

Unit: *Tza'ar Ba'alei Chayim*
Compassion for the Suffering of Animals

Age: Appropriate for grades 4 – 6

Summary: A journey *from* students' personal predilections towards animal rights *to* a deep dive into texts of our tradition *to* the creation of a position paper and participation in a Lincoln-Douglas style debate. This unit offers students an opportunity to connect our ancient wisdom to modern ethical dilemmas.

Length of unit: Three to four weeks.

Final Product Example: Fourth graders engaged in a debate on the ethical nature of testing medicines on

animals: tinyurl.com/hausner3

Day 1 (p. 1): Students work in groups to brainstorm ways they know animals are “used” in our modern society.

Answers are shared aloud with class and then students are asked to write if they believe animals have inalienable rights.

Answers are shared aloud and a small debate is conducted through class discussion. Some students support the idea that animals have rights as living creatures while others argue that animals should be cared for but do not have rights as people do.

Name _____

צער בעלי חיים

I. The Uses of Animals

שאלה

How are animals "used" in today's society?

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____



II. Animal Rights and Animal Wrongs

שאלה

*Are animals treated well in our community?
Give some examples to support your answer.*

שאלה

*Do animals have rights?
Explain why you think they do or do not.*

Days 2 – 3 (pp. 2-3): Students work in small groups to brainstorm the rights they believe all animals should have.

As an example of “rights” a section of the 1948 Universal Declaration of Human Rights is provided for study.

The rights each group wrote are listed on the white board (there are usually over 20 different rights) and then a vote is conducted. Each student is allowed 5 votes, one for each of the rights they believe is most important.

The five rights garnering the most votes become our class “Rights of Animals” which may be used in the later debate. Students copy these rights to their page for later reference.

Examples:

Class 4B

Animals have the right to:

- **Not be used or killed for human amusement.**
- **Live without being tested in labs or used for medical services.**
- **Not be used as weapons.**
- **Live without being poached, especially if they are endangered.**
- **Live without fear of their territory being destroyed by humans.**

Class 4A

Animals have the right to:

- Not be enslaved.
- To create a family no matter where they live.
- Live with owners they are happy with.
- A reasonable number of work hours.
- Not be forced to resort to violence in self-defense.

Students receive the 1977 International League of the Rights of Animals version and we compare and contrast our class version to this one. Which rights should we have included? What wording works better?

This document may also be used in the final debate.

Name _____

Fourth Grade of Gideon Hausner Jewish Day School

The Rights of Animals

1. _____

2. _____

3. _____

4. _____

5. _____

Date _____

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. Here are some of the rights listed there:

- Article 3.** Everyone has the right to life, liberty and security of person.
- Article 4.** No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.
- Article 13.** (1) Everyone has the right to freedom of movement and residence within the borders of each state.
(2) Everyone has the right to leave any country, including his own, and to return to his country.
- Article 16.** (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- Article 17.** (1) Everyone has the right to own property alone as well as in association with others.
(2) No one shall be arbitrarily deprived of his property.
- Article 18.** Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.
- Article 23.** (1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
- Article 24.** Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.
- Article 26.** (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- Article 27.** (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Name _____

International League of the Rights of Animals

The Rights of Animals

1. All animals are born with an equal claim on life.
2. All animals are entitled to respect. It is our duty to use our knowledge for the welfare of animals.
3. Animals have the right to the attention, care, and protection of people.
4. No animals shall be ill-treated or be subject to cruel acts.
5. If an animal has to be killed, this must be instantaneous and without distress.
6. All wild animals have the right to liberty in their natural environment, whether land, air, or water.

September 1977

Days 4 – 6 (p. 4): Students are told that though our Jewish tradition does not have a neat and tidy list of animal rights, the *TaNaKh* is keenly aware of the suffering of animals and has many *mitzvot*, commandments, regarding the proper treatment of animals.

Students are presented with a packet of texts and told that they may appear outdated (few of us tie animals together to plow fields) but they contain useful modern lessons for each of us in our daily interaction with animals. In pairs students attempt to write modern lessons for these age-old pearls of wisdom. They are directed to find specific lessons – “be nice to animals” is not an acceptable lesson.

Following 10 minutes of work students are gathered together as a class and share their responses to a specific text. The teacher shares which of the lessons shared most astutely modernizes the text and encourages students to write this lesson along-side the one they came up with. Then let students work another 10 minutes, gather them up and share for another two texts. This process continues until all texts have been discussed.

This packet will play an important part in the final debate.

Name

What Lessons Can We Learn From the Tanach and Talmud?

Text

Lesson

The righteous person regards the
life of his animal.
(Proverbs 12:10)

יֹדֵעַ צְדִיק נַפֶּשׁ בְּהֵמָתוֹ

1

Be fruitful and multiply and fill
the earth and conquer it, and hold
sway over the fish of the sea and
the birds of the sky and every
animal that crawls on the earth.
(Genesis 1:28)

פְּרוּ וּרְבוּ וּמְלֹאוּ אֶת הָאָרֶץ
וּכְבֹּשׁוּהָ וּרְדוּ בַדָּגַת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבְכָל חַיָּה הָרֹמֶשֶׂת עַל
הָאָרֶץ

2

You shall not muzzle an ox when
it works out in a field of corn.
(Deuteronomy 25:4)

לֹא תַחֲסֹם שׁוֹר בְּדִישׁוֹ

3

You shall not plow with an ox and
a donkey tied together.

(Deuteronomy 22:10)

לֹא תַחַרֵּשׁ בְּשׂוֹר וּבַחֲמֹר יַחְדָּו

4

Remember shabat, and keep it holy.
Six days you will work, but the
seventh day is a shabat for you. You
shall not do any kind of work, you,
your son, your daughter, your
servant, your cattle, or any stranger
that is within your gates.

(Deuteronomy 20:8)

5

If you see the donkey of a person
who hates you lying under a great
burden, do not pass by it. You should
unload its burden.

(Exodus 23:5)

כִּי תִרְאֶה חֲמֹר שֶׁנֶּאֱדָה רֵבֵץ

תַּחַת מִשְׁאוֹ וְחִדַּלְתָּ מֵעֹבֵד לוֹ

עֹבֵד תַּעֲזֹב עִמּוֹ

6

And I will give grass in the fields
for your cattle. And you will eat
and be satisfied.

(Deuteronomy 23:5)

וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶה לְבְהֶמְתְּךָ
וְאָכַלְתָּ וּשְׂבַעְתָּ

7

God said to Jonah, "And should
I not have pity on Nineveh, that
great city, where there are more
than twelve thousand people, and
also lots of cattle."

(Jonah 4:11)

וְאֲנִי לֹא אָחוּס עַל נִינְוָה הָעִיר
הַגְּדוֹלָה אֲשֶׁר יֵשׁ בָּהּ הֶרְבֵּה
מִשָּׂתִּים-עֶשְׂרֵה רְבּוֹ אָדָם
וּבְהֵמָה רַבָּה

8

A wealthy man asked Rabbi Ezekiel
Landau if he could hunt on his
property, which included forests and
fields. Rabbi Landau answered:

"In the Torah, the sport of hunting
is always done by only the fierce
people like Nimrod and Esau, never
by any of the forefathers or their
descendents. I cannot understand
how a Jew could even dream of
killing animals merely for the
pleasure of hunting."

(Talumud)

9

What Lessons Can We Learn From the Tanach and Talmud?

TEXT

LESSON

The righteous person regards the life of his animal.
(Proverbs 12:10)

יֹדֵעַ צְדִיק נַפֶּשׁ בְּהֵמָתוֹ

1

In order to be a good, "righteous" person, it is not enough to be good to other people. You also must be good and kind to animals. You must show care for them.

Be fruitful and multiply and fill the earth and conquer it, and hold sway over the fish of the sea and the birds of the sky and every animal that crawls on the earth.
(Genesis 1:28)

פְּרֹו ורְבוּ וּמְלֹאוּ אֶת הָאָרֶץ
וּכְבֹּשֶׁהָ וְרְדוּ בַדְגַת הַיָּם וּבְעוֹף
הַשָּׁמַיִם וּבְכָל חַיָּה הָרֹמֶשֶׂת עַל
הָאָרֶץ

2

We are responsible for fish, birds, and land animals. By "holding sway" we must make sure to rule these animals in a caring way. Everything we do affects these animals and we need to think about this.

You shall not muzzle an ox when it works out in a field of corn.
(Deuteronomy 25:4)

לֹא תַחֲסֹם שׂוֹר בְּדִישׁוֹ

5

If an animal is working or playing in an area where there is food that they eat, allow them to eat that food. Don't put food in front of them and then stop them from eating.

You shall not plow with an ox and
a donkey tied together.
(Deuteronomy 22:10)

לֹא תַחַרֵּשׁ בְּשׂוֹר וּבַחֲמֹר יַחְדָּו

Remember shabat, and keep it holy.
Six days you will work, but the
seventh day is a shabat for you. You
shall not do any kind of work, you,
your son, your daughter, your
servant, your cattle, or any stranger
that is within your gates.
(Deuteronomy 20:8)

If you see the donkey of a person
who hates you lying under a great
burden, do not pass by it. You should
unload its burden.
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תַּחַת מִשָּׂאוֹ וְחִדְלָתָּ מֵעֹבֵב לוֹ
עֵינֶיךָ תַּעֲזֹב עִמּוֹ

4
Don't put two different
kinds of animals together
if they don't get along or
if they don't work well
together. Only animals that
get along should be together
during work or play.

5
Even animals must
have a shabbat, a
day of rest. Do not
force animals to work
harder or more days than
people. They also deserve
a day of rest.

6
Do not punish an animal
simply because you dislike
its owner. Treat all
animals well even if their
owners have done hurtful
things to you.

will give grass in the fields
for your cattle. And you will eat
and be satisfied.

(Deuteronomy 23:5)

וְנָתַתִּי עֵשָׂב בַּשָּׂדֶה לְבְהֵמָתְךָ
וְאָכַלְתָּ וְשָׂבַעְתָּ

God said to Jonah, "And should
I not have pity on Nineveh, that
great city, where there are more
than twelve thousand people, and
also lots of cattle."

(Jonah 4:11)

וְאֲנִי לֹא אֲחֻס׃ עַל נִינְוָה הָעִיר
הַגְּדוֹלָה אֲשֶׁר יֵשׁ בָּהּ חֲדָשָׁה
מֵשְׁתֵּי-עֶשְׂרֵה רְבֹוֹ אָדָם
וּבְהֵמָה רַבָּה

A wealthy man asked Rabbi Ezekiel
Landau if he could hunt on his
property, which included forests and
fields. Rabbi Landau answered:

"In the Torah, the sport of hunting
is always done by only the fierce
people like Nimrod and Esau, never
by any of the forefathers or their
descendents. I cannot understand
how a Jew could even dream of
killing animals merely for the
pleasure of hunting."

(Talmud)

Before you decide to
do harm to a place
(a forest or a city), take
into account the animals
that will be hurt, just
as God did with the
city of Nineveh.

Do not hunt for
Sport. Only "fierce"
people did such sport
hunting in the Torah,
and we hope to be like
kind people in the Torah.

Day 7 (p. 5): Students receive a double-sided page of texts without a title. They are instructed to read each of the texts (midrashim and synopses of Biblical stories) in chevrotah and attempt to find a single lesson ALL of these stories teach. The lesson is not: “be nice to animals”.

Following 10 minutes of work students are gathered to share the ideas they’ve written down, the teacher points out which partnership came closest to the lesson and sends the students back to read over all the texts and fine-tune their answer.

Students share again and it always happens that at least one pair will notice the pattern (and lesson): according to Jewish tradition the ONLY way to be chosen for a position of leadership is to have demonstrated a care for animals. Intelligence, strength, and even perseverance are all passed over for a candidate who has shown a willingness and ability to care for animals.



1. When our teacher Moshe was tending to the sheep of Jethro in the wilderness, a kid ran away from him. He ran after it until it reached Hasuah. Upon reaching Hasuah, it came to a pool of water where the kid stopped to drink. When Moshe reached it, he said, "I did not know that you were running because you were thirsty. You must be tired." He placed it on his shoulder and began to walk. God said, "You are compassionate in leading the flocks belonging to people. You will also shepherd my flock, Israel."
(Exodus Rabbah 2:2)

2. God sent the prophet Samuel to look for a new king for the people of Israel. God had decided to choose one of the children of Jesse, and sent Samuel to him.

Jesse presented seven of his sons to Samuel, and Samuel said to Jesse, "God has not chosen any of these. Are these all the boys you have?" Jesse said, "There is still the youngest. He is tending to the flock of sheep." Samuel said to Jesse, "Send someone to bring him. We will not sit down to eat until he gets here." So they brought him. He was bright-eyed and handsome. And God said, "Rise and choose him, for this is the one." And the spirit of God gripped David from that day on.
(I Samuel 16:10-13)

3. When Jacob is reunited with his brother Esau, Esau says, "Let's journey on and go, and let me go alongside you." And Jacob answered, "My lord knows that the children are tender, and the nursing sheep and cattle are my burden, and if they are whipped onward a single day, all the flocks will die. You go ahead, and I will go at an easy pace, along with the livestock and children."
(Genesis 13:12-14)

4. Noah was called a צדיק because of his extraordinary care of the animals on the ark. He was careful to feed each animal with appropriate food at the proper time. Only one other person in the Torah, Joseph, is called a צדיק. He too provided food for both humans and animals during the drought in Egypt.

5. Avraham sends his servant, Eliezer, to look for a wife for Yitzhak. Eliezer comes to a spring of water where there are many women collecting water. He approaches Rivkah and asks, "May I sip a bit of water from your jug?" Rivkah responds, "Drink, my lord. For your camels, too, I shall draw water until they drink their fill." And she hurried to a well and drew water for all his camels.

Eliezer decides that Rivkah will make a good companion for Yitzhak.

(Genesis 24:18-21)

What lesson can all of these stories teach us?

Day 8 (p. 6): Students are asked to mark “agree” or “disagree” to a series of statements regarding the use of animals in modern society.

Students are then asked to circle the three statements they feel most strongly about.

The statements are listed on the white board and one-by-one students are asked to place their name on one side (agree) or other (disagree) of the topic they are most interested in. If either side of one of the statements is left blank, some students are asked to consider moving from their first topic of choice to their second in order to ensure there is a debate on each topic.

Affirmative	Topic	Negative
10 Annabel 13 Elan	Zoos	Anna 11 Noam 8
13 Navon 9 Guy	Medicine	Dylan 9 Roy 13
9 Neta	Dissection	Shay 12
7 Daphne	Surgery	Val 13
	Dolphin Training	
8 Eitan	Circus animals	David S. 13
11 Tate 11 Ari	Aquariums	Samantha 9 Abbey 8
9 David M.	Rats or Mice	Shira 10
16 Milo	Hunting	Lilly 7

צער בעלי חיים

Agree

Disagree

- | | | |
|--------------------------|--|--------------------------|
| <input type="checkbox"/> | Zoos should be allowed to keep animals in captivity. | <input type="checkbox"/> |
| <input type="checkbox"/> | A new medicine should be tested on animals such as rats before given to humans. | <input type="checkbox"/> |
| <input type="checkbox"/> | Schools should be allowed to dissect frogs in science classes to teach students biology. | <input type="checkbox"/> |
| <input type="checkbox"/> | A new type of surgery should be tested on animals before tried on humans. | <input type="checkbox"/> |
| <input type="checkbox"/> | Marine World Africa, USA should be allowed to train dolphins to perform in shows. | <input type="checkbox"/> |
| <input type="checkbox"/> | Circuses should be allowed to train animals such as elephants and bears to perform. | <input type="checkbox"/> |
| <input type="checkbox"/> | Monterey Bay Aquarium should be allowed to capture and display sea-creatures. | <input type="checkbox"/> |
| <input type="checkbox"/> | If rats or mice come into your home, you should be allowed to set up traps and poisons. | <input type="checkbox"/> |
| <input type="checkbox"/> | Hunting should be allowed. | <input type="checkbox"/> |

Days 9 – 12 (pp. 8, 10): Students are tasked with writing an outline and then speech for their topic and stance. Each student works alone (but with teacher assistance) on the outline and speech.

The speech must contain at least 3 paragraphs: two paragraphs of arguments from their research and one paragraph explaining how our tradition's texts support their stance.

The research is provided to students (examples below) so they don't turn to the internet which could lead to erroneous or un-checked conclusions.

Research can be gathered from age appropriate library books and magazines and child friendly web-sites vetted for accuracy.

Once students complete a final draft of the speech they are instructed to practice delivering it until they feel confident they do not need to look at their paper constantly to deliver their message.

For students who finish before other classmates, a series of comics on these topics is provided for reading and study pleasure. If time allows students are invited to complete their own comics on their chosen topic.

Name _____

צער בעלי חיים

Debate Outline

Topic: _____

1. Argument 1 Topic Sentence: _____

* _____

* _____

* _____

* _____

2. Argument 2 Topic Sentence: _____

* _____

* _____

* _____

* _____



3. The *tanach* says : _____

* _____

* _____

* _____

* _____

[Optional] One of the rights of animals according to _____

* _____

* _____

* _____

* _____

4. Some questions I have for my opponent:

* _____

* _____

* _____

צער בעלי חיים

Debate Outline

Topic: Classrooms in schools should not be allowed to have pets.

1. Argument 1 Topic Sentence: Though teachers try to keep classroom pets safe, most are not treated with care by students.

- * classroom pets are accidentally dropped and given wrong food
- * they are kept in cages and enclosures too small for movement
- * mice and other small mammals are nocturnal but kept up in day * no

one to properly care for these pets over the summer

2. Argument 2 Topic Sentence: Class pets teach students the wrong lessons about animal rights.

- * animals such as lizards and mice belong in their natural habitats
- * classroom pets cannot be with their families or mates
- * hamsters escape, get stuck (and die) in ventilation ducts
- * snakes should be able to hunt for their own food

3. the Tanach says: in Proverbs 12:10 יודע צדיק נפש בהמתו

- * to be a tzadik you must show understanding of soul of animal
- * no animal would want to be kept in cage in classroom
- * therefore no true tzadik would keep a pet in a classroom

[Optional] One of the rights of animals according to the International League of the Rights of Animals is "No animals shall be ill-treated or be subject to cruel acts."

- * class pets are often ill-treated by students who don't know better
- * not all class pets can be protected from students who are cruel
- * my opponent is encouraging you to act against the rights of animals

4. Some questions I have for my opponent:

- * Do you believe animals enjoy being classroom pets?
- * Do you believe animals should have the right to live in their
natural habitat?
- * Are there any animals you think are not good to keep as
classroom pets?

Animal Research

Q: Is research with live animals necessary?

A: Virtually all medical advances and discoveries of the past century were based in animal research. Some examples include vaccines for diseases like smallpox and polio, as well as anesthesia, aspirin and insulin. Thus history shows that the use of animals works, and works well. If we were to abolish the use of live animals entirely, we would be unable to investigate the effects of how one system (for example, the nervous system) interacts with another (for example, the immune system or the endocrine system), while monitoring side effects (effects on respiration, kidney function, or heart rate).

Q: Why test on animals instead of humans?

A: Not all compounds are tested on whole animals before being tested on human beings. In some instances, in vitro techniques are a perfectly suitable substitute for whole animals. For example, in vitro techniques might be used to determine whether, for example, a reformulated topical antibacterial ointment or sunscreen is likely to cause skin irritation in humans, and if so how much. If the compound passes the in vitro test, it might then be tested directly on humans without first using whole animal.

Second, humans are used extensively in tests, sometimes after initial testing on whole animals, sometimes without such testing. Studies of this sort are called "clinical trials" and there are usually no fewer than three clinical trials prior to a compound being approved by the Food and Drug Administration.

The first clinical trial is composed of a small group of volunteers. If the compound is shown to be safe and effective with this group, it is then tested in a second group that is larger than the first. If the results from the second group are positive, it then moves to the third clinical trial which usually involves a very large group of volunteers. It is only after passing through this extensive testing process that includes both human and animal testing that a compound will be approved by the FDA for general use.

There are, of course, philosophical and ethical issues to consider. On the most basic level, most of us believe that it is important for medical doctors to understand the healthy body and diseases as well as other health-related conditions that can diminish our quality of life (trauma, aging, birth defects are some examples).

In conducting research to further this understanding, the best model for research must be considered. Should we use whole living animals when acceptable alternatives exist? Most people would say no.



And most people would say that it is unethical to use human beings as the initial experimental subjects for many types of basic research (especially those requiring invasive procedures), or for the initial "whole animal" tests of promising compounds whose direct effects and side effects can not be predicted with reasonable confidence from in vitro studies alone.

Even with the animal testing that takes place today, a recent survey reported in Time magazine (April 27, 2002) found that 79% of all those polled said people were "gambling with their health" when they participated in clinical trials

Q: How has animal research helped humans?

A: Animal research has been the bedrock for most of the medical advances of this century. Here is a short list of breakthroughs that were brought about through animal research:

Antibiotics for the treatment of bacterial infections;

Vaccines for smallpox, tetanus, diphtheria, polio, measles, lyme disease, hepatitis B and chicken pox, gene therapy, Insulin to control diabetes;

Chemotherapy for cancer patients;

Pacemaker implants to treat cardiac patients;

Organ transplantation techniques.

Q: Have animals benefited from animal research?

A: The same methods that have been developed to prevent and treat diseases in humans have improved the lives of countless animals. More than 80 medicines and vaccines developed for humans are now used to heal pets, farm animals and wildlife. Pets, livestock, and animals in zoos live longer, more comfortable, and healthier lives as a result of animal research. Vaccines for rabies and distemper, treatments for heartworm, therapies for cholera in hogs and preventive techniques for tuberculosis in cattle are now all available because of animal research. Animal research has also been integral to the preservation of many endangered species.

Q: Do animals experience pain in animal research?

Most animals experience no or only minimal pain or brief discomfort in research. Nearly all research, approximately 94 percent, either does not involve pain or uses analgesics or anesthesia. However, some research, about six percent, involves some pain to animal, primarily in the area of pain research itself. Pain is a significant medical problem and work continues into drugs and treatments to help alleviate the effects of arthritis, headaches, cancer and angina, for example.

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Q: Do researchers care about the animals they use?

A: Researchers are no different from other people in their attitudes toward animals. Scientists are concerned about their research animals, both for humane reasons and because healthy test animals are necessary for valid research results. Stressed animals don't yield reliable data. In addition to humane considerations, it is in the scientist's best interest to ensure the well-being of his or her research animals. That is why researchers are constantly looking for ways to provide enrichment for animals in their care. This can something as simple as a food supplement or toys or it could means changing their enclosures to allow the animals socialize.

Some Specific Benefits of Animal-Based Science

Some of the examples of the benefits provided here arose from direct observation of people. However, the details of the body mechanisms in people were mostly worked out by studying similar functions in animals. The benefits brought to animals were mostly worked out by direct animal studies, but sometimes arose from studies of people.

Anaesthetics

General anaesthetics, which are the chemicals used to make you unconscious during an operation, were first discovered and used in the mid 1800s. Before that, what passed for surgery was little more than refined butchery. Surgical operations - like amputations, removal of bladder stones, caesarean sections and others – were done with the conscious patient strapped to the operating table. Speed during the operation was of utmost importance to reduce the period of agony and terror. Controlling blood loss was attempted by cautery using hot irons or boiling oil or tar. Imagine if you can the screams as flesh and bone were cut with scalpel and saw, and imagine the sizzle and stench of burning as the stumps of amputated limbs were plunged into boiling oil.

The ability to safely cause unconsciousness, and maintain it, using the first general anaesthetics was a key event which began the transformation of surgery from the bloody race against the clock it used to be into the refined, sophisticated and successful activity it usually is today. The later discovery, development and assessment of a range of other general anaesthetics which are safer both for the patient (they do not explode and are less irritating to body tissues) and the surgeon (they are non-explosive and less addictive) also contributed to this process.

These developments have brought huge benefits to both animals and people. The understanding of how anaesthetics work, the discovery and testing of new and better anaesthetics and the continuing refinement of the methods of giving anaesthetics to make them safer have all relied heavily on animal-based studies.

Antiseptics (and Antibiotics)

Today we take it for granted that bacteria, viruses and other micro-organisms cause infections. As a result we understand the value of using antiseptics to make things sterile and cleanse wounds, and we know how important it is to do surgical operations using aseptic techniques to prevent micro-organisms from being introduced into the body during the operation. Also, we can use antibiotics to kill bacteria which might enter the body during the operation or which might infect the wounds after it.

It was not until the mid to late 1800s that the link between micro-organisms and infectious diseases was both established and accepted. Before that, signs of infections in wounds were thought to indicate that the healing process had started. Thus, pus was known as “laudable pus”, and surgeons and physicians with accumulated pus on their clothing used to pass infections from patient to patient. At that time, if the trauma of surgery without anaesthetic did not kill you then infection of the wounds caused by the surgery probably would. Moreover, the hazards of childbirth were greatly increased by the common but unknowing introduction by midwives and physicians of micro-organisms into the female genital tract. That regularly caused fatal infections which revealed themselves as the then common condition of “childbed fever”, a condition which is virtually unknown today. Also common at that time were other infectious conditions including blood poisoning, pneumonia, dysentery, infections of the urinary and genital tracts, and skin rashes, sores and ulcers.

The incidence of these and numerous other infectious conditions in animals and people has been reduced dramatically by the discovery, refinement and assessment of antiseptics, aseptic techniques and antimicrobial substances (including antibiotics) which can be used externally or taken internally. Improving our knowledge in this area has depended heavily on animal-based studies.

Vaccines

People and animals can be infected with dangerous micro-organisms that cause pain, distress, suffering, lasting harm and/or death. **Animal-based scientists** demonstrated how micro-organisms cause disease and how body defences fight those disease agents. This in turn led to the development of many vaccines which improve body defenses, so that the body can rapidly kill off very strong and nasty disease agents before they do much damage. At least 21 **vaccines now protect people**, and at least 56 **vaccines now protect animals** of different species (cats 4, dogs 6, horses 5, cattle 12, sheep 14, pigs 7, poultry 7). Vaccines therefore make major contributions to preventing suffering in people and animals. As new infectious diseases appear (e.g. HIV-AIDS in people and a similar disease in cats, and equine morbillivirus which can infect both horses and people) new vaccines will need to be developed to provide protection against them.

The enormous reduction in pain, suffering, sickness, disability and death which has been achieved by the contributions of biomedical and veterinary sciences to the control and in some cases the elimination of infectious diseases through vaccination is an extraordinary achievement. It is just one of many such contributions to animal and human health and well-being.

Medical Achievements using Animals

1726

Stephen Hales first measures blood pressure in a horse.

1796

Edward Jenner develops the world's first vaccine, against smallpox using material from cows.

vac • cine /noun /

From the Latin *vaccinus* , meaning "from cows"

1881

Louis Pasteur proves the germ theory of disease by inoculating sheep against anthrax.

1885

Louis Pasteur develops a vaccine for rabies by researching with dogs.

1902

Robert Ross wins the Nobel Prize for his work, using pigeons, showing how malaria is transmitted.

1901-1939

Animal research advances our understanding of blood, making blood transfusions possible.

1982

Treatment for leprosy is developed using armadillos.

1989

Organ transplantation advances developed after working on animals.

1964

Dr. Michael DeBakey performs the first coronary bypass surgery using techniques perfected on animals.

A new **medicine** should be tested
on animals before given to humans.

Animal experiments

Worldwide, more than 200 million living animals a year are used for research in scientific experiments.

Research goes on in universities, medical schools, commercial laboratories, and military or defense establishments. Animal experiments are used to develop new medical techniques. Food additives, cosmetics, and household chemicals are tested on animals. Animals are also used in psychological tests, weapons research, and space experiments. This research is known as vivisection, which means the dissection of, or painful experimentation with, living animals.

The most commonly used research animals are rats and mice. Scientists also use rabbits, cats, nonhuman primates (such as baboons and chimpanzees), birds, and fish. Most are bred by commercial companies especially for the research laboratory market, although a few are caught in the wild.

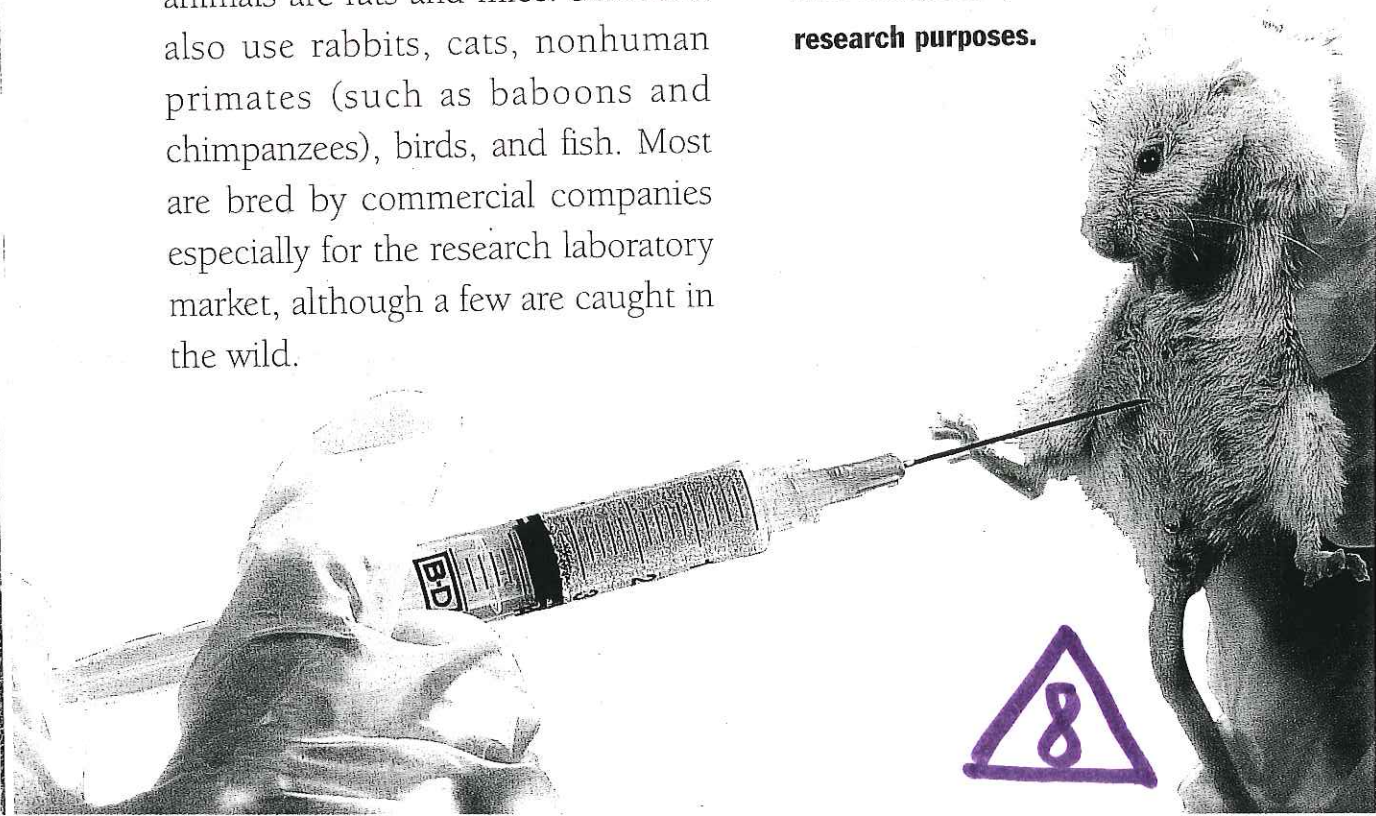
Laboratory animals

In the United States, it is estimated that between 17 and 70 million animals are used each year in experiments.

Experiments recorded in the United Kingdom in 1996 involved these numbers:

mice and rats	2,190,801
fish	135,165
guinea pigs	103,725
rabbits	53,631
sheep	34,336
hamsters	10,745
horses and donkeys	9,033
pigs	7,389
primates	4,374
cats	1,740

**Rats are specially bred for
research purposes.**



The scientists' argument

Scientists give a number of reasons why living animals are used in experiments. The knowledge of how bodies work is vital to doctors. Experiments on living animals may increase their understanding of disease in humans and other animals. The testing of drugs and other products requires a living body to discover any chemical side effects.

It is morally unacceptable to experiment on humans. Other animals have similar biologies to us, and they are considered less important and less intelligent than humans. Therefore, we use them for experiments. This shows that scientists, and the society that allows these experiments, give humans priority over animals. The benefits to humans are believed to outweigh the suffering caused to animals. Do you agree?

Scientists maintain that experiments are carefully controlled by law, so that animals are well cared for and their pain and distress kept to a minimum. Most countries have laws to control research on animals such as the Animals (Scientific Procedures) Act 1986 in Great Britain and the Animal Welfare Act in the United States. These laws regulate the handling and treatment of animals in the laboratory, acceptable levels of pain and distress, and standards of housing and maintenance.

This rabbit is being used in medical research. Most laboratory animals are killed and dissected so that scientists can study changes to their bodies.





Acceptable pain?

Many people argue that experiments cause unacceptable pain and suffering to animals. They believe that it is morally wrong to abuse, misuse, and kill animals for our own knowledge.

There is evidence that many experiments are unjustified on scientific grounds. Results are often misleading, because animals react to certain drugs and chemicals in a different way to humans. Many experiments test different versions of the same drug. This suggests that far more animals are being made to suffer than is necessary.

This rhesus monkey was used in a famous experiment to see how animals behave if their mother is taken away. It is clinging to a substitute mother for comfort. Do you think this experiment is morally acceptable?

The Bion Project

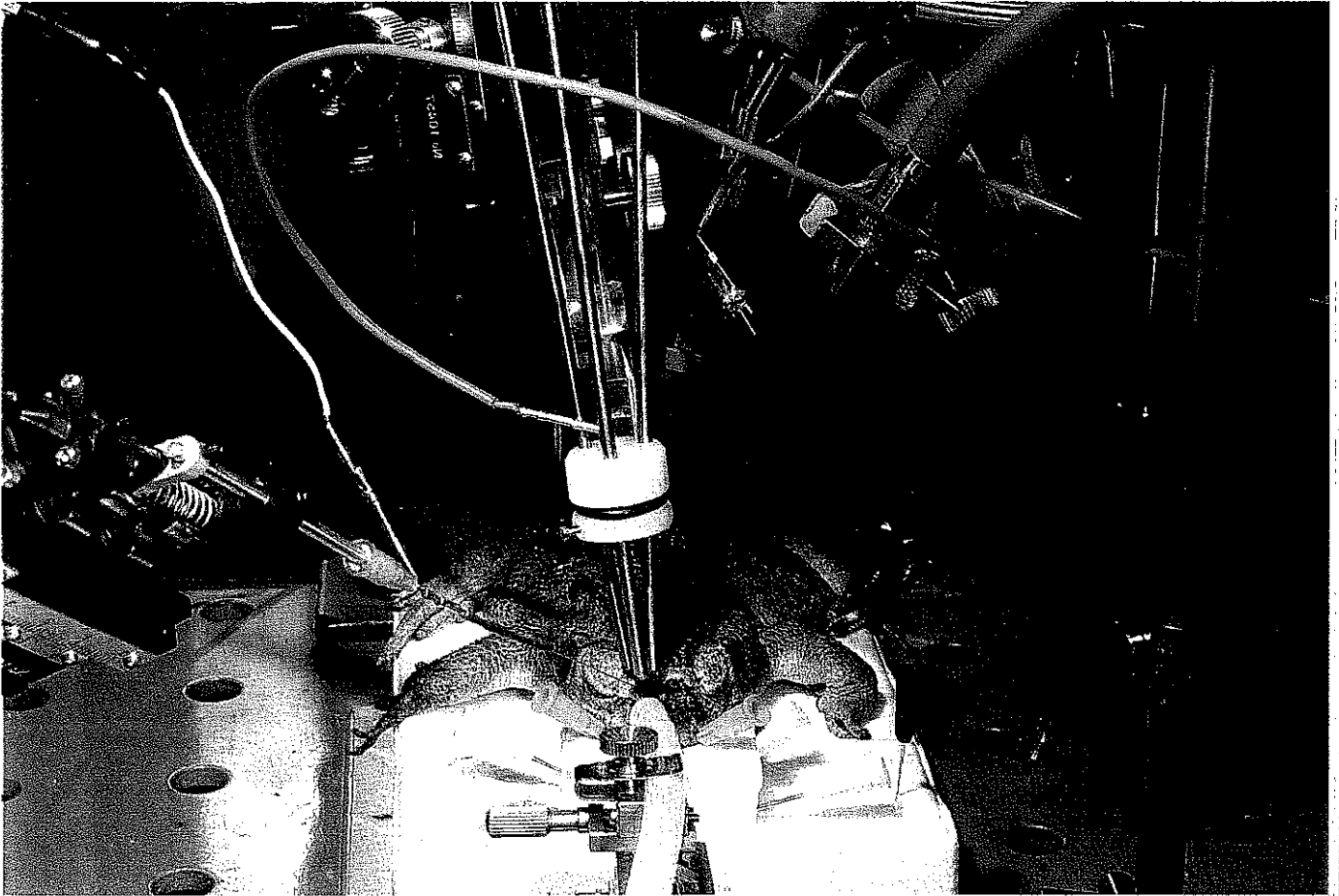
Monkeys, dogs, and rats have all been blasted into orbit, in the cause of the space race. If they do not die in space, most are killed and dissected on their return to Earth.

NASA has been particularly criticized for its Bion Project. This was a joint U.S., French, and Russian experiment. Rhesus monkeys were wired up by inserting electrodes into their arm and leg muscles, abdomens, and holes drilled into their skulls. After this painful operation, the monkeys were launched into space for fourteen days, restrained so that they could not move. They were part of an experiment to study the effects of weightlessness; yet NASA already had data on human beings who had spent hundreds of days in space.

The project was criticized for its "lack of scientific leadership and its failure to consider less cruel methods of obtaining data." After a huge campaign by animal activists, NASA announced the end of its involvement in this project in April 1997.

Medical experiments

We all want to be healthy, and if we are sick we call on doctors to help us recover. Western treatments rely on drugs and surgery. But these are not used on humans until they have been thoroughly tested.



This toad is being used for research into the nervous system. Is it better to use “lower” animals such as amphibians for research rather than “higher” mammals such as monkeys?

Because animals do not suffer human diseases, scientists create the effects of disease artificially. To research rheumatism, they use chemicals to inflame the joints of rabbits. To study Parkinson’s disease, they deliberately inflict brain damage on monkeys. Thousands of cats and dogs are poisoned with toxins to study lethal viruses and diseases.

Many medical advances, such as organ transplants, antibiotics, and vaccines, have relied on vivisection. Researchers say that thousands of human lives have been saved by experimenting on animals.



This monkey is forced to smoke before it is given water. People know the links between smoking and cancer but still smoke. Can scientists justify this animal's suffering by calling it a cancer experiment?

Opinions differ on how much animal experiments have contributed to human health. Some people maintain that improved housing, sanitation, and diet have had more effect on human health than medicines. They also point out that testing does not guarantee that a drug is safe. One example is the case of thalidomide, where deformed babies were born to mothers who had taken the thalidomide drug to prevent sickness during pregnancy.

Medical experiments on living animals present some of the most difficult arguments in the animal rights issue. When the health of a person is at stake, it becomes more difficult to say that an animal has equal rights to life.

Are humans more important than animals? Does the human benefit of each experiment outweigh the cost in animal suffering? Is it worth killing hundreds of mice if one human life is saved? Are you more comfortable thinking about experiments with mice than those with monkeys?

Genetic engineering

Genes are found in every cell in the body. They contain the chemical messages, known as DNA, which determine particular characteristics such as the color of your eyes and the shape of your face.

Genes are passed down through generations, and they are the reason why you can see family likenesses.

Genetic engineering is a technique in which scientists take genes from one living thing, or "organism," and insert them in another. This alters the genetic structure or "code" of the second organism, thus producing an animal or plant that is potentially more useful to humans.

Scientists have used genetic engineering with pigs to make them grow faster and produce leaner meat. In one controversial case, genetic scientists engineered mice so that they were guaranteed to develop cancer for use in medical research. Genetically engineered animals are known as "transgenic animals."

Talking point

"There would not be a single person alive today as a result of an organ transplant or a bone marrow transplant without animal experimentation. All of the work that we did depended on the use of living animals."

Dr. Joseph Murray, 1990 Nobel prize-winner for work on transplant surgery

Would you be willing to undergo an operation if it had not been tested on animals first?

Every animal contains DNA, a substance that carries the animal's genetic information. This mouse sits on a computer printout of its own DNA code. Genetic engineering involves manipulating this code.

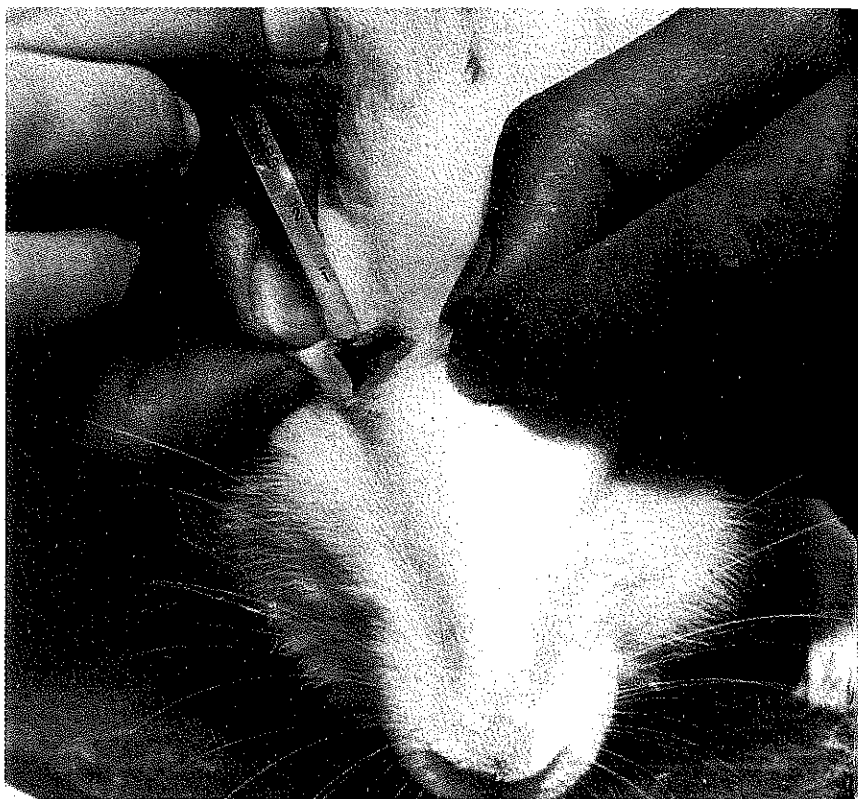


Testing cosmetics and household products

Think how many chemicals and toiletries you use at home—shampoo, toothpaste, deodorant, makeup, hairspray, and many more. Manufacturers of cosmetics and household products test many of them on animals, to screen the products for possible harmful effects on humans.

There are three main tests. The first is the LD50 (Lethal Dose 50 percent Test), in which animals are force-fed a product until 50 percent of them die. The time taken for death to occur shows how poisonous the product is. This test is usually carried out on rats and mice.

The second experiment is the Draize Eye Test. Cosmetics such as shampoo or liquid detergent are dripped into the eye of an animal for up to seven days. The degree of redness, swelling, ulceration, and discharge on the eye is measured. This test is usually carried out on rabbits, because they do not produce the tears that would wash the substance away.



The third test is the Skin Irritancy Test. The skin of an animal is shaved and the product is applied. The skin reaction can then be observed. This test is usually carried out on guinea pigs and rabbits.

Chemicals are dripped into the eye of a rabbit to test for harmful effects that could endanger human health.

Pain for profit

Many famous brands of perfumes and cosmetics are tested on animals. A number of supermarket chains and other manufacturers now label products that have not been tested in this way. There are many cruelty-free alternatives on sale from stores such as The Body Shop.

Manufacturers say that there would be no new products coming on the market without animal testing. Animal welfare campaigners argue that thousands of chemicals and products have already been tested and do not need to be tested again.

While many people do not like medical testing, they can understand the benefits for human health. They can see no possible benefit, however, in causing animals to suffer for beauty products. This type of testing is often referred to as "pain for profit." Do we share the manufacturers' responsibility because of the products we choose to buy?

Toiletries such as toothpaste and household chemicals have a more practical benefit than lipsticks and perfumes. Does this make it more acceptable to test them on animals? Would it be immoral *not* to perform these experiments, if the outcome will benefit humans?



This hairless rat looks like something from a horror film. It is actually a real, living creature, bred by scientists for experimentation in their laboratories.

Alternative techniques

There are now many alternatives to animal experiments.

- computers can predict with 80 percent accuracy whether a chemical will cause cancer
- human cells and tissues grown in the laboratory can be used to research Parkinson's disease and multiple sclerosis
- powerful scanners can research brain disorders, cancer, heart disease, and arthritis on human volunteers, without the need for operating on monkeys.

WHY IS HUNTING GOOD FOR THE ENVIRONMENT?

by Whit Gibbons

November 17, 2003

I still run into people who think that sports hunting is antienvironmental. Consequently, I want to restate that when the overall picture of wildlife and natural environments is taken collectively from the standpoint of their health and well being, hunters are among the greenest people in the nation today.

But first, consider the plight of the hunter. The proportion of hunters in the general population has declined steadily over the last four decades, going from 11% in 1960 to 8.3% by 1990 to about 6% in 2001. Almost any statistic you can find about hunting reveals that the U.S. numbers are declining.

Another disturbing demographic aspect about hunters is that the actual number of Americans who hunt is declining at an even steeper rate than the percentage. One explanation is that the number of young people who hunt decreases every year. In other words, hunters are getting older; young hunters are not joining the ranks. This is equivalent to a deer herd or duck species having more individuals leave the population each year than are added to it. Recruitment is too low to result in a sustainable population.

Do not get the impression that not many people engage in wildlife sports activities any more. According to the most recent survey available to me, the U.S. Fish and Wildlife Service estimated that 82 million adults participated in hunting, fishing, or wildlife watching in 2001. But only 13 million of those were

hunters. Yet people who hunt and fish contributed immensely to the national economy, spending more than \$70 billion in 2001. Expenditures included licenses, guns, fishing equipment, and the costs of lodging, travel, and other goods and services. Wildlife watchers, meanwhile, spent \$38 billion.

But why do I say hunting is good for the environment? First, let me define "good" as situations or activities that maintain wildlife at current levels. In that case, hunting is good for the environment because the hunting community ensures that wildlife populations of game species are sustainable from one generation to the next. This requires that a diversity of natural habitats be kept intact, unpolluted, and undisturbed. Hunters support all these efforts.

The taxes from hunting activities go to the states or to the federal government for such purposes as enhancing wildlife habitat, managing and maintaining parks and wildlife refuges, and conducting surveys and research to determine the status of not only game but also some nongame species. So, hunters contribute in a big way to benefiting natural environments.

Keeping our wild habitats as undamaged, clean, and natural as possible is a key aspect of having suitable places to hunt. But hunters are not the only ones seeking such habitats. Ecologists depend on them for research. Hikers, bird-watchers, and wildflower viewers all prefer habitats that are uncontaminated and full of wild things.

Of course, these groups prefer habitats that favor their own interests. Hikers want trails. Bird-watchers want a diversity of relatively quiet habitats. And hunters want land management that favors their favorite game bird or mammal. Also, hunters and the other groups do not like to share the same habitat at

the same time. But although time-sharing may sometimes be a problem, a variety of wildlife enthusiasts have a single common vision--healthy outdoor ecosystems.

Of course, what makes a "good" forest for a hunter may be different from what other groups consider a "good" environment, and compromises must be made to accommodate all of them. Nonetheless, the time has come when hunters must become involved in partnerships with other groups who have an equally fervent interest in maintaining healthy habitats of forests, streams, and small wetlands. The time has also come when these other groups must look to the hunting community for what they can contribute to environmental prosperity.

Indeed hunters are entering into partnerships with research ecologists, groups interested in wildlife recreation, and organizations that focus on habitat protection. Although the ultimate objectives differ for each, the primary goal of saving or restoring forests and other natural habitats benefits all. Hunters depend on and help maintain sustainable populations of their species of interest. Ironically, their own population is facing a serious decline in numbers.

The benefits of deer hunting

Jon Farnsworth

Granted, hunting isn't for everyone, but I am proud to be a deer hunter. How could I have the nerve to be proud of killing innocent Bambis that have never done anything to harm me? The pride comes not from the actually killing, but from the two benefits I have acquired from hunting: intimacy with nature and a profound appreciation for life.

A few facts about deer hunting follow. The deer population in most of Minnesota and Wisconsin is higher than the Department of Natural Resources (DNR) believes is healthy. From this overpopulation, each winter, thousands of deer die of starvation and from being hit by automobiles. Hunters need a state-issued permit to hunt. The season of hunting depends on each county and what kind of weapon is used, but, for firearms, it is normally a week or two in November.

By nature, humans are "outside" the natural realm of animals. Most animals are deathly afraid of humans and run at the sight of a person. Hunting allows humans to peacefully enter into this world of wildlife. The following are two stories of amazing things that have occurred when I have been hunting.

I will never forget the time I was sitting early in the morning for a few hours. With my back resting against a tree and my body entirely motionless, I watched as chickadees, chipmunks and squirrels played with each other. A chickadee landed on both the bill of my hat and my arm. These birds were not afraid of me and seemed to welcome me into their natural harmony. Additionally, the chipmunks and squirrels that played "tag" with each other used my body as an obstacle by hopping over my leg.

Another memorable event occurred when I was walking through a field, and saw what appeared to be a dog running toward me. Amazed, I put my eye to the scope of my gun to find the animal was a red fox. I was stunned and leery about the idea of a fox running at me. Nevertheless, I was curious and decided to



wait for the fox to come to me. The fox did not attempt to attack; rather, he seemed to invite me to play with him as he dove snout-first into the deep snow looking for mice only a few feet away from me.

The fox paused, looked at me, then continued to dive and sniff around for food. Interestingly, the fox seemed extremely tame and friendly as it played with me for over 20 minutes. Some of you may not believe this story, but I have pictures of it--it's always good to carry a camera because you never know what you may encounter.

These are two examples of the wonderful world many hunters adore.

I would argue that being a deer hunter has offered me *greater* insight into the value of life. How can you value life if you pride yourself on killing it, a critic would say? Here is my response:

All of the meat on the deer that I have killed is used and processed into sausage, bacon, hamburger or steak. When eating pre-processed meat, you are seeing a very narrow process of what has happened to the animal. When ordering a Big Mac, does McDonalds go to the back room to slaughter a cow? NO WAY! All of the meat and butchering has been done beforehand by a butcher. In essence, this removes the consumer from the process of how the meat came to be.

When deer hunting, you get an insight into the animals' world. Before you shoot, you see a walking, breathing, healthy deer in your scope. YOU are taking this animal's life, and YOU are personally responsible for the deer's fate. When ordering a burger or going to the supermarket, someone else has killed, gutted, skinned and prepared the meat for you. Whereas, hunters see what this process is. Therefore, a great appreciation of life emerges from deer hunting-- *this animal died so that you could have life* .

Benefits of Hunting: Hunting Matters!

Economic Benefits

Research by Southwick Associates, an organization specializing in quantifying the business side of fish and wildlife, provided insight into the 2006 economic contributions by hunters in North Carolina:

- Resident and non-resident hunters, age 16 and older, provided over \$1.6 billion to our state's economy.
- \$511,546,347 was spent on hunting-related expenditures alone.
- Our economic sectors were also stimulated by \$856,474,221 in sales, \$251,130,696 in net income, and 8,851 hunting industry-related jobs.



Hunter dollars not only benefit the hunting industry but also provide badly-needed revenue throughout many of the rural areas of our state. Many of the small “mom and pop” stores, motels, gas stations, and other establishments deeply appreciate hunter dollars.

Conservation and Wildlife Management Funding

State wildlife agencies could not survive without hunters' financial contributions. Hunting-related spending supports wildlife agencies through license sales and the excise taxes on hunting equipment. For over 70 years, hunters, trappers, and anglers have provided nearly 70 percent of the financial funding that supports conservation and wildlife management initiatives. If hunting ceased, who would pay for wildlife management and conservation?

According to a 2005 document prepared by the International Association of Fish and Wildlife Agencies, *Potential Costs of Losing Hunting and Trapping as Wildlife Management Methods*, about 4 percent, on average, of the nation's 6.1 million auto accidents each year involve collisions with wildlife. If hunting were lost as a management tool, it is estimated that the percentage of deer-related collisions could increase 218 percent, which could also represent potential increases in human injuries and fatalities. Since deer control would be needed in some manner, the nation's taxpayer would likely foot the bill at upwards of \$9.3 billion annually. Wildlife-related crop damage could tack on an additional \$3 billion. Furbearers, including beaver, would require an estimated \$265 million to control and damage to homes another \$972 million. Estimates for healthcare and disease control for rabies was estimated at \$1.45 billion.

While hunting as a wildlife management tool does not eliminate wildlife-related issues, the loss of hunting could allow the problem to become far worse.

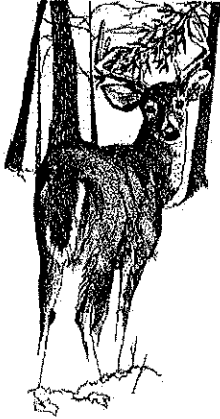
Organic Lifestyle

Many in North Carolina are interested in living a healthy lifestyle, which often includes consuming organically-grown food. “Locally grown” is becoming an increasingly popular way to enjoy fresh fruit and vegetables and backyard gardens are seeing a resurgence. One of the driving forces for the “going organic” movement is related to concerns about chemicals and pesticides associated with mass production of our food.

Meat from hunting does not go through the chemical-related processes of grocery-store domestic meats. Hunting and eating wild game provides a lean, “free-range” protein product similar to that of organic food stores. Moreover, for those who hunt, fresh meat procured through hunting offers a “do-it-yourself” pride and satisfaction similar to that of growing your own vegetable garden.

Altruistic Aspect

North Carolina hunters contribute in many ways beyond simple economics. Throughout the state, hunting organizations and clubs are often involved in community fund-raising events and field days that get families into the outdoors.



Hunters also help feed the hungry. North Carolina Hunters for the Hungry, and Farmers and Hunters Feeding the Hungry are non-profit organizations that receive donated legally-harvested deer from hunters for feeding needy families across the state.

To manage our white-tailed deer population, the Wildlife Resources Commission encourages deer hunters to harvest additional deer in some areas. For hunters harvesting more deer than their families can consume, the excess deer can be donated.

Hunters transport deer to state-inspected meat processors where it is ground into burger and then donated to food pantries. Hunters are encouraged to make a small monetary donation to help cover processing costs. Many North Carolinians benefit from these worthwhile programs.

Health-related Benefits

Hunters often reveal that being in nature provides time to clear the mind. In the woods, there is no rush, no schedule, and no deadlines; nature moves at its own pace. Hunting also offers a unique opportunity to interact with the natural world that is not possible through any other means. This interaction provides a deep spiritual connection with the land, the wildlife, and our planet.

A peer-reviewed article in *Human Dimensions of Wildlife*, Spring 2002, written by John J. Daigle and Daniel Hrubes Ickekajzen, reported that “experiencing solicitude, time to think, relaxing and relieving stress, and getting exercise and staying in shape,” were significant outcomes, among other factors, associated with hunting.

Interacting with and learning about nature, getting fresh air and exercise, and the camaraderie of family and friends in the outdoors, all contribute to maintaining both mental and physical well being.

Hunting benefits our economy, provides funding for conservation and wildlife management, contributes to promoting a healthier lifestyle, has charitable characteristics, and directly connects us with life on our planet. It is no wonder why hunters wait patiently, year after year, to pursue this age-old passion!

Hunting Matters!

Hunting

In most countries in the world, people hunt in one form or another. Sometimes, animals are hunted because they are seen as a danger to humans or to domesticated animals and crops. But many animals are hunted simply for pleasure, in what are called blood sports.

Hunters claim that humans have as much right to kill as any other animal. Antihunt campaigners argue that hunting is cruel, causing animals great suffering and violent deaths. In most societies today, it is unnecessary to hunt for food. Hunting has become a sport rather than a necessity.

Disagree
Hunting should be allowed.

Talking point

"Your life may be of no consequence to anyone else but it is invaluable to you because it's the only one you've got. Exactly the same is true of each individual deer, hare, rabbit, fox, fish, pheasant, and butterfly. Humans should enjoy their own lives, not taking others."

Brigid Brophy, author

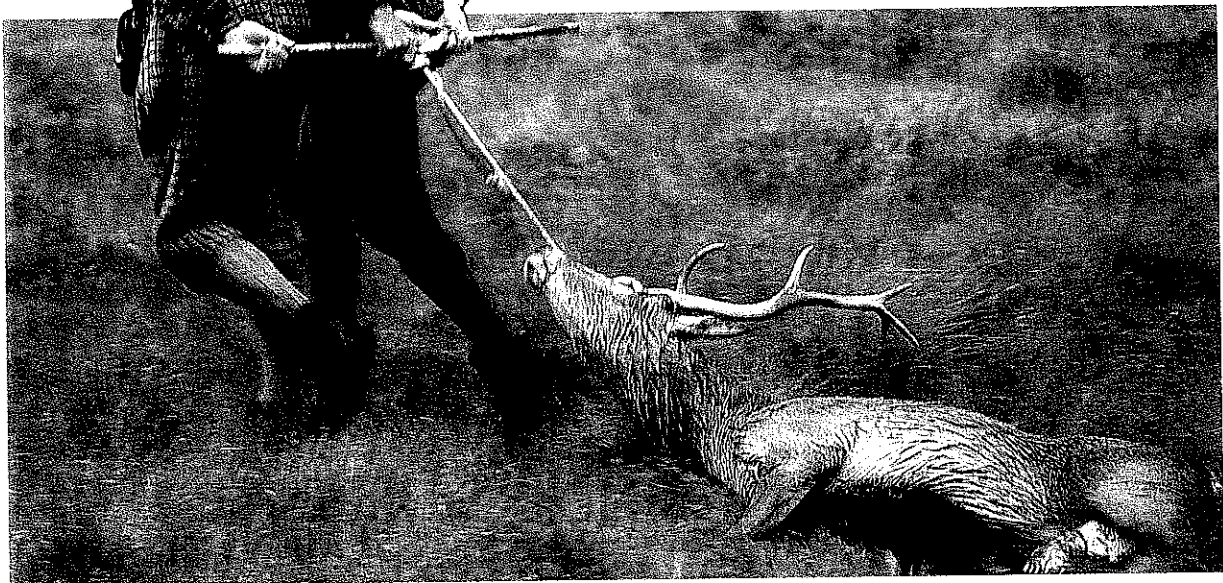
Is it acceptable to kill an animal:

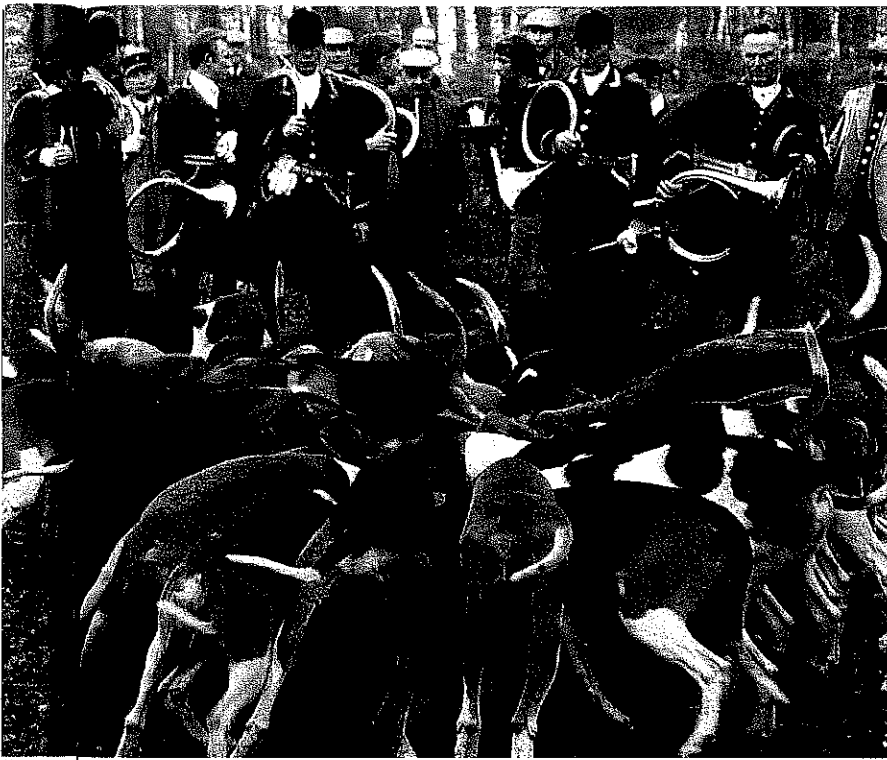
- (a) for sport?
- (b) for food?
- (c) because it damages property?
- (d) to make a leather coat?



In Scotland, deer numbers are controlled by "stalking."

Stalkers pick out an animal from a herd and shoot it with a high-velocity rifle. This country sport contributes to the local economy in the Highlands.





A pack of hounds in France prepares for a stag-hunt. Supporters of stag-hunting say it is necessary to cull the deer to protect the environment. Opponents say it is cruel and barbaric.

Hunters say that hunting is necessary to manage wildlife populations, to reduce the damage wild animals do to crops or forest plantations, and to keep them from preying on farm animals. Antihunt campaigners argue that hunting does not control pests. Instead, it alters the natural balance of predator and prey. This allows hunters to justify killing both the predatory animal and its prey. For example, if foxes are hunted, they eat fewer rabbits. The rabbit population then increases and needs to be culled.

Hunters say that hunting helps conserve the countryside, as wild areas are set aside for animals. Campaigners dispute this. They argue that hunters upset the natural ecological balance by breeding and releasing game animals. To keep these animals safe for the hunt, gamekeepers kill natural predators such as foxes or birds of prey.

Fox-hunting

—In Great Britain, attempts to introduce legislation banning fox-hunting have prompted mass demonstrations in support of the hunt. Demonstrators insist that in a free society, people should be free to practice a traditional country activity.

—84 percent of people in towns and 77 percent of people in the countryside in Great Britain disapprove of hunting with dogs.

Gallup, August 1997

is one of the most popular forms of Many wild species are shot, as well as bred game birds such as pheasant and Shooting is often used to cull wild ons so they cannot cause ecological y overgrazing.

lia, the shooting of kangaroos for their become an industry. Hunters claim that s are pests and cause the land to be d. Australian animal welfare campaigners t kangaroos are not expertly culled, but y amateurs who do not kill them cleanly.

ern Europe, the mass shooting of birds is controversial issue. Huge flocks of birds en Africa and northern Europe on their . routes. Each year, millions of them are apped by hunters in France, Spain, Italy, reece, and Cyprus. There are European rectives to regulate the numbers of birds t hunting laws are difficult to enforce.

Shooting for fun

"When I was 12, I went hunting with my father and we shot a bird. He was lying there and something struck me. Why do we call this fun to kill this creature [which] was as happy as I was when I woke up this morning?"

Marv Levy,
American football coach

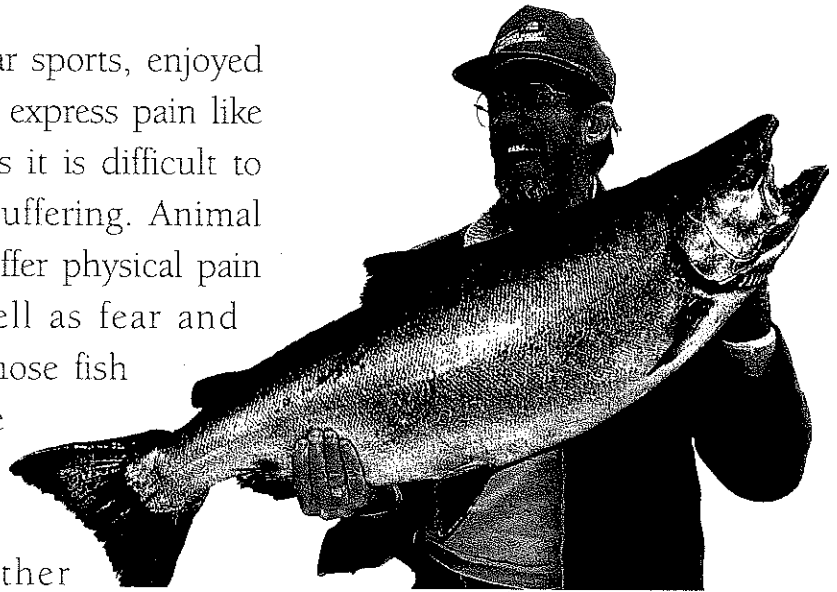
Hunters prepare for a grouse shoot. Hunters say Great Britain's moorlands would disappear without grouse shooting, as many moors are managed to encourage grouse populations.



Angling

Angling is one of the most popular sports, enjoyed by millions of people. Fish do not express pain like land animals, so for many humans it is difficult to understand that they might be suffering. Animal rights campaigners say that fish suffer physical pain similar to other animals, as well as fear and distress. They believe that even those fish that are caught and released are traumatized and injured.

Anglers argue that fish are either returned unharmed to the water or are swiftly killed for eating. They also point out the role the fishing community plays in conserving lakes and rivers and working to reduce water pollution.

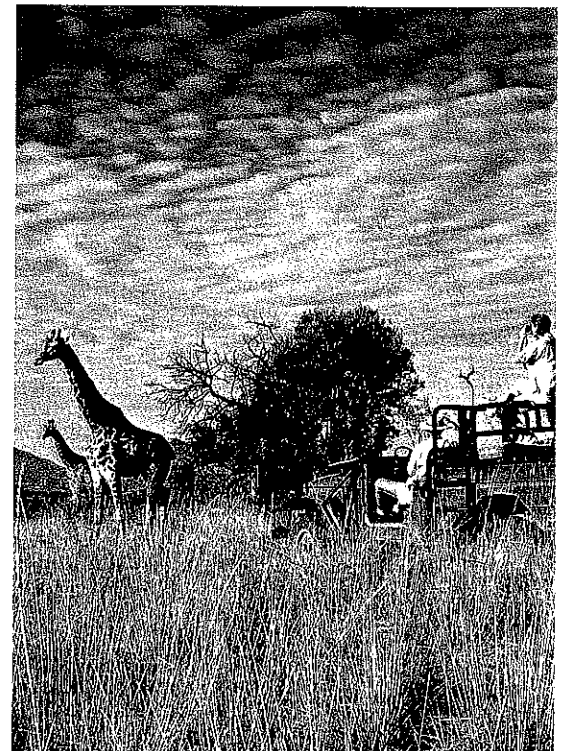


Many fishermen believe that fish feel no ill effects, but animal welfare organizations say fish suffer fear and pain.

Big-game tourism

For the past 200 years, big-game hunters have slaughtered thousands of wild animals in Africa, India, and the United States. Hunts were organized to kill elephants, zebras, tigers, lions, and buffalo, with the hunters taking home skins, horns, and tusks as trophies. This form of hunting has declined, but big game remains an important part of the African tourist industry. Many tourists now hunt only with their cameras, but there are still safaris where tourists pay to shoot wild animals in organized culls. These are often promoted by governments as part of their wildlife management programs.

“Canned hunting” is another form of hunting in the United States, Canada, and African countries. Big-game animals are released into a pen where they are shot. The “hunters” have little hunting to do and usually shoot the animals from an open vehicle.



A safari in South Africa, where tourists shoot nothing but pictures



Compassionate Action Institute

Things Kids Can Do To Help



DON'T GO HUNTING



Some people call hunting a sport, but a sport is an activity that involves people who want to play. Some people think hunting is great fun, but how can it be fun to kill an animal?

Hunters say that they play an important role in keeping animal populations down. They say if it wasn't for them, the animals would starve in the winter because there isn't enough food for them. This isn't so. Most species of animals regulate their population and have more babies when there's plenty of food and less babies when there isn't. It's been found that in places where hunting is legal, populations grow faster than in places where hunting isn't allowed. Hunters also kill predators of deer including bears, bobcats, mountain lions and coyotes. If they really wanted the population of deer to decrease, they would leave the predators alone.

In nature, weak, old and injured animals usually die off first and the strongest survive. Hunters on the other hand usually kill the biggest, healthiest and strongest who probably would have survived the winter anyway. That's bad for all the animals.



Some hunters are not very responsible. They will shoot an animal and not kill it and then fail to follow it to finish the job. These animals die



terrible deaths. Hunters also kill other animals by mistake like dogs. They also shoot people accidentally on occasion.

Think very hard about whether you want to kill animals, even bugs.

If you live in the country, make big signs that say "No Hunting" and post them on your property. You can even put these signs up if you live in an apartment. You'll be letting people know that some people don't think it's OK to kill for fun.

If someone you know hunts, try to persuade them to hunt with a camera instead. Animals "shot" with a camera can still go home at night to take care of their babies.

Some pieces of land have been set aside as national wildlife refuges. These were meant to be safe places for animals. Some refuges allow people to hunt on them. You can write to your Congressperson to protest hunting on national wildlife refuges. Send your letter to the House of Representatives, Washington, D.C. 20515, or to the United States Senate, Washington, D.C. 20510. You can find out the name of your representative by clicking [here](#). A sample letter would be:

The Honorable (name of representative)
The U.S. Senate
Washington, D.C. 20510

Dear Senator _____,

What good are national wildlife refuges to the animals? People hunt and trap there. It is a shame because the animals have no place to be safe. Please make our national wildlife refuges the safe places they were meant to be by making hunting and trapping in them illegal.

Sincerely

Hunting should be allowed.

26

HALT THE HUNT

You ask people why they have deer heads on the wall. They always say, "Because it's such a beautiful animal." There you go. I think my mother's attractive, but I have photographs of her.

—ELLEN DEGENERES, "On Location: Women of the Night"

The squirrel that you kill in jest, dies in earnest.

—HENRY D. THOREAU, *Familiar Letters*

THE PROBLEM

From the Mojave Desert to the woods of Maine, a small but violent minority known as American hunters invade public and private lands each year to kill animals for fun and profit. Approximately 15 million hunters—only 7 percent of the U.S. population—engage in annual offensives against wildlife, the environment, and people who get in their way. Their 200 million annual victims include deer, bears, moose, rabbits, ducks, geese, squirrels, and other wildlife, as well as dogs, cats, cows, occasional hikers, and quite a few fellow hunters (hunting catalogues even sell camouflaged toilet paper to help hunters avoid being mistaken for white-tailed deer!). Hunters also leave behind many wounded and crippled animals; it is estimated that, for every animal a hunter kills and recovers, at least two wounded animals die slowly and painfully of blood loss, infection or starvation, and those who don't die often suffer from disabling injuries.

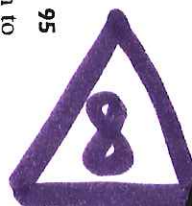
INGRID NEWKIRK

Natural predators of the species that the hunters themselves wish to kill are victims of either the annual massacre called "game management" or the \$30 million tax-funded "predator control" program. Millions of animals, ranging from wolves and mountain lions to badgers and owls, lose their lives to federally subsidized squeezes of the trigger.

While natural predators keep their prey species strong by killing only the sickest and weakest members, human pleasure hunters seek out and destroy the strongest and most fit; and by artificially reducing natural populations every year, hunters actually stimulate breeding and cause higher birth rates. All the evidence indicates that hunting programs *cause* rather than cure or prevent wildlife degradation and overpopulation.

Hijacking Facts

- Hunting is permitted on 60 percent of U.S. wildlife refuges, and 45 percent of hunters do their killing on public lands. Such lands are supported by all taxpayers, and the U.S. Fish and Wildlife Service programs, which benefit hunters, receive as much as 90 percent of their funding from general tax revenues, not hunting fees.
- Wildlife "management" consists of herd manipulation designed to provide hunters with targets, not to spare deer from starvation, as hunters would like people to believe. It has resulted in a huge national deer population of 18 million. Hunters kill four million of these—mostly healthy males—and cripple another 600,000 annually.
- "Management" and hunters have virtually eliminated natural predators in most states; for example, trapping, poisoning, and shooting has reduced the wolf population to less than 2,000 in the lower 48 states.
- Today's crossbows pack 1,500 pounds of pressure. According to the Texas Wildlife Commission, bowhunters themselves report a 50 percent or higher wounding rate. For each deer killed, 21 arrows are shot. Shot placement is random, and it is hard to hit vital organs; experienced bowhunters injure *more* deer than novice bowhunters, who most often miss completely.





Hunting Becomes A Drag

In Britain, hunting foxes, deer, rabbits, and mink with packs of dogs are popular country **blood sports**. The terrified prey are chased to exhaustion over long distances before being killed. Other animals may also be harmed, such as badgers whose setts are blocked to prevent foxes escaping, and rare otters who share the same riverbanks as mink.

The League Against Cruel Sports disputes the argument that fox and mink are troublesome **vermin**. It also points out that if some species need to be culled, this can be done much more humanely and efficiently by skillful shooting.

In 1992 MPs debated the Wild Mammals (Protection) Bill, which would have outlawed hunting with packs of dogs. It led to much impassioned discussion in the media. A 1991 survey had shown that 80 percent of British people were against hunting, but the Bill was defeated by

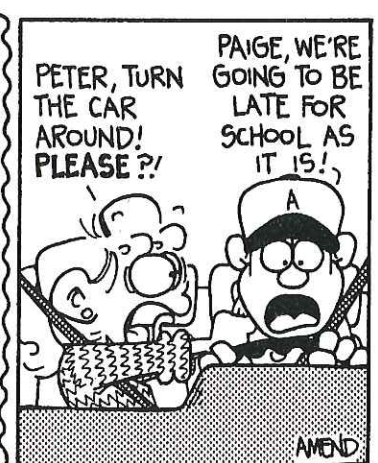
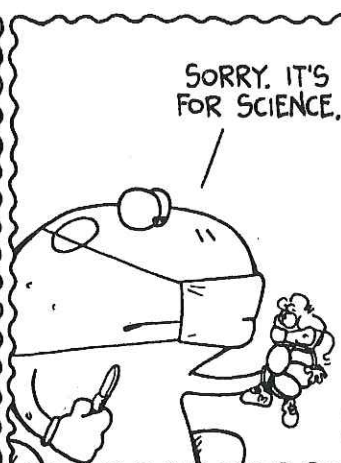
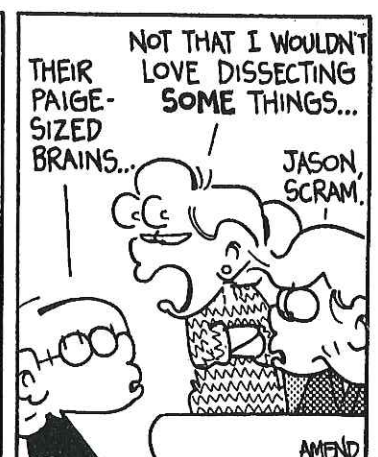
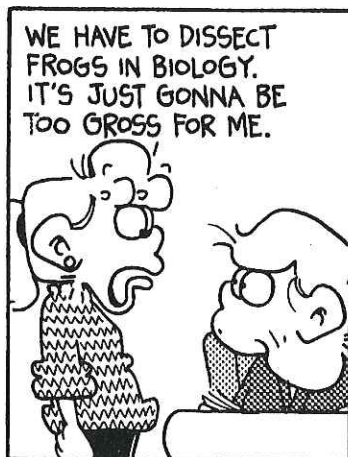
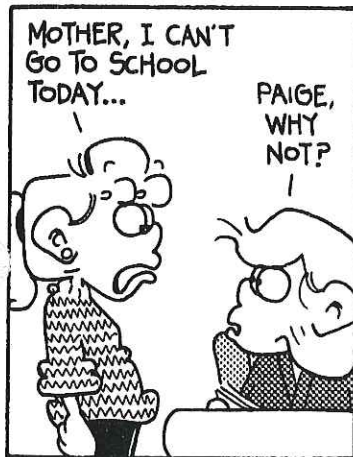
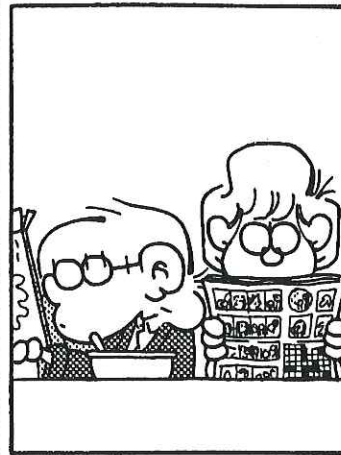
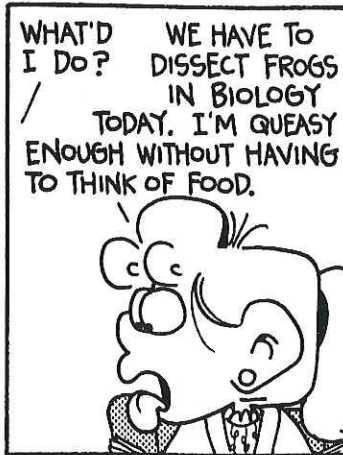
just 12 votes. However, the main opposition party promised to ban hunting with dogs if it won the next General Election.

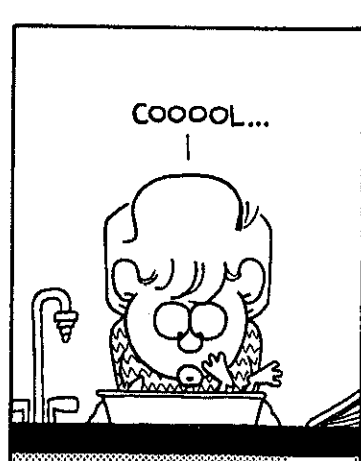
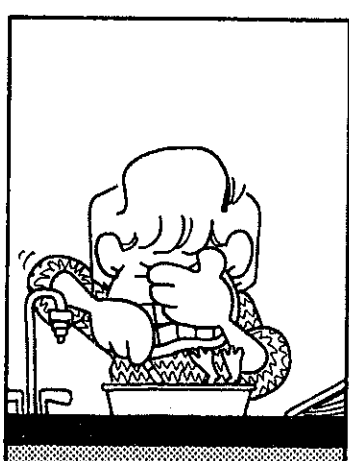
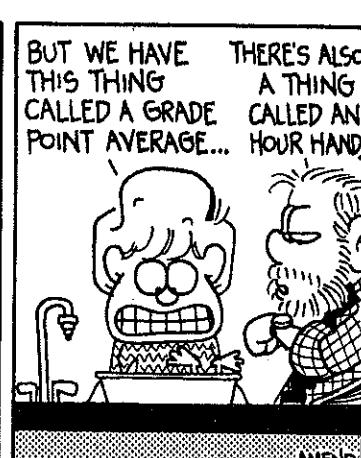
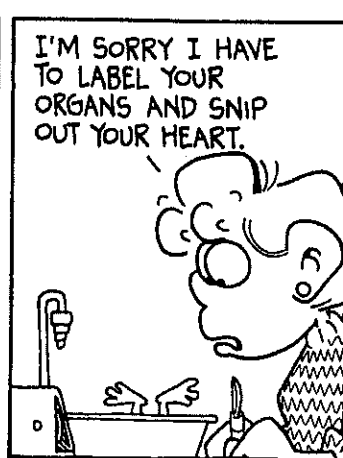
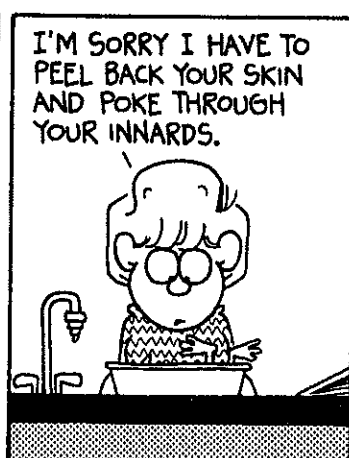
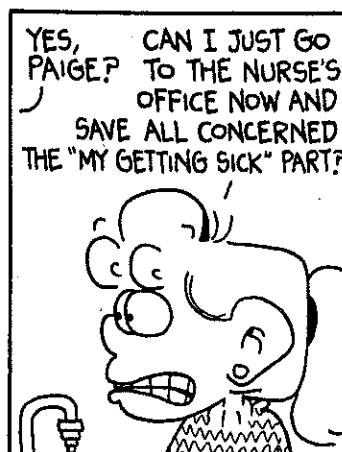
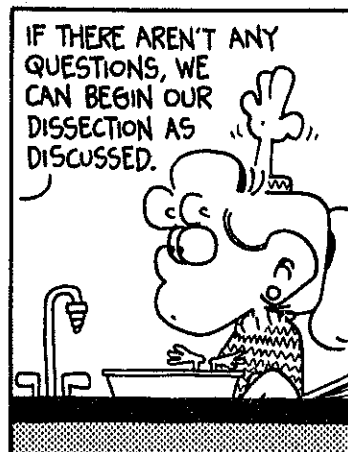
Meanwhile, the new sport of **drag-hunting** enables hounds and horse riders to enjoy the thrill of the chase by following an artificially laid scent without involving any wild creatures. Twelve groups in Britain, and others overseas, have already taken it up.

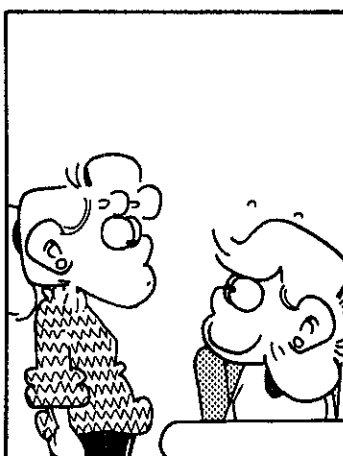
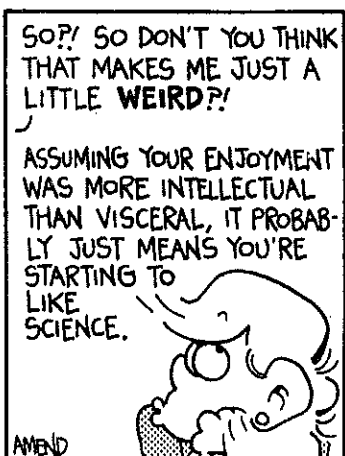
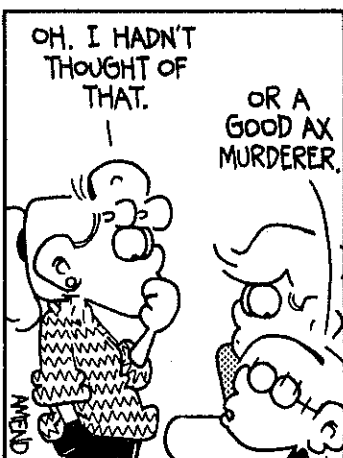
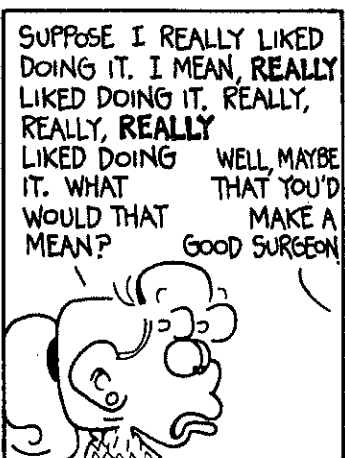
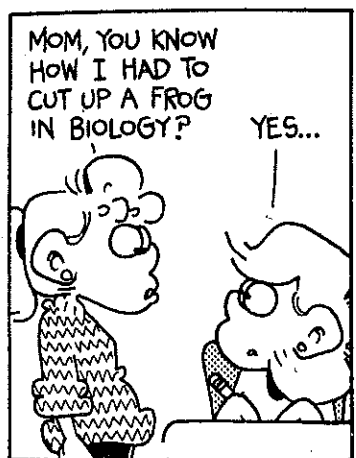
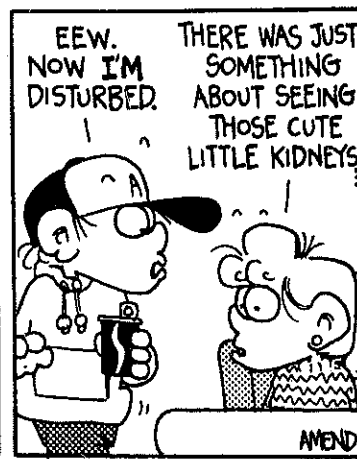
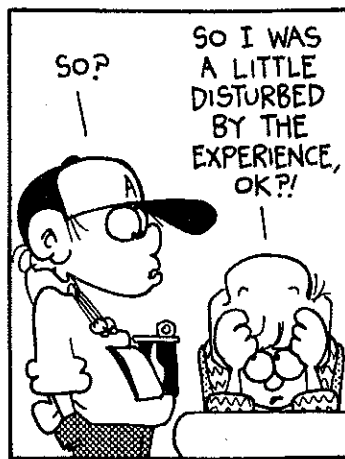
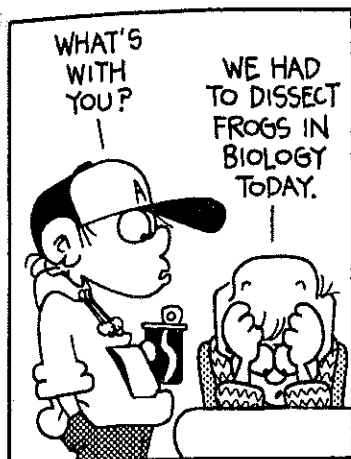


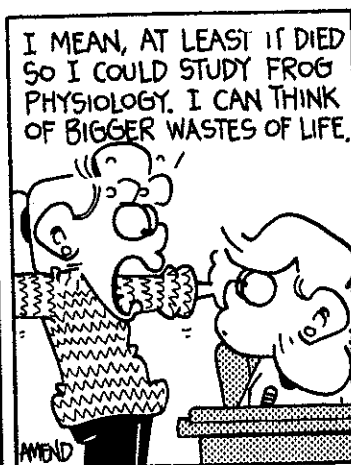
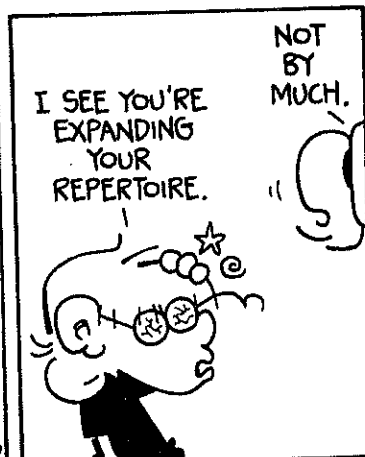
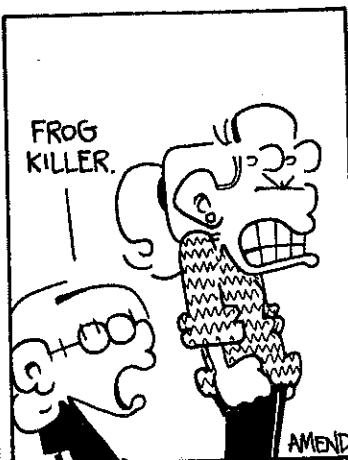
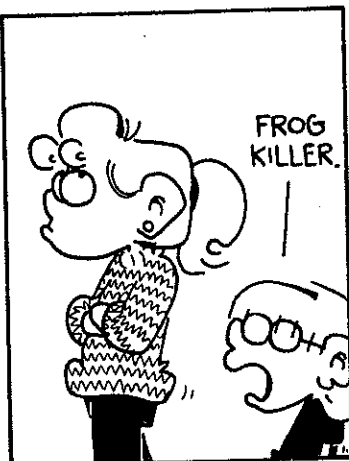
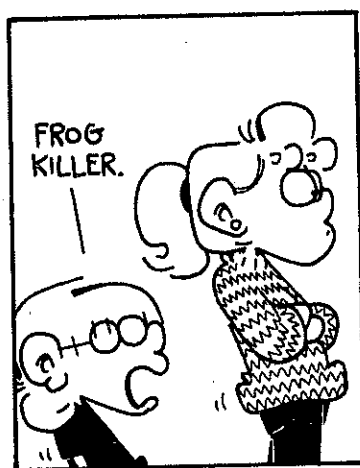
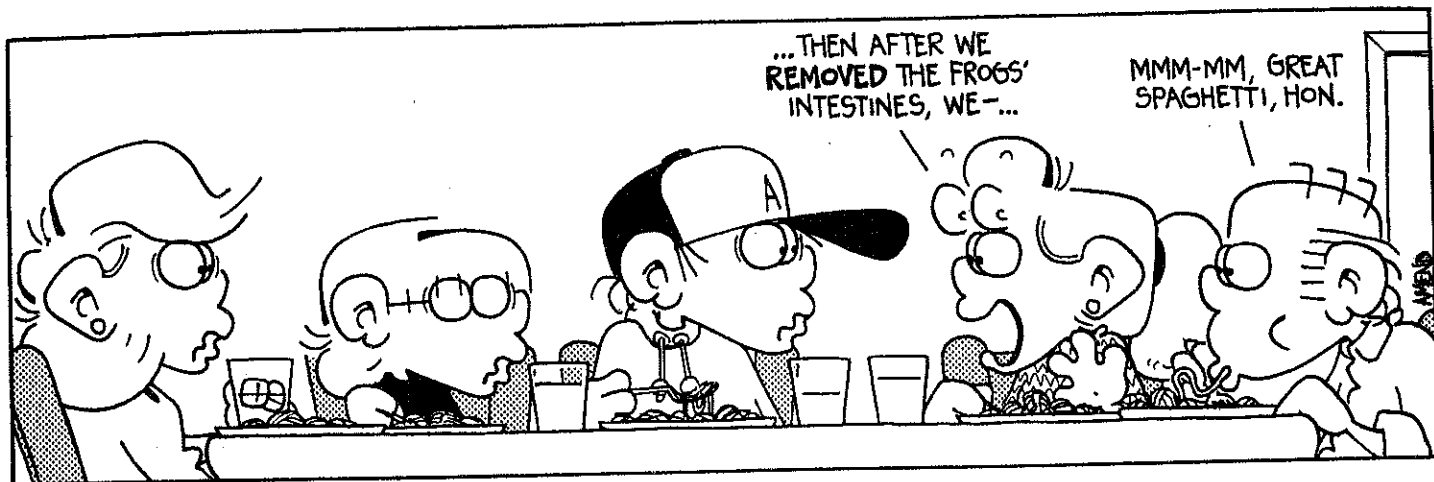
Animal campaigners in Britain hope that drag-hunting will eventually replace fox- and stag-hunting. Here, a human runner pulls a bag that lays a scent for the hounds to follow, with horses and riders close behind. At the end of the chase, the dogs are rewarded with hunks of meat.

FOXTROT



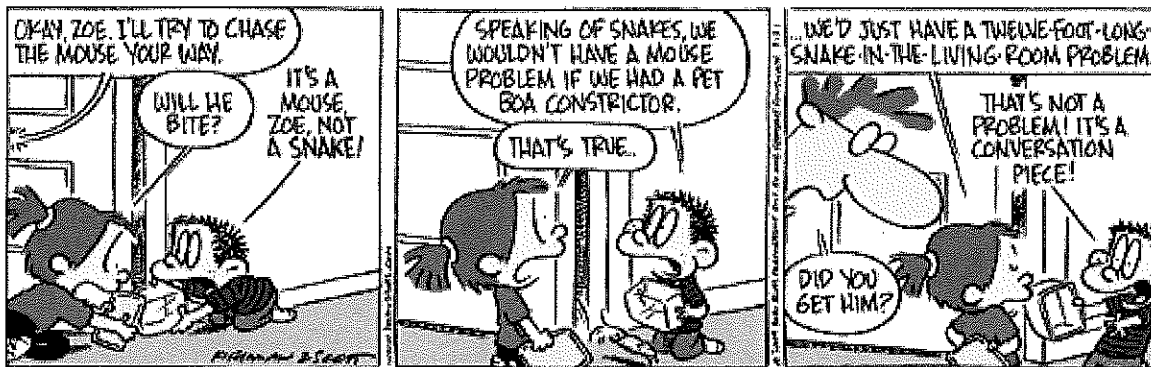
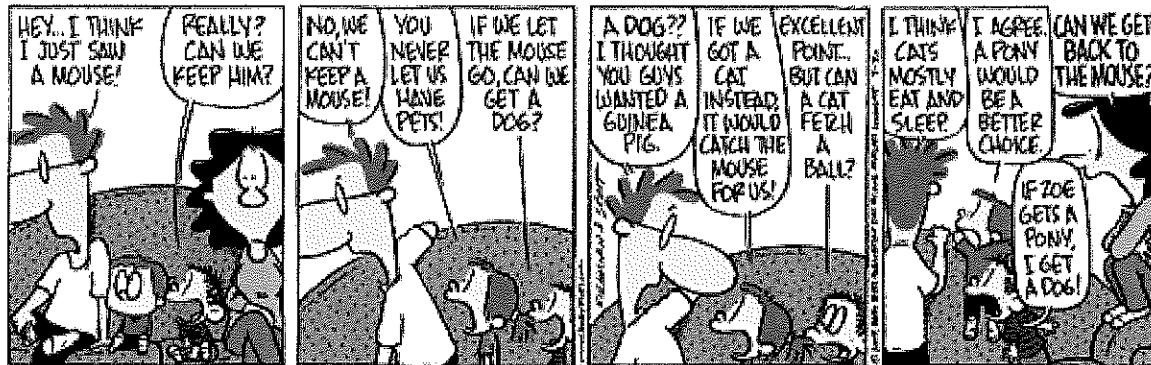






BABY BLUES

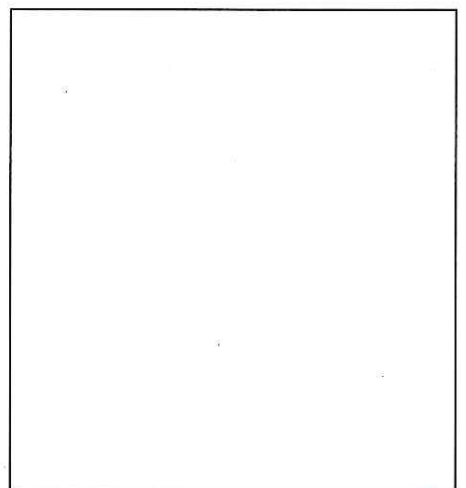
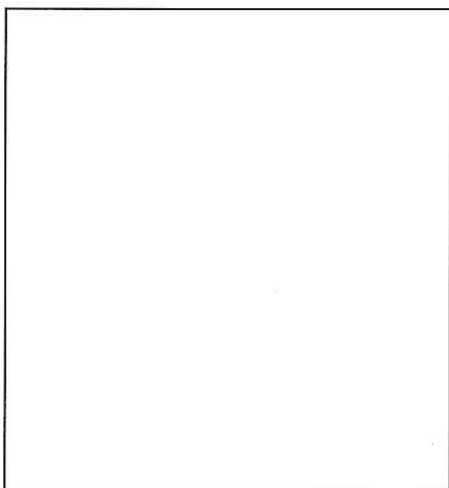
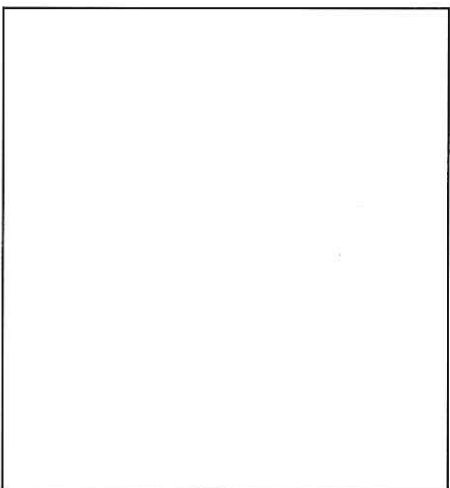
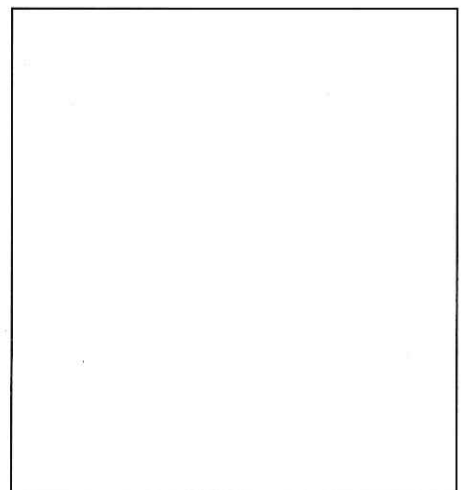
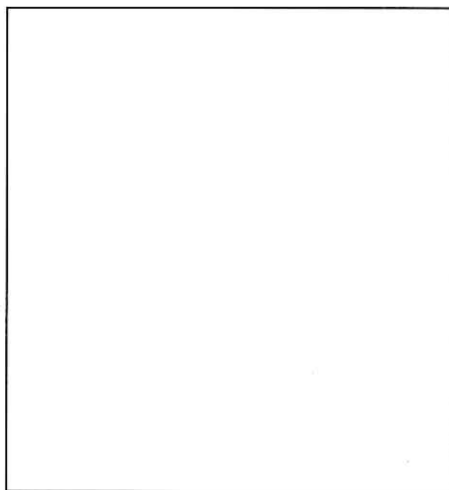
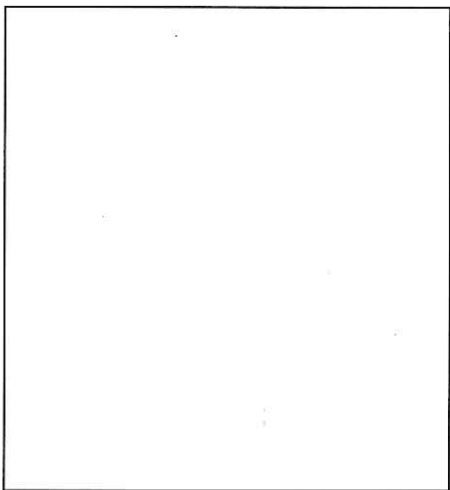
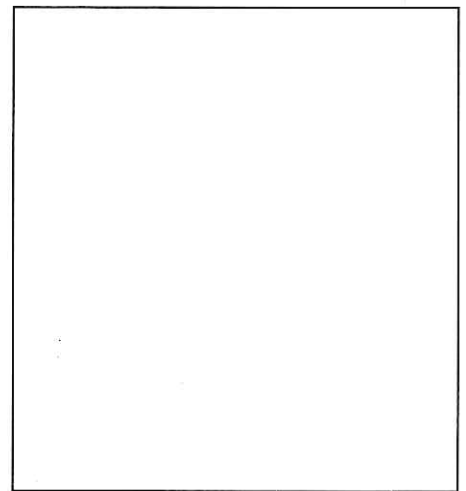
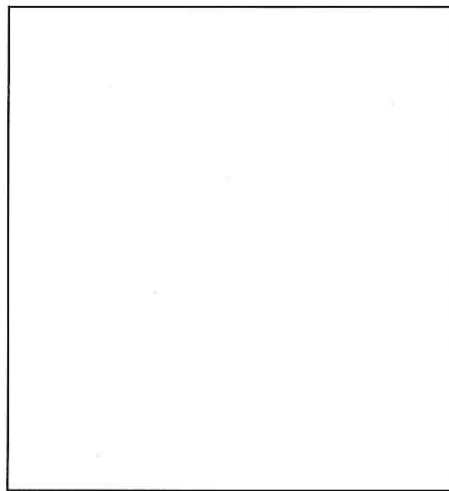
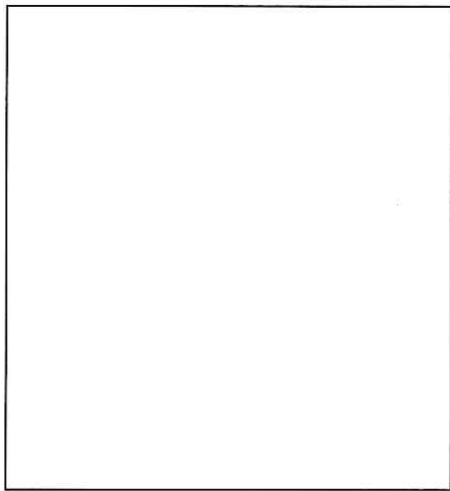
PICK BY JERRY SCOTT
FISHERMAN





צער בעלי חיים

Comics



Days 9 – 12 (“Vote Your Conscience): Lincoln-Douglas style debates take place, one student facing another before an audience of their peers.

The debates are structured as follows:

Affirmative (agree with statement) delivers speech at podium first. Negative sits beside podium and takes notes on their opponents speech. (This is the first time they’ve heard their opponent’s arguments.)

Negative (disagree with statement) delivers speech at podium second. Affirmative sits beside podium and takes notes on their opponents speech. (This is the first time they’ve heard their opponent’s arguments.)

Affirmative returns to the podium and Negative sits to ask questions of Affirmative. Negative can only ask questions. They are not allowed to argue if they disagree with Affirmative’s answers.

Negative returns to the podium and Affirmative sits to ask questions of Negative. Affirmative can only ask questions. They are not allowed to argue if they disagree with Negative’s answers.

Finally both speakers call on three members of the audience to ask questions of the debaters.

At the conclusion of the debate audience members write the name of the debater they found most convincing.

At the conclusion of all the debates students are informed of the number of audience members who voted for their stance.

Days 13 – 15: Invite experts on some of these topics to visit the class to share their professional knowledge of their field and the dilemmas and ethical challenges they face daily.

A slide show presented by a local community member involved in drug research is included in the digital portion of this submission.

(The slide show was created by the presenter's son, an alumnus of our school.)

Name _____

צער בעלי חיים

Vote Your Conscience

Affirmative	Topic	Negative
	Zoos should be allowed to keep animals in captivity.	
	A new medicine should be tested on animals such as rats before being given to humans.	
	Schools should be allowed to dissect frogs in science classes to teach students biology.	
	A new type of surgery should be tested on animals before tried on humans.	
	Marine World should be allowed to train dolphins to perform in shows.	
	Circuses should be allowed to train animals such as elephants and bears to perform.	
	Monterey Bay Aquarium should be allowed to capture and display sea-creatures.	
	If rats or mice come into your home, you should be allowed to set up traps and poisons.	
	Hunting should be allowed	

The Dirty Little Secret In Your Community

All too often, shelters euthanize more animals than they save. In New York City, we're changing that.

BY ED BOKS

WHEN I WAS A 10-YEAR-old kid in Harper Woods, Mich., I rescued a lost dog from a busy street. The dog had a tag so I was able to call the owner, who asked me to meet her at the neighborhood veterinary hospital with Sadie, her beloved pet. I was stunned when she pulled a \$5 bill from her purse to give to me as a reward. I remember thinking, "Wow, you can make a living doing this?"

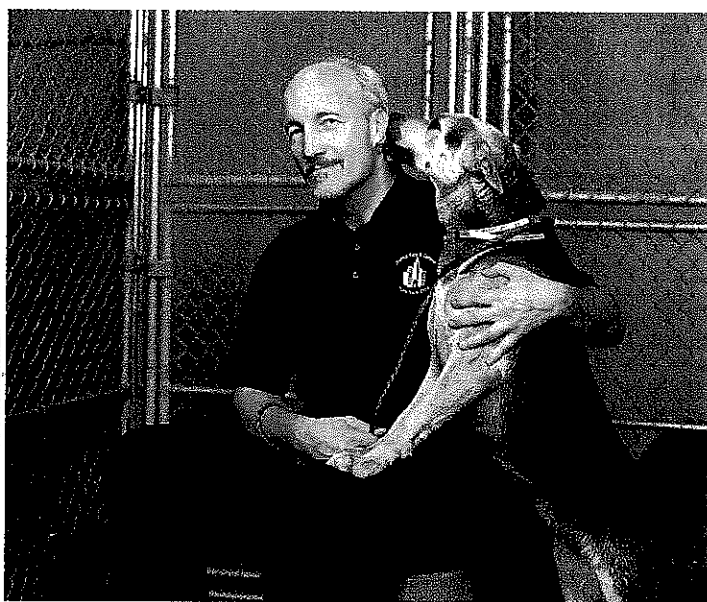
That happy rendezvous introduced me to the staff of the hospital. Their compassion for animals quickly made them my new heroes. At school, I even started writing the letters "DVM" after my name. I went by the hospital almost daily asking for a job. After several years of being told I was too young, my luck changed. Irene, the kind lady behind the counter, asked me to wait a moment. Her eyes were dancing and I knew something was up. She went to speak with Dr. Tuck, who peeked around the corner. He looked me over, looked at Irene and said, "OK." My heart leapt. Irene asked if I could start the next day.

Those were the best years of my life. I worked my way through high school and college as a veterinary technician. But there was a bitter aspect to the job. The hospital also served as a local dog pound. The police brought us the lost and homeless dogs and cats they found on the streets. We were able to return many lost pets, but not all of them. I would not understand until much later the impact that caring for healthy, happy animals prior to putting them to death would have on me.

I never did become a veterinarian. In 1976 I moved to Phoenix, Ariz., and even-

tually became a pastor at a small church, looking to rescue lost souls instead of lost dogs. When the time came that I needed to take on an extra job, I returned to the career path of my youth.

I took a job with Maricopa County's animal-control department. The suffering I'd seen in Harper Woods was amplified



WORTH WAGGING FOR: Within the year, adoptions skyrocketed and euthanasia dropped 17 percent—and an additional 25 percent in 2005

10,000-fold in Arizona. In Harper Woods we rescued fewer than 50 homeless pets a year. In Maricopa County we rescued 62,000 dogs and cats every year, and more than 70 percent of them were euthanized.

I had discovered every community's dirty little secret—that hundreds, if not thousands, of healthy pets are killed simply because there are not enough homes for them. Most people would never support such a practice if they knew it was occurring. In fact, nearly 70 million Americans own pets. But because our shelters are typically tucked away near sanitation facilities and power plants, the public remains comfortably unaware.

I participated in the practice of unnecessary euthanasia until I could bear it no longer. In 1993 I resigned from the ministry to find a way to end it. Five years later, as director of Maricopa County's animal-control program, I helped transform what many called the worst animal-welfare community in the United States into the most progressive. We provided free spay or neuter surgery for pets of owners on public assistance, we asked local vets to provide pro bono or at-cost care for the many injured and abused animals we rescued, and we helped needy owners get the resources they required to keep their pets. Before long, we were home to the first municipal "no kill" shelter and were placing nearly 22,000 pets with new families annually. Only ill, injured and the most difficult-to-place animals were still being euthanized, and each year we tried to reduce that number.

In 2003, I was offered a job as the director of Animal Care and Control for New York City. I turned it down, but the call to spread the no-kill message beckoned me. Where better to preach this message than in New York? (If we can do it here, we can do it anywhere, right?) In January 2004 I accepted. Within the year, pet adoptions skyrocketed and euthanasia dropped 17 percent—and an additional 25 percent so far in 2005. Fewer animals are being put down now than at any other time in the last 130 years. When shelter workers gather in the morning to hear the numbers, it can feel like a revival meeting. As I read off the statistics, they often jump to their feet and cheer.

Will we be the first major city to achieve the no-kill goal? Time will tell. Pet overpopulation is a societal problem, and it will take the community to resolve it. As a former preacher, I'm tempted to shout my message from the rooftops: "This can be done in your city or town, too!"

If Mahatma Gandhi was right, and the greatness of a nation and its moral progress can be judged by how its animals are treated, then it is time we rejected the mindless catch-and-kill methodology of the past. We must embrace preventive nonlethal strategies that reveal that at our core we truly are a humane society.

BOKS lives in New York City.