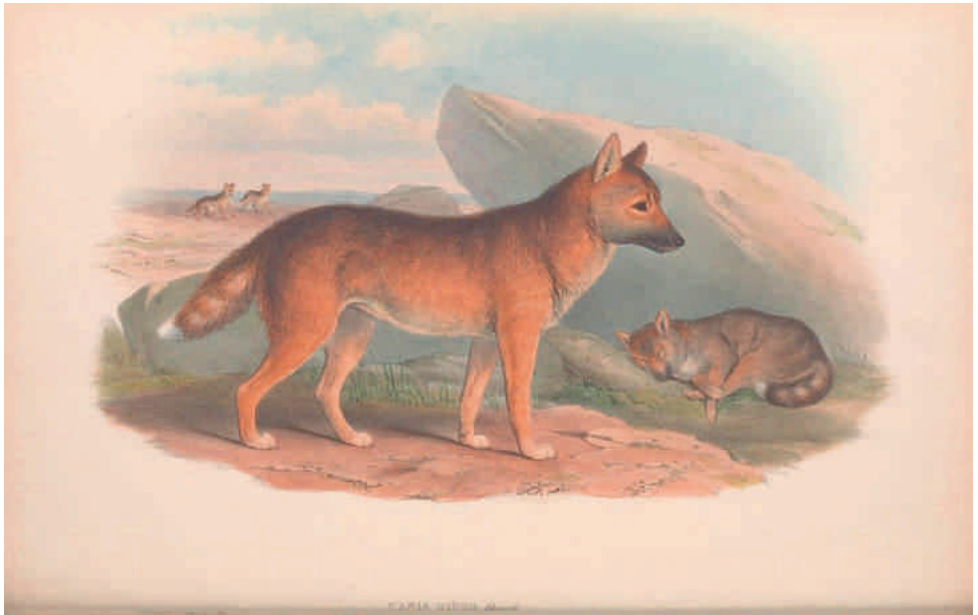


Quaker Concern for Animals Journal Spring 2021

Thus He whose tender mercies are over all His works hath placed a principle in the human mind, which incites to exercise goodness towards every living creature; and this being singly attended to, people become tender-hearted and sympathizing; but when frequently and totally rejected, the mind becomes shut up in a contrary disposition.

John Woolman, 1720-1772



The Loving Earth Project



Since the last edition of this journal, a beautiful book has been published called *Ways to Kiss the Earth*. It contains images of many artworks of different media including ceramics, paintings and screen-prints, each one accompanied by a reflection by the artist. There are also some of the more familiar textile panels like the one above that is so evocative of ancient woodland. Of course, nature has always inspired art and in these days, when nature itself is threatened by human activity the artistic reproduction of the idyllic beauty of nature in its most pristine form may not be enough. The artists' reflections contain the beautiful and simple images of nature that might inspire people to preserve it. It also contains the more uncomfortable truths of what is happening to our earth both in the images and the reflections.

The Loving Earth Project is being run by Quaker Arts Network in partnership with Woodbrooke and others. Linda Murgatroyd and Jasmine Piercy have been conducting online workshops and your not-very-artistic editor was inspired to go along. I have begun to think about a fabric panel for the project but failed to go to the follow-up workshop and nothing much has been done since. Still, I hope eventually to do some more work on it. Perhaps just the process of thinking about it, holding it in the light, is enough to bring healing to the world. If you feel similarly inspired check out the Loving Earth Project website lovingearth-project.uk and the Facebook and Instagram pages @LovingEarthProject where you can see the 100+ panels already completed. The intention is to display them in Glasgow next Autumn for COP 26. Linda has also published an article in *The Friends Quarterly* Issue 3/2020 "Fostering leadings of love through the Loving Earth Project".

Murgatroyd, Linda ed. *Ways to Kiss the Earth: Quaker Artists Explore Sustainability*, Quaker Arts Network, 2020. Available from <http://quakerarts.net/resources/>

Cover Image Attributions

John Woolman quotation: The autobiography of Benjamin Franklin bound with The journal of John Woolman. Fruits of solitude / William Penn ; with introductions and notes. (New York : P.F. Collier, c 1909), Harvard classics, ed. by C.W. Eliot. Vol 1. Also available at: <https://sourcebooks.fordham.edu/mod/l1772woolman.asp> Accessed 31/03/2021

Dingo *John Gould's Mammals of Australia (1845–63)* Lithograph by H. C. Richter, based on drawings done by both Elizabeth and John Gould <https://publicdomainreview.org/collection/john-gould-mammals-of-australia> Accessed 28/03/2021

Tigers? By Paul Matthews

We English don't have them.
Except in cages. But if Tigers
were gone we would have to
take on their shadowy habitats
and do their raging for them.

Don't extinguish the Tiger.
God-if-there-was-one
would be dimmed still further,
grieving the last of this best
articulation of his wildness.



Wikimedia Commons contributors, "File:Tigress in Bandhavgarh NP white background.jpg," *Wikimedia Commons, the free media repository*, https://commons.wikimedia.org/w/index.php?title=File:Tigress_in_Bandhavgarh_NP_white_background.jpg&oldid=474686806 (accessed March 24, 2021).

Editorial from Liz McDermott

Dear Friend

Welcome to my third issue of Quaker Concern for Animals Journal and my second year. And what a year. To say that things have changed over the past year would be a monumental understatement. When I started, I imagined I would "pick up" potential contributors in networking during and after Meetings for Worship, Area Meetings, Yearly Meeting Gathering and perhaps visits to Friends House or Woodbrook. I certainly didn't imagine that I wouldn't be travelling anywhere to said Meetings for 12 months and for some of the time not travelling more than 5 miles from home. The pandemic has reshaped the lives of all animals, mainly for the worse. Because we, humans, are the dominant and most powerful animal that depends on other animals for food, there is a knock-on effect on other animals. In

this global crisis, my editorial problems seem insignificant. Many meetings I would have otherwise attended have moved online, consequently losing the informal networking we do as Friends over tea and cake. No matter how we try, Zoom is no substitute.

Nevertheless, I continue to get feedback from Friends through email, and I am always happy to hear from you. More importantly, suggestions for contributions and actual articles also come to me by email. Seven Friends have kindly contributed to this issue of the Journal. Most prolific is Julie Hinman, who has been very busy writing for *The Friend*, and QCAJ reproduces three items here. Most notable is her interview with Eduardo Goncalves on Trophy Hunting, with a few differences and my editing (done before *The Friend* published their version). He is a prolific writer and anti-cruel sports campaigner, having worked for the World Wildlife Fund and the League Against Cruel Sports when he campaigned against fox-hunting, dogfighting and other cruel sports. He set up SOS Lynx, a successful campaign to prevent the Iberian Lynx's extinction, and he created a wildlife reserve in southern Portugal that was previously a hunting zone. Marian Hussenbux has sent us news of changes in the laws worldwide concerning bullfighting, another cruel "sport". Three quaker poets have contributed: Stevie Kraye, Paul Matthews and Maggie Eiseman-Renyardand. As well as my book review of *The Animals in That Country*, two Friends have sent book reviews: Fiona Owen and Chris Lord. Concern for animals is a broad subject, and we can only touch on a small part in our journal.

This time we look at cruel sports, animal communication and philosophy and animal farming, all of which might seem somewhat severe and upsetting. Fortunately, our poets have lightened the mood. Our Clerk and Treasurer have informed us about QCA's activity since the last edition. I am very grateful to everyone who has contributed, and, remember, Friends, all contributions are gratefully received.

Liz McDermott
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Poems

Easter Bunny

Apr 2, 2021

I am the thing
that is the spring
I am the streaking flash of white
tail disappearing, confounding your sight
as into my hole I goes,
into my hole in the ground.
Its edges are round
as a cave, as a womb,
as the hollow dome of the little toy tomb
in a model Easter Garden
glowing in cardboard
on a Sunday School table.

Sailors, soldiers and settlers from ancient Rome
bore us, their livestock, here to their new home
where we were despised by indigenous hare,
who, unimpressed by the features we share,
never initiated us into their mysteries
of ritual combat and moon goddess history.
Yet we had arrived and undaunted, we thrive,
So common now that the common is ours,
has been for centuries - but strange human powers
to deliver confectionery or eggs from the birds -
into their dwellings? That's just absurd.

Would there be any reason to do such a thing
in this, of all seasons, the rawness of spring?
For it's us, and not your dead, down here -
We are preoccupied at this time of year -
keeping warm in the earth, working full-time at birth.
My young ones grow strong, getting ready to rise,
start to run with the wind, adjusting their eyes
to crocus and daffodils, moss and bright sky.
We'll find nettles and dandelions, our Pascal feast
then leave piles of brown pellets, not colourful sweets.
Nose knows and ears twitch when we need to run, fleet,
from your human footstep, from imminent danger -
from foxes and hawk, from owl, dog and stranger;
Crown of thorns? My safe home, of course -
I find my salvation in bramble and gorse.

Maggie Eiseman-Renyard

Maggie is a member of NW London Area Quaker Meeting

ICE BEARS

Were you aware
that polar bears
deceive the sight
in seeming white?

The truth is, their
translucent hairs
are quills that fill
with distilled light.

Stevie Krayer



Stevie Kraye lives in Wales and attends Abergavenny Meeting. She has been a Quaker for 30 years and has been concerned about the destructive impact of much human activity on the rest of life on Earth for at least twice that long. Her publications include three collections of poetry and an anthology of work by Quaker poets. <http://www.secdlightlive.co.uk/members/steviekrayer.shtml>

Prayer for Gentleness to All Creatures

by John Galsworthy

To all the humble beasts there be,
To all the birds on land and sea,
Great Spirit, sweet protection give
That free and happy they may live!

And to our hearts the rapture bring
Of love for every living thing;
Make us all one kin, and bless
Our ways with Christ's own gentleness!

Covid Update - Zoos

By Liz McDermott

Over the last year, as the pandemic persists, zoos have been closed in lockdowns and, when open, have had fewer visitors. Many have launched desperate appeals to the public, saying the current situation renders the sector unsustainable and citing financial difficulties in keeping animals fed and well. Some have even threatened to kill their animals if enough public money or private donations are not forthcoming. The £30 million zoo tourism sector is deemed non-essential in severe financial trouble because of reduced visitor numbers and closures during lockdowns.

Zoos, places where animals are kept for visitors, are among the most visited tourist attractions worldwide, attracting many people and considerable incomes. From the Masai Mara (a government-owned conservation-style safari park in east Africa) to Borth Animalarium (a small petting collection of animals), almost all garner income from making their animals available to view to the public. Some governments have given some financial aid to some zoos; in the UK, a portion of the Zoo Support Fund has supported those zoos that operate as charities and whose primary function is conservation and rescue. Figures vary according to who you ask, but it is clear that eligibility criteria prevent many from qualifying. According to the British and Irish Association of Zoos and Aquariums (Biaza), the fund package “fails to provide” adequate support, and 90% of venues have received no funding. Out of more than 300 licensed zoos in England, only 34 have so far secured funding. Even significant attractions such as London Zoo and Chester Zoo are ineligible.

Again, numbers are uncertain, but some zoos have closed permanently. Many generous people have made donations to help feed and care for the animals they believe, and are sometimes told, are in danger of euthanasia. Zoos have a record of using euthanasia to manage the population in zoos to keep visitors amused with cute young animals. A common justification for zoos is based on their function of wildlife conservation. There have been some conservation successes, including preserving the Nene or Hawaiian goose and the Père David Deer. Both species would have become extinct if zoos had not intervened. However, according to Born Free and Freedom for Animals, only a tiny percentage of animals in zoos in England and Wales are endangered species, and only about 15% are threatened.

The rest are there purely as entertainment to attract paying visitors. Some, especially large mammals, suffer significantly from unnatural confinement and some are kept in unsuitable conditions. However, the reality is that zoos have historically been entertainment for the public and continue to depend on the revenue raised through visitor receipts.

As animal advocates, QCA has long been concerned about using animals for our amusement and the suffering that it causes. Keeping wild animals in captivity for our entertainment is, at the very least, disrespectful of their wild nature and, at its worst, downright cruel. So, you might think that the crisis brought on by Covid 19 is welcome to animal welfare campaigners. However, zoos should not abandon their animals or cull them because they cannot maintain food supplies and staff wages. Returning all captive animals to the wild is impracticable for several reasons: They often have not learnt crucial survival skills. They may be too dependent on human contact. Their lack of a natural fear of humans makes them vulnerable to poachers and ill-equipped for life in the wild.

Retiring them to sanctuaries or loving homes and closing zoos may be the answer for many, but this takes time and money that zoos may not have. The answer may lie in correcting the Zoo Support Fund's inadequate criteria to cover food and veterinary care for the pandemic's length. I am sure that it does not lie in unthinking donations and financial support for commercial enterprises or otherwise failing zoos who, after the pandemic, return to their old ways. Another way, for the future, might be Born Free's suggestion "... that all zoos should pay into a financial bond to ensure the appropriate care for their animals in the event of the zoo's closure." Given the current critical situation of many zoos, this proposal might be reconsidered for zoos in the long term.

Born Free Foundation <https://www.bornfree.org.uk/zoos-aquaria> Accessed 31/03/2021

Freedom for Animals <https://www.freedomforanimals.org.uk> Accessed 31/03/2021

REPORT ON THE ALL PARTY PARLIAMENTARY GROUP (APPG) FOR VEGETARIANISM AND VEGANISM 8TH SEPTEMBER - 'VEGANISM IN THE WORKPLACE'

by Julie Hinman

Christina Rees MP began the event by noting the rapid growth of veganism in the UK and the fact that there are now more vegans in workplaces than ever before. Christina then raised the questions:

- what steps are employers undertaking to ensure that vegans don't face barriers in their workplace?
- How could workplace environments conflict with vegans' ethical beliefs?

Veganism and The Equality Act 2010

Peter Daly was the first speaker. He is the employment lawyer who represented Jordi Casamitjana Costa (Jordi) at a recent employment tribunal. Jordi claimed unfair dismissal on the grounds of gross misconduct by his employer, the League Against Cruel Sports (LACS). Briefly stated, Jordi discovered that LACS was investing pension scheme payments in companies that tested on animals such as AstraZeneca and GlaxoSmithKline, oil company Royal Dutch Shell and tobacco companies. Upon receiving no response to his concerns, he found a way of withdrawing his contributions from the funds he objected to and told others how to do the same. The case turned upon whether ethical veganism could be protected against discrimination under the Equality Act 2010, in the same way as other religions or philosophical beliefs. The judgment made in January 2020 held this to be so.

The ruling held that Mr Casamitjana's belief in ethical veganism meets the required tests, set out in the case of *Grainger Plc v Nicholson* [2010], which are:

Is the belief genuinely held?

Is it a belief, as opposed to an opinion or viewpoint?

Does the belief concern a weighty and substantial aspect of human life and behaviour?

Has the belief attained a certain level of cogency, seriousness, cohesion and importance?

Is the belief worthy of respect in a democratic society, not incompatible with human dignity or in conflict with others' fundamental rights?

Does it have a similar status or cogency to a religious belief?

The Preliminary Hearing document records the reasoning which demonstrated whether an ethical vegan lifestyle indicates a philosophical belief:

https://assets.publishing.service.gov.uk/media/5e3419ece5274a08dc828fdd/Mr_J_Casamitjana_Costa_v_The_League_Against_Cruel_Sports_-_3331129-18_-_Open_Preliminary_Hearing_Judgment_Reasons.pdf

Although a tribunal is not binding upon other courts, this case has brought the issue into the public arena. The judgement indicates that employers will have to consider ethical veganism in providing a suitable working environment and ensuring those who follow this belief do not suffer abuse or disadvantage, similarly to those who follow other religions or convictions which have a moral imperative at their heart.

Vegans worthy of Respect

The second speaker was Dr Jeannette Rowley, The Vegan Society's legal expert and chair of its International Rights Network. In early 2020 the IRN produced a guide for employers about supporting veganism in the workplace. She explained how vegans could be the object of abuse, which may also be something of which employers need to be aware. In addition, some police forces use indications such as the wearing or showing of the 'Animal Aid' logo or a T-shirt with animal rights related messages to demonstrate possible terrorist activity.

Vegan Employees Networks

The last speakers were Sadie Cable and Jack Barber, co-chairs of Suffolk County Council's Vegan Staff Network. The Network supports vegan staff, promotes

understanding and education, and seeks inclusion in their organisation's decision-making. They eased their employers' initial anxiety by emphasising their wish for inclusivity for all: vegans, non-vegans and vegan-curious and asked what people wanted to see in the group. A vegan representative is now invited to policymaking and strategy meetings with other specific network representatives such as women, mental health issues, young adults, black and Asian groups, and Christian fellowship.

Comment/Questions Arising

The importance of the Tribunal judgement is the decision that ethical veganism is a protected philosophical belief. It must be shown to go beyond someone who merely holds an opinion or viewpoint or dietary preference.

As members of QCA and as Quakers, does this affect how we view ourselves and our interactions with others within our organisation? Should we be reminded of appropriate conversations within a corporate/organisational context?

Sometimes vegans are 'troublemakers' (and not necessarily angelic) or at least an irritation. Will this judgement help to 'normalise' veganism?

Friend's House has already made a great deal of progress, especially in terms of the catering facilities. For ethical vegans, does this case raise concerns about where our contributions to BYM are invested or to whom we rent our premises, whether there are vegan soaps in the toilets etc.?

The Suffolk Council vegan network success is encouraging.

Are there some useful examples for us at QCA to be gleaned from their experiences.? For example, is it appropriate for us to go along the 'inclusivity' route or not? Most of the results of their questioning as to what was wanted from the Network was "vegan recipes" and "vegan tips" followed by "education".

The hour-long video of the APPG event can be found on youtube:

<https://www.youtube.com/watch?v=VlVflr0yRgA&t=2793s>

UK News

Christian Ethics of Farmed Animal Welfare (CEFAW)

By Julie Hinman

Animal farming is undergoing change and uncertainty due to the UK leaving the EU and increasing environmental and animal welfare concerns. Christian Ethics of Farmed Animal Welfare (CEFAW) is a project started in autumn 2018 involving 13 partners from Christian churches and organisations to agree on a policy framework about animal welfare. Site visits were made before deliberations about what raising animals means for the farmers, farmworkers and animals. Quaker Concern for Animals (QCA) attended the launch of the finished policy framework document on 18 November 2020 and is one of the partners helping to produce this, together with the Methodist, Anglican, Catholic, Pan Orthodox and United Reform Churches, the Churches of England Scotland and Wales, Veterinarian Christian Fellowship, Compassion in World Farming, Pasture Fed Livestock Association and research partners from Chester University. It results from a collaboration of ethical and practical farming considerations with a broad range of views. Not easy, but skilfully guided by David Clough, programme leader and Professor of Theological Ethics at Chester University.

Churches and other Christian institutions in the UK are influential in agricultural policy. For example, the CEFAW website mentions that the Lords Spiritual (the 26 Church of England bishops who sit in the House of Lords) and the Church of England owns 105,000 acres of farmland. A lot of Church financial interests are invested in food producers and retailers. Hopefully, this kind of influence of Christian Churches and organisations will encourage and broaden an ethical and sustainable view of farming in the UK.

The new Agriculture Bill passed on 11 November may also help. It allows funding to support smaller farmers who work according to animal welfare and environmental considerations rather than owners of intensive farms.

The CEFAW framework policy document is available via the website:
<https://www.l.chester.ac.uk/about-cefaw>

First published in the letters section of The Friend.

Campaign to Ban Trophy Hunting - An interview with Eduardo Goncalves by Julie Hinman

Trophy hunting is the legal shooting and killing of selected animals under official government licence for pleasure. The hunter keeps the animal, or part of the animal, as a souvenir. It is, however, largely unpopular; when it was reported in the media in 2015 that a US dentist killed a lion named Cecil on a Nature Reserve in Zimbabwe, there was widespread condemnation. Eduardo Goncalves founded the 'Campaign to Ban Trophy Hunting' in 2018.

1. Trophy hunting is surely an animal rights issue which attracts almost universal condemnation. Who argues against a ban? What is their reasoning?

In public, trophy hunting groups claim they are helping wildlife conservation and creating jobs for rural Africans. This is, of course, nonsense. On their private forums and internal publications, they reveal their true motivations. They do it because they enjoy it and because they're addicted to it.

A leading British trophy hunter recently compared trophy hunting to "mainlining on heroin". Over the past decade, 1.7 million animals have been killed by trophy hunters - for 'entertainment'. That's approximately one every 3 minutes. Some of the most endangered species on the planet are being shot every day just for 'fun'. We treat our living planet as an inanimate resource to use as we please, regardless of the consequences. We have no right to torture or take the life of a fellow living creature for pleasure. The targeted animal is killed not for food or in self-defence but to satisfy human vanity. We must stop this cycle of violence and wanton destruction of life, for all our sakes.

2. Have you been able to engage with individuals or countries who carry out or encourage these 'hunting' activities?. Do you know of anyone who has given up this activity after changing their viewpoint?

Governments and businesses are slowly turning their backs on this cruel and archaic so-called 'sport'. The Netherlands recently introduced a sweeping ban on all imports of hunting trophies. France and Australia have implemented partial bans. DHL and over 40 airlines now refuse to handle or ship trophy hunters' spoils. However, the trophy hunting industry is one of the richest and

most powerful in the world. In recent years, Safari Club International – the most influential industry group – has ploughed over \$140 million into lobbying. It has poured further millions into the campaign coffers of politicians, including the US Senate leader, the House of Representatives Speaker, the Secretary of State, and the Secretary of the Interior – the man responsible for America’s hunting and trophy import laws.

The industry has created ‘front’ groups pretending to be conservation organisations allowed to join IUCN (the global conservation organisation which produces the ‘Red List’ of endangered species). The leading front organisation has gained official status within CITES, the wildlife trade regulator. When New Jersey’s state voted to ban all hunting trophies from its airports and seaports, the industry sued the state – and won. It is a battle of David v Goliath proportions. But it is one we absolutely must not lose.

3. The planet is suffering the greatest/fastest extinctions of non-human animals ever known. Are some species exempt from being killed for trophies? If trophy hunters killed only non-endangered animals, would that be less of a problem?

The Convention on International Trade in Endangered Species (CITES) prohibits trade in the most threatened species, save in what it calls “exceptional circumstances”. However, the rules are not applied to trophy hunters. Despite it being a multi-million-dollar business, CITES considers trophy hunting to be a “non-commercial activity” and says hunting trophies are “personal and household effects”. There is clear evidence of the devastating impact of trophy hunting on many species, including lions. At the beginning of the 19th century, African lions numbered 1.2 million. Today the official figure is 20,000, although some believe the correct figure could be 10,000. The US government believes lions could be gone from the wild by 2050. Studies show that declining lion populations rapidly recover when you stop hunting them.

4. The big cat factory farms in South Africa facilitate ‘canned hunting’ of lions and leopards. Is the breeding of these animals to be killed justified as a better alternative to killing wild endangered species?

No form of trophy hunting is ‘better than any other’. There are several reasons why

canned hunting is inexcusable. The animals are often crammed into horrifying, unsanitary conditions. There is multiple inbreeding that causes painful deformities and diseases, including horrific neurological illnesses. Cubs are taken away from their mothers after being born to generate large profits for 'cub petting facilities. The 'hunter' who shoots a lion within a fenced-in enclosure from which it cannot possibly escape takes home the lion's head and skin, and the bones are sold off to Asian traders who turn them into lion' wine' for wealthy Chinese clients. Canned hunting is fuelling demand for such products, which in turn is prompting breeders to poach wild lions to take their young and bring them back to their facilities to 'refresh' their 'stock'. There is no aspect of any form of trophy hunting that is redeemable. Many large trophy hunting groups such as Safari Club International claim to be opposed to canned hunting. However, the canned hunting industry is growing and is now selling canned hunts of tigers, zebras and dozens of other species.

5. Who else actually benefits apart from those killing the animals?

Trophy hunting perpetuates and reinforces exploitation commonly associated with colonialism and apartheid. When a hunter books an elephant or leopard hunt, they can pay tens of thousands of pounds for the privilege. The money goes primarily to the (white) farmers and (white-owned) hunting companies who invariably employ white professional hunting guides.

The (mainly American and European) taxidermy companies charge thousands of pounds to transform your lion or giraffe into an item of fashion or furniture, plus the international shipping companies who charge similar amounts to deliver the finished trophy to your door. Some money ends up in the hands of corrupt officials, while fees destined for government coffers are siphoned by local politicians and villagers to disappear into what they call a "black hole". Evidence suggests some senior African government figures are personally profiting from the industry. The people involved in the trophy hunting industry are making a killing – literally.

6. What would happen if trophy hunting was stopped? Are there alternative leisure activities for tourists and for the local people and economies?

Dr Ross Harvey, an African wildlife trade and economic analyst, published a report earlier this year, the findings of which he presented to Parliament in January. It revealed that switching from trophy hunting to nature tourism would

create 11 times as many jobs for South Africans, particularly those in poor rural areas. Studies elsewhere in southern Africa have suggested even greater potential benefits to local communities from switching.

Trophy hunting isn't just an African phenomenon. Canada controversially still allows international hunters to shoot its polar bears for sport. One polar bear photographic tourism company alone generates more revenue for local communities and conservation than the entire polar bear hunting sector. The jobs provided by nature tourism tend to be better-paid and all-year-round and contrast sharply with the low-paid, seasonal labour demanded by the hunting industry.

7. Africa is the home of most trophy animals. Are there different approaches within the African nations?

Kenya banned all trophy hunting in the 1970s. It has since developed a major home-grown nature tourism sector that generates significant revenues to fight poaching. Elephants and other wildlife are seeing a rise in numbers. Nature tourism has generated enough money to provide a high-school education for every single Maasai child in the country.

Botswana banned trophy hunting in 2014. In part, this was because trophy hunting created no benefits for local people and partly because of falling elephant numbers. Botswana now has one-third of all the world's African elephants, twice as many as any other African nation. Unfortunately, the new President has recently announced plans to bring back trophy hunting.

8. This issue needs international action. What is being done by regulatory authorities such as CITES?

Unfortunately, CITES has become part of the problem. As well as providing an 'exemption' for trophy hunting, the convention gave South Africa special permission to trade hundreds of lion bodies each year to Asian markets for the lion wine industry. At CITES' 2019 conference, trophy hunters were permitted to shoot double the number of critically endangered black rhinos. Dozens of conservation and wildlife groups recently joined with cross-party MEPs to call on CITES to implement an immediate moratorium on endangered species' trophy hunting. They also called for a halt to the lion bone trade. Their appeal was ignored.

CITES is not a conservation treaty; it is a wildlife trade regulation agreement. If we

want to stop trophy hunting, we need to look beyond CITES. I believe we need an international treaty that abolishes trophy hunting. This is a primary objective of the Campaign to Ban Trophy Hunting and something we are currently working with lawyers on.

9. What obstacles are there to banning the importation of trophies into different countries?

The biggest obstacle to change is the trophy hunting industry and its ability to embed itself within key decision-making structures. Safari Club International and Dallas Safari Club, the first and second-largest trophy hunting groups, are both members of IUCN. IUCN's lion experts committee includes one of the world's leading lion hunters (he has no scientific expertise). When the US and a group of African nations moved to declare lions as an endangered species, Safari Club International launched a huge lobbying campaign to prevent this from happening. Despite recommendations from IUCN's scientists, IUCN officially does not consider lions to be endangered.

The Congressional Sportsmen's' Foundation (CSF) is a lobby group that advocates for trophy hunters within the US Congress. More than half of all Congress members and half of America's Governors are CSF members. People in America do not support trophy hunting. Opinion polls show levels of opposition like those in the UK. America needs a campaign to mobilise public opinion, similar to that which has been achieved here in the UK.

10. Within the UK, what update can you give regarding the legal situation and parliamentary approach?

There has been very rapid movement on this in the UK. Two years ago, trophy hunting was nowhere on the political radar. At the 2019 General Election, every major party had a manifesto commitment to ban the trophy trade. The Prime Minister has tweeted his personal support for a ban and confirmed his pledge at Prime Minister's Questions. The government held a public consultation on a range of options which concluded earlier this year, and as I write, it is drafting legislation. This has happened because the Campaign to Ban Trophy Hunting has galvanised public opinion, mustered a coalition of cross-party MPs, and won the national media endorsement (from The Times to the Daily Mirror) and has mobilised some of

Britain's high-profile public figures. This is a hugely important first step. We have the backing of many community and conservation groups in Africa and around the world too. The next step is to build a coalition of nations willing to take forward a draft treaty to abolish trophy hunting globally, once and for all.

11. Is CBTH able to collaborate with other groups with a similar agenda, such as Born Free?

The Campaign to Ban Trophy Hunting has established a campaign coalition with some of Britain's – and the world's – leading groups working for animals, including Born Free, Humane Society International, the RSPCA, World Animal Protection, and many more. In January, we jointly presented a petition with more than 1 million signatures to Downing Street. The Campaign to Ban Trophy Hunting is also coordinating a coalition of European groups. We are part of a southern African lion coalition as well. We aim to start operations in the US shortly, which is critical, as over two-thirds of trophy hunters are American.

12. Is there any way in which we as individuals may unknowingly be contributing to this activity? Are there products or businesses connected to trophy hunting we can boycott, or what else can we do?

Several major brands sponsor trophy hunting. One of the highest-profile brands is Yamaha. Another is the company that owns Budweiser beer. Several banking and finance groups and even wine labels put money into trophy hunting lobbying. One of the most surprising sponsors is the Boy Scouts Association of America. The US Boy Scouts have a partnership with Safari Club International – as does the US Salvation Army - which encourages children to take up trophy hunting. I write about many of them in my first book *Trophy Hunters Exposed: Inside the Big game Industry*.

13. Do you have a spiritual/ethical aspect to add to the sustainability and biodiversity arguments?

In his wonderful book *The Inner Life of Animals*, Peter Wohlleben reveals new studies that show that non-human animals are sapient and sentient creatures who can experience and express a wide range of emotions. He concludes by asking the reader: "Has Creation engineered a unique biological path for us? Are we the only ones guaranteed a life of self-awareness and satisfaction?"

For me, this issue is fundamentally a spiritual and ethical one. To quote South Africa's Archbishop Desmond Tutu: "It is a kind of theological folly to suppose that God has made the entire world just for human beings, or to suppose that God is interested in only one of the millions of species that inhabit God's good Earth."

Trophy hunting reflects a wider malaise about humanity's relationship with the earth. The fact that we feel able to exploit, purposely hurt and destroy living entities for nothing more than entertainment goes a long way towards explaining the catastrophic collapse in biodiversity we are witnessing and our abject failure to respond to the climate change challenge in a manner commensurate with its enormity. If we hope to survive, let alone thrive, we need to alter the course fundamentally. If we accept and act on the premise that there is that of God in all living creatures, we stand a chance.

What sort of human race do we want to be? Do we want to have no space – either in our hearts or in our natural home - for the fellow travellers we share this planet with? Or do we want to joyfully celebrate the richness of our miraculous earth and the light that burns brightly in all living things? The British people are clear on this issue. Eighty per cent of voters are opposed to trophy hunting. They want it banned and want the government to stop hunters from bringing home their victims' body parts. Asked specifically whether a ban should apply to all species or endangered animals only, 76% said it should be a universal ban. Just 14% believe it should cover threatened species alone.

14. What is your hope and vision for the future as to a solution? Are you optimistic? I'm hopeful, not least, because the vast majority of people agree trophy hunting is a shameful relic of the past and must be consigned to the dustbin of history. I'm also hopeful because of exciting new developments on the ground. Colombia has just banned all so-called 'sport' hunting. It follows a legal case that argued that killing animals for pleasure conflicted with provisions in the country's constitution concerning the welfare of animals and wildlife conservation. The courts agreed. Explaining his ruling, magistrate Antonio Jose Lizarazo said simply: "Animals are not things, they are beings with feelings."

In Africa, the Akashingas – Zimbabwe’s extraordinary all-female anti-poaching unit – is taking over land previously used for trophy hunting. Their project has generated more revenue for people and conservation in 34 days than trophy hunting did in a year. I believe that the banning of trophy imports by the UK will be an international tipping point moment. The British invented modern trophy hunting and exported it to its African and Indian colonies. It would be of enormous significance for Britain to close this chapter in its history. Given its ties with southern African nations and the US, the move would send a loud message around the world that it’s time to end this truly senseless slaughter.

15. You have so far written three books on this subject. Can you give a brief description of the approach in each?

The first book *Trophy Hunters Exposed: Inside the Big Game Industry*, introduces the reader to the inner workings of the industry, how hunts are marketed and sold, what you can buy and where, and the powerful lobbying groups fighting to protect “hunters’ rights”, as they call it. It also explores the psychology of trophy hunting and its links to other serious crimes. The second book – *Killing Game: The Extinction Industry* – focuses on the terrible impact of trophy hunting from the colonial era to the present day. It also exposes some of the myths peddled by the industry and its supporters and reveals what Africans really think about the issue.

I’ve just finished a third book, *Trophy Leaks: Top Hunters and Industry Secrets Revealed*. It shows the extraordinary kill tallies of some of the world’s top hunters and the mind-boggling array of prizes that actively encourage them to kill more and more animals each year. The book also lifts the lid on some of the underhand operations the industry has funded to deceive governments – including our own – into allowing their sport to continue. I hope these books shine a light on what is happening, why, and how we can work together to stop it.

Eduardo Goncalves’ books can be obtained via www.greenfuturebooks.com. All proceeds are donated directly to the Campaign to Ban Trophy Hunting. In 2019 he received the Mirror’s Animal Hero Award.

World News

ANTI-CORRIDA UPDATES FROM HISPANIC AMERICA

by Marian Hussenbux

The following positive reports come courtesy of the excellent Dutch organisation CAS International – Comité Anti Stierenvechten.

Many thanks to Director Marius Kolff for his help.

Zulia, Venezuela

There was a historic start of the year for the Venezuelan city of San Cristóbal - for the first time in 56 years, there will be no bullfights during the annual city festival Feria Internacional de San Sebastián.

Venezuela is one of the bullfighting countries where the end of bullfighting is very near, thanks to years of campaigns to end these cruel events. In 2017, bullfighting came to an end in Maracaibo, the capital of the state of Zulia. The new mayor, Willy Casanova, decided to no longer permit the bullring for bullfights, but cruelty-free events may occur. Venezuela's economic situation also means that there is even less public attendance in the few places where bullfights are held. Even before Covid-19, some breeders of fighting bulls were on the brink of bankruptcy. In 2019, only seven bullfights were held in Venezuela.

Bogotá, Colombia

The bullfighting season will not take place in 2021 in the capital, Bogotá. Bullfights are usually held in the city every February, but due to the risk of the spreading of Covid-19, it was decided to cancel the planned bullfights. More significantly, last summer, Bogota's city council voted in favour of a project to de-motivate bullfighting. This means that the killing and injuring of bulls is not allowed; neither is the use of public funds to subsidise the bullfights. However, bullfighting is not prohibited, but the use of stabbing instruments is no longer permitted, so the animal

will not be injured. Therefore, the traditional Spanish bullfight will change into bloodless events with bulls, and the number of bullfights allowed per year is halved.

The project was presented by city councillor Andrea Padilla of the Green Party Alianza Verde, a long term colleague of CAS International. Unfortunately, Colombia's constitution currently makes an absolute ban on bullfighting impossible. But with this project, Andrea Padilla seeks to end bloody bullfights by removing the elements that are attractive to bullfighting lovers. Without blood and death, most of them will lose interest. We will know more about the effect of this project after the pandemic. It is not currently being enforced as bullfights have been cancelled to stop the spreading of Covid-19.

Another project is currently being discussed in the Congress of Colombia to ban bullfighting across the entire country. However, a national ban would require a change made to the Colombian Constitution; it is not yet clear that this will happen, but a lot of work is being done there.

Sinaloa, Mexico

The State of Sinaloa's government has agreed to prohibit bullfighting – there was only one town where they were held. Sinaloa is now the fifth state in Mexico with a recent ban on bullfighting, after Sonora, Guerrero, Coahuila and Quintana Roo. Dog fights are also prohibited. A unanimous vote in parliament was taken in favour of an extension of the current animal protection law. In addition to the ban on bull and dog fights, wild animals must be better protected. Unfortunately, cockfights are still allowed to take place in Sinaloa. There is increasing support for a ban on bloody spectacles with animals within Mexican society because they would impede development towards a peaceful society. Seven out of 10 Mexicans are in favour of a ban on bullfighting. CAS has been working with Mexican organisations for years to end bullfighting there. In November 2018 and March 2019, CAS travelled to Mexico for the international summit against bullfighting, organised by the International Network against Bullfighting, a national summit and lobby activities. Their political influence contributed to the ban in Sinaloa.

More on the Animal Protection Law in Sinaloa: other new points have been included in the amended animal protection law. When animals do not get long-term

care, the owner can be punished. This is to prevent animals' being abandoned or excluded from veterinary care, food, water, shelter. If you have an animal, you must take care of it. Very importantly, it is no longer permitted to abuse animals sexually. Dogs and cats will no longer be euthanised to prevent overpopulation, and the law promotes the improvement of the care of animals in shelters.

For lots more information, please see:

CAS International www.stieren.net/en-gb/about-cas-international
~ Marian Hussenbux.

Reviews

Feline Philosophy, by John Gray (Allen Lane, 2020)

Reviewed by Chris Lord

'When I play with my cat, how do I know she is not passing time with me rather than I with her?' (Montaigne). This 16th-century example on the flyleaf sets the tone for John Gray's attempt to confound human beings' assumptions that they are unique.

The primary factual material of the book is twofold. First, it is a tour through the philosophy of human nature, from Plato and Aristotle to the postmodernists. The thinkers most discussed are Montaigne, Pascal (with much on his idea of 'diversion' (i.e. distraction)), Spinoza and Schopenhauer. Second, the book presents a collection of anecdotes about individual cats, from Samuel Johnson's Hodge to Jack Laurence's account of Mèo, a cat who shared the journalist's traumatic experiences in the Vietnam War. We learn much of how cats and humans have shared each other's company over the centuries.

But what's interesting about the book are Gray's counter-cultural and, at times, provocative views. He argues that human beings are no different from other animals

(here, of course, cats), but with the unfortunate characteristic of being addicted to creating narratives of their lives. These narratives operate at both the individual and society levels as a whole in rituals, ideologies and religions. And they make us unhappy. Put simply:

1. We are unique among animals in knowing we will die.
2. This frightens us, so we create rituals and narratives to distract us.
3. But these narratives are unconvincing, so we are constantly disappointed and strive to produce better ones.
4. Cats, however, just accept their lives as they are.

Gray attacks humanism, particularly its emphasis on human beings' ability to shape their own futures. He rejects free will: 'Free will is the sensation of not knowing what you're going to do'. Consequent on this is a sustained attack on 'morality', as a hangover from Christianity. Gray wants to replace altruism (a modern invention) with what he calls 'selfless egoism': a feline quality that involves caring (just) for oneself and those one loves.

Gray ends with a mini 'Advices and Queries': *Ten Feline Hints on How to Live Well*. To give a flavour of the book, I'll quote two:

1. Never try to persuade human beings to be reasonable

Trying to persuade human beings to be rational is like trying to teach cats to be vegans. Human beings use reason to bolster whatever they want to believe, seldom to find out if what they believe is true. This may be unfortunate, but there is nothing you or anyone else can do about it. If human unreason frustrates or endangers you, walk away.

4. It is better to be indifferent to others than to feel you have to love them

Few ideals have been more harmful than that of universal love. Better cultivate indifference, which may turn into kindness.

And, from the very final paragraphs:

'A feline philosopher would not encourage humans to seek wisdom. If you do

not take pleasure in life itself, find fulfilment in inconstancy and illusion. Do not struggle against fears of death. Let them die away. If you crave tranquillity you will be forever in turmoil. Instead of turning away from the world, turn back to it and embrace its folly.

At times you may want to return to yourself. Looking at the world without struggling to fit it into our stories is what many traditions call contemplation. When you see things without wanting to change them, they can give you a glimpse of eternity. Each moment is complete, and the shifting scene reveals itself to you as if it were out of time. Eternity is not another order of things but the world seen without anxiety.'

By now, you'll have picked up something of Gray's style: short, matter-of-fact sentences, lightly expressing a serious message with wry humour. Its oracular and concise style is one with which Quakers can engage, though the book's small size allows no evaluation of counterarguments: Gray can seem oversure of his position (particularly when we learn that he's famous for changing his mind...). The short scope and pithy certainty of this book remind me of his little audio essays in the BBC's *A Point of View* series. A book to make us think and with which dispute.

Chris Lord is a member of Wanstead Meeting, a schoolteacher (Classics), a keen London cyclist, and doing a part-time PhD at Woodbrooke on Quakerism, animals, and the philosophy of Wittgenstein.

McKay, Laura Jean *The Animals in That Country* Scribe, London, 2020

Reviewed by Liz McDermott

I love fiction about animals, from the super-anthropomorphised, sickly sentimental to the no-holds-barred political, psychological, verging-on-horror exposé of exploitation. Growing up, I loved *101 Dalmatians*, *The Incredible Journey*, *Shadow the Sheepdog*, *White Fang* and many others. As an adult, I ate up books like *The Fox and the Hound* and later *The Last Family in England* by Matt Haig (2004). Some of the writers gave their characters a human voice so that we, the human readers, could understand. Simultaneously as I was living with and being close to animals as companions, I observed farm and wild animals. I believe they all helped me to understand their minds by using anthropomorphism. Even as a child, I knew that animals communicate with each other without words and, in a limited way, with us humans. I became convinced that our capacity to understand them is limited, something McKay's narrator, Jean, understood.

This hard-drinking, straight-talking, swearsy Australian woman begins the book as a guide in a wildlife park. She demonstrates her connection with the animals by ventriloquising them for the amusement of her granddaughter. Together they imagine what the animals would say if they could talk in a sort of Doctor Doolittle kind of way. I'm sure many of us do something similar with our companion animals. Jean tended to get carried away. Her charming and funny conversations emerged in front of visitors to the park, greatly irritating her daughter/boss, who thought them inappropriate in the professional setting.

Jean knew, as do we, those other animals do not have anything like human language. Observation tells us that animals use their whiskers, noses, fur, feathers, taste and, yes, a complicated vocabulary of noises to communicate. McKay represents animal communication on the page in bold font and broken lines, not unlike visual poetry. In this way, readers are confronted with an incomplete translation that demonstrates the animals' lack of language and their lack of understanding of the human world. At the same time, communication from the animals shows aspects of their world that we would usually miss and highlights our ignorance of their world.

While many of us would love to be able to hear the animals talk, it is not until a symptom of a highly infectious virus (zooflu) reveals the reality of their different worlds.

Through zooflu, humans acquire the ability to experience nonhuman communication, which is persistent and indiscriminate; victims are unable to turn off the cacophony. They are forced to recognise that we live in a world amidst other animals, and the constant “noise” from the birds, insects, fish, reptiles and mammals drives people mad. Distressing messages bombard people with the reality of our indifference to their pain and sometimes deliberate cruelty. Imagine the effect of hearing the distress of cows and sheep when their children and companions are taken away to slaughter; the chatter of biting insects “New Blood!”, dogs and cats muttering to each other: “Abandoned pets everywhere. Suicides.” (p. 35). The zooflu renders humans unable to turn away from the horror of the realities of meat farming. In the same way, many writers describe Covid-19 as “nature’s revenge”, the zooflu is the animals’ revenge amplified.

Nonhumans are terrified of humans. We are the apex predator who eats other animals. They know we kill them, deliberately and cruelly, and in many ways, and not always for food. This book is an apocalyptic horror story of animals’ consciousness and experience and the human response to a sudden and unavoidable awareness. It is not an easy read: there is one scene involving whales of which Stephen King would not be ashamed. Redemption, for Jean anyway, lies in the humanity of her family relationships with her dingo companion, Sue, as they travel south through the bush and small towns. During their journey, Sue and Jean encounter the animals’ revenge on humans in graphic and poetic detail. Their relationship is not what Jean had assumed; it transpires, as she learns to translate Sue’s communication and behaviour, that Sue is the dominant partner. McKay takes us to dark places tempered with humour and glimpses of kindness and justice.

McKay shows us what it could be like if we were no longer able to assume that humans alone matter; that animals are available to us as food, labour, entertainment, and scientific test subjects without any nuisance moral quibbles intervening. A lot of animal literature offers readers this kind of ethical perspective and the ambiguity at the heart of our relationships with our animal companions. In showing us what cruelty looks like, such literature can be very effective as protest and animal

advocacy. Nothing I have read during my lifetime of reading animal fiction has given me the insight that this remarkable novel has done. My observations of the animals in my country will never be the same.

Note: Laura Jean McKay won \$100,000 Victorian literature prize for *The Animals in That Country*. As a first-time novelist, she has collected Australia's richest literary prize with her apocalyptic and eerily timed tale about a world in the throes of a pandemic. | Feb 2021

Jakopovich, Daniel *Revolutionary Peacemaking: Writings for a Culture of Peace and Nonviolence, Democratic Thought, Zagreb, 2019*

Reviewed by Fiona Owen

This book is a scholarly collection of interdisciplinary writings by Daniel Jakopovich, a vegan abolitionist, writer, editor, scholar, peace poet and campaigner, originally from Zagreb, Croatia, now living in London. Though the book ranges across many areas of concern, the dehumanising and structural violence inherent in our capitalist system is rooted, according to Jakopovich, in speciesism: "Cruelty to non-human animals cripples our humanity as it harms, enslaves and oppresses all sentient beings around us. The dominator paradigm, which is a central cause of, and dynamic of oppression of humans as well as of non-human animals, to a large extent has its (ancient and contemporary) roots in the human violence towards non-human animals". It, therefore, follows that, if we are to heal our violent world, "we need to cultivate nonviolence towards all sentient beings" (p.512). Jakopovich includes insights from the Hindu and Jain traditions of Ahimsa, the nonviolence that was so central to Gandhi, and Buddhism, where all sentient beings come under the remit of lovingkindness and protection from harm.

The kind of care that Jakopovich is interested in is exemplified by the Indian Emperor Ashoka (c. 268 to 232 BCE), who, after a violent life, converted to Buddhism and consequently transformed his society through the philosophy and practice of Ahimsa, bringing in a range of welfare measures for humans and animals alike, and promoting a vegetarian diet. Similarly, Saint Francis of Assisi is mentioned

as a figure who dissents from his prevailing culture of routine violence to practise a life of active peacemaking and nonviolence in which non-human animals were included in his circle of compassion (p.474). It is such an approach that Jakopovich is championing in this book: peacemaking must begin with those at the bottom, as summed up by the nineteenth-century American poet Emma Lazarus: "...until we are all free, we are none of us free" (p.456).

Jakopovich researched structural and cultural violence in Britain for his PhD. He tackles the underlining violence at the roots of society, with a close analysis of how violence is institutionalised and built into the capitalist system in which we are all enmeshed. He challenges such systems of thought where "the human is the measure of all things". Such brutal, anthropocentric and speciesist thinking shapes the entire non-human world into a great playground for human self-regarding self-satisfaction where animals are treated like machines. This approach renders humans "blind and soulless towards our close relatives in the living world [where the] unfathomably immense suffering [is only] superficially perceive[d]" (p.20).

It is primarily our treatment of animals, Jakopovich argues, that has led to "embedding violence and ruthlessness deeply in human culture". He quotes the book *Eternal Treblinka: Our Treatment of Animals and the Holocaust* by Charles Patterson (2002), which notes both the de-civilising effects of animal exploitation on human society and the expansion of intensive animal agriculture laid the foundations for the death camps. Violence begets violence:

"Once animal exploitation was institutionalised and accepted as part of the natural order of things, it opened the door to similar ways of treating other human beings, thus paving the way for such atrocities as human slavery and the Holocaust" (p.509).

Jakopovich draws deeply on "the millennia-old stream of thinkers, writers, poets, researchers and campaigners for progressive change" (p.8) from both East and West. A further richness is the inclusion of the writer's poems, placed at intervals throughout the book, complementing the essays' rigour. These poems open as breath-spaces for the spirit, heart-opening pauses. The poem that opens the book begins:

Roseate rosebud of dawn!
 Lead me with pity out of this pitiless cavern
 of those with eyes eyeless of stone,
 that I may dream and care for you
 until my final shrouded Sun.

The poem orientates what is to come, setting in motion the book's aspirations, where the speaker yearns to leave the confines of an eyeless state. The poem ends with a Blakean desire to "found a splendid City/that shall pay fealty only to Love" (p.9).

Fiona Owen has had four collections of poetry published, her most recent book being *The Green Gate* (Cinnamon Press). She teaches literature, creative writing and other arts/humanities subjects for the Open University and is a member of Holyhead Local Meeting, which is part of North Wales Area Meeting. She lives on Anglesey with her husband Gorwel and their two collies. www.rhwng.com

Recipes

Liz's Pandemic Soup

Everything has changed in the last year. A year ago, on March 7th, to be exact, I got off the train in Aberystwyth. I had travelled from New Street, Birmingham, following a QCA meeting in Birmingham. Usually, after this journey, I call in at one of the supermarkets before driving back home to Ffynnon Oer. I was feeling tired and slightly grotty and decided to go to the supermarket on my way to picking up Piper from the doggy carer in Lampeter the day after. Somehow, I didn't manage to do that either - the supermarket, not the dog - and decided just to have a relaxing day. As I relaxed, I listened and watched the news and realised this dry cough and a temperature could be significant, and the sensible thing was to self-isolate. We were being told two weeks at that point. So, I did. Long story short - by the end of the fortnight, I had very little food in the house and was beginning to investigate food deliveries opportunities. And that was the beginning of some of the other

changes - the way I shop, the way I garden, the way I buy food and the way and how I cook and store food.

There was a lot of experimenting, and one thing that has worked and that I have refined is batch cooking and freezing of soup. I make this the day before a food delivery to use up gluts from the garden, leftovers, and week-old veg. If you want to have a go, you will need two large pans - one of them can be a large skillet. I'm using winter veg at the moment, of course, so primarily roots.

Method

Gather everything from the fridge that needs to be out of the way for the new delivery. I start by dicing onions and then frying them in oil over low heat in the skillet with the uncooked chopped veg, celery, leeks, mushrooms but not the roots. Add two favourite spices from the spice cupboard. Whilst that is cooking, I start the "stock". The liquid can just be water, but if you have any leftover cooked stuff from the fridge like tinned soup, beans, mashed potato, use it all. I usually add a tin of tomatoes. Add two vegetable stock cubes and any herbs you fancy. Bring the heat up and then lower to a simmer.

The tricky bit

When the veg is soft, you need to combine the veg in the skillet with the stock and divide it into two pans. I do this over the sink. Scrape the veg into a large colander, add the chopped roots; pour half the stock into the now empty veg pan. Then, with a slotted ladle/spoon, divide all the veg between the two pans more or less evenly. Make sure there is enough liquid to cover the veg at least an inch. Add herbs, lentils or cooked beans, season, and simmer as long as it needs. Greens like kale can be added for the last few minutes chopped small. Add more water if necessary and adjust the seasoning. If it seems a bit bland, consider adding Worcestershire sauce, dark soy sauce, or a little balsamic vinegar. Blend or not as the mood suits and freeze in solid containers.

Quaker Concern for Animals Donations

Since the Autumn 2020 edition of the Journal, the Committee has agreed to several further donations to groups working to help animals in various ways.

We were able to donate £500 to each of the following;

Team Cat Rescue; This is a very active self-funded group working in the Birmingham area neutering, rescuing and rehoming abandoned and needy cats and kittens. <https://teamcatrescue-bham.weebly.com>

Forest Dog Rescue; Based in the Wyre Forest area, they provide much-needed care and a safe haven for unwanted, abandoned and mistreated dogs across the Midlands. <https://www.forest-dog-rescue.org.uk>

Sheldrake Wildlife Trust; Best known for their successful programme to rescue and rehabilitate orphaned elephants, they are also active in anti-poaching work. <https://www.sheldrickwildlifetrust.org>

Wild Futures; This is a UK primate welfare and conservation charity, rescuing, campaigning, educating and providing sanctuary to primates in need. They also support overseas projects. <https://www.wildfutures.org>

Ravens Rescue; based in the West Midlands they provide sanctuary to unwanted, abused and abandoned animals. Once rehabilitated, they match individuals to a suitable home. <https://ravensrescueuk.weebly.com>

Animal Justice Project; This organisation works to end animal use and exploitation on farms and in laboratories through undercover investigations, consumer outreach, lobbying, and pressure campaigns. <https://animaljusticeproject.com>

Jarrow Hall Anglo Saxon Farm; This museum includes reconstructed Anglo-Saxon dwellings and a farm that is home to several rare breeds and rescued pigs, sheep, goats, ducks and chickens. <https://www.jarrowhall.org.uk>

We also donated £100 to **Wyre Forest Vegans;** a group whose aims, through education, support and campaigns, are to encourage a diet free from animal products and a compassionate lifestyle.

We were also in a position to make donations totalling £2,000 to **RSPCA Manchester and Salford Branch**; the Branch rehabilitates and rehomes cats and kittens, rabbits, guinea pigs and other small rodents. From March to October last year, they admitted 451 animals in addition to those already in their care.

<https://www.manchesterandsalfordrspca.org.uk>

Jane Stanley, QCA Treasurer

Clerk's letter

Dear Friends,

I'm hoping this Clerk's letter finds you well during these difficult times. I am sure that, like me, you are concerned about the impact of the global pandemic on our non-human neighbours. I am thinking of those who suffered and still suffer in laboratories as test subjects for developing the vaccine. However, let us not despair but rather uphold those who work tirelessly to promote the cause of cruelty-free research.

I am also thinking of the many cats, dogs and other animal companions who were given homes during the lockdown but who will now be abandoned as people return to the busyness of their regular lives. I am informed that the number of post-Christmas abandonments increased significantly this year, as people began to realise they had neither the resources, time or knowledge to look after their new companions. Whilst I appreciate the great comfort that companion animals bring to people during stressful times – indeed, walking my dog, Ben, in our local woods has helped me maintain good mental health this past year. Nevertheless, I am all too aware that our emotional dependence on other creatures can have a damaging consequence if we do not take our duty of care seriously. Despite this awful situation, I'm pleased to write that the QCA committee has made several donations to animal sanctuaries and shelters both in the UK and abroad. As ever, if you would like us to consider donating to an organisation you support, please do get in touch.

I know there will be many like me who miss being out actively campaigning for the cause of non-human animal justice. I am keen to get back to leafleting, organising

street stalls, supporting protests, and attending demonstrations. However, I have been encouraged by some of the online activism I have seen during the last year. The QCA committee would love to hear stories of successful online campaigning with which you have been involved. Alternatively, you may already be planning an event for when restrictions are fully lifted. We also have funds to support your activism whatever form it may take, whether that be holding a vegan supper for your local meeting, attending a course or conference, or something more ambitious. Please get in touch if you have a project that you'd like us to support somehow.

Once again, we intend to run a workshop as part of the Britain Yearly Meeting events sometime between 30 July and 08 August 2021. This year our title is Food, Farming and the Environment. The Covid-19 pandemic has brought several animal-related issues to the fore, and it is to be hoped that this session will be an opportunity for Friends to include these in their discernment around BYM overarching theme of 'living equality and truth in a time of crisis.

Looking further into the year, my thoughts are with all those involved with the UN Climate Change Conference (COP26) to be held in Glasgow between 01 -12 November. I am pleased to hear that British Quakers are engaging with this event and reflecting on their experiences of all life's sacredness. I urge QCA members to support the work of Quaker Arts Network and Woodbrooke in their Loving Earth Project, a campaign to bring a creative element to the cause for greater climate justice. Friends are invited to create a textile panel 30x30cm (plus borders) to illustrate their sense of loss and hope. You can find the details of the project here: <https://lovingearth-project.uk/>. (see also inside cover of this issue).

Lastly, a date for your diaries. We plan to hold our 2021 AGM as a purely online event using Zoom on Saturday 29 May at 10 am. I will contact all members with an invitation and link closer to the time. We do hope you'll be able to join us.

In Friendship

Mart Layton, Clerk

Other Roles in Quaker Concern for Animals

Treasurer:	Jane Stanley	Committee member
Membership:	Jane Stanley	Committee member
	Angela Atkins	Committee member
	Sasha Lawson-Frost	Committee member
Journal:	Liz McDermott	Committee member
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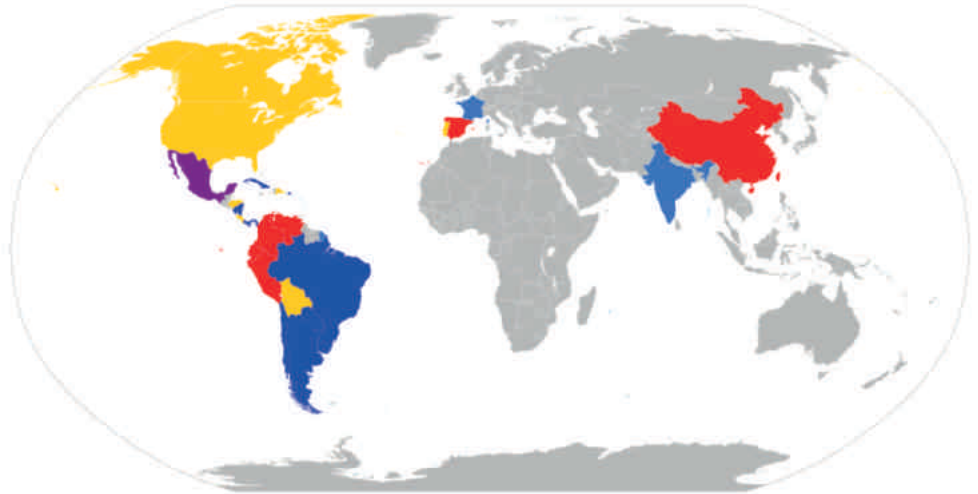
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1) Cheque made payable to **Quaker Concern for Animals** and sent to Jane Stanley c/o Sutton Coldfield Quaker Meeting House Kenelm Road Sutton Coldfield B73 6HD. The post is being collected, but please allow up to four weeks for cheques to be banked.

2) Paying directly into our bank account or setting up a standing order. For details of our account, please contact us at; membership@quaker-animals.co.uk.

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World laws on bullfighting ■ Nationwide ban on bullfighting ■ Nationwide ban on bullfighting, but some designated local traditions exempted ■ Some subnational bans on bullfighting ■ Bullfighting *without* killing bulls in the ring legal (Portuguese style or 'bloodless') ■ Bullfighting with killing bulls in the ring legal (Spanish style) ■ No data

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