stand on end. He also stressed the positive feelings and emotions of animals, such as the enduring love of a dog for its master and the maternal affection of animals such as primates and the display of altruistic emotions, such as sympathy.

Albert Schweitzer’s (German 1875–1965) most lasting legacy is the articulation of his basic philosophy ‘reverence for life’, culminating in his two-volume Philosophy of Civilisation. Schweitzer saw reverence for life as a practical lifetime ethic, rather than a philosophical message. He described it as the ethic of love widened into universality. Life was regarded as sacred and adherents would go out of their way to avoid injuring anything living.

Contemporary Views
Peter Singer did much to increase awareness of the inherent immorality of animal exploitation, which he felt was the last remaining form of discrimination. His seminal book Animal Liberation, published in 1974, explores the concept of ethics in the treatment of animals and asks such thought-provoking questions as “Why do we lock up chimpanzees in appalling primate research centres and use them in experiments that range from the uncomfortable to the agonising and lethal, yet would never think of doing the same to a retarded human being at a much lower mental level?”

Tom Regan and other philosophers, such as Stephen Clark and Bernard Rollin, have put forward the argument about animals having rights. This is a particularly attractive proposition in the USA, where human rights evoke such a strong response. However, the argument has its drawbacks, as rights are seen to come with responsibilities, which animals arguably lack, particularly in a legal sense.

Gary Francione, an American professor of law, has forced the animal rights movement to confront an enormous dichotomy that exists between the welfarist stance and the animal rightist philosophy. His viewpoint is that if animals have any moral significance at all (i.e. they are not things to whom we have no direct moral obligations), then we must extend to them one right – the right not to be
property. His is an abolitionist position. Francione differs from all other theorists who have gone before him, including Peter Singer, in that his theory does not rest upon cognitive capacity (beyond the ability to feel pain) for possession of this one basic right.

"NON-VIOLENCE LEADS TO THE HIGHEST ETHICS, WHICH IS THE GOAL OF ALL EVOLUTION. UNTIL WE STOP HARMING ALL OTHER LIVING BEINGS, WE ARE STILL SAVAGES." ~ Thomas A. Edison

RELIGION

Religion is all about beliefs – beliefs about creation, purpose, destiny, life and love. It shapes the lives of believers, affecting all aspects of their being, including their day-to-day behaviour. The animal protection movement is about changing and shaping people's belief systems about animals. It follows, therefore, that religion can be important to the animal protection movement. Religion can affect attitudes towards animals and the way in which they are treated, either positively or negatively, and can also be used in support of the animal protection cause.

Religion Causing Animal Welfare Problems

There are cases where religious beliefs actually cause animal cruelty and/or suffering. Some examples follow.

**Cruel Fiestas:** Fiestas take place in villages throughout Spain and other countries each year, often to celebrate saints' days. Not all involve cruelty to animals, but many do. Previous acts of cruelty have included:

- A donkey being beaten, paraded and crushed in the Pero Palo fiestas, at Villanueva de la Vera.
- Goats being paraded in the streets and then thrown from the church tower in Manganese de la Polvorosa.
- Chickens hung from a line and having their heads pulled off (by hand) by horsemen in Nalda.
- Chickens hung from a line and cut to pieces by blindfolded young girls with blunted swords in Tordesillas.

Village priests and nuns were reportedly involved in some of these fiestas, making the acts of cruelty appear acceptable.

**Animal Sacrifice:** Many religions have traditionally performed animal sacrifice. Despite remaining in the holy books of the world's major traditional religions, most religions have rejected animal sacrifice in practice. However, it is still practised by the followers of Santeria and other ancient religions as a means of curing the sick and giving thanks to the gods, for example to mark significant events such as a birth, marriage or death for example.

**Religious Slaughter:** Humane slaughter involves pre-stunning, followed by killing. Stunning is performed by special equipment (a captive bolt to give a blow to the head for example) to render the animal unconscious. When performed properly, this makes the animal immediately unconscious and insensible to pain, until its subsequent death by bleeding. However, animals killed by Jewish shechita and Moslem halal methods are not stunned, and are fully conscious when killed by having their throats cut.

Both of these traditional methods are laid out in their respective religious texts and were probably the most humane slaughter methods available at the time these were written. However, as can be
seen with animal sacrifices, many religions review and reinterpret such texts in the light of current scientific knowledge and cultural acceptability. In practice, Muslims often permit pre-stunning (for example, in the UK), whereas Jews do not, although immediate post-cut stunning may be allowed.

Summary of the Major Religions and their Attitudes Towards Animals

For the great Eastern religions, Hinduism and Buddhism, nature is held as sacred and humans are not more significant than any other living thing. This contrasts markedly with Judaism, Islam and Christianity, which are human-centred religions.

Hinduism: There are many stories in Hindu mythology portraying animals treated with love and reverence. A principle of Hinduism is ahimsa (harmlessness), and in India this is even written into the constitution. Strict followers of Hinduism are vegetarian.

To a Hindu, animal souls are the same as human souls, progressing to higher means of conscious expression in each life. Hinduism teaches that every soul takes on a life for a particular reason and to kill an animal stops the progression of the soul and thus causes great suffering.

“ONE IS DEAREST TO GOD WHO HAS NO ENEMIES AMONG THE LIVING BEINGS, WHO IS NONVIOLENT TO ALL CREATURES.” - Bhagavad Gita

Jainism: Jains believe that everything natural is living, and all life is sacred. Any kind of harm to any form of life is to be avoided or minimised. All living beings, humans and animals, have an equal right to life. Not only do humans have no absolute rights – to take, to control, or to subjugate other forms of life – but they also have extra obligations to practise nonviolence, and to be humble in the face of the mysterious, glorious, abundant and extraordinary phenomena of the living world. Almost all of India’s eight to ten million Jains are vegetarians, reflecting this nonviolence belief.

Buddhism is based upon a universal idea of compassion for all life. A man is holy if he has pity on all living creatures. Eating meat is not permitted to committed followers. The Buddhist faith also teaches that sentient beings are subject to rebirth as other sentient beings and that consciousness cannot be killed. Thus, there is an interconnectedness of all living beings. The first of the Five Precepts, which are the foundation of Buddhist ethical conduct, is not to harm sentient beings.

Judaism is as much a code of practice for living as a religion and frequently brings animals into the moral arena. For example, working animals, like people, must rest on the Sabbath. Judaism embraces the Hebrew concept of ts’ar ba’alei hayim – the mandate to prevent the ‘sorrow of living creatures’. Jews are forbidden to hunt, but eating meat is left to the individual conscience. Vegetarianism was the first dietary law, but after the Flood, permission was given to eat meat, but only with many restrictions and with a sense of reverence for life. Animals that are permitted and forbidden to be eaten are listed in the Book of Leviticus. Permitted animals are domesticated animals which chew the cud and have cloven hooves. The pig, camel and hare are not permitted, and neither is the blood of any animal, which may not be eaten out of respect for the animal’s life.

“THE TZADDIK (RIGHTEOUS PERSON) ACTS ACCORDING TO THE LAWS OF JUSTICE; NOT ONLY DOES HE ACT ACCORDING TO THESE LAWS WITH HUMAN BEINGS, BUT ALSO WITH ANIMALS.” - The Malbim

Islam: The Qur’an, the Hadith and the history of Islamic civilisation offer many examples of kindness, mercy and compassion for animals. The holy prophet Mohammed said “A good deed done to an animal is as meritorious as a good deed done to a human being, while an act of cruelty to an animal is as bad as an act of cruelty to a human being.”
Muslims are directed by the Qur’an to abstain from eating certain foods, including pork and its by-products and animal blood.

The Hadith contain a great number of references to dogs. A few detail positive characteristics of the dog; their loyalty and their herding abilities. Thus, dogs used by shepherds or as guard dogs are religiously permitted. But many references denounce dogs as unclean, for example if the saliva from a dog touches the clothing of a Muslim, it becomes unclean for prayer.

One of the few Islamic scholars to write on animal welfare was Al-Hafiz B. A. Masri, who founded the International Muslim Association for Animals and Nature. Masri urged that religious beliefs be harnessed with practical reverence for all creation.

**THE ‘ANIMALS IN ISLAM’ CONFERENCE IN MOHARRAM, EGYPT**

A conference on ‘Animals in Islam’ was held at the Al Azhar University in Egypt in February 2004. It was organised by Brooke Hospital, the Donkey Sanctuary, Animal Friends and SPARE (Society for the Protection of Animal Rights in Egypt). The conference was attended by Islamic leaders, scholars in Muslim law and veterinary medicine, and representatives of other specialised government organisations.

This was an excellent initiative that raised awareness of animal protection issues and relevant messages in Islamic teachings. One important recommendation reached at the conference was that the concept of kindness to animals should be included in religious speeches and lessons.

**Christianity** shares Judaism’s creation story, which many Christians have interpreted as commanding respect for all of nature and its inhabitants. This sentiment was reflected in Jesus’ ministry, which stressed love and peace. Recognising this, many devout Christians have been leaders of pacifist, environmental and animal advocacy movements.

In general, however, established Christianity was not sympathetic to animals and some Christians still think that animals were put on the earth for human use. Thankfully, nowadays ‘dominion’ over animals has come to be interpreted rather more sympathetically as ‘stewardship’ (protective caring) of animals rather than power over them.

St Francis of Assisi is considered the patron saint of animals in the Christian tradition, encouraging respect and reverence for all life.

"IF YOU HAVE MEN WHO WILL EXCLUDE ANY OF GOD’S CREATURES FROM THE SHELTER OF COMPASSION AND PITY, YOU WILL HAVE MEN WHO WILL DEAL LIKELYWISE WITH THEIR FELLOW MEN." ~ St Francis of Assisi

The **Roman Catholic Catechism**, which is the codified text of dominant Roman Catholic views, contains many positive precepts about animals, including the fact that animals are ‘God’s creatures’. However, it also reinforces the concept of dominion and sets out acceptable uses of animals, including food and clothing, domestication, work and leisure, medical and scientific experiments etc. It also speaks against spending money on animals that could better go to the relief of human suffering and giving animals ‘the affection due only to persons’.
The Greek Orthodox Church has not been noted as having an historic appreciation for the plight of suffering animals, or any particularly marked recognition of the important role of animals in God’s creation. However, there was an important saint of the Greek Orthodox Church, St Modestos, who is still considered to be the patron saint of animals for the church (similar to St Francis of Assisi).

“I CARE NOT FOR A MAN’S RELIGION WHOSE DOG AND CAT ARE NOT THE BETTER FOR IT.” ~ Abraham Lincoln

FURTHER RESOURCES

Basic Concepts of Animal Welfare

Websites

The American Institute for Animal Science
www.worldofanimalscience.com/

Animal Behavior Society
www.animalbehavior.org/

Cambridge E-learning Institute (CEI)
www.animal-info.net/edu.htm
CEI has developed an online course in animal welfare. The postgraduate course introduces students to the main concepts of animal welfare science through online discussions between students and tutors.

The Institute for Animals and Society
www.animalsandsociety.org/
Animals and Society is a think tank, which provides education and training, including a course on ‘Animals and Society’ that examines the moral and legal status of animals in contemporary society.

International Society for Applied Ethology
www.applied-ethology.org/

The Latham Foundation
www.latham.org

UC Davis Questions about Animal Welfare
www.vetmed.ucdavis.edu/vetext/FAQ-AN.HTML

Books

Animal Thinking
D. R. Griffin
Publisher: Harvard University Press
ISBN: 0674037138

Animal Welfare
Michael C. Appleby and Barry O. Hughes
Publisher: CAB International
ISBN: 0851991807
Animal Welfare
Colin Spedding
Publisher: Earthscan
ISBN: 1853836729

Animal Welfare: A Cool Eye Towards Eden
John Webster
Publisher: Blackwell Science (UK)
ISBN: 0632039280

Animal Welfare
Bel Browning
Publisher: Heinemann Library
ISBN: 0431161496

Attitudes to Animals: Views in Animal Welfare
Francine L. Dolins (Editor)
Publisher: Cambridge University Press
ISBN: 0521479061

Encyclopedia of Animal Rights and Animal Welfare
M. Bekoff (Editor)
Publisher: Greenwood Press
ISBN: 0313299773

An Introduction to Animal Behaviour
A. N. Manning, M. S. Dawkins
Publisher: Cambridge University Press
ISBN: 0521578914

Stress and Animal Welfare
D. M. Broom, K. G. Johnson
Publisher: Kluwer Academic Publishers
ISBN: 0412395800

The Study of Animal Behaviour
F. Huntingford
Publisher: Kluwer Academic Publishers
ISBN: 0412223309

Through Our Eyes Only?
M. S. Dawkins
Publisher: Oxford University Press
ISBN: 0198503202

Unravelling Animal Behaviour
M. S. Dawkins
Publisher: Longman (2nd Edition)
ISBN: 0582218756
What Should We Do About Animal Welfare?
M. C. Appleby
Publisher: Blackwell Science Inc.
ISBN: 0632050667

WSPA Resources
Concepts in Animal Welfare
A syllabus to assist with the teaching of animal welfare in veterinary faculties (2003)

History of Animal Protection

Websites
Animal Rights International: Henry Spira
www.ari-online.org/pages/henry.html

A Brief History of British Animal Welfare
www.all-creatures.org/ca/ark-188history.html

Farm Animal Welfare – the focus of animal protection in the USA in the 21st century
www.tufts.edu/vet/cfa/faw.pdf

History of Animal Protection Laws
www.badgerland.co.uk/animals/animal_protection_laws.html

History of Animal Shelters and Protection Societies
petcaretips.net/history-aspca.html

History of the League and the campaign to abolish hunting 1802-2002
www.league.uk.com/about_us/history.htm

The History and Division of the Animal Protection Movement:
Animal Welfare vs. Animal Rights
www.parkc.org/history_division_apm.htm

HSUS: Protecting All Animals: A Fifty-Year History of The Humane Society of the United States
www.hsus.org/ace/20480

Books
All Heaven in a Rage
E. S. Turner
Publisher: Joseph
ISBN: B0000CMA4T

Animal Century
Mark Gold
Publisher: Jon Carpenter
ISBN: 1897766432

The Animal Revolution
Richard D. Ryder
Publisher: Blackwell Publishers
ISBN: 0631152393
Animal Rights
Hilda Keen
Publisher: Reaktion Books Ltd
ISBN: 1861890141

The Animal Rights Crusade
James A. Jasper & Dorothy Nelkin
Publisher: Free Press
ISBN: 0029161959

Animal Rights: History and Scope of a Radical Social Movement
Harold D. Guither
Publisher: Southern Illinois University Press
ISBN: 0809321998

The Animal Rights Movement in America
Lawrence Finsen & Susan Finsen
Publisher: Twayne Publishers
ISBN: 0805738843

Campaigning Against Cruelty: Hundred Year History of the British Union for the Abolition of Vivisection
Emma Hopley
Publisher: BUAV
ISBN: 1870356160

Compassion is the Bugler: Struggle for Animal Rights
Clive Hollands
Publisher: Macdonald Publishers
ISBN: 0904265358

History of the Humane Movement
C. D. Niven
Publisher: Johnson Publications.
ISBN: 0853070288

Man and the Natural World: Change Attitudes in England 1500-1800
Keith Thomas
Publisher: Oxford University Press
ISBN: 0195111222

The Old Brown Dog: Women, Workers and Vivisection in Edwardian England
Coral Lansbury
Publisher: University of Wisconsin Press
ISBN: 0299102505

Ethical and Philosophical Views

Websites
Center for Environmental Philosophy
www.cep.unt.edu
Environmental Ethics
www.environmentalethics.ca

Ethical Matrix CIWF
www.animalsentience.com/features/ethical_matrix.htm

Ethics Updates
ethics.acusd.edu

Peter Singer website
www.petersingerlinks.com

Philosophical Discussion of the Moral Status of Nonhuman Animals
aniwaveethics.blogspot.com

Selected Internet Resources on the Moral Status of Animals
ethics.sandiego.edu/Applied/Animals

Sentience website CIWF
www.animalsentience.com

Society and Animals Forum (formerly Psychologists for the Ethical Treatment of Animals)
www.psyeta.org

Journals
Society and Animals Forum
Journal of Applied Animal Welfare Science: joint project with the American Society for the
Prevention of Cruelty to Animals
www.psyeta.org/jaaws/index.html

Society & Animals: Journal of Human-Animal Studies
www.psyeta.org/sa/index.html

Books
All That Dwell Therein
Tom Regan
Publisher: University of California Press
ISBN: 0520045718

The Animal Contract
Desmond Morris
Publisher: ISIS Large Print
ISBN: 1856950964
Contains a ‘Bill of Rights’ for animals, which Desmond Morris believes is practical and feasible.

Animal Liberation
Peter Singer
Publisher: Pimlico
ISBN: 0712674446
This book did much to bring attention to ethical issues concerning animals – a classic philosophical
text on the modern animal liberation movement.
INTRODUCTION

Animals’ Rights: A Symposium
David Paterson (Editor) & Richard Ryder (Editor)
Publisher: Open Gate Press
ISBN: 0900000902

Animal Rights: A Very Short Introduction
David DeGrazia
Publisher: Oxford Paperbacks
ISBN: 0192853600

Animal Rights and Human Obligations
Tom Regan & Peter Singer
Publisher: Prentice Hall
ISBN: 0130375314

Animal Rights: The Changing Debate
R. Garner
Publisher: New York University Press
ISBN: 0814730981

Animal Welfare
Sir Colin Spedding
Publisher: Earthscan
ISBN: 1853836729

Animals and Why They Matter
Mary Midgley
Publisher: University of Georgia Press
ISBN: 0820320412

Attitudes to Animals: Views in Animal Welfare
F. L. Dolins
Publisher: Cambridge University Press
ISBN: 052147342X

Bioethics: An Anthology
H. Kuhse & P. Singer
Publisher: Blackwell Publishers
ISBN: 0631203117

The Case for Animal Rights
Tom Regan
Publisher: University of California Press
ISBN: 0520054601
Rigorous exploration of the case for animal rights

Defending Animal Rights
Tom Regan
Publisher: University of Illinois Press
ISBN: 025202611X
Dominion
Matthew Scully
Publisher: Saint Martin's Press
ISBN: 0312261470

Ethics, Humans and Other Animals: An Introduction with Readings
Rosalind Hursthouse
Publisher: Routledge
ISBN: 0415212421

The Extended Circle
J.Wynne-Tyson
Publisher: Open Gate Press
ISBN: 0900001224
A to Z of writings to promote compassionate and responsible attitudes – an anthology of humane thought

The Human Use of Animals: Case Studies in Ethical Choice
F. B. Orlans et al
Publisher: Oxford University Press
ISBN: 0195119088

In Defense of Animals: The Second Wave
Peter Singer
Publisher: Blackwell Publishing
ISBN: 1405119411

On the Fifth Day: Animal Rights and Human Ethics
Richard Knowles Morris (Editor) & Michael W. Fox (Editor)
Publisher: Acropolis Bks, US
ISBN: 0874911966

The Unheeded Cry: Animal Consciousness, Animal Pain and Science
Bernard Rollin
Publisher: Iowa State University Press
ISBN: 0813825768

Religion

Websites
Animals and Religious Organisations

The Anglican Society for the Welfare of Animals
www.aswa.org.uk/

An Animal Voice – website on animals and religion
www.animalsuffering.com/religion.html

Animal Protection Institute: Religion and Animal Rights
www.api4animals.org

Biospirituality and World Religions and Philosophies
www.vegsource.com/biospirituality/religion.html
Catholic Concern for Animals
www.catholic-animals.org/

Christian Vegetarian Association
www.christianveg.com/

A Communion of Subjects: Animals in Religion and Ethics
Paul Waldau and Kimberley Patton
environment.harvard.edu/religion/publications/books/book_series/animals/

Harvard University Center for the Environment
environment.harvard.edu/

Jews for Animal Rights: Micah Publications
www.micahbooks.com/JAR.html

Links to animals and spirituality websites and articles
www.abc.net.au/religion/stories/s939818.htm

Society & Animals Journal of Human-Animal Studies: Animals in Religion
www.psyeta.org/sa/sa2.2/sax.html

Religion and Animals: A Changing Scene
Paul Waldau
files.hsus.org/web-files/PDF/soa_i_i_chap06.pdf

Religious Thought About Animals
online.sfsu.edu/%7Erone/Religion/religionanimals.html#religion

Buddhism
Buddhist Resources on Vegetarianism and Animal Welfare
online.sfsu.edu/%7Erone/Buddhism/BuddhismAnimalsVegetarian/BuddhistVegetarian.htm

Buddhism and Animals
www.anaflora.com/articles/oth-sharon/animal-bud.html

Buddha in the Deer Park
www.anaflora.com/articles/ana-saints/saint-19.html

Christianity
Christianity and Animals: An Interview with Andrew Linzey
www.satyamag.com/feb96/linzey.html

The Fund for Animals: Frequently Asked Questions about the Bible and Animal Rights

Is Christianity Anti-Environmental?
www.godandscience.org/apologetics/environment.html

Catholicism
The Catechism of the Catholic Church
www.vatican.va/archive/ccc_css/archive/catechism/p3s2c2a7.htm
INTRODUCTION

Humans and Animals in the Kingdom
www.jacwell.org/articles/1997-SPRING-Flanagan.htm

Patron Saints
www.catholic-forum.com/saints/patron08.htm

St Francis of Assisi
members.tripod.com/cathdev/ francis.html
www.catholic.org/saints/saint.php?saint_id=50

St Francis Stories
www.americancatholic.org/Features/Francis/stories.asp

Hinduism and Jainism
Animals of Indian Mythology
www.kamat.com/kalranga/prani/animals.htm

Jainism and Jain Principles
www.cs.colostate.edu/~malaiya/jainhlinks.html

Islam
Animals
www.themodernreligion.com/an_main.htm

Imam Hafiz B.A. al-Masri Speaks on Islam and Animals
www.petatv.com/tvpopup/Prefs.asp?video=creatures_of_god

Islamic Concern
www.islamicconcern.com/default.asp

Pets and Animals in Islam
www.submission.org/pets/

The Prophet and Kindness to Animals
www.usc.edu/dept/MSA/fundamentals/prophet/prophetdescription.html#kindness

Judaism
Jewish Vegetarianism
members.aol.com/sauromalus/jewishveg.htm

Judaism and Animal Rights
www.bookch.com/1023-toc.htm

What does Judaism have to say about the Treatment of Animals?
online.sfsu.edu/%7Eronen/Religion/religionanimals.html#judaism

Orthodoxy
Humans and Animals in the Kingdom
www.jacwell.org/articles/1997-SPRING-Flanagan.htm

Orthodox Church and Animals
members.tripod.com/~Near_to_God/AllThings.html
Animal Fiestas
FAACE: Blood Fiestas
www.faace.co.uk/bfiestas.htm
www.faace.co.uk/bfaqs.htm

Books
After the Ark
Religious studies source book
Available from CIWF: www.ciwf.org.uk

After Noah: Animals and the Liberation of Theology
Andrew Linzey et al
Publisher: Continuum International Publishing Group – Mowbray
ISBN: 0264674502

Animal Rights: A Christian Assessment of Man’s Treatment of Animals
Andrew Linzey
Publisher: SCM Press
ISBN: 0334000343

Animals in Islam
Publisher: Spectrum Books
ISBN: 9780292330

Animal Sacrifices: Religious Perspectives on the Use of Animals in Science
Tom Regan
Publisher: Temple University Press
ISBN: 0877225117

Christianity and the Rights of Animals
Andrew Linzey
Publisher: The Crossroad Publishing Company
ISBN: 0824508750

Is God a Vegetarian?: Christianity, Vegetarianism and Animal Rights
Richard Alan Young
Publisher: Open Court Publishing Company
ISBN: 0812693930

Judaism and Animal Rights
Roberta Kalechofsky
Publisher: Micah Publications
ISBN: 0916288358

Replenish the Earth
Lewis Regenstein
Publisher: SCM Press
ISBN: 033401395X
Examines the attitudes and histories of the world’s great religions in regard to their treatment of animals and the environment.
Status of Animals in the Christian Religion
C. W. Hume
Publisher: Universities Fedn. Animal Welfare
ISBN: 0900767103

Videos
Animals, Nature and Religion
Michael Fox
Washington: The Humane Society of the United States (2100 L Street, Washington, DC 20037)

We Are All Noah
Tom Regan
Raleigh: Culture and Animals Foundation (CiN Services, Inc., 3509 Eden Croft Drive, Raleigh, NC 27609)